

**DESIGN IN PHILOSOPHY,
THEOLOGY, AND
BIOLOGY**

**PHIL 340
Philosophy of Science
DDE
Lecture Three**

Modernity

**European
philosophy**

BEFORE DARWIN

Science

Culture at large

**Aristotle
St. Thomas Aquinas
Descartes**

John Locke

**NATURAL
THEOLOGY**

David Hume

**Contemporary
philosophy**

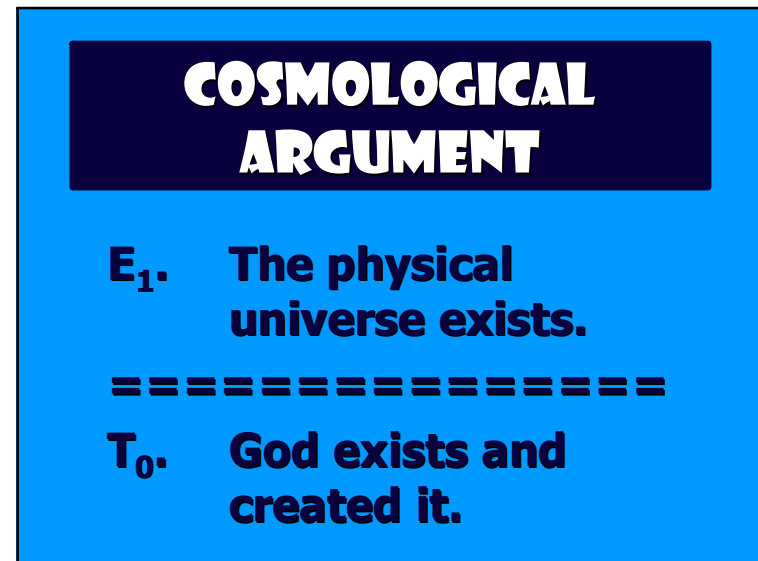
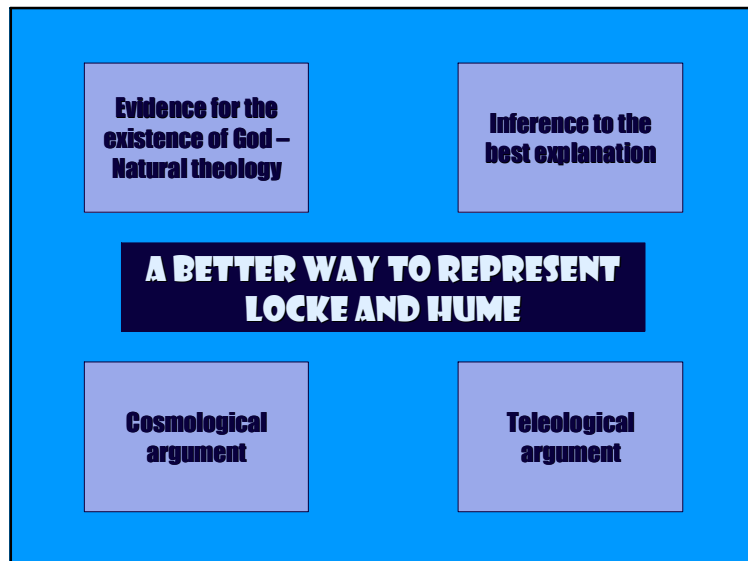
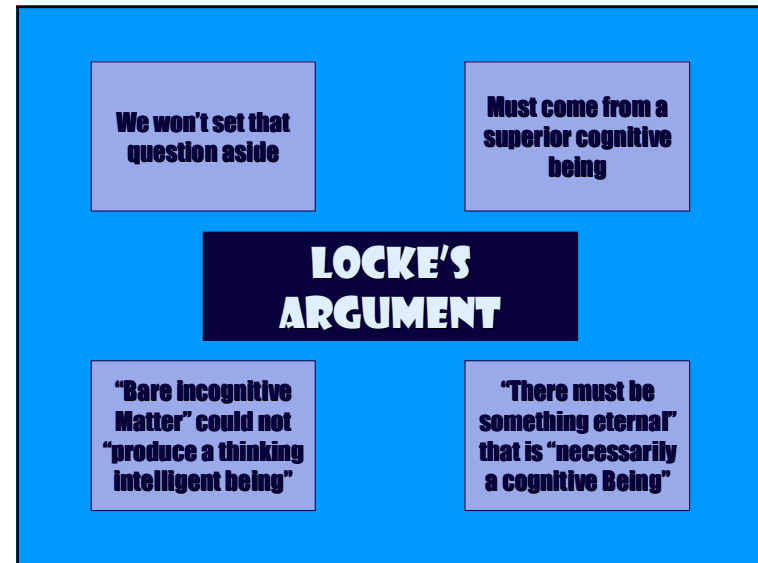
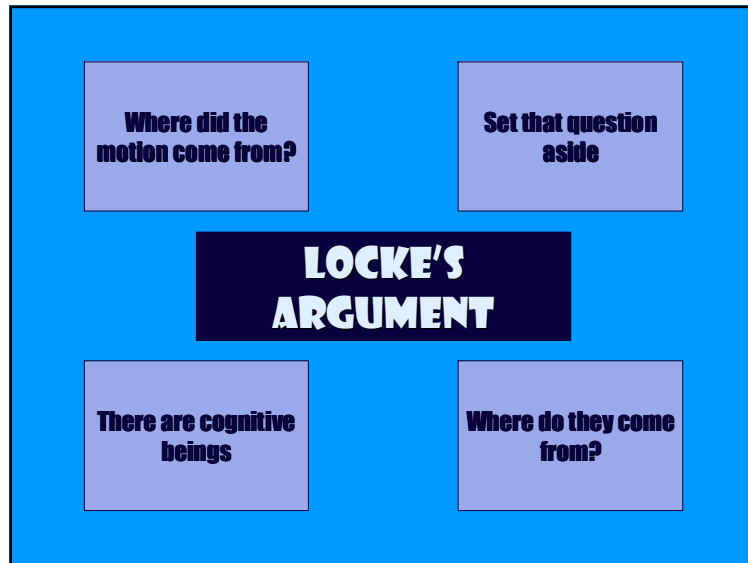
There's matter

