

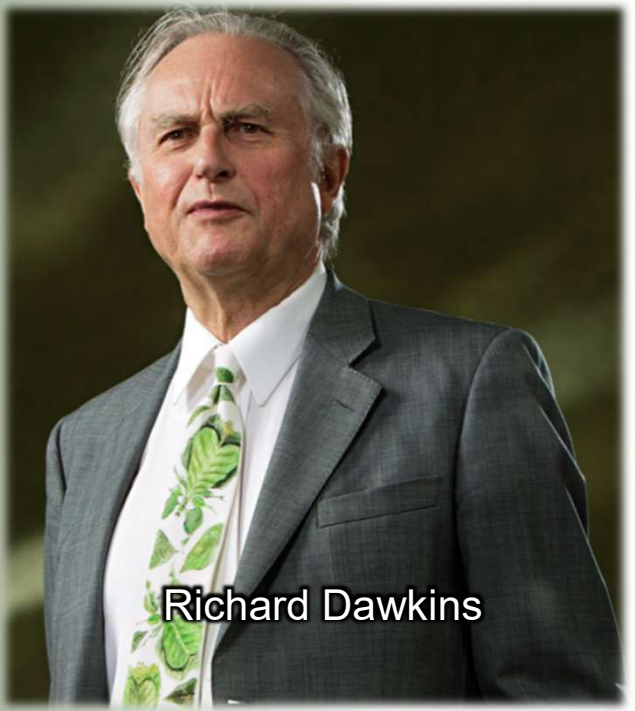
Answering the Apostles of the "New Atheism"



Introducing the Apostles of the "New Atheism"



- ❖ Former Charles Simonyi Professor of the Public Understanding of Science, Oxford University
- ❖ Fellow of the Royal Society and of the Royal Society of Literature
- ❖ Author of:
The Ancestor's Tale
The Selfish Gene
The Blind Watchmaker
The God Delusion



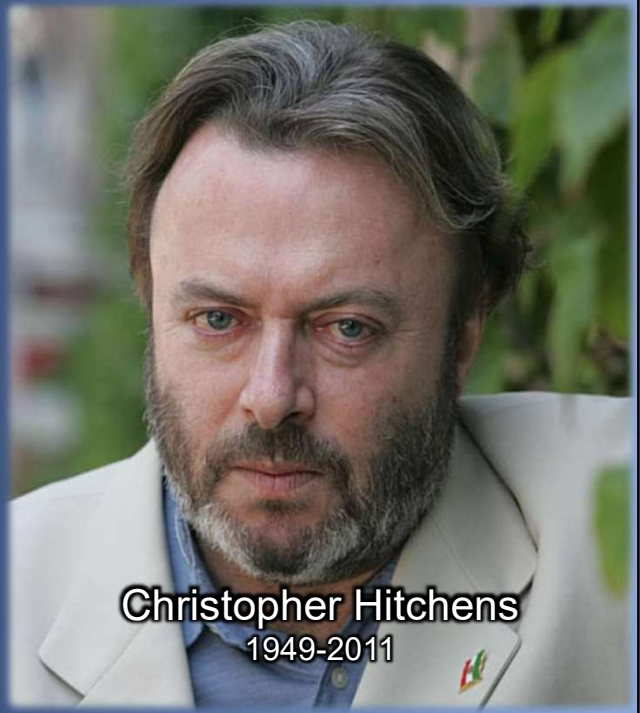
Richard Dawkins



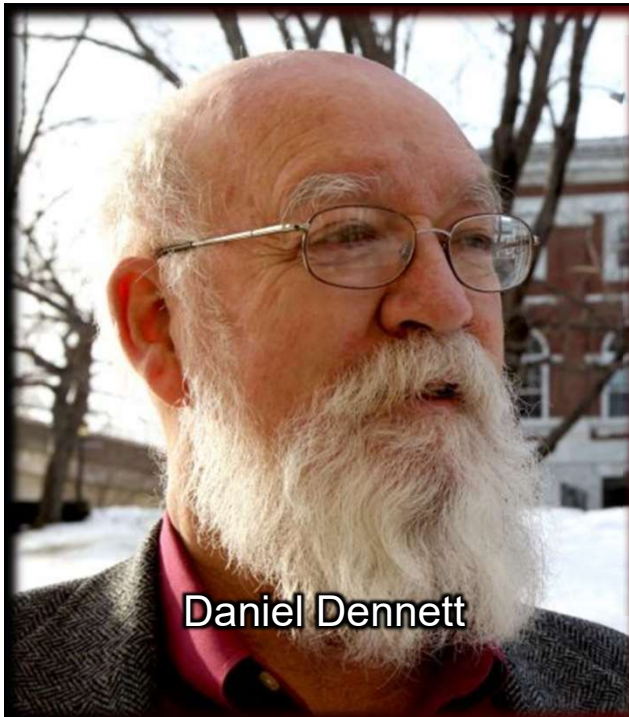
Sam Harris

- ❖ Host of the Making Sense Podcast
- ❖ Philosophy degree from Stanford University and a Ph.D. in neuroscience from UCLA.
- ❖ Author of
The End of Faith
Letters to a Christian Nation
Waking Up: A Guide to Spirituality Without Religion

- ❖ Author, journalist, columnist, essayist, orator, religious and literary critic
- ❖ Contributed to *New Statesman*, *The Nation*, *The Weekly Standard*, and more
- ❖ Author of:
 - Thomas Jefferson: Author of America*
 - Thomas Paine's "Rights of Man": A Biography*
 - God is Not Good*



Christopher Hitchens
1949-2011



Daniel Dennett

- ❖ Professor of philosophy and co-director of the Center for Cognitive Studies, Tufts University, Massachusetts
- ❖ Author of:
 - Brainstorms*
 - Elbow Room*
 - Consciousness Explained*
 - Breaking the Spell*
 - Darwin's Dangerous Idea*

The GOD Delusion

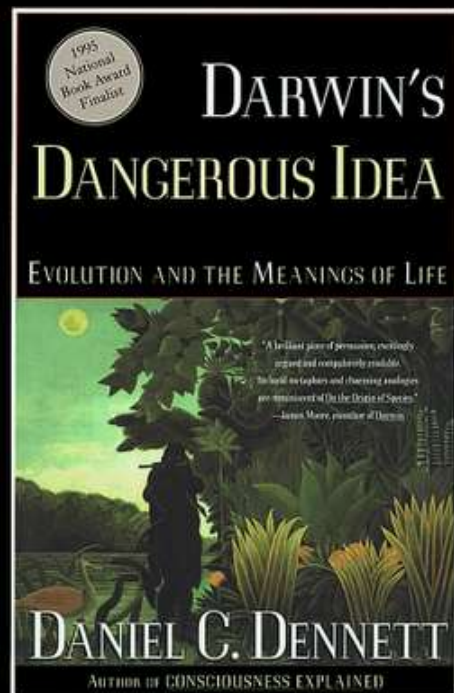
Richard
Dawkins

***"If this book works
as I intend,
religious readers
who open it will be
atheists when they
put it down."***

Richard Dawkins, *The God Delusion*, p. 5.

