

Designer Universe

Principle of Sufficient Reason

“There can be found no fact that is true or existent, or any true proposition, without there being a sufficient reason for its being so and not otherwise, although we cannot know these reasons in most cases.”



Gottfried W. Leibniz
1646-1716

Leibniz, *Monadology*, §32.

Aquinas's Fifth Way

- (1) All things act for a purpose. [Aristotelian view of nature]
- (2) Acting for a purpose requires a mind.
- (3) ∴ Some mind is behind the action of each thing. [1, 2]
- (4) Inanimate objects (rocks, planets, etc.) act for a purpose, but (by definition) lack minds.
- (5) ∴ Some powerful external mind (i.e., God) guides the actions of inanimate objects. [3, 4]

Greek:

telos: end, goal, purpose

logos: word, account



Thomas Aquinas
(1225-1274)

Changing Views of Nature

Aristotelian

All change is teleological (goal-oriented).

(think of a hungry fox chasing a rabbit)



Modern

All change is mechanistic.

(think of the gears of a clock being turned by a spring)



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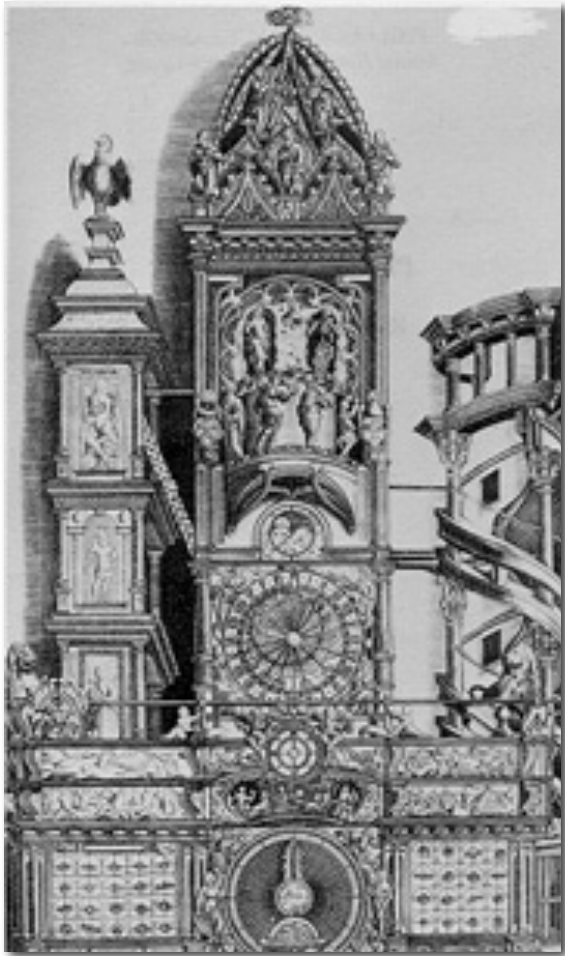
telos: end, goal, purpose

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Thomas Aquinas
(1225-1274)

The Clock and the Dog's Paw



Built by humans (1570-74)

“There is incomparably more art expressed in the structure of a dog’s foot than in that of the famous clock at Strasbourg.”

Robert Boyle (1627-91)



Built by
God

Argument from Design

- (1) Every machine-like structure is the product of a designing intelligence.
- (2) The world is a machine-like structure.
- (3) \therefore The world is the product of a designing intelligence. [1, 2]
- (4) The world's structure is so complex and perfect that only God could have designed it.
- (5) \therefore God designed the world. [3, 4]

William Paley
(1743-1805)



Argument from Design

What is a machine-like structure?

How would we know one if we saw one?

What are the necessary conditions of a MLS?

Argument from Design

Is the world a machine-like
structure?

What are the parts?

Do they all work together?

What is its purpose?

Argument from Design #2

- (1) Every machine-like structure is the product of a designing intelligence.
- (2) This natural object, X, is a machine-like structure.
- (3) \therefore X is the product of a designing intelligence. [1, 2]
- (4) X's structure is so complex and perfect that only God could have designed it.
- (5) \therefore God designed X. [3, 4]

The Human Eye (1 of 5)

To suppose that the eye, with all its inimitable contrivances for adjusting the focus to different distances, for admitting different amounts of light, and for the correction of spherical and chromatic aberration, could have been formed by natural selection, seems, I freely confess, absurd in the highest degree possible.



