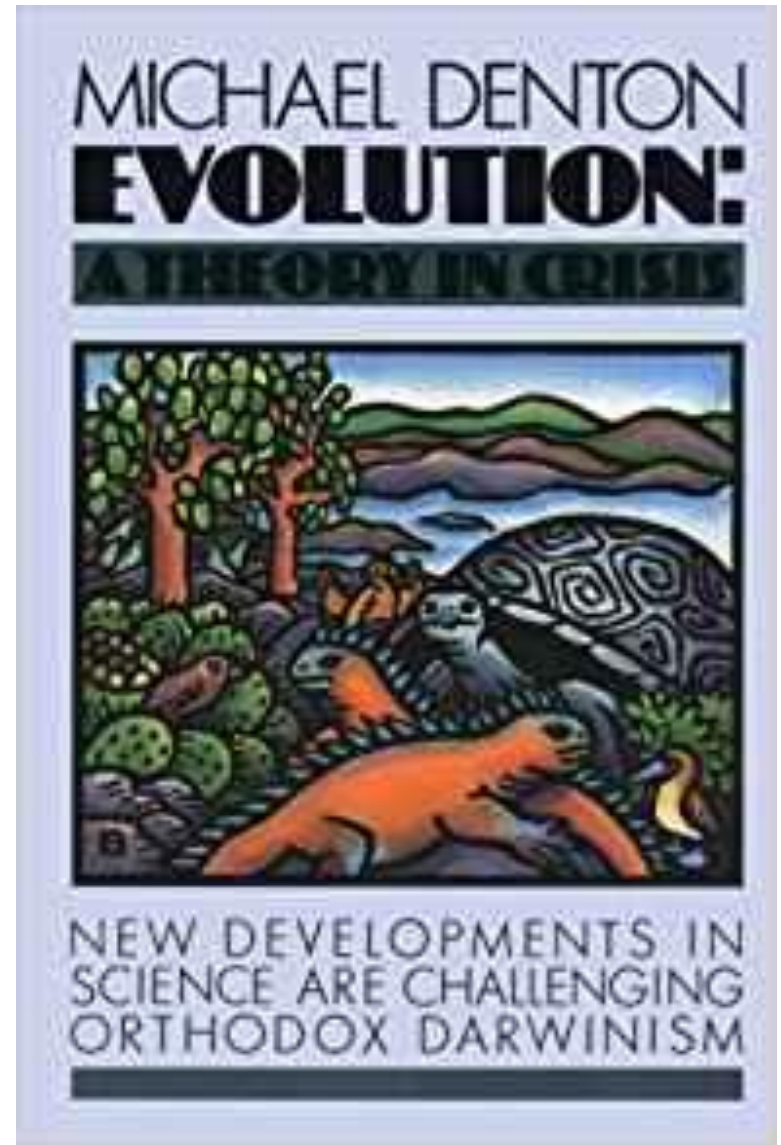
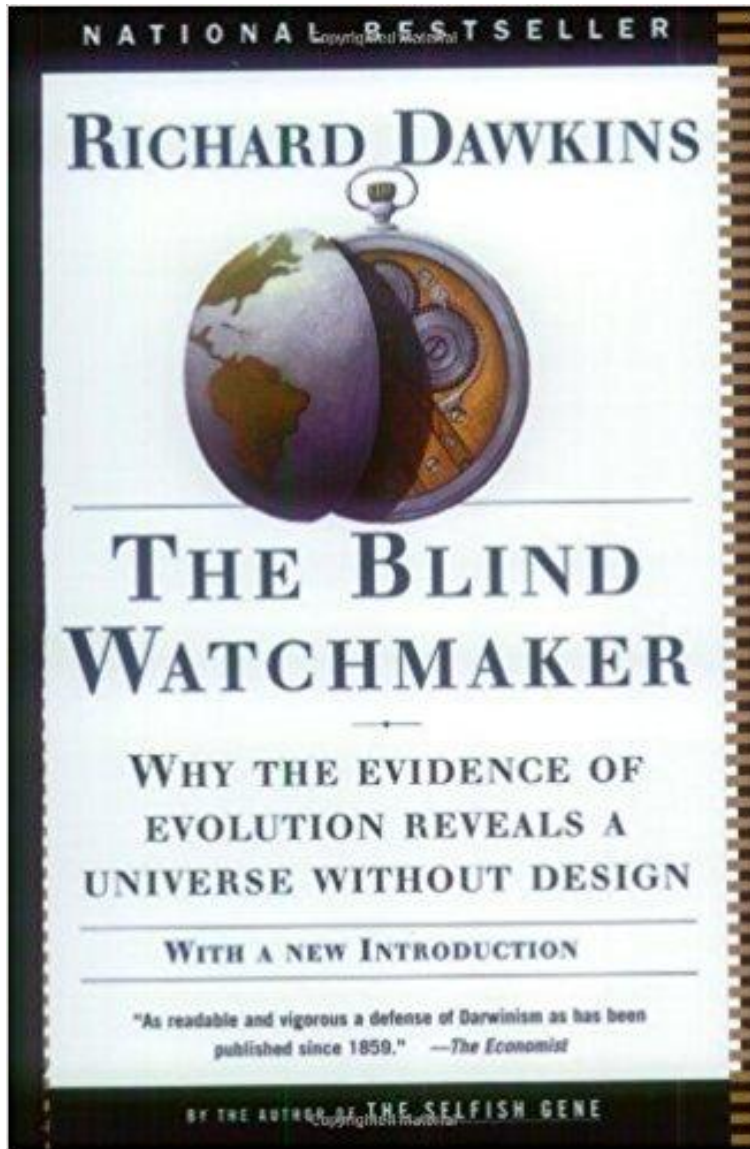
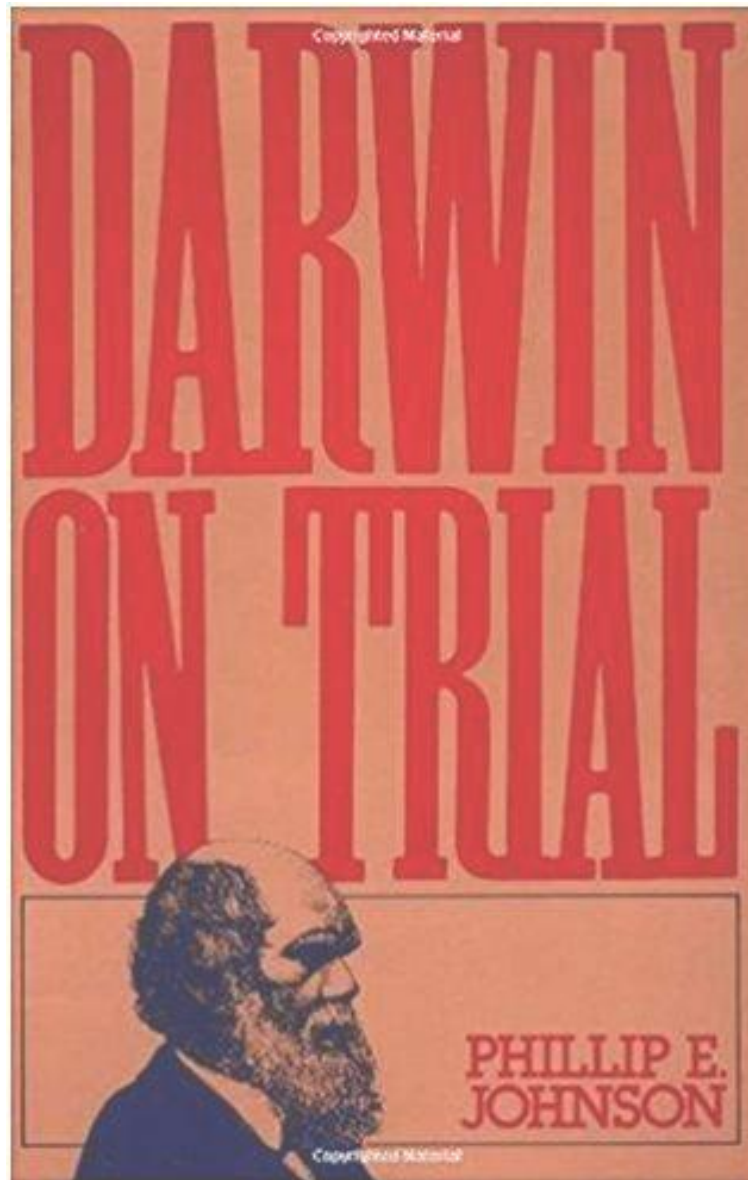