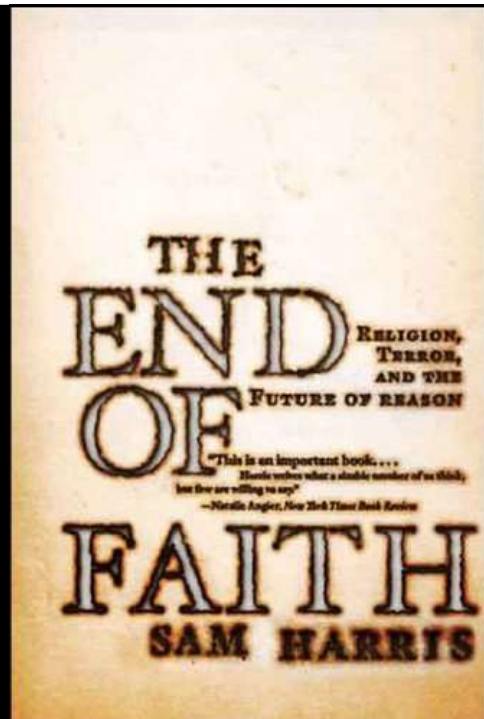
***"The creationists who
oppose the Darwinian
Theory so bitterly are right
about one thing: Darwin's
dangerous idea cuts much
deeper into the fabric of
our most fundamental
beliefs than many of its
sophisticated apologists
have yet admitted, even to
themselves."***

Daniel C. Dennett, *Darwin's Dangerous Idea:
Evolution and the Meaning of Life*, p. 18.



"Religious faith represents so uncompromising a misuse of the power of our minds that it forms a kind of perverse, cultural singularity — a vanishing point beyond which rational discourse proves impossible."

Sam Harris, *The End of Faith*, p. 25.



god
is not
Great
How Religion Poisons Everything
Christopher
Hitchens

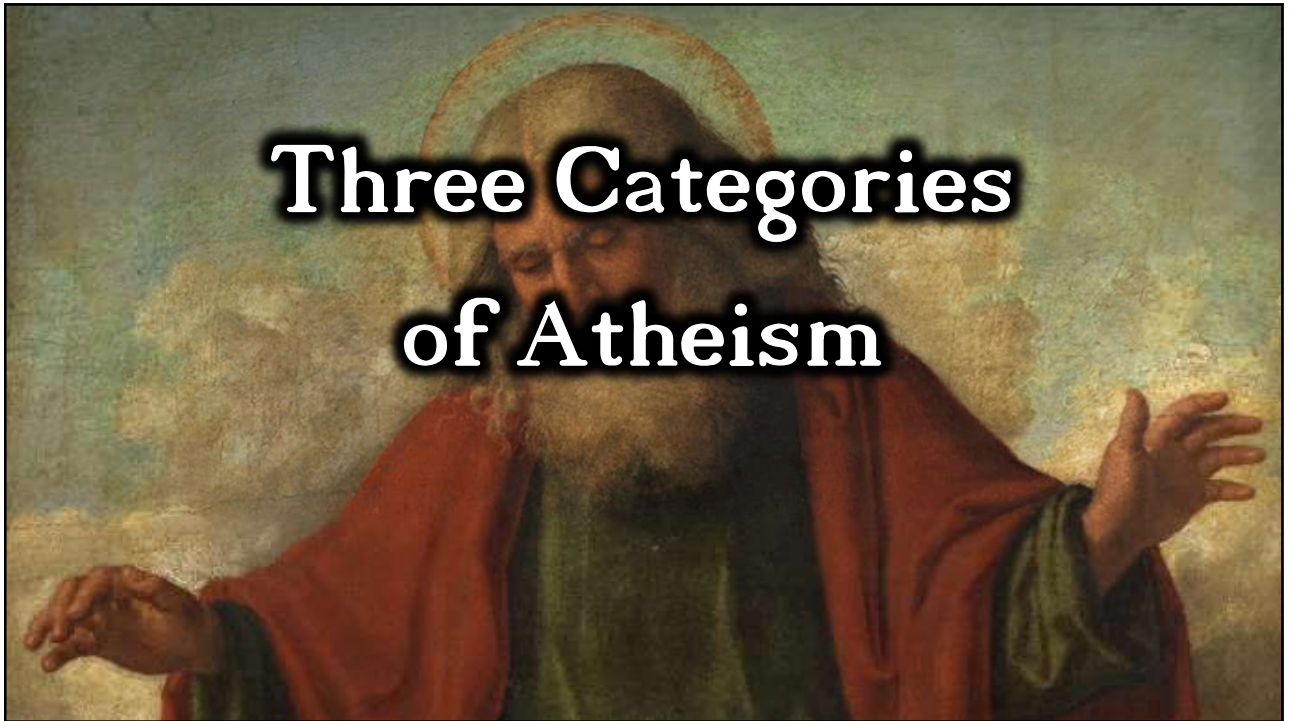
"As I write these words, and as you read them, people of faith are in their different ways planning your and my destruction, and the destruction of all the hard-won human attainments that I have touched upon. Religion poisons everything."