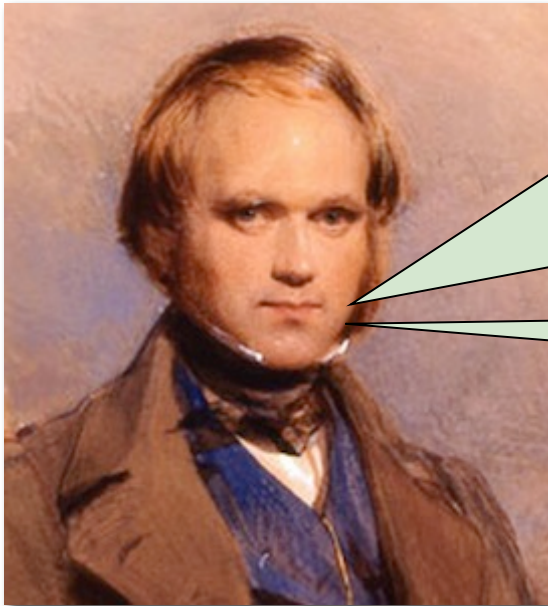
Charles Darwin
(1809-1882)

Charles Darwin, who developed the mechanism of natural selection in his groundbreaking *On the Origin of Species* (1859), worried about how the eye could be explained naturally.

The Human Eye (1 of 5)

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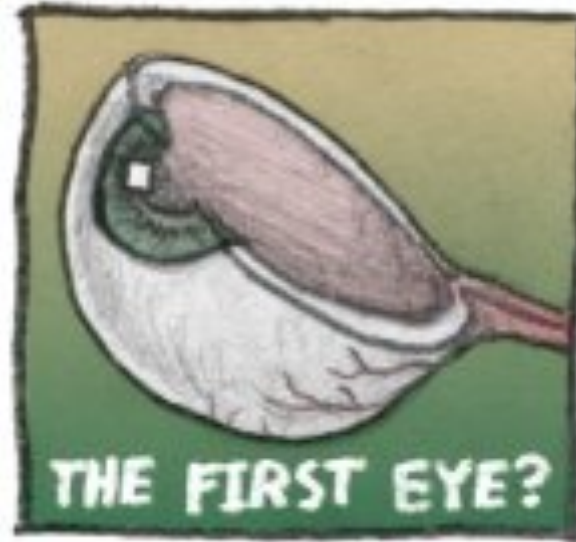
... but an evolutionary pathway is in fact not very difficult to imagine ...



Charles Darwin
(1809-1882)

Charles Darwin, who developed the mechanism of natural selection in his groundbreaking *On the Origin of Species* (1859), worried about how the eye could be explained naturally.

The Human Eye (2 of 5)



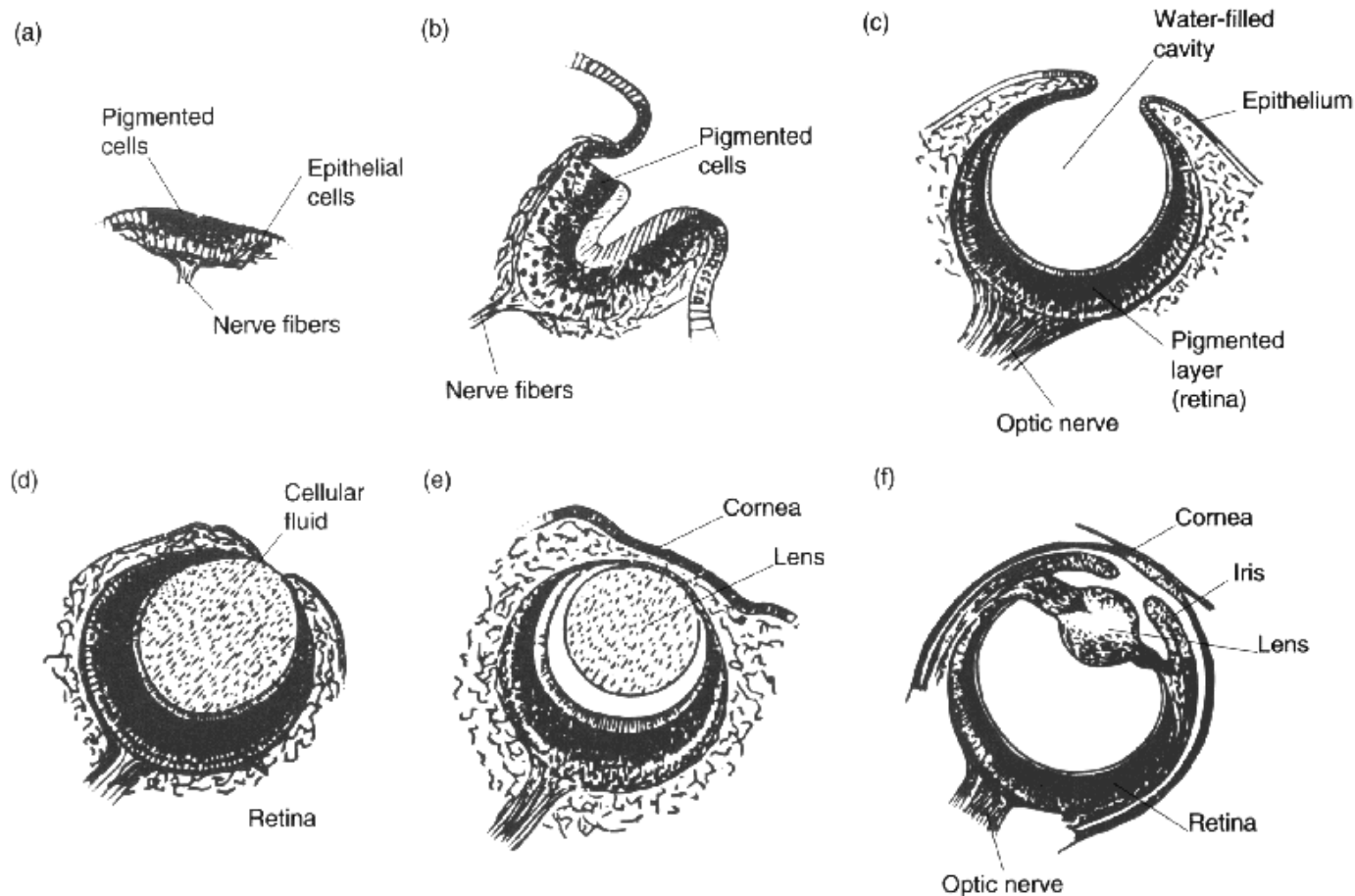
(Illustration by Peggy Miller)