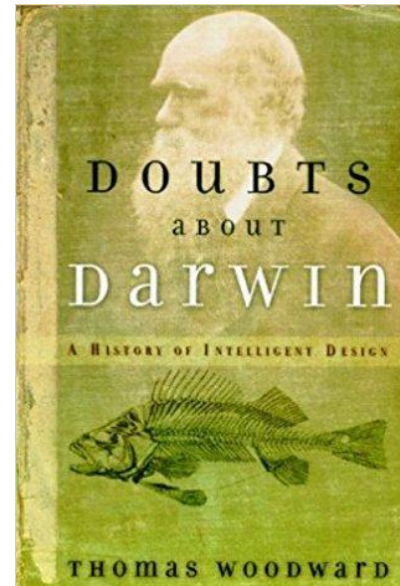
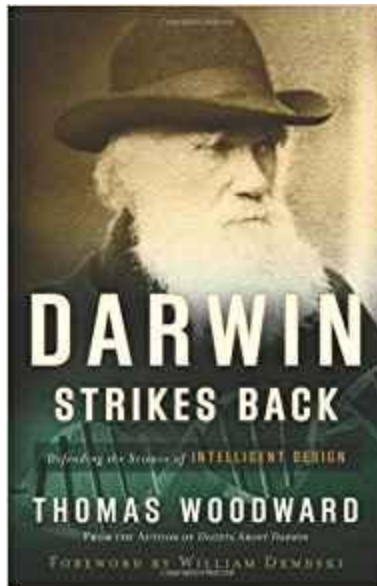