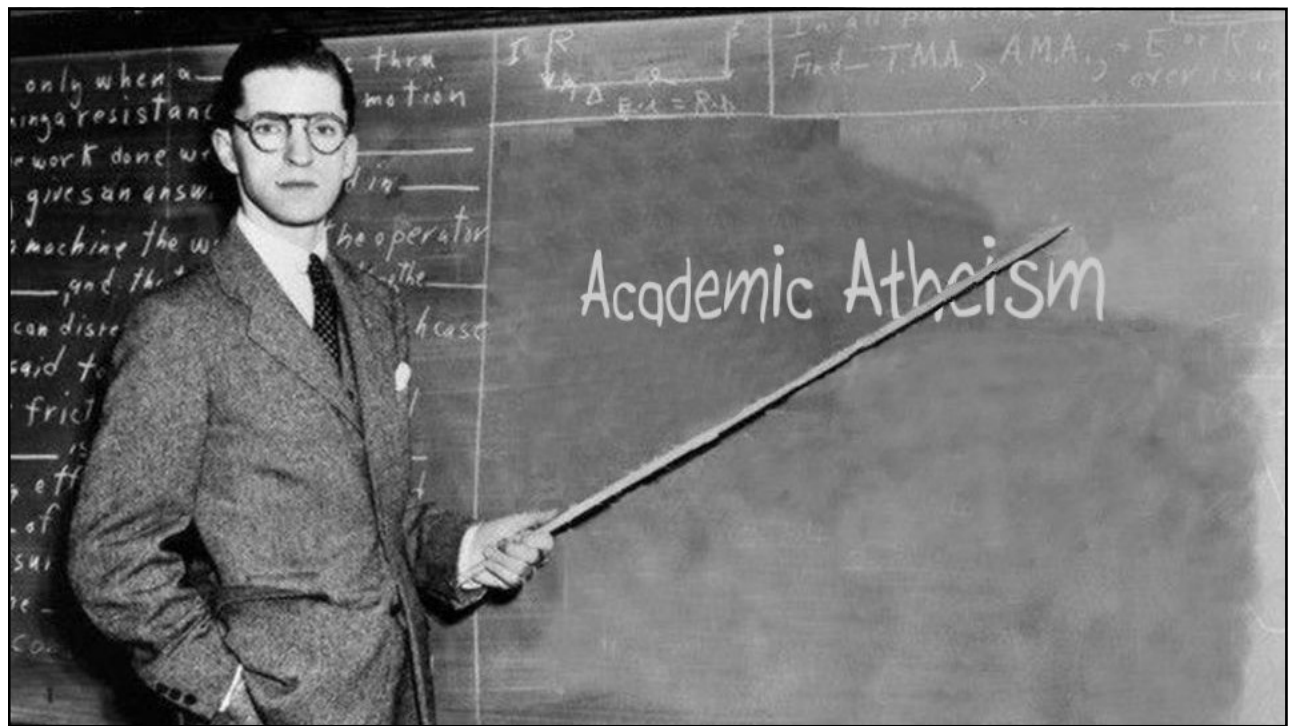
Christopher Hitchens, *God is Not Great: How Religion Poisons Everything*, p. 13, emphasis in original.

What Is the "New Atheism"?



Three Categories of Atheism





The "New Atheism"



DISCUSSIONS WITH
RICHARD DAWKINS

R. Dawkins

EPISODE ONE

THE FOUR HORSEMEN



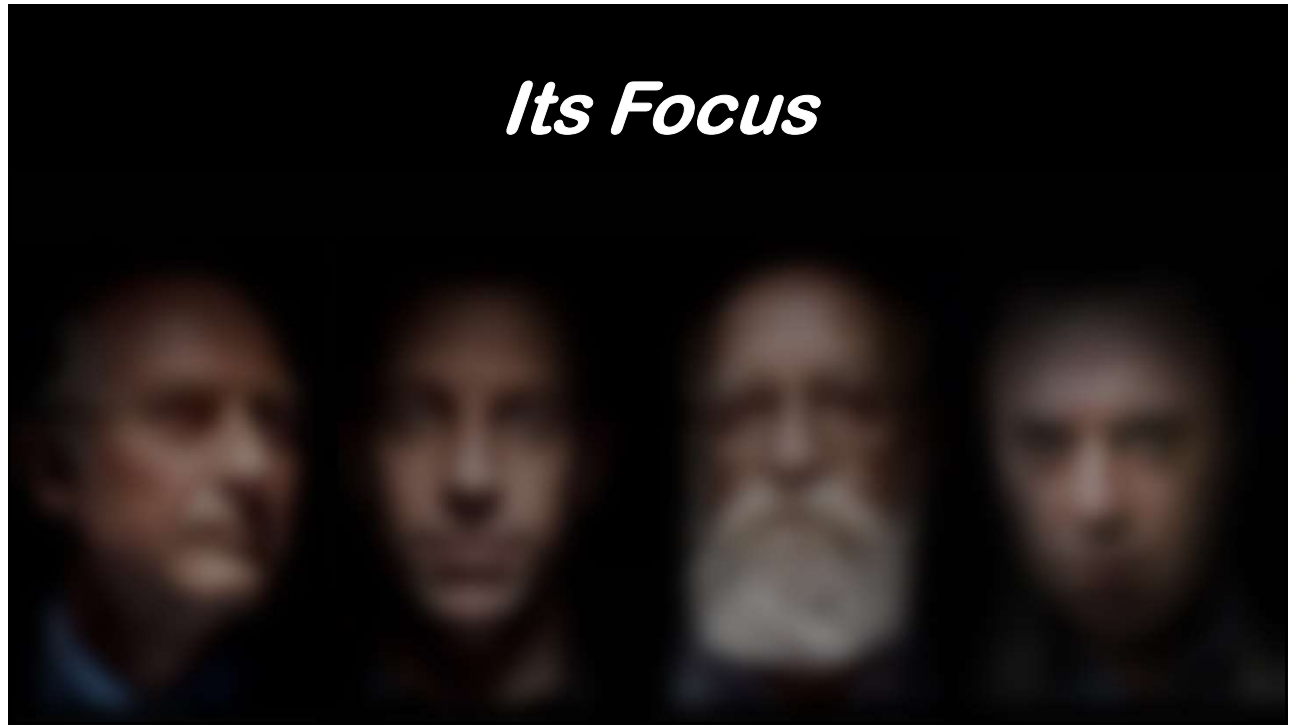
A Round Table Discussion With:
RICHARD DAWKINS • DANIEL C. DENNETT
SAM HARRIS • CHRISTOPHER HITCHENS

What is "New about the "New Atheism"



***Its Focus
Its Audience
Its Tone
Its Grounding
Its Aim
Its Ignorance***

Its Focus



Its Focus

Academic atheism focused mainly on the rational case for and against the existence of God.

For academic atheism, Christianity was singled out in as much as it represented the most sophisticated form of theism.

Its Focus

While acknowledging the role Christians have played in certain historical atrocities, the contribution of Christianity to the overall well-being of humanity in recent centuries was also acknowledged by academic atheism.

Its Focus

The "New Atheism" now indicts religion in general or the Christian religion in particular for virtually every thing that is wrong with the world.

Its Focus

Religion in general or Christianity in particular are responsible for many, if not most, of the atrocities of history.

Faith is plunging the world into self-destruction as it allows people to justify the destruction of other people for no reason whatsoever.

