

News & Views

Intelligent Design and Metaphysics

My proposal may not seem like much in light of the religious persecution and other human rights issues in the world, but it is something worthwhile and feasible that might help persuade more people to join ASA and/or retain their membership. More importantly, it would be a sign of solidarity/brotherhood to Christians and others in the sciences and engineering professions who face persecution for their religious faith. ASA is a membership organization, everyone's voice counts, so please give the ASA Council (and others ASAers) the benefit of your thoughts by email, telephone call, and/or letter. *

Notes

¹<http://www.carsonversusdoe.com>

²<http://www.asa3.org/ASA/aboutASA.html>

³<http://www.asa3.org/ASA/faithASA.html>

⁴<http://www.carsonversusdoe.com/amicus.htm> is an example derived from the 1977 BART brief of the IEEE



Intelligent Design and Metaphysics

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One of the unresolved questions in the contemporary Intelligent Design (ID) movement is, "How does divine action take place in the world?" George L. Murphy in his recent article says: "We must begin with the affirmation that God does indeed act in the world and in fact that God is involved in everything that happens in the universe."¹ When we speak of the universe, we must grasp the scale of sizes involved—distances much smaller than atomic nuclei to greater than the farthest galaxy.

John 1:1–3 tells us that before anything existed there was Christ with God and he created everything there is—nothing exists that he did not make. How did he do it? He did this by speaking his Word. In Col. 1:15–20, we are told that through Christ all things continue to exist and are held together. Thus, creation/evolution is not only a historical event, but a continuing present reality.

How is one to merge this with the ID concept of mind-like action (designing) with hand-like action (building)? As is known from special relativity, we live in a world of four dimensions—three of space and one of time—or in a space-time continuum. Recent string theories say the universe has eleven dimensions—that is, a hyperspace. We live in a multidimensional universe. The world we see, hear, and feel is the three-dimensional surface of a vast four-dimensional sea, with time as a fourth coordinate of the hyperworld.

As early as 1893, Arthur Willink suggested that God lives in the ultimate infinite dimensional space—a Hilbert Space.² More recently, Martin Gardner's article in *Scientific American* investigated the concept of the fourth spatial dimension,³ and was reviewed by Rudy Rucker in *The Fourth Dimension*.⁴

In summary, what lies outside our four-dimensional, space-time continuum is the world of God, a world of five or more dimensions. In this world, no longer is theology embarrassed by the contradiction between God's immanence and transcendence. Hyperspace touches every part of three-dimensional space. God is closer to us than our breathing. He can see every portion of our world, touch every particle without moving a "finger" through space. Yet the Kingdom of God is completely outside three-dimensional space, in a direction we cannot even point.

To an eye in God's space, whatever higher dimension this may be, there is a perfect revealing of hidden and secret things.⁵ Thus, God is omniscient and has a perfect view of our being. In this sense, in him we live, move, and have our being. He is continually creating and holding things together by his Word. God can always be designing and building for the purpose of his own glory as we read in Col. 1:16. Why not let metaphysics, spirituality, etc. be more prevalent in our thinking for, as it says in Acts 17:27, "God is not far from us"?

H. J. Van Till has enlarged the ideas of Augustine and Basil and has suggested that God has given to inert matter "Robust Functional Integrity."⁶ In this scenario, the creation has been equipped by its Creator to do whatever the Creator calls upon it to do. A hyperworld would put creation where it is, directly in God's "hands"—not in the matter he created.

Throughout the billions of years of earth's history, Christ designed and created the first irreducibly complex life forms from the simplest to the more complex. We see a timeline of his creation in this history of our world as we view fossil remains from the Precambrian to the present. *

Notes

¹George L. Murphy, "Chiasmic Cosmology and Creation's Functional Integrity," *Perspectives on Science and Christian Faith* 53, no. 1 (March 2001): 7–13.

²Arthur Willink, *The World of the Unseen: An Essay on the Relation of Higher Space to Things Eternal* (New York: MacMillan, 1893).

³Martin Gardner, "An Adventure in Hyperspace at the Church of the Fourth Dimension," *Scientific American* (Jan. 1962): 136–43.

⁴Rudy Rucker, *The Fourth Dimension: A Guided Tour of the Higher Universes* (Boston: Houghton Mifflin Co., 1984), 59.

⁵*Ibid.*, chapter 11.

⁶H. J. Van Till, "Is Special Creationism a Heresy?" *Christian Scholar's Review*; see Science and Religion Resource CD—The John Templeton Foundation: 400–16.