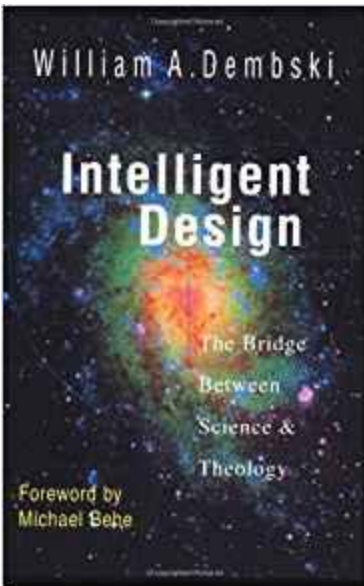
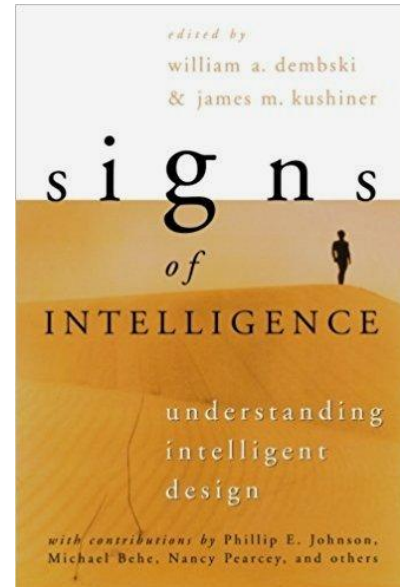
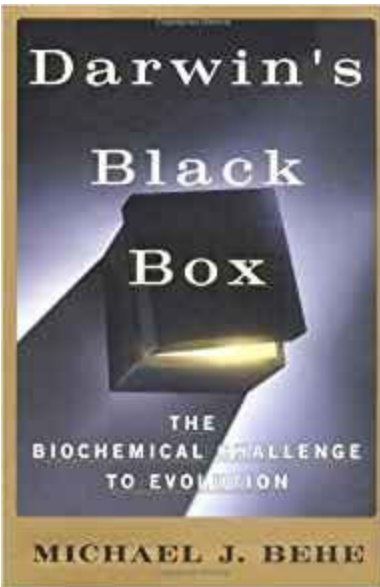