Its Focus

Christianity has always been an impediment to science.

Christianity is endangering the civilized world by its commitment to eradicate sound scientific reasoning and advances throughout the public and especially the educational spheres.



Its Audience

Its Audience

Academic atheism took the argument to the scholars.

As such, its arguments were generally more thoughtful, if not more technical.

Because of this, its books were hardly best sellers.

Its Audience

The "New Atheism" is taking the argument to the masses.

As such, its arguments sometimes can be more simplistic, even to the point of overreaction and hysteria.

Its books are run-away best sellers.

Its Tone

Its Tone

The "New Atheism" is unprecedented in the shrill tone of its rhetoric.

Its harsh, if not hostile, treatment of religion in general and Christianity in particular, has struck a chord with many in our society.


The open hatred of God is seemingly becoming more comfortable for many.

Its Grounding

Its Grounding

In his W. H. Griffith-Thomas lectures at Dallas Theological Seminary, Al Mohler noted seven characteristics of the "New Atheism" one of which bears mentioning,

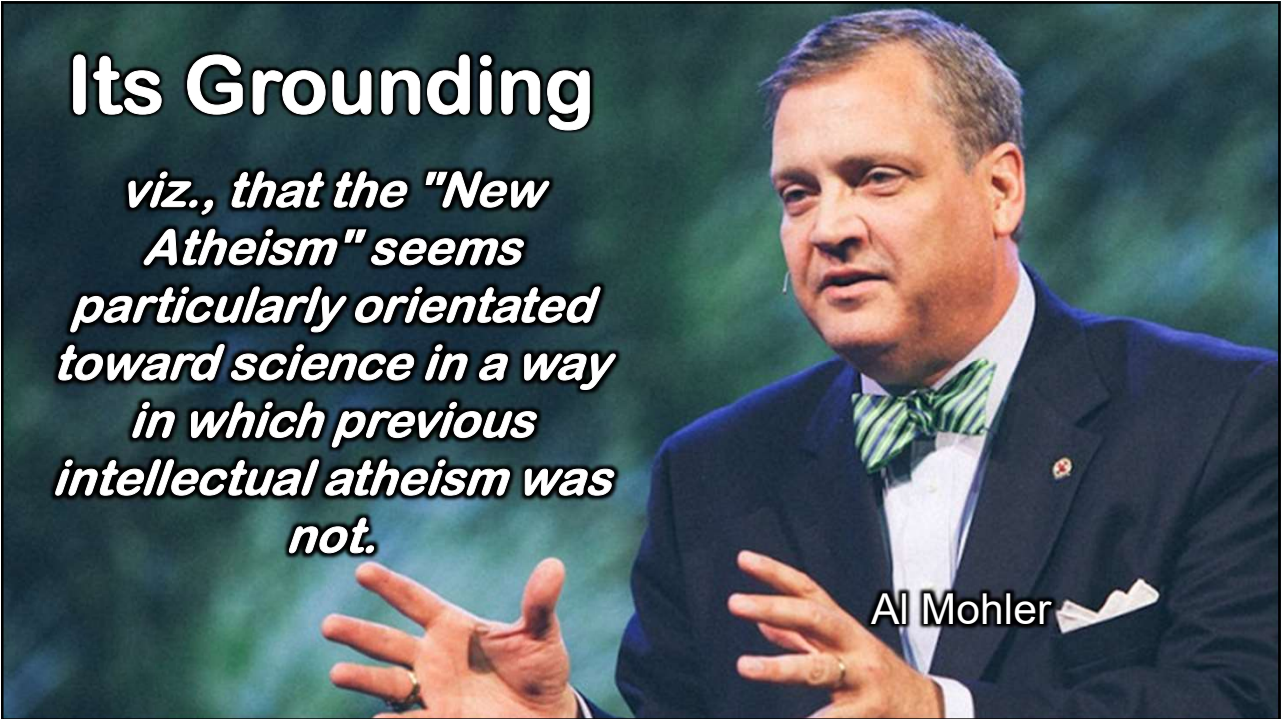
Al Mohler

A photograph of Al Mohler, a middle-aged man with short grey hair, wearing a dark blue suit, a white shirt, and a green and white striped bow tie. He is gesturing with both hands, palms facing up, as if speaking or explaining something. The background is a blurred green, suggesting an outdoor setting.

Its Grounding

viz., that the "New Atheism" seems particularly orientated toward science in a way in which previous intellectual atheism was not.

Al Mohler

A photograph of Al Mohler, a middle-aged man with short grey hair, wearing a dark blue suit, a white shirt, and a green and white striped bow tie. He is gesturing with both hands, palms facing up, as if speaking or explaining something. The background is a blurred green, suggesting an outdoor setting.

Its Grounding

It does this, attempting to ground most of its criticisms of religion on scientific materialism (a.k.a “scientism” or logical positivism).

Al Mohler

Its Aim

Its Aim

The "New Atheism" seeks to eradicate
religion from the planet

The qualified demur of Hitchens is noted.

Its Ignorance

Its Ignorance

The "New Atheism" seemingly has an abject ignorance of the classical theistic arguments.

Its Ignorance

The terrible irony is that:

Dawkins, Harris, Hitchens, and Dennett boast about how reasonable they are and how much their views are grounded in the evidence.

Its Ignorance

The terrible irony is that:

They continuously excoriate religious people for having absolutely no reason or evidence for their religious beliefs.

Its Ignorance

The terrible irony is that:

