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Titolo	Nature's teleological order and God's providence : are they compatible with chance, free will, and evil? // by Paul Weingartner
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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- Preface -- 1. Whether there can be providence at all? -- 2. Whether providence can be attributed to God? -- 3. Whether providence is concerned with creation? -- 4. Whether there is order in the change of things? -- 5. Whether there is teleological order in non-living things? -- 6. Whether there is chance and randomness in non-living things? -- 7. Whether there is teleological order in living things? -- 8. Whether there is chance and randomness in living things? -- 9. Whether providence is compatible with both order and chance? -- 10. Whether everything that happens comes under God's providence -- 11. Whether everything that comes under God's providence is known by God -- 12. Whether everything that comes under God's providence is willed or permitted by God -- 13. Whether everything that comes under God's providence is caused by God or by creatures -- 14. Whether everything that comes under God's providence is directed to some goal or integrated into a network of goals -- 15. Whether nature's order and God's providence are compatible with free will -- 16. Whether God's providence is

compatible with evil -- Bibliography -- List of definitions -- List of theorems -- List of names -- List of subjects

Sommario/riassunto

The book defends that there is both teleological order (design) and chance in non-living and in living systems of nature including man. This is done by giving exact definitions of different types of order and teleological order on the one hand and of different types of chance on the other. For their compatibility it is important to notice that any definition of chance presupposes some kind of order relative to that we can speak of chance. Thus also in evolution which is some growth of some order and for which a detailed definition is given in chpt.13 chance and degrees of freedom play an essential role. A further purpose of the book is to show that both the existing order and the existing chance in nature are compatible with a global teleological plan which is God's providence. However concerning the execution of God's plan not everything is done or caused by himself but "God created things in such a way that they themselves can create something" (Gödel, MAX PHIL). A reason for that is that God is neither all-causing nor all-willing although he is almighty. This is connected with the result of chpts.15 and 16 that also human freedom and evil are compatible with God's providence.