Intelligent Design and Natural Law

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SIGNATURE IN THE CELL

**DNA AND THE EVIDENCE
FOR INTELLIGENT DESIGN**

STEPHEN C. MEYER

NEW YORK TIMES BESTSELLER

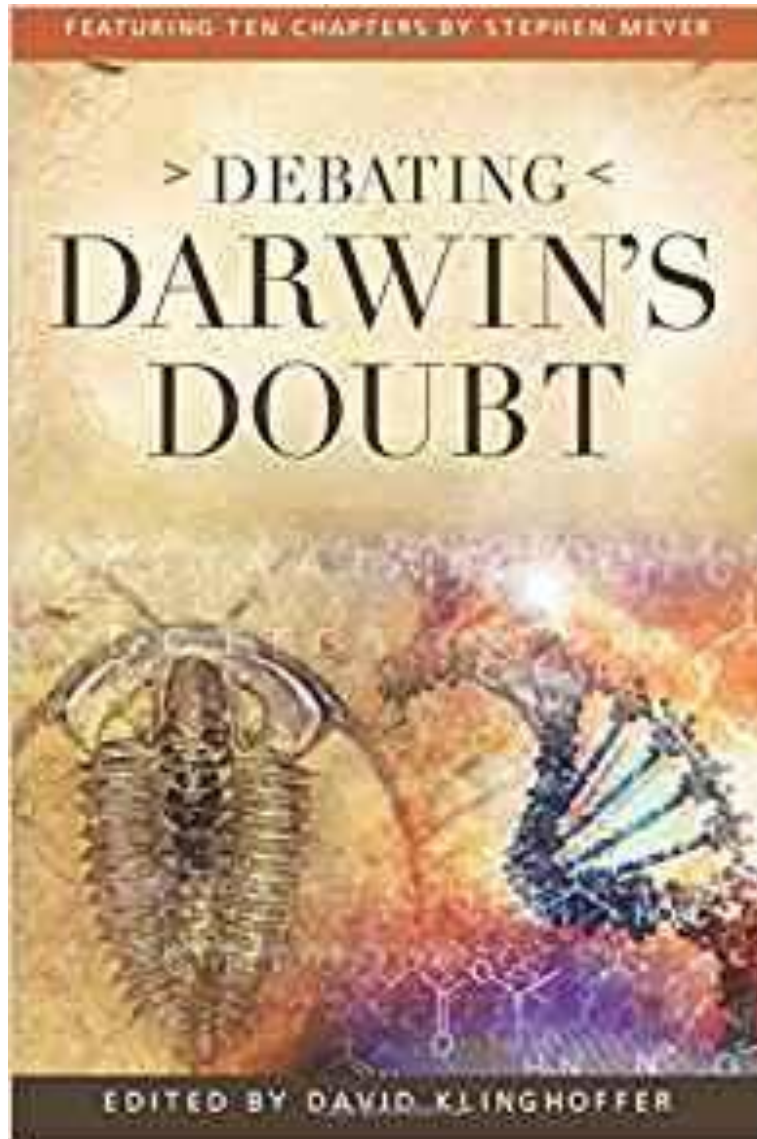


DARWIN'S DOUBT

THE EXPLOSIVE ORIGIN OF ANIMAL LIFE AND
THE CASE FOR INTELLIGENT DESIGN

STEPHEN C. MEYER

Author of SIGNATURE IN THE CELL



“There is no credible scientific challenge to the theory of evolution as an explanation for the complexity and diversity of life on earth.”

Cornelia Dean in the *New York Times*, May 19, 2007

“there is no debate about evolution.”

Karl Giberson, *The Daily Beast*, June 1, 2014

“There is no controversy in the mainstream scientific community about either the fact of evolution or the major aspects of evolutionary theory.”

Barbara Forrest, professor of philosophy at Southeastern Louisiana University

“Let me say this as clearly as possible, so there can be no mistake about what I mean: there is no controversy. Just because a few misguided so-called scientists question the validity of the concept of evolution doesn't mean there is a controversy.”

Gregory Petsko, member of the National Academy of Sciences

“there is no significant controversy within the scientific community about the validity of the theory of evolution. The current controversy surrounding the teaching of evolution is not a scientific one.”

In a document of the American Association for the Advancement of Science, “Statement on the Teaching of Evolution.”

“It is actually quite fair to say that evolution shares equal status with such established concepts as the roundness of the earth, its revolution around the sun, and the molecular composition of matter.”

Michael L. Peterson, professor of philosophy at Asbury University.

What Is Science?

One of the problems with defining “science,” is that many (it is the dominant view today) want to allow only naturalistic methods and results. Such a restriction is termed Methodological Naturalism. To many theists, this seems unrealistically and unnaturally restrictive.