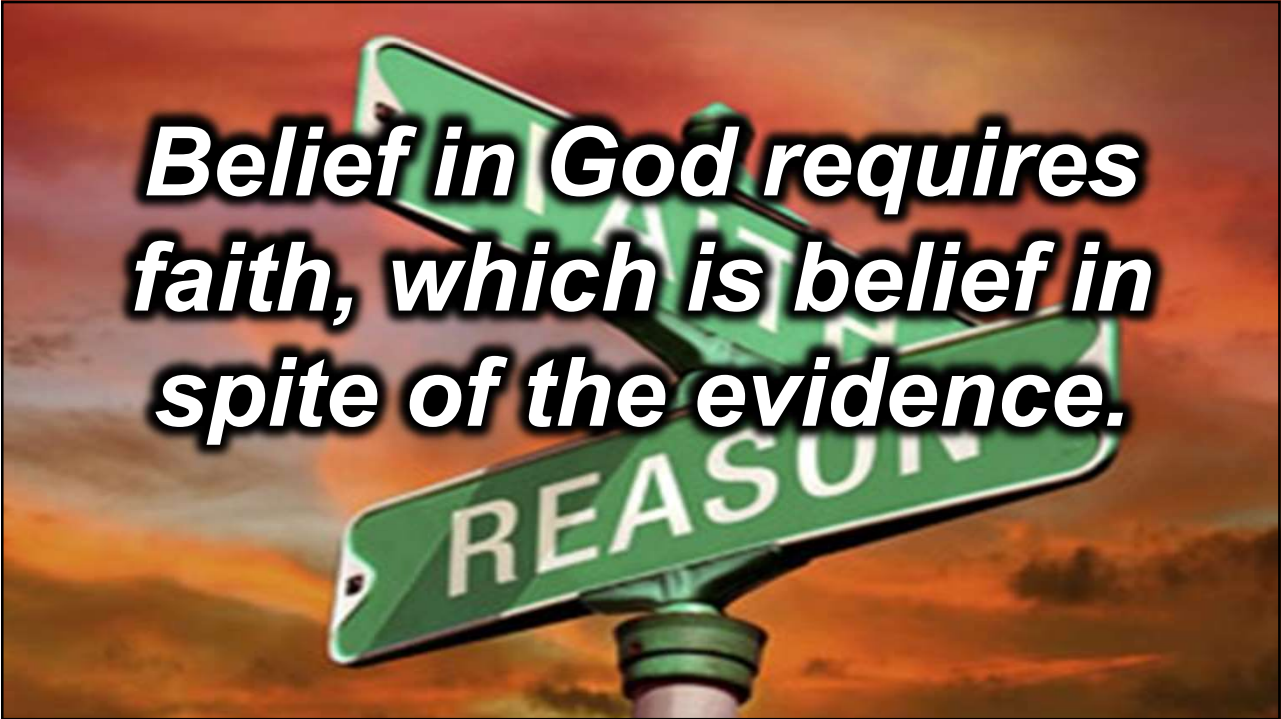
Yet they themselves often fail to seriously engage the best arguments and evidence that Christians put forth for their positions.

Its Ignorance

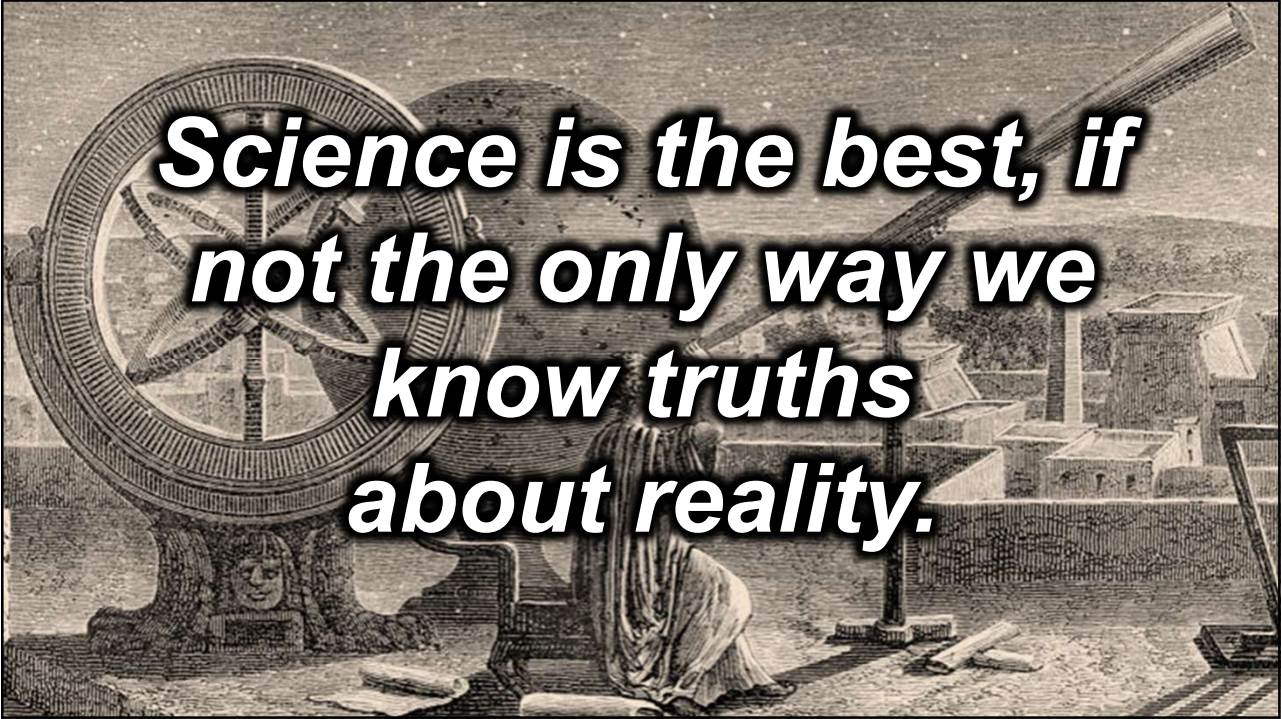
Dawkins, Harris, and Hitchens (sans Dennett) seemingly hope that the hyperbolic level of their criticisms will distract the readers from noticing that they seldom refute the standard arguments or put forth substantive ones of their own.

What Are the Arguments of the "New Atheism"

