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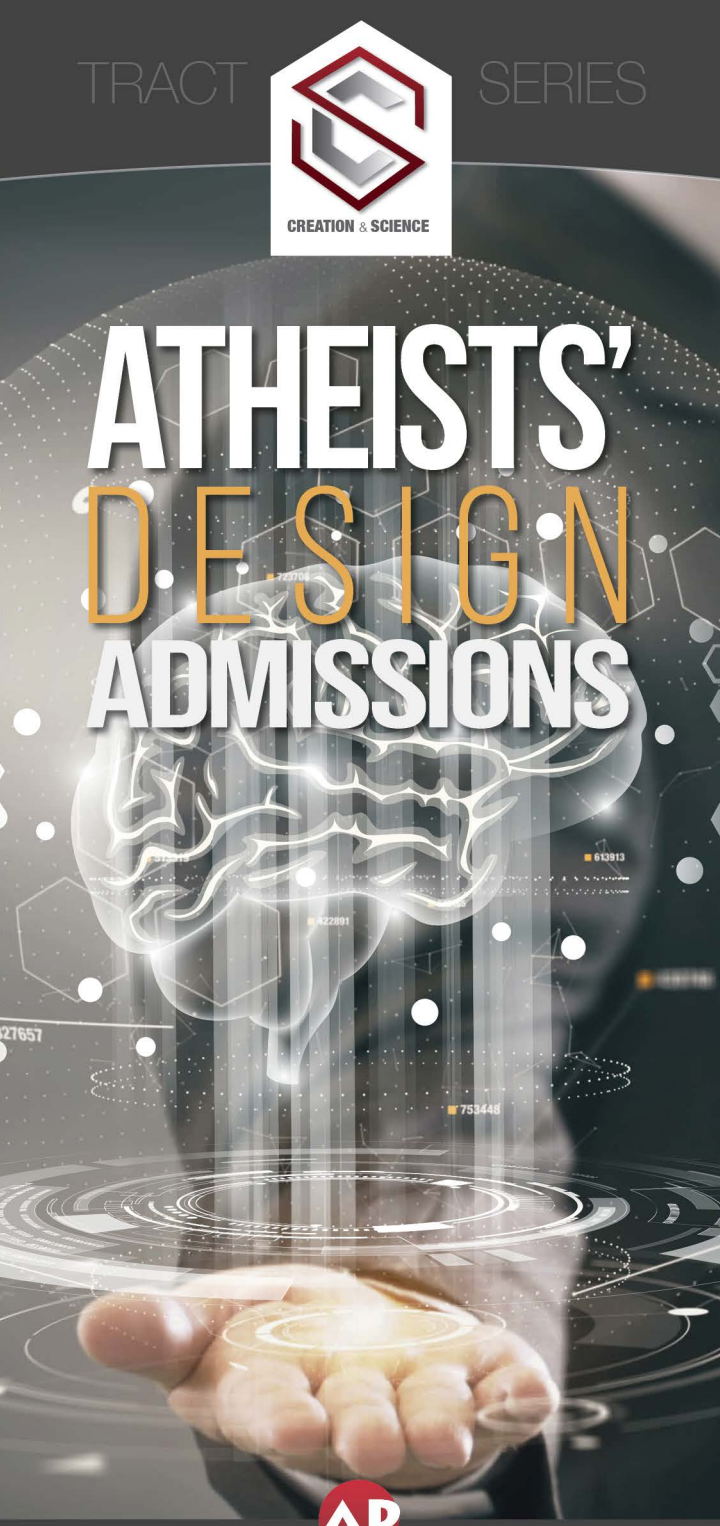
# ATHEISTS' DESIGN ADMISSIONS



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# Atheists' Design Admissions

**Jeff Miller, Ph.D.**

Atheistic philosopher Paul Ricci summed up the Teleological Argument for the Existence of God well when he said, "[I]t's true that everything designed has a designer…. 'Everything designed has a designer' is an analytically true statement."[1] There are an infinite number of design examples that present themselves to us when we study the natural realm—a problem for Ricci and his atheistic colleagues, to be sure. We have documented dozens of such examples in the past (see the various "Design" topics in the "Existence of God" category at apologeticspress.org), but consider the following points in addition to those examples of design. It is one thing for theists to provide positive evidences for the existence of design in the Universe, but it makes the job much simpler for theists when naturalists themselves **admit** evidences for design. Here are

five areas of science where scientists openly acknowledge design in nature.