“Great are the works of the Lord, sought out by all who take pleasure therein”

Inscription on the archway over the door of the Cavendish lab (in Latin, English translation here, of Psalm 111, verse 2), placed there at the insistence of James Clerk Maxwell (1831-1879). Maxwell is known for his “Maxwell’s equations” of electromagnetics. The Cavendish lab at Cambridge University, is where Francis Crick and James Watson would later discover the double helix of DNA.

“The Inscription summarized Maxwell’s inspiration for scientific study: the thought that works of nature reflect the work of a designing mind. In this belief he had been joined by many of the leading scientists of Western civilization for over four hundred years – Copernicus, Kepler, Ray, Linnaeus, Cuvier, Agassiz, Boyle, Newton, Kelvin, Faraday, Rutherford – on and on the list could go.”

The astronomer Johannes Kepler said, scientists have the job of “thinking God’s thoughts after him.”

“According to Judeo-Christian beliefs the world is the free creation of God from nothing. The structure of the world cannot therefore be deduced from first principles; we have to look at it, to make observations and experiments to find out how God made it. This reinforces the Aristotelian principle that all knowledge comes through the senses, but requires that it be situated within a wider set of beliefs concerning the nature of the world that is implicit in the doctrine of creation.”

Oxford physicist and historian of science Peter Hodgson.

“The founders of the scientific revolution (ca. 1300–1700) were often deeply religious men who expressed a profound appreciation for the design of life and the universe. Moreover, for these scientists, the concept of design was not just a pious sentiment. For them it was an indispensable assumption upon which the whole of the scientific enterprise rested. . . . As the British philosopher Alfred North Whitehead explained, ‘There can be no living science unless there is a widespread instinctive conviction in the existence of an *Order of Things*. And, in particular, of an *Order of Nature*.’ Whitehead argued that confidence in this proposition was especially inspired by the ‘medieval insistence upon the rationality of God.’”

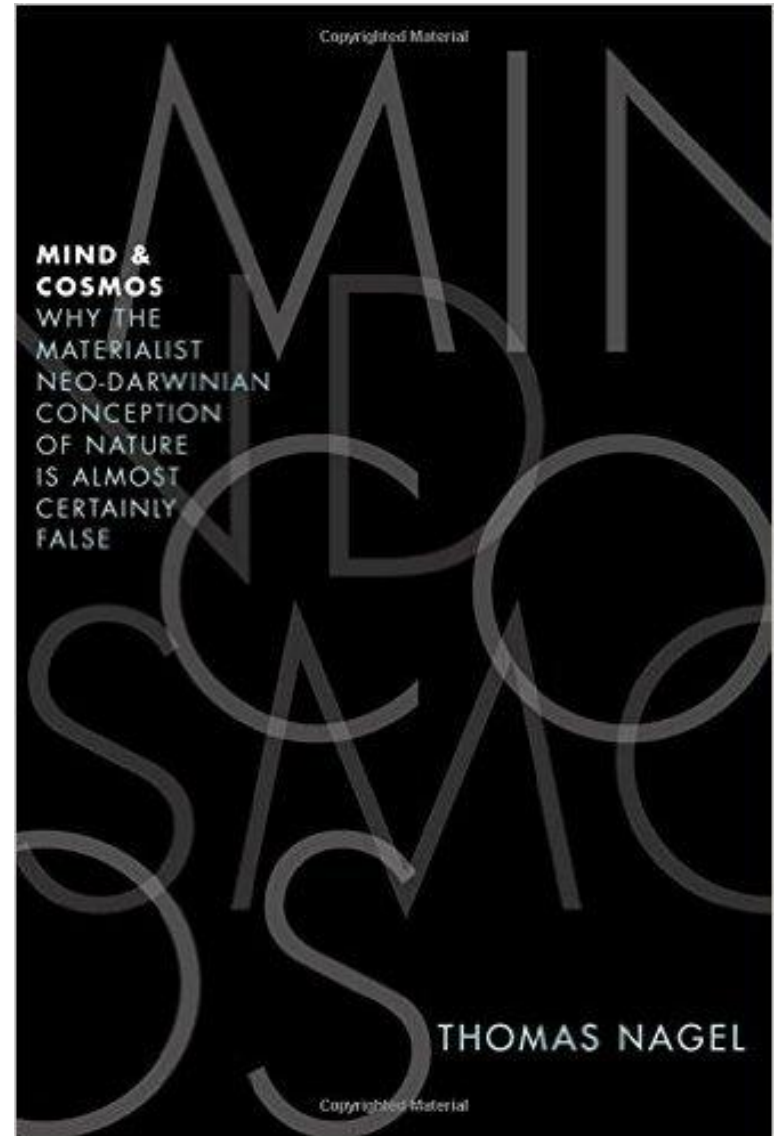
Meyer, *Signature in the Cell*.