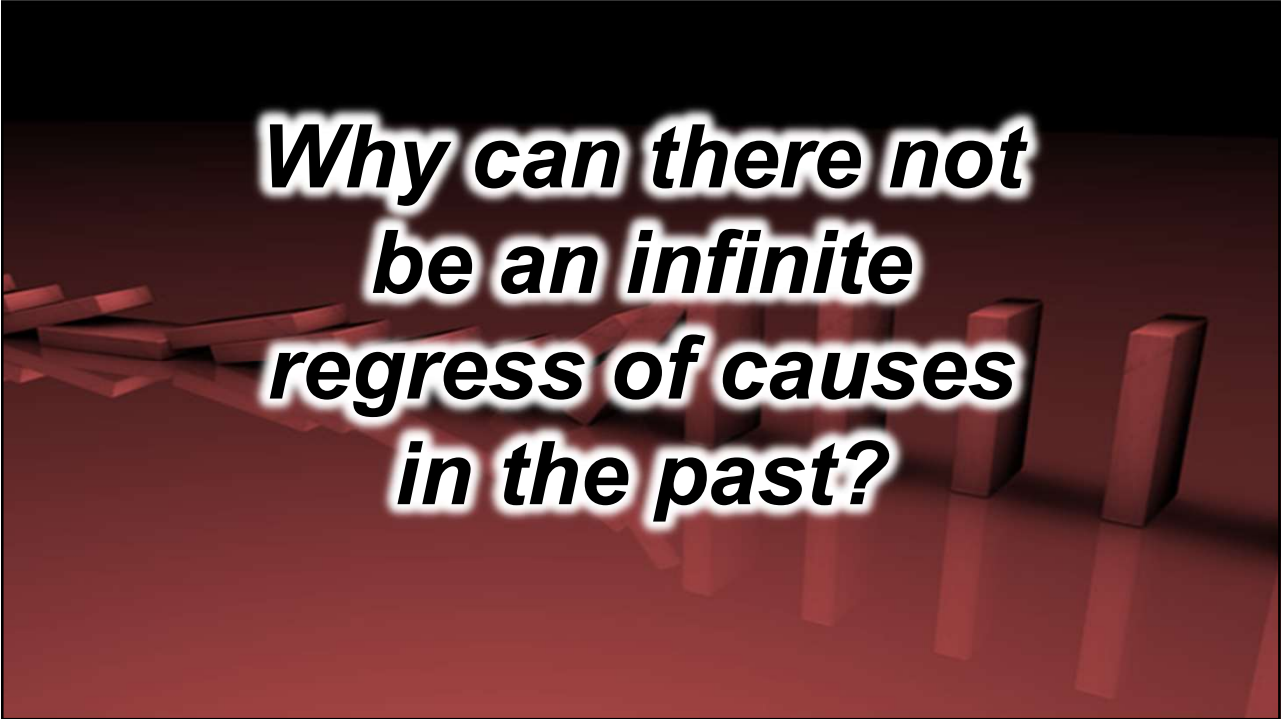




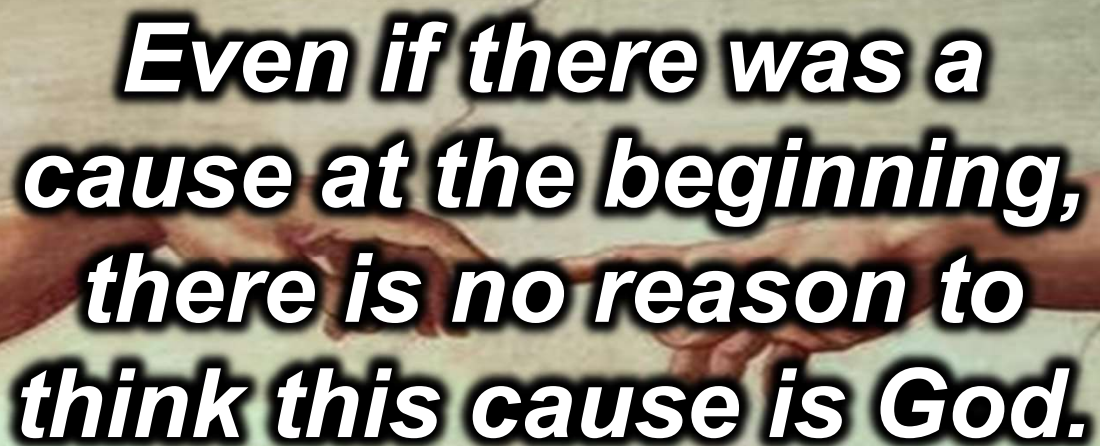
Belief in God requires faith, which is belief in spite of the evidence.



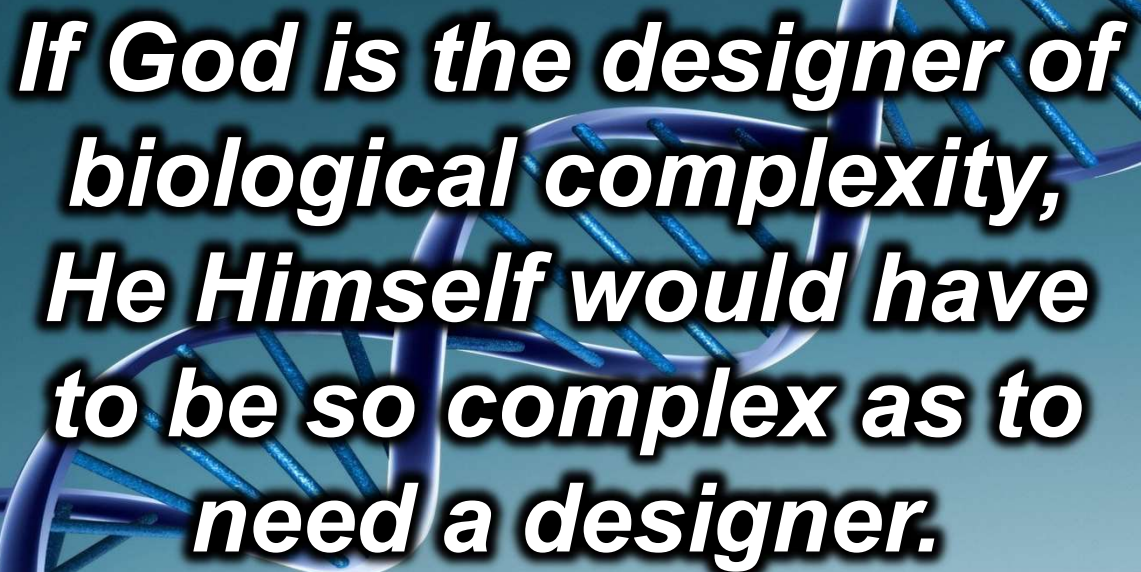
Science is the best, if not the only way we know truths about reality.



***Why can there not
be an infinite
regress of causes
in the past?***



***Even if there was a
cause at the beginning,
there is no reason to
think this cause is God.***



***If God is the designer of
biological complexity,
He Himself would have
to be so complex as to
need a designer.***



***If everything thing
needs a cause, then God
needs a cause.***

A dark blue background featuring a complex network of glowing blue lines and dots, resembling a cosmic web or a complex mathematical diagram. The text is centered and has a white glow effect.

