

Episode 327 - EATAQ 09 - Intelligent Design vs Emergence

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Welcome to Episode 327 of Lucretius Today. This is a podcast dedicated to the poet Lucretius, who wrote "On The Nature of Things," the most complete presentation of Epicurean philosophy left to us from the ancient world. Each week we walk you through the Epicurean texts, and we discuss how Epicurean philosophy can apply to you today. If you find the Epicurean worldview attractive, we invite you to join us in the study of Epicurus at EpicureanFriends.com, where we discuss this and all of our podcast episodes.

This week we start are continuing our series reviewing Cicero's "Academic Questions" from an Epicurean perspective. We are focusing first on what is referred to as Book One, which provides an overview of the issues that split Plato's Academy and gives us an overview of the philosophical issues being dealt with at the time of Epicurus. This week will focus on the ending of [Section 7](#).

Our text will come from

[Cicero - Academic Questions - Yonge](#) We'll likely stick with Yonge primarily, but we'll also refer to the Rackam translation here:

- [Cicero On Nature Of Gods Academica Loeb Rackham : Free Download, Borrow, and Streaming : Internet Archive](#)

Quote

And they say that the parts of the world are all the things which exist in it, and which are maintained by sentient nature; in which perfect reason is placed, which is also everlasting: for that there is nothing more powerful which can be the cause of its dissolution. And this power they call the soul of the world, and also its intellect and perfect wisdom. And they call it God, a providence watching over everything subject to its dominion, and, above all, over the heavenly bodies; and, next to them, over those things on earth which concern men: which also they sometimes call necessity, because nothing can be done in a manner different from that in which it has been arranged by it in a destined (if I may so say) and inevitable continuation of eternal order. Sometimes, too, they call it fortune, because it brings about many unforeseen things, which have never been expected by us, on account of the obscurity of their causes, and our ignorance of them.

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