Meyer gives six reasons why Intelligent Design should be considered science:

- (1) The case for ID is based on empirical evidence,
- (2) Advocates of ID use established scientific methods,
- (3) ID is a testable theory,
- (4) The case for ID exemplifies historical scientific reasoning,
- (5) ID addresses a specific question in evolutionary biology, and
- (6) ID is supported by peer-reviewed scientific literature.

Limits of Naturalism

Thomas Nagel, a well-known philosopher at New York University, while apparently being an atheist nevertheless finds consciousness, cognition, and value not to be explained by the Methodological Naturalism. He writes: “there are doubts about whether the reality of such features of our world as consciousness, intentionality, meaning, purpose, thought, and value can be accommodated in a universe consisting at the most basic level only of physical facts – facts, however sophisticated, of the kind revealed by the physical sciences.”



Nagel continues: “I would now like to say something about the polar opposite of materialism, namely, the position that mind, rather than physical law, provides the fundamental level of explanation of everything, including the explanation of the basic and universal physical laws themselves.”

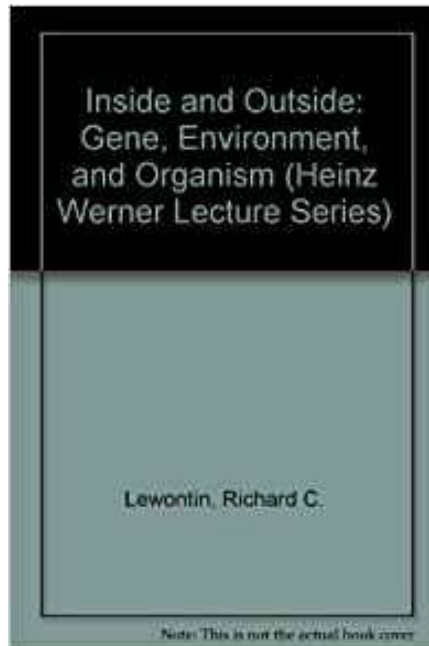
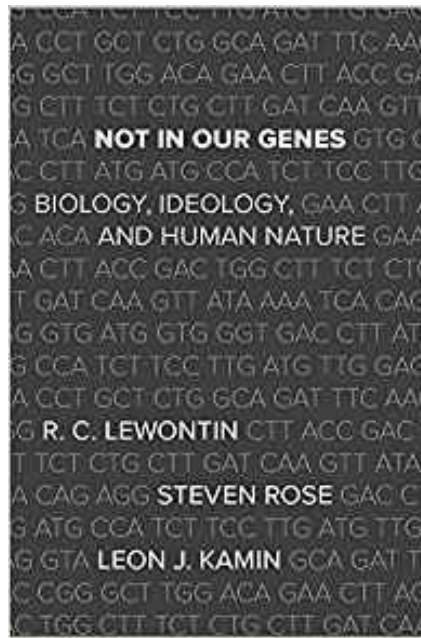
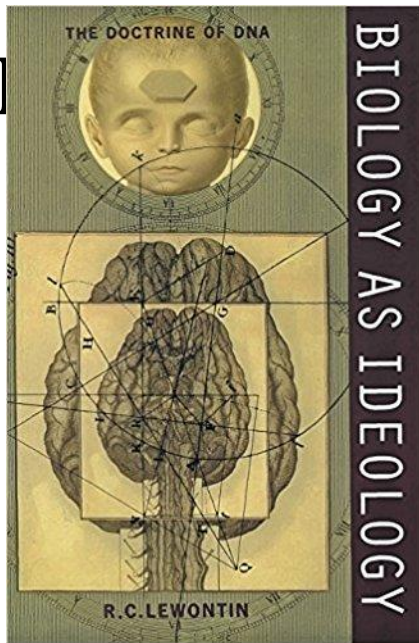
Although not a theist, “I agree with Alvin Plantinga that, unlike divine benevolence, the application of evolutionary theory to the understanding of our own cognitive capacities should undermine, though it need not completely destroy, our confidence in them.” That is, naturalistic evolutionary theory undermines human cognition, and therefore appears to be a significant limitation to naturalism. It also undermines human morality: “an evolutionary self-understanding would almost certainly require us to give up moral realism – the natural conviction that our moral judgments are true or false independent of our beliefs.”