## #1: "WE NEED TO FIGURE OUT WHO WROTE THE LAWS OF SCIENCE."

The late, famous atheist, theoretical physicist, and cosmologist of Cambridge University, Stephen Hawking, clearly highly revered the laws of science. In 2011, he hosted a show on the *Discovery Channel* titled, "Curiosity: Did God Create the Universe?" In that show, he said,

> [T]he Universe is a machine governed by principles or laws—laws that can be understood by the human mind. I believe that the discovery of these laws has been humankind's greatest achievement…. But what's really important is that these physical laws, as well as being **unchangeable**, are **universal**. They apply not just to the flight of the ball, but to the motion of a planet and everything else in the Universe. Unlike laws made by humans, the laws of nature **cannot ever be broken**. That's why they are so powerful.[2]

Hawking, in obvious awe, acknowledged that the laws of nature exist, are unbreakable (i.e., without exception), and apply to the entire Universe—not just to the Earth. But those admissions by the evolutionary community present a major problem for atheism. Humanist Martin Gardner said,

> Imagine that physicists finally discover all the basic waves and their particles, and

> all the basic laws, and unite everything in one equation. We can then ask, "Why that equation?" It is fashionable now to conjecture that the big bang was caused by a random quantum fluctuation in a vacuum devoid of space and time. But of course such a vacuum is a far cry from nothing. **There had to be quantum laws to fluctuate. And why are there quantum laws?...There is no escape from the superultimate questions: Why is there something rather than nothing, and why is the something structured the way it is?**[3]

Even if Big Bang cosmology were correct (and it is not), you still can't have a law without a law writer.

In "Curiosity: Did God Create the Universe?" Hawking boldly claimed that everything in the Universe can be accounted for through science without the need of God. This is untrue, as we have discussed elsewhere,[4] but notice that Hawking did not even believe that assertion himself. He said, "Did God create the quantum laws that allowed the Big Bang to occur? In a nutshell, **did we need a god** to set it all up so that the Big Bang could bang?"[5] He provided no answer to those crucial questions— not even an attempt. And he is not alone. No atheist can provide a reasonable answer to those questions.

The eminent atheistic theoretical physicist, cosmologist, and astrobiologist of Arizona State University, Paul Davies, noted Hawking's sidestep of those questions in the "round table discussion" on the *Discovery*

*Channel* following "Curiosity," titled, "The Creation Question: a Curiosity Conversation." Concerning Hawking, Davies said,

> In the show, Stephen Hawking gets very, very close to saying, "Well, where did the laws of physics come from? That's where we might find some sort of God." And then he backs away and doesn't return to the subject…. **You need to know where those laws come from. That's where the mystery lies—the laws**.[6]

Writing in *New Scientist*, Davies asked, "How did stupid atoms spontaneously write their own software...?"[7] In a more extensive discourse on the subject of the laws of nature in *The New York Times*, Davies said,

> **[W]here do these laws come from? And why do they have the form that they do?** When I was a student, the laws of physics were regarded as completely off limits. The job of the scientist, we were told, is to discover the laws and apply them, not inquire into their provenance. The laws were treated as "given"—imprinted on the universe **like a maker's mark** at the moment of cosmic birth—and fixed forevermore.... Over the years I have often asked my physicist colleagues why the laws of physics are what they are. The answers vary from "that's not a scientific question" to "**nobody knows**." The favorite reply is, "There is no reason they are what they are—they just are." The idea that the laws exist reasonlessly is deeply **anti-rational**. After all, the very essence of a scientific explanation of some phenomenon is that the world is ordered logically and that there are reasons things are as they are. If one traces these reasons all the way down to the bedrock of reality—the laws

