

Reasons Why the Everyday Christian Believer Should Understand the Kalam and Teleological Arguments

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Working in construction, it was vital to understand the plans of the building project. When you fail to follow the plans for a building project, costly mistakes are made, requiring more time, energy, and materials. Christians must understand and communicate the foundations of Kalam and Teleological arguments because these scientific plans align with Christian faith principles. Knowing the information surrounding the Kalam and Teleological arguments grounds the Christian's understanding in scientific information, helping communicate the God of the universe to those who have different views. In both the Kalam and Teleological arguments, the discussion starts with the philosophical statements of the argument and concludes with the scientific data that supports each argument. Then, in the essay's conclusion, a summary of the everyday Christian's takeaway is provided to communicate these points.

The Kalam cosmological argument aims to show that the universe had a beginning in the finite past. Second, a transcendent cause must bring the universe into being since something cannot come from nothing. The philosophical statement then is: All time, space, energy, and matter began to exist; thus, the universe began to exist. Therefore, there must be an eternal causal transcendent agent that causes all time, space, matter, and energy to exist.¹ The argument is broken into two premises.

Premise one is the metaphysical statement that implies whatever began to exist has a cause. Premise two is the inductive and deductive scientific information that can be observed through deductive and inductive experiments to show *that the universe began to exist*, and here is the proof. First, the arguments around premise one are about the term *nothing* and *the B-theory of time*. These philosophical arguments against the Kalam argument here seek to remove the

¹ J.P. Moreland and William Lane Craig, *Philosophical Foundations for a Christian Worldview*, 2nd Edition, (Downers Grove, IL: IVP Academic, 2017) 477, 480.

transcendent cause or to create existence tension senselessly. First, opponents of the Kalam argument say that the term nothing refers to nothing before the Big Bang. Those who are making this argument must then explain the cause behind the universe's beginning.

The second premise that the universe began to exist comes under attack in four ways, including the claim that the existence of an actual infinite is impossible. First, opposition presupposes a theory of time that removes the universe's beginning by stating that all members coexist. However, this is refuted in science. The second premise against Kalam's argument states that a collection formed by successive additions cannot be infinite.² However, this red herring fallacy implies the impossibility of a beginning by using Zeno's paradoxes of motion to break down the start of time.³

The third argument for the universe's beginning is an inductive argument based on the universe's expansion using Albert Einstein's cosmological application of his gravitational theory. He proposes the universe exists in a steady state, which means a constant mean mass density and constant curvature of space. However, Einstein's introduction of the gravitational field equation gives him a fudge factor to counterbalance the gravitational effect.⁴ Later, Friedman and Lemaitre formulated the field equations that predicted the expanding universe. This is important because expansion is the finite time needed to sustain life. Later, fine-tuning will help show the need for a finite time to expand.

Last are the arguments that throw out the Big Bang model and suggest multiverse or completely self-contained models, as Hawkins ascribes to the latter. This model states that it

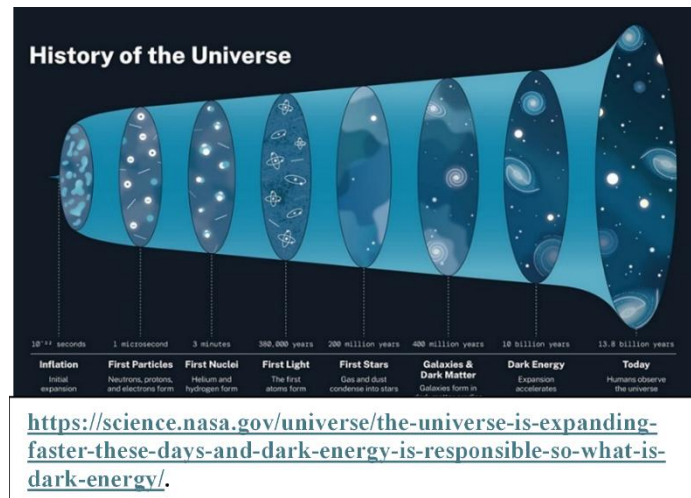
² Moreland and Craig, 484.

³ Ibid, 484-486.

⁴ Ibid, 487.

would neither be created nor could be destroyed. It would be self-contained timelessly. However, thermodynamics points to a beginning, finite time, and its energy is the condition of a causal agent. Thus, the Kalam argument has the grounds for affirming the second premise that ⁵the universe began to exist. ⁶

Understanding cosmic fine-tuning is crucial to the discussion about finite time. The observation of the expansion of the universe relies on the laws of physics. Showing that narrowly fine-tuned matter and energy over time form the possibility



of physical life within the universe.⁷ The picture above depicts the fine-tuning at the universe's beginning to provide enough nucleons and a precise number of electrons. Why is this important? Unless the number of electrons equals the number of protons to a precision of *one part in 10³⁷* power or better, electromagnetic forces will overwhelm gravitational forces, causing galaxies, stars, and planets never to form.⁸ The picture displays that this happened within 1 microsecond.