Nagel concludes as follows: “I have argued patiently against the prevailing form of naturalism, a reductive materialism that purports to capture life and mind through its neo-Darwinian extension. But to go back to my introductory remarks, I find this view antecedently unbelievable – a heroic triumph of ideological theory over common sense.”

The concern that many have is that Methodological Naturalism is artificially added to the meaning of science by some, not because of empirical evidence or for some good logical reason, but rather for religious reasons – to rule out anything that may even suggest something about God.

For example, Richard Dawkins, a champion of atheism and evolution, has written that “An atheist before Darwin could have said, following Hume: ‘I have no explanation for complex biological design. All I know is that God isn’t a good explanation, so we must wait and hope that somebody comes up with a better one.’ I can’t help feeling that such a position, though logically sound, would have left one feeling pretty unsatisfied, and that although atheism might have been *logically* tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist.” Such sentiments give a strong motivation to impose MN, as then all evidence for design is ruled out *a priori*.

Even more telling, is the following from Richard Lewontin: “We take the side of science *in spite* of the patent absurdity of some of its constructs, *in spite* of its failure to fulfill many of its extravagant promises of health and life, *in spite* of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our *a priori* adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door.”



Richard Lewontin
Professor Emeritus in Biology
Harvard University

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Darwinian Evolution

Michael Behe: “No one has ever explained in detailed, scientific fashion how mutation and natural selection could build the complex, intricate structures discussed in this book [*Darwin’s Black Box*]. In fact, *none* of the papers published in *JME* [*Journal of Molecular Evolution*] over the entire course of its life as a journal has ever proposed a detailed model by which a complex biochemical system might have been produced in a gradual, step-by-step Darwinian fashion.” Behe continues: “Attempts to explain the evolution of highly specified, irreducibly complex systems – either mousetraps or cilia or blood clotting – by a gradualistic route have so far been incoherent, as we have seen in previous chapters. No scientific journal will publish patently incoherent papers, so no studies asking detailed questions of molecular evolution are to be found.” And in summary: “There has never been a meeting, or a book, or a paper on details of the evolution of complex biochemical systems.”

Then Behe goes on to write what is shocking, especially considering that Behe is himself a molecular biologist: “If a theory claims to be able to explain some phenomenon but does not generate even an attempt at an explanation, then it should be banished. Despite comparing sequences and mathematical modeling, molecular evolution has never addressed the question of how complex structures came to be. In effect, the theory of Darwinian molecular evolution has not published, and so it should perish.”

William A. Dembski offers this critique: “Darwinism is *on its own terms* a failed scientific research program – that it does not constitute a well-supported scientific theory, that its explanatory power is severely limited and that it fails abysmally when it tries to account for the grand sweep of natural history.”

Dembski continues: “The task of evolutionary biology is to explain the origin and development of life. The key feature of life is the presence of complex specified information – CSI. Caught up in the Darwinian mechanism of selection and inheritance with modification, evolutionary biology has failed to appreciate the informational hurdles organisms need to jump in the course of natural history. To jump those hurdles organisms require information. What’s more, a significant part of that information is exogenous and must originally have been infused abiotically.”

Cornelius Hunter is another scientist that finds Darwinism less than scientific. He writes: “Nonetheless, it should be clear that controlling the copying action of RNA polymerase is an exquisite process requiring many details to be worked out in advance. It is not the sort of thing that lends well to Darwin’s idea of unguided evolution. . . . how does such a phenomenally complex system just arise on its own so that it can be selected?” Echoing Behe, Hunter continues: “Biology is full of incredibly elaborate, complex machines. If you are beginning to suspect that Darwinism has no compelling explanation for them, you’re right. Aside from vague hypotheses that have more speculation than hard fact, evolutionists have no idea how such machines could have come about by unguided forces of nature.”