> of physics—only to find that reason then deserts us, **it makes a mockery of science**. Can the mighty edifice of physical order we perceive in the world about us ultimately be rooted in **reasonless absurdity**? If so, then nature is a fiendishly clever bit of trickery: meaninglessness and absurdity somehow masquerading as **ingenious order and rationality**.... Clearly, then, both religion and science are **founded on faith**—namely, on belief in the existence of something outside the universe, like an unexplained God or an unexplained set of physical laws.[8]

In conclusion, Davies conceded the fact that naturalists have a **blind** faith when assuming that the laws of science could create themselves free from an "external agency": "[U]ntil science comes up with a testable theory of the laws of the universe, its claim to be free of faith is manifestly bogus."[9] Bottom line: there must be a rational origin of the laws of science. In 2016, Davies reiterated, "The ballyhoo about a universe popping out of the vacuum is a **complete red herring**. It just dodges the real issue, which is the **prior existence of the laws of physics**."[10] In an article titled "Taking Science on Faith," Davies responded to the assertion that the existence of a multiverse could account for the origin of the laws of science, saying,

> The multiverse theory is increasingly popular, but it doesn't so much explain the laws of physics as **dodge the whole issue**. There has to be a physical mechanism to make all those universes and bestow

> bylaws on them. This process will require its own laws, or meta-laws. **Where do they come from?** The problem has simply been shifted up a level from the laws of the universe to the meta-laws of the multiverse.[11]

Astrophysicist and science writer for *New Scientist*, Marcus Chown, wrote:

> If the universe owes its origins to quantum theory, then quantum theory must have existed before the universe. So the next question is surely: **where did the laws of quantum theory come from**? "We do not know," admits [cosmologist Alex—JM] Vilenkin. "I consider that an entirely different question." When it comes to the beginning of the universe, in many ways we're still at the beginning.[12]

University of Oxford physicist David Deutsch said, "Even if the answer to why there is something rather than nothing were because of how quantum field theory works, the question would become why are the laws of quantum field theory as they are."[13]

Cosmologist and Professor of Physics at California Institute of Technology, Sean Carroll, writing in *Scientific American*, discussed the question of the origin of the Second Law of Thermodynamics: "[E]xplaining why low-entropy states evolve into high-entropy states [i.e., the Second Law of Thermodynamics—JM] is different from explaining **why entropy is increasing in our universe**.... [T]he real challenge is not to explain why the entropy of the universe will be higher tomorrow than it is today but to explain **why the entropy was**

**lower yesterday and even lower the day before that**."[14] In other words, why is there such a thing as a law of nature, like the "Second Law of Thermodynamics"?

Theoretical physicist, faculty member at the Perimeter Institute for Theoretical Physics, and adjunct Professor of Physics at the University of Waterloo, Lee Smolin, admitted, "Cosmology has new questions to answer. Not just what are the laws, but why are these laws the laws?"[15] In a 2014 interview with *Scientific American*, cosmologist George F.R. Ellis of the University of Cape Town, co-author with Stephen Hawking of the book *The Large Scale Structure of Space-Time*, gave a stinging response to theoretical physicist Lawrence Krauss of Arizona State University, who argues in his book, *A Universe from Nothing*, that physics has ultimately answered the question of why there is something rather than nothing. Among other criticisms, Ellis said,

> And above all Krauss does not address **why the laws of physics exist**, why they have the form they have, or in what kind of manifestation they existed before the universe existed (which he must believe if he believes they brought the universe into existence). **Who or what** dreamt up symmetry principles, Lagrangians, specific symmetry groups, gauge theories, and so on? **He does not begin to answer these questions**.[16]

Quantum physicist Michael Brooks agreed with Ellis in his criticisms of

Krauss' book. Writing in *New Scientist*, he said, "[T]he laws of physics can't be conjured from nothing.... Krauss contends that the multiverse makes the question of what determined our laws of nature 'less significant.' Truthfully, **it just puts the question beyond science** [i.e., beyond the natural—JM]—for now, at least."[17]