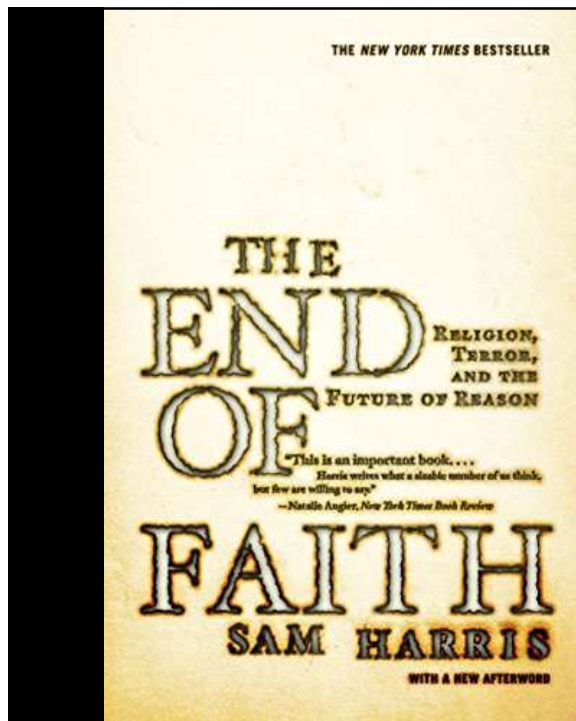
***Some things in the
Universe do not need
a cause.***

A black and white photograph of two historical figures, likely Galileo Galilei and a woman, possibly his daughter, looking at a large book or map. The text is overlaid in the center in a bold, italicized font with a white glow effect.

***Responding to the
Arguments of the
New Atheism***



***Belief in God requires
faith, which is belief in
spite of the evidence.***



Sam Harris

**"Religious faith
is the belief in
historical and
metaphysical
propositions
without sufficient
evidence."**

[Sam Harris, *The End of Faith: Religion, Terror, and the Future of Reason* (New York: W. W. Norton, 2004), 232]



Sam Harris

**"Faith is the mortar
that fills the cracks in
the evidence and the
gaps in the logic, and
thus it is faith that
keeps the whole
terrible edifice of
religious certainty
still looming
dangerously over our
world."**

[Harris, *The End of Faith*, 233]



Sam Harris

"Every religion preaches the truth of propositions for which it has no evidence. In fact, every religion preaches the truth of propositions for which no evidence is even conceivable."

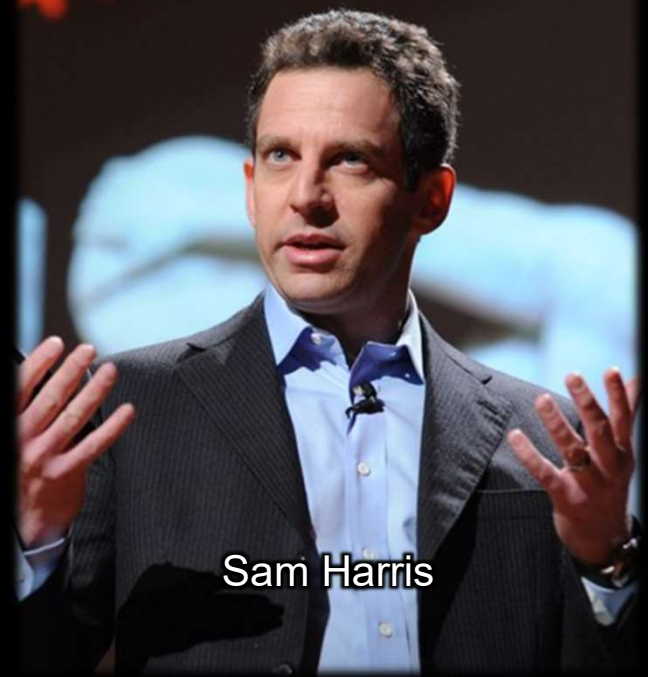
[Harris, *The End of Faith*, 23]



Sam Harris

"The truth is that religions faith is simply unjustified belief in matters of ultimate concern."

[Harris, *The End of Faith*, 65]



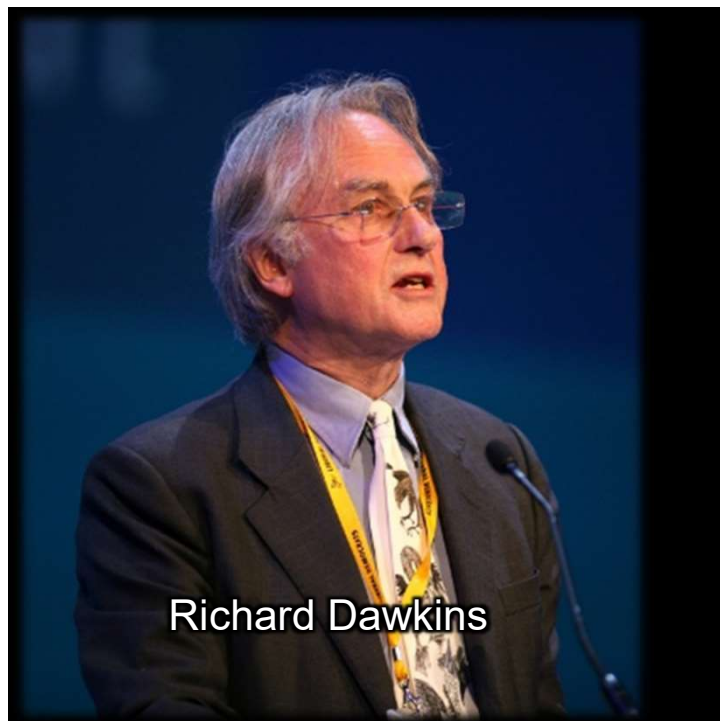
Sam Harris

"Faith is what credulity becomes when it finally achieves escape velocity from the constraints of terrestrial discourse—constraints like reasonableness, internal coherence, civility, and candor."

[Harris, *The End of Faith*, 65]