Michael Denton, a molecular biologist, notes that “The German zoologist, Bernard Rensch, was able to provide a long list of leading authorities who have been inclined to the view that macroevolution cannot be explained in terms of microevolutionary processes, or any other currently known mechanisms.”

Denton gives a lengthy quotation from Ernst Mayr, one of the 20th century's leading evolutionary biologists, as follows: "The nature and cause of transpecific evolution [macroevolution] has been a highly controversial subject during the first half of this century. The proponents of the synthetic theory [modern neo-Darwinian theory] maintain that all evolution is due to the accumulation of small genetic changes, guided by natural selection, and that transpecific evolution is nothing but an extrapolation and magnification of the events that take place within populations and species. A well-informed minority, however, including such outstanding authorities as the geneticist Goldschmidt, the paleontologist Schindewolf, and the zoologists Jeannel, Cuenot, and Cannon, maintained until the 1950's that neither evolution within species nor geographic speciation could explain the phenomena of "macroevolution", or, as it is better called, transpecific evolution. These authors contended that the origin of new "types" and of new organs could not be explained by the known facts of genetics and systematics."

Near the end of his book, Denton writes: “Neither of the two fundamental axioms of Darwin’s macro-evolutionary theory – the concept of the continuity of nature, that is the idea of a functional continuum of all life forms linking all species together and ultimately leading back to a primeval cell, and the belief that all the adaptive design of life has resulted from a blind random process – have been validated by one single empirical discovery or scientific advance since 1859. Despite more than a century of intensive effort on the part of evolutionary biologists, the major objections raised by Darwin’s critics such as Agassiz, Pictet, Bronn and Richard Owen have not been met.”

Denton: “It strikes me as being a flagrant denial of common sense to swallow that all these things were built up by accumulative small random changes. This is simply a nonsensical claim, especially for the great majority of cases, where nobody can think of any credible explanation of how it came about. And this is a very profound question which everybody skirts, everybody brushes over, everybody tries to sweep under the carpet.”

Gould [Stephen Jay Gould (1941-2002), well-known paleontologist and evolutionary biologist at Harvard University] wrote that, although he had been “beguiled” by the unifying power of the Darwinist synthesis when he studied it as a graduate student in the 1960s, the weight of the evidence had driven him to the reluctant conclusion that the synthesis, “as a general proposition, is effectively dead, despite its persistence as textbook orthodoxy.”

Intelligent Design

Meyer: Others “have insisted that modern science was specifically inspired by the conviction that the universe is the product of a rational mind who designed the universe to be understood and the human mind to understand it. As sociologist of science Steve Fuller notes, Western science is grounded in ‘the belief that the natural order is the product of a single intelligence from which our own intelligence descends.’ This foundational assumption gave rise to the idea that nature was ‘intelligible,’ that it had been designed in accord with discernible laws that could be understood by those who subjected nature to careful scrutiny. Or as the astronomer Johannes Kepler said, scientists have the job of ‘thinking God’s thoughts after him.’”

Meyer: “As the Oxford physicist and historian of science Peter Hodgson observes: ‘According to Judeo-Christian beliefs the world is the free creation of God from nothing. The structure of the world cannot therefore be deduced from first principles; we have to look at it, to make observations and experiments to find out how God made it. This reinforces the Aristotelian principle that all knowledge comes through the senses, but requires that it be situated within a wider set of beliefs concerning the nature of the world that is implicit in the doctrine of creation.’”

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It should also be noted that intelligent causes are routinely investigated in forensics, to establish, for example, whether a death was the result of an accident or natural cause, or that brought about by another person. Intelligent causes are also routinely investigated in known/unknown structures, such as in Mount Rushmore versus the man's head on the surface of Mars, a natural rock bridge versus a man-made bridge, native-American "mounds" versus naturally occurring mounds, ancient building foundations versus surrounding rock, pottery shards versus naturally occurring materials, language carved in rock versus random formations, etc. And what of the digital information transmission when DNA replicates, which includes error-correction coding not unlike that used in cell phone transmissions.

Conclusion

The results are hopefully clear, that neo-Darwinian evolution appears indeed to be “A Theory in Crisis,” whereas Intelligent Design is valid scientific investigation.

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