In his book, *The Grand Design*, Hawking tried to submit a way that the Universe could have created itself from nothing without God and still be in keeping with the laws of nature—an impossible concept, to be sure. He said, "Because there is a law like gravity, the universe can and will create itself from nothing."[18] Of course, even if such were possible, he does not explain where the law of gravity came from. Professor of mathematics and Fellow in Mathematics and the Philosophy of Science at Oxford University, John Lennox concurred. He took Hawking to task over his assertion that the laws of physics alone can explain the existence of the Universe, saying,

> Hawking's argument appears to me even more illogical when he says the existence of gravity means the creation of the universe was inevitable. **But how did gravity exist in the first place? Who put it there? And what was the creative force behind its birth?** Similarly, when Hawking argues, in support of his theory of spontaneous creation, that it was only necessary for "the blue touch paper" to be lit to "set the universe going," the question must be:

> where did this blue touch paper come from? And who lit it, if not God?[19]

Simply put, a more rational statement from Hawking would have been, "Because there is a law like gravity, the Universe must have been created by God." Bottom line: the existence of the laws of science is evidence of a Designer—even atheists tacitly admit it.

## #2: "WE NEED TO KNOW WHO CREATED LIFE."

In *Expelled: No Intelligence Allowed*, well-known British evolutionary biologist Richard Dawkins, Oxford University's Professor for Public Understanding of Science from 1995 to 2008, said concerning the possibility of intelligent design:

> It could be that at some earlier time, somewhere in the Universe, a civilization evolved by, probably, some kind of Darwinian means, to a very, very high level of technology, and designed a form of life that they seeded onto, perhaps, this planet. Now that is a possibility, and an intriguing possibility. And I suppose it's possible that you might find evidence for that, **if you look at the details of our chemistry, molecular biology, you might find a signature of some kind of designer**. And that designer could well be a higher intelligence from elsewhere in the Universe.[20]

So, according to Dawkins, when we look at our chemistry—our molecular biology—(1) there could be evidence of design there, and (2) that

design would imply the existence of a designer—a direct admission of the validity of the Teleological Argument. Granted, Dawkins does not directly endorse God as that Designer. Instead, he irrationally postulates the existence of aliens.

Ultimately, since there is no evidence for the existence of aliens, there can hardly be any evidence for their establishing life on Earth. Such an idea can hardly be in keeping with the evolutionist's own beliefs about the importance of direct observation and experiment in science. Such a theory does nothing but tacitly admit (1) the truth of the Law of Biogenesis—in nature, life comes only from life (in this case, aliens); and (2) the necessity of a creator/designer in the equation.

However, notice: since aliens are beings of nature, they too must be governed by the laws of nature. Recall Hawking's claim: the laws of physics "are **universal**. They apply not just to the flight of the ball, but to the motion of a planet and **everything else in the Universe**."[21] Evolutionary physicist Victor Stenger submitted his belief that the "basic laws" of science "hold true in the most distant observed galaxy and in the cosmic microwave background, implying that these laws have been valid for over thirteen billion years."[22] In the interview with Stein,

Dawkins went on to say concerning the supposed alien creators, "But that higher intelligence would, itself, had to have come about by some ultimately explicable process. **It couldn't have just jumped into existence spontaneously**."[23] So, the alien creators, according to Dawkins, have been strapped with the laws of nature as well. Thus, the problem of abiogenesis is merely shifted to the alien's abode, where the question of the origin of life must still be answered.

Bottom line: life is evidence of design, and by implication, an intelligent designer. Writing in *New Scientist*, Dawkins admitted, "The more statistically improbable a thing is, the less we can believe that it just happened by blind chance. Superficially the **obvious alternative** to chance is an intelligent Designer."[24] Sadly, the atheist simply cannot bring himself to accept the clear cut, "obvious alternative" that is staring him in the face.

## #3: "WE HAVE TO FIGURE OUT A WAY TO EXPLAIN ALL OF THIS DESIGN IN NATURE."

George Ellis and Professor of Physics and Astronomy at Johns Hopkins University, Joseph Silk, wrote in 2014 in *Nature*: "This year, debates in physics circles took a worrying turn.