⁵ <https://science.nasa.gov/universe/the-universe-is-expanding-faster-these-days-and-dark-energy-is-responsible-so-what-is-dark-energy/>.

⁶ Moreland and Craig. 490.

⁷ William A. Dembski, Casey Luskin, and Joseph M. Holden, *The Comprehensive Guide to Science and Faith, Exploring the Ultimate Questions About Life and the Cosmos* (Eugene, OR: Harvest House Publishing, 2021), Hugh Ross, “How does Fine-Tuning Make the Case for Nature’s Designer?” 229.

⁸ Ibid, 231.

Thereby, understanding the cosmos's fine-tuning properties helps explain the need for finite-time expansion to create a proper atmosphere for life to begin 13.8 billion years later.

Now, let us turn to the Teleological argument, which is the basis for the existence of God. This argument has had a resurgence with the breakdown of the chemical origin of life and the collapse of the primordial soup theory. However, new theories rest in the complex and sensitive relationship of the first conditions given for the universe to permit the origin and evolution of life. The discovery of cosmic fine-tuning leads many scientists to conclude that the balance of physical constants and quantities required for life cannot be dismissed.⁹ By fine-tuning the physical laws of nature, the slightest deviations in those values would not allow for life within the universe. For example, take the entropy of the universe. Roger Penrose calculates it as one part in $10^{10(123)}$ for the universe to exist. Therefore, this fine-tuning of the universe points to the manifest presence of a designing intelligence.

William Dembski has offered a theory of design inference. He believes we should focus on natural patterns that could not result from evolved intelligence.¹⁰ He states that looking at living cells and asking who or what formed the first living cell is best explained as the result of intelligence. Douglas Axe proves this in his essay "*Can New Proteins Evolve?*" That is not possible. He says the reason is related to protein folding.¹¹ It is an all-or-nothing process. If the structure does not fold into the protein chain, it remains floppy, and none of the functions will work. This causes it to break down into amino acids, which does not allow for the evolution of a

⁹ Moreland and Craig, 493.

¹⁰ Dembski, Luskin, and Holden, 191.

¹¹ Ibid, 311.

new protein, meaning new cells would not evolve if not formed adequately from proteins and amino acids.

These points show that fine-tuning does not happen due to physical necessity or chance but points to design. It is not a physical necessity because it requires us to believe that a life-prohibiting universe is impossible. But it is possible if primordial matter and antimatter were differently proportioned. Further, it is essential to know whether the universe expanded more slowly or whether its entropy was marginally higher, because that would have prevented a life-permitting universe.¹²

Other scientists speak of a theory of everything (TOE). Still, this theory is a unified theory of the four fundamental forces of nature, reducing gravity, electromagnetism, the strong force, and the weak force to one fundamental force. This approach promises to explain why these four forces take the values they do but fails to explain everything. Some say one such promising theory is the superstring theory or M-theory. The theory uses eleven-dimensional universes. The question is, why does it need eleven? Why not twelve or six? These misleading positions of TOE assume that all its fundamental constants and quantities are determined by physical necessity. But this is refuted by saying that there is more than one rule for the law of nature.¹³

Then, there is the appeal to reduce the fine-tuning aspects, but when this is done, more fine-tuning is required to limit the density parameters, which are connected to the inflationary models. The constant hypothesis is to drive the inflationary expansion of at least one part in 10^{53} power. The premise is the idea of chance: eliminating this hypothesis by appealing to specified complex fine-tuning or arguing for embodied conscious agents is more probable under the design

¹² Moreland and Craig, 495.

¹³ Ibid, 495.

hypothesis than under the chance hypothesis.¹⁴ Looking at the principle of indifference, the idea of the existence of our universe will be the same as the probability of any other universe's existence. The principle of indifference helps break down the superstring theory to show that transcendent design does not need to make up eleven different universes, each with a one-in-a-million chance of sustaining life. This connects further with the anthropic principle, which also uses a many-world hypothesis, pointing to chance as the cause of fine-tuning, not design. But Ockham's razor shows that the design hypothesis is more straightforward and does not require us to multiply universes or worlds to explain the effect.¹⁵

In conclusion, the Kalam cosmological and Teleological arguments are critical for the everyday Christian to understand so we do not fall into the trap of refuting the Big Bang model of the expanding universe by not understanding where to insert truth claims that point to fine-tuned design and not just faith of necessity or faith based on chance. To speak clearly about the cosmos that began 13.8 billion years ago is to talk of the Christian Big Bang Model that points to purposeful design—remembering that the Kalam cosmological argument aims to show that the universe had a beginning in the finite past. The universe began to exist. Therefore, it must be a transcendent causal agent. Thereby, moving us to the teleological argument and the basis for the existence of God, which is found in the fine-tuning of creation at the beginning of the expanding universe to support the existence of life. Fine-tuning is not interchangeable to fit the narrative but is precise and supports intelligent design.

¹⁴ Moreland and Craig, 496.

¹⁵ Ibid, 497.

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