Modern-day Creationist's share Darwin's worry, and imagine that the above eye is the first eye, as postulated by evolutionism.

But what good is half an eye?

So the entire eye must have been created all at once, and how can this happen but from the hand of God?

The Human Eye (3 of 5)



Stages in the evolution of the eye, illustrated by species of mollusc. (a) a simple spot of pigmented cells; (b) folded region of pigmented cells, which increases the number of sensitive cells per unit area; (c) pin-hole camera eye (*Nautilus*); (d) eye cavity filled with cellular fluid rather than water; (e) eye protected by adding a transparent cover of skin, and part of the cellular fluid has differentiated into a lens; (f) full, complex eye (as in squid and octopus).

The Human Eye (4 of 5)

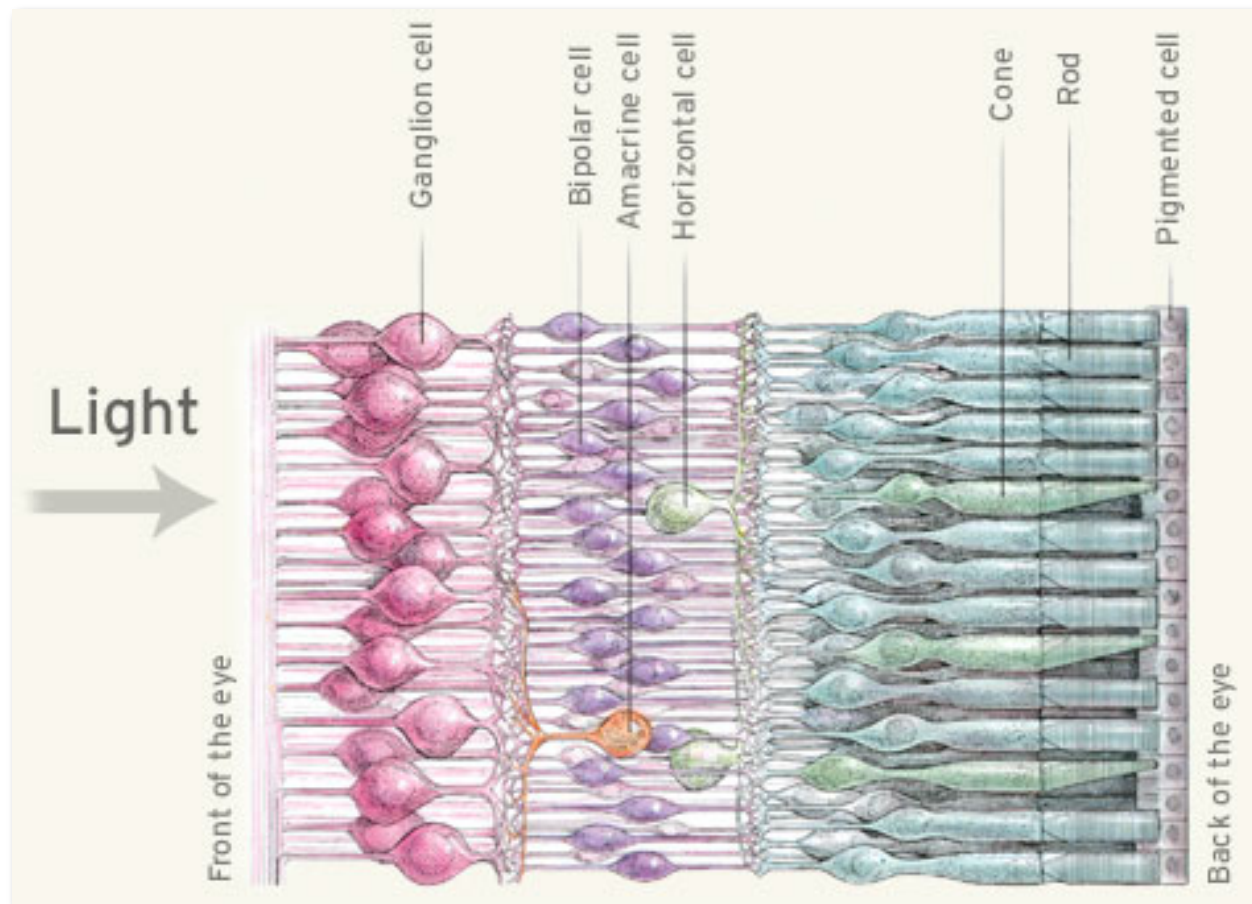


Image courtesy of "Color Vision and Art" [<http://webexhibits.org/colorart/>]

The Human Eye (5 of 5)



The Blind Salamander (*Eurycea rathbuni*)

Hume's Worries

- (1) Dissimilar analogues.
- (2) Reason is not the only possible ordering principle.
- (3) We know too little of the universe and its manufacture.
- (4) If ideas can be self-ordering, so too can matter.
- (5) The analogy suggests a finite, imperfect, plurality of gods.
- (6) Universe more like a cabbage or a dog than a watch or a knitting loom...



David Hume
1711-1776

Philo = the skeptic (Hume)
Cleanthes = the natural theologian
Demea = the fideist

[Hume, *Dialogues Concerning Natural Religion* (1777)]

Typology of Design Arguments

Type I: From the Possibility of Science Itself

God is necessary to guarantee the rationality of nature.

Type IIA: The Anthropic Principle

The finely-tuned universe (that science reveals to us) points to a designer.

Type IIB: The Argument from “Irreducible Complexity”

Some features of the biological world cannot be explained by science.

The Anthropic Principle