**Faced with difficulties in applying fundamental theories to the observed Universe**, some researchers called for a change in how theoretical physics is done."[25] Ironically, the "difficulties" theoretical physicists have encountered have become considerable enough that going beyond nature is necessary. According to cosmologist Bernard Carr of Queen Mary University in London, a supernatural option of some sort is demanded. He warned cosmologists to accept the inevitable implications of the evidence: "If you don't want God, you'd better have a multiverse."[26] The multiverse has, therefore, been latched onto by many naturalists to try to explain away the "difficulties" facing physicists without resorting to God, even though, among other issues with it, there is absolutely no evidence for its existence.[27] Lee Smolin said, "We had to invent the multiverse,"[28] and according to Lawson Parker, writing in *National Geographic*, it was from our "imagination."[29] The use of our imagination to determine where we came from certainly sounds like today's "science" is moving ever further into the realm of fiction.

Regardless, notice that according to many physicists, something beyond the current definition of science is needed to explain certain things—i.e., the existence of the unobservable,

supernatural realm is demanded by the evidence. Recall how Davies put it: "Clearly, then, both religion and science are founded on **faith**—namely, on **belief in the existence of something outside the universe**, like an unexplained God or an unexplained set of physical laws, maybe even a huge ensemble of unseen universes, too."[30]

Besides the existence of the laws of physics, what kind of "difficulties" are physicists encountering that are forcing them to conclude that something outside of the Universe exists, and therefore, that they need to "invent" the multiverse to avoid God? Many have articulated well the problem. Read on to see a great lesson by naturalists on the need for a supernatural Designer for the Universe.

According to Tim Folger, writing in *Discover* magazine, "The idea that the universe was **made just for us**—known as the **anthropic principle**—debuted in 1973."[31] Since then, the mountain of evidence supporting the principle has drastically grown in elevation. Consider, for example:

- In a 2011 article, under the heading "Seven Questionable Arguments" for the multiverse, Ellis discussed argument number four: "A remarkable fact about our universe is that physical constants have just the right values needed to allow for complex structures, including living things…. I agree that the multiverse is a possible valid explanation for [fine tuning

examples—JM]…; arguably, it is the only scientifically based option we have right now. But we have no hope of testing it observationally."[32] [Notice that the multiverse is "the only scientifically based option," and yet "we have no hope of testing it observationally." Doesn't that make it **not** a "scientifically based option"?]

- By 2014, Ellis and Silk went even further:

  > The multiverse is motivated by a puzzle: why fundamental constants of nature, such as the fine-structure constant that characterizes the strength of electromagnetic interactions between particles and the cosmological constant associated with the acceleration of the expansion of the Universe, have values that lie in the small range that allows life to exist…. Some physicists consider that the multiverse has no challenger as an explanation of many otherwise bizarre coincidences. The low value of the cosmological constant—known to be 120 factors of 10 smaller than the value predicted by quantum field theory—is difficult to explain, for instance.[33]

- John Rennie, the editor for *Scientific American*, noted, "The basic laws of physics work equally well forward or backward in time, yet we perceive time to move in one direction only—toward the future. Why?"[34] Carroll, along the same lines, noted that "[i]f the observable universe were all that existed, it would be nearly impossible to account for the arrow of time in a natural way."[35]

- According to Smolin,

  > Everything we know suggests that the universe is **unusual**. It is flatter, smoother, larger and emptier than a "typical" universe predicted by the known laws of physics. If we reached into a hat filled with pieces of paper, each with the specifications of a possible universe written on it, it is exceedingly unlikely that we would get a universe anything like ours in one pick—or even a billion. **The challenge**

**that cosmologists face is to make sense of this specialness**. One approach to this question is inflation—the hypothesis that the early universe went through a phase of exponentially fast expansion. At first, inflation seemed to do the trick. A simple version of the idea gave correct predictions for the spectrum of fluctuations in the cosmic microwave background. But a closer look shows that **we have just moved the problem further back in time**. To make inflation happen at all requires us to **fine-tune the initial conditions** of the universe.[36] [Does not "fine-tuning" logically require someone to do the tuning?]