**Where did it come
from?**

**LOCKE'S
ARGUMENT**

**Set that question
aside**

**That matter is in
motion**



RIVAL EXPLANATIONS

- T₁. Secular naturalist's account.**
- T₂. Religious pluralist's account.**

KALAM COSMOLOGICAL ARGUMENT

- E₁. The physical universe exists.**
- E₂. The universe came into existence ten to twenty billion years ago.**

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- T₀. God exists and created it.**

ALTERNATIVE EXPLANATIONS

- T₀. God exists and created the universe.**
- T₁. Secular naturalist's account.**
- T₂. Religious pluralist's account.**

TELEOLOGICAL ARGUMENT

Look round the world: contemplate the whole and every part of it: You will find it to be nothing but one great machine, subdivided into an infinite number of lesser machines, which again admit of subdivisions to a degree beyond what human senses and faculties can trace and explain. All these various machines, and even their most minute parts, are adjusted to each other with an accuracy which ravishes into admiration all men who have ever contemplated them. The curious adapting of means to ends, throughout all nature, resembles exactly, though it much exceeds, the productions of human contrivance; of human design, thought, wisdom, and intelligence. Since, therefore, the effects resemble each other, we are led to infer, by all the rules of analogy, that the causes also resemble; and that the Author of Nature is somewhat similar to the mind of man, though possessed of much larger faculties, proportioned to the grandeur of the work which he has executed. By this argument a posteriori, and by this argument alone, do we prove at once the existence of a Deity, and his similarity to human mind and intelligence.

PALEY'S WATCH

In crossing a heath, suppose I pitched my foot against a stone and were asked how the stone came to be there, I might possibly answer that for anything I knew to the contrary it had lain there forever; nor would it, perhaps, be very easy to show the absurdity of this answer. But suppose I had found a watch upon the ground, and it should be inquired how the watch happened to be in that place, I should hardly think of the answer which I had before given, that for anything I knew the watch might have always been there. Yet why should not this answer serve for the watch as well as for the stone? Why is it not as admissible in the second case as in the first?

PALEY'S WATCH CONTINUED

For this reason, and for no other, namely, that when we come to inspect the watch, we perceive -- what we could not discover in the stone -- that its several parts are framed and put together for a purpose, e.g., that they are so formed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day; that if the different parts had been differently shaped from what they are, of a different size from what they are, or placed after any other manner or in any other order than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use that is now served by it.

CLASSICAL TELEOLOGICAL ARGUMENT

E₁. The physical universe exists.

E₂. It came into existence 10 to 20 billion years ago.

E₃. The biological world exhibits tremendous structure, order and purpose.

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T₀. God exists, designed and created it.

EXPLAINING BIOLOGICAL STRUCTURE, ORDER, AND PURPOSE

- **Theistic explanation**
- **Rivals in Hume and Paley's time**
 - **Secular naturalism**
 - **Religious pluralism**
- **The Darwinian rival**
- **Understanding Darwin**
- **The best explanation?**