(1) For human life to exist, the universe must be very finely tuned.

(2) Human life does exist.

(3) \therefore The universe is very finely tuned.

[1, 2]

(4) The fine-tuning of the universe is inexplicable unless God did this.

(5) \therefore God is responsible for the fine-tuning of the universe.

[3, 4]

The Anthropic Principle

- (1) For human life to exist, the universe must be very finely tuned.
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- (3) \therefore The universe is very finely tuned. [1, 2-MP]
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What is more surprising?

(1) All the necessary conditions for your existence are in place.

(or)

(2) Not all of the necessary conditions for your existence are in place.

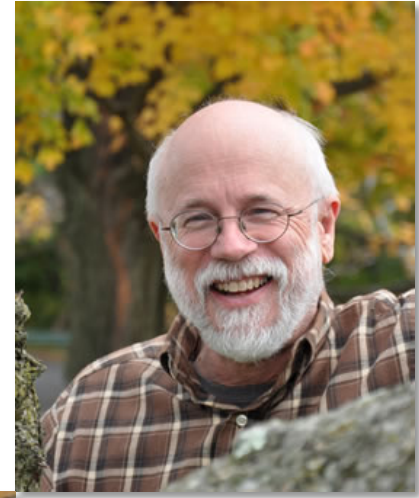
Should we be surprised at all by (1)? And don't we view (2) as impossible, given your existence? Why should we be surprised that the universe is such that human life is possible? That is, that all the necessary conditions for human existence are all in place?

Intelligent Design

- (1) “Irreducibly complex systems” (ICS) cannot be explained naturally (natural selection, chance, etc.).
- (2) X is an ICS.
- (3) \therefore X cannot be explained naturally.
- (4) Only God can produce an ICS.
- (5) \therefore God produced X.

Examples of ICS

- mousetraps
- blood clotting
- eyeballs
- cilia



Michael Behe
(born 1952)



Is Theism the Best Explanation?

- (1) If God exists, and then created the universe out of nothing, we have two ultimate mysteries: (a) God's existence, and (b) the creation of something from nothing.
- (2) If only matter has existed, then we have only one mystery: the existence of matter.
- (3) ∴ Theism only multiplies the unexplained. [1, 2]
- (4) Whatever multiplies the unexplained should not be invoked as an explanatory device.
- (5) ∴ Theism should not be invoked as an explanatory device. [3, 4]

Intelligent Design