- Folger quotes Linde in *Discover* magazine:

  "We have a lot of really, really **strange coincidences**, and all of these coincidences are such that they make life possible," Linde says. Physicists don't like coincidences. They like even less the notion that life is somehow central to the universe, and yet recent discoveries are forcing them to confront that very idea…. Call it a fluke, a mystery, a **miracle**. Or call it **the biggest problem in physics**. Short of invoking **a benevolent creator**, many physicists see only one possible explanation: Our universe may be but one of perhaps infinitely many universes in an inconceivably vast multiverse…. Advocates argue that, like it or not, the multiverse may well be the only viable **non-religious** explanation for what is often called the "fine-tuning problem"—the baffling observation that the laws of the universe **seem custom-tailored to favor the emergence of life**…. [Andrei Linde:] "And if we double the mass of the electron, life as we know it will disappear. If we change the strength of the interaction between protons and electrons, life will disappear. Why are there three space dimensions and one time dimension? If

we had four space dimensions and one time dimension, then planetary systems would be unstable and our version of life would be impossible. If we had two space dimensions and one time dimension, we would not exist," he says…. [I]f there is no multiverse, where does that leave physicists? "If there is only one universe," Carr says, "you might have to have a fine-tuner. If you don't want God, you'd better have a multiverse."[37]

- Stuart Clark and Richard Webb, writing in *New Scientist*, said,

  **We can't explain the numbers that rule the universe**…the different strengths of weak, strong and electromagnetic forces, for example, or the masses of the particles it introduces…. Were any of them to have even marginally different values, the universe would look very different. The Higgs boson's mass, for example, is just about the smallest it can be without the universe's matter becoming unstable. **Similar "fine-tuning" problems bedevil cosmology**…. Why is the carbon atom structured so precisely as to allow enough carbon for life to exist in the universe?[38]

- Greene, commenting on Professor of Theoretical Physics at Stanford University Leonard Susskind's thinking about the multiverse, said,

  Susskind was suggesting that string theory augments this grand cosmological unfolding by adorning each of the universes in the multiverse with a different shape for the extra dimensions. With or without string theory, the multiverse is a highly controversial schema, and **deservedly so**. It not only recasts the landscape of reality, but shifts the scientific goal posts. Questions once deemed profoundly puzzling—**why do nature's numbers, from particle masses to force strengths to the energy suffusing space,**

**have the particular values they do?**—would be answered with a shrug…. **Most physicists, string theorists among them, agree that the multiverse is an option of last resort**…. Looking back, I'm gratified at how far we've come but disappointed that **a connection to experiment continues to elude us**.[39]

- Mary-Jane Rubenstein, writing in *New Scientist*, said,

  Here's the dilemma: if the universe began with a quantum particle blipping into existence, inflating godlessly into space-time and a whole zoo of materials, then **why is it so well suited for life**? For medieval philosophers, the purported perfection of the universe was the key to proving the existence of God. The universe is so fit for intelligent life that **it must be the product of a powerful, benevolent external deity**. Or, as popular theology might put it today: all this can't be an accident. Modern physics has also wrestled with this "fine-tuning problem," and supplies its own answer. If only one universe exists, then it is strange to find it so hospitable to life, when nearly any other value for the gravitational or cosmological constants would have produced nothing at all. But if there is a "multiverse" of many universes, all with different constants, the problem vanishes: we're here because we happen to be in one of the universes that works. No miracles, no plan, no creator.[40]

Notice: Physicists cannot help but acknowledge the truth of the Teleological Argument for the existence of God. The Universe seems to have been perfectly designed—with detailed fine-tuning—just for us. Design demands a designer. Resorting to belief in the multiverse is a conces-

sion by naturalists that we have been right all along: there exists an "unseen realm." But rather than concede God, naturalists invent the evidence-less, imaginary multiverse. Ironically, all the while the multiverse is itself a super-natural option—albeit, one without any rules concerning how we should behave, making it attractive to many.

## #4: "WE NEED TO MIMIC ALL OF THE DESIGN WE SEE IN NATURE."

One area of scientific study where scientists are admitting, many times unconsciously but forcefully, the presence of design in the Universe, is in the field of biomimetics, or biomimcry—as well as the related field known as bio-inspired design. Biomimicry is an attempt to engineer something—design something—using the natural world as the blueprint. Engineers are becoming more and more aware of the fact that the world around us is already filled with fully functional, superior designs in comparison to what the engineering community has been able to develop to date.

The Web page for George Washington University's Center for Biomimetics and Bioinspired Engineering admits: "[D]espite our seeming prowess in these component technologies, **we**

**find it hard to outperform Nature** in this arena; Nature's solutions are smarter, more energy-efficient, agile, adaptable, fault-tolerant, environmentally friendly and multifunctional. Thus, there is much that we as engineers can learn from Nature as we develop the next generation machines and technologies."[41] It would be difficult to better summarize the decisive evidence for design that is clearly evident to professional designers (engineers) when they look at the natural realm. This same mindset about nature's design, however, is becoming widespread in the engineering community. Consequently, biomimicry is becoming a major engineering pursuit. The field of biomimicry is growing by leaps and bounds, with research centers being established all over the world, with their express purpose being to mimic the design of nature.

Some engineers are going even further. Realizing that nature's designs are so impressive that many times we simply cannot mimic them, they are attempting instead to control nature to use it as they wish, rather than mimic it.[42] Animals, for instance, possess amazing detection, tracking, and maneuvering capabilities which are far beyond the knowledge of today's engineering minds, and likely will be for many decades, if not forever. An insect

neurobiologist, John Hildebrand from the University of Arizona in Tucson, admitted: "There's a long history of trying to develop microrobots that could be sent out as autonomous devices, but I think many engineers have realised [sic] that they can't improve on Mother Nature."[43] Of course, "Mother Nature" is not capable of designing anything, since "she" is mindless—but notice that the desire to personify nature and give it design abilities is telling. While mindless nature has no ability to design anything, the Chief Engineer, the God of the Bible, on the other hand, can be counted on to have the best possible engineering designs. Who, after all, could out-design the omniscient, omnipotent Grand Designer? In spite of the deterioration of the world and the entrance of disease and mutations into the created order, after several millennia, His designs still stand out as the best—unsurpassed by human wisdom.

Do not miss the implication of practicing biomimicry and autonomous biological control. They are a tacit concession by the scientific community that nature exhibits design! Engineers are the designers of the scientific community. When we engage in biomimicry, we are, whether consciously or not, endorsing the concept that there is design in nature. It would be totally

senseless to try to design something useful by mimicking something that was random and chaotic. For the highly educated, brilliant designers of the scientific community to copy nature, proves that nature must be much more than the product of random chance and accidents.[44]

## #5: "EVOLUTIONARY DESIGN"?

A casual perusal of nearly any article by atheistic scientists when they are discussing the complexity of various species reveals that even they cannot help but intuitively acknowledge a designer. Such writings are riddled with the term "design," apparently without the naturalistic writers following out the implications of that term. Phrases like, "This feature of the salamander is **designed** to do this," are commonplace. Is it not true that the moment one acknowledges the existence of design, he is admitting the existence of a designer at some point—just as acknowledging a poem implies the existence of a poet? We simply cannot escape the evidence for design in nature and the reasoning ability that God has put within us that presses us to acknowledge His existence and ensure that those who wish to find Him will (Acts 17:26-28).

Some atheists have apparently noticed the tendency of naturalists to use such terminology. So, rather than try to rectify atheistic terminology, they embrace it and simply try to redefine the word "design." Kenneth Miller is an evolutionary biologist at Brown University and co-author of the popular Prentice Hall high school Biology textbook that is used extensively in the United States. In his 2008 book, *Only a Theory: Evolution and the Battle for America's Soul*, he admits that structural and molecular biologists, as they study the natural order, routinely mention the presence of design in their explorations. He, himself, admits that the human body shows evidence of design, pointing out examples like the design of the ball and socket joints of the human hips and shoulders and the "s" curve of the human spine that allows us to walk upright. In spite of such admissions, he irrationally claims such admissions should not be considered to be self-defeating for naturalists. According to Miller, the evidence for design in nature should be embraced. In an article published by Brown University, he said, "There is, indeed, a design to life—an evolutionary design."[45] *Merriam-Webster* defines an oxymoron as "a combination of contradictory or incongruous words

(such as *cruel kindness*)."[46] Another example: "evolutionary design."

If there is a painting, there must have been a painter. If there is a fingerprint, there must have been a finger that made it. If there is a building, there must have been a builder. If there is an engine, there must have been an engineer. If there is a creation of some sort, there must have been a creator of it. And if there is design, there must have been a…. If a person completes that sentence with any other word besides "designer," is he not being the epitome of irrational? While we understand Miller's dilemma as a naturalist and his desire to find a way to dismiss the incessant, forceful admissions of design by his highly credentialed colleagues, he must attempt to do so through some other avenue besides merely attempting to redefine the word "design" in such a way that it does not require intent and purpose—a mind.

The silliness of irrationally postulating that the clearly designed Universe could have designed itself through evolution has not been lost to many in the engineering community. Typically, in the first semester of engineering school, an introductory course presents broad concepts about engineering. Students may learn the basic differences in the engineering fields (e.g., civil, electrical, mechanical, chemical, structural, etc.).

They may spend some time considering ethical dilemmas that engineers have often faced in their careers. First-year students also usually give consideration to the design process. Even in its basic form, the design process proves to be very complex, even before considering the specialized scientific knowledge required to design a given item.

Many steps are necessary in order to get a product to the public. Consider one introductory engineering textbook's template for the design process[47]:

1. Problem symptom or expression; definition of product need; marketing information
2. Problem definition, including statement of desired outcome
3. Conceptual design and evaluation; feasibility study
4. Design analysis; codes/standards review; physical and analytical models
5. Synthesis of alternative solutions (back to design analysis for iterations)
6. Decision (selection of one alternative)
7. Prototype production; testing and evaluation (back to design analysis for more iterations)
8. Production drawings; instruction manuals
9. Material specification; process and equipment selection; safety review
10. Pilot production
11. Production
12. Inspection and quality assurance
13. Packaging; marketing and sales literature
14. Product

The design process is unquestionably lengthy, technical, complex, and calculated. To claim that an efficient design could be developed without a designer is insulting to the engineering community. Where there is design—complexity, purpose, planning, intent—there is a designer.

## CONCLUSION

Truly, the Universe is replete with evidences of design. So much so, that even atheists cannot help but concede that truth. It is noteworthy that leading naturalists are unwilling to suggest that the laws of nature could create themselves naturally.

- **Physicists** know there must be a supernatural origin for those laws.

Similarly, more and more leading scientists are acknowledging that the existence of life is no accident either.

- **Biologists** know there must be an intelligence behind it.
- **Engineers** are so awed by the clear-cut evidences for design on the Earth that they have developed entire centers devoted to biomimicry—effectively plagiarizing the work of God when they fail to give Him due credit as the Chief Engineer.
- **Cosmologists** gush with incredulity when they see the perfection of the created order as well, knowing that the "fine-tuning"[48] that is evident in the Universe seems to have resulted in it being "custom tailored"[49] for humans.

But how can there be "fine-tuning" if no One exists to tune in the first place? How can the Universe be "custom tailored," and yet there be

no Tailor? If one is to be rational—drawing appropriate conclusions from the evidence—he must recognize that there are implications to realizing that the Universe is finely tuned and tailor made. The design in the Universe demands the existence of a Universal Designer.

# ENDNOTES

1 Paul Ricci (1986), *Fundamentals of Critical Thinking* (Lexington, MA: Ginn Press), p. 190.
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4 Jeff Miller (2011), "A Review of *Discovery Channel*'s 'Curiosity: Did God Create the Universe?'" *Reason & Revelation*, 31[10]:98-107, http://www.apologeticspress.org/apPubPage.aspx?pub=1&issue=1004&article=1687.
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Does the Universe contain characteristics that indicate it was designed? If so, then the Universe must have a Designer. When the evidence is examined, not only does the Universe contain mounds of design evidence, but many leading atheists even admit it.

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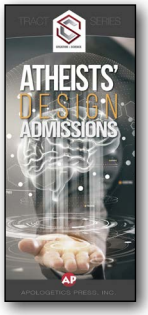


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