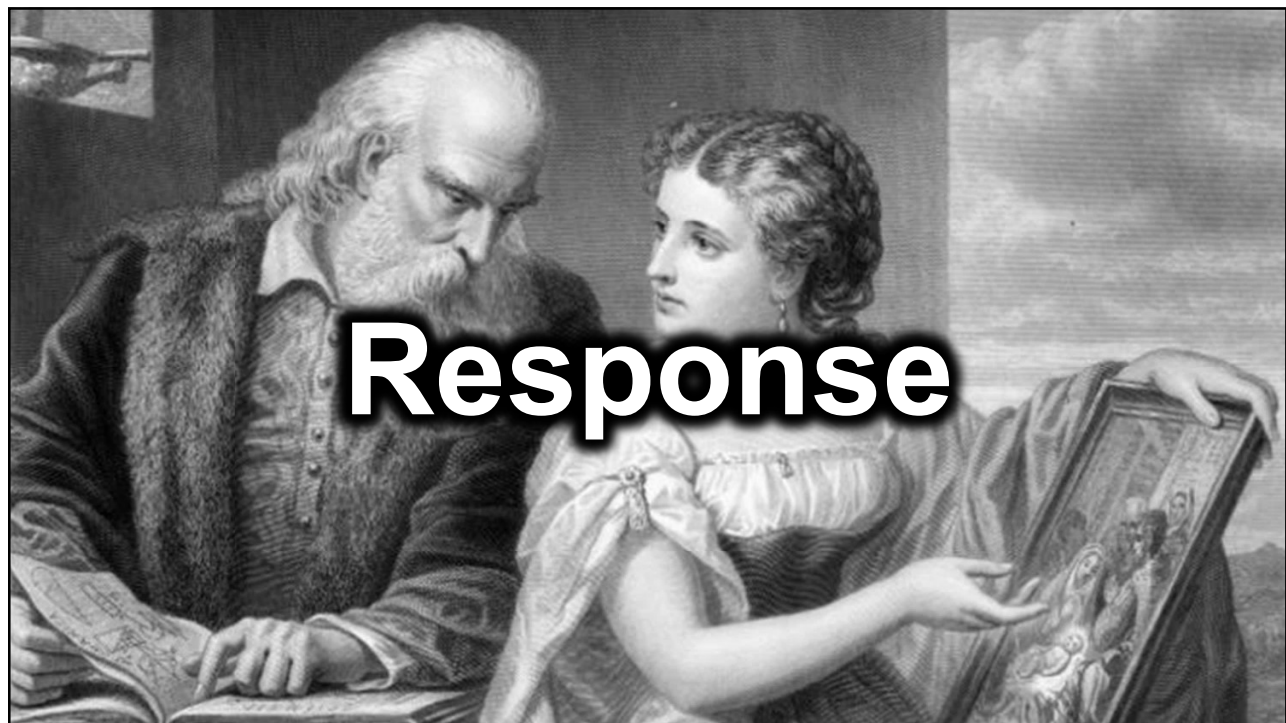
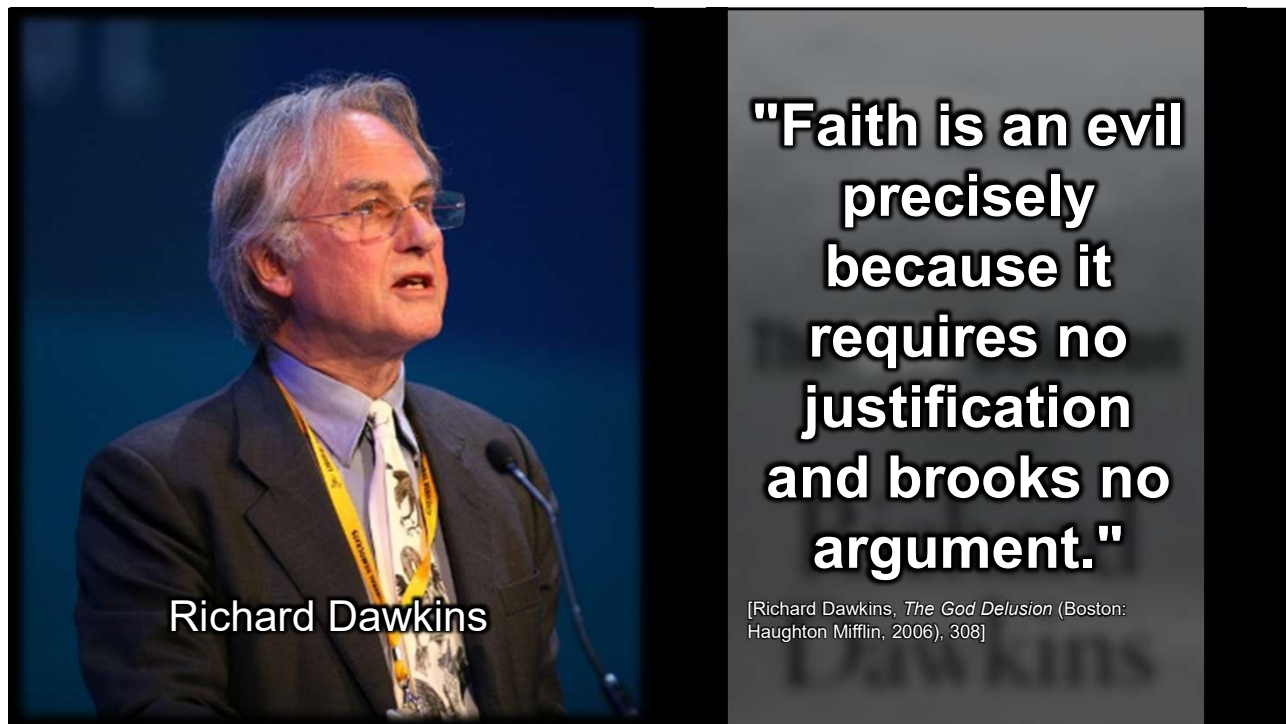
Sam Harris



Richard Dawkins

The GOD Delusion

Richard
Dawkins

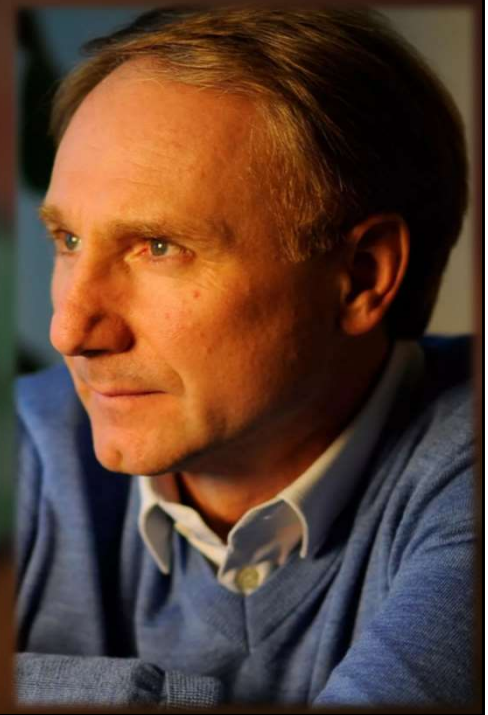


A Popular Misconception of Faith and Reason

~~"Faith is believing in something when
common sense tells you not to."~~



"I really wasn't sure where to turn. Where science offered exciting proofs of its claims, whether it was photos, equations, visible evidence, religion was a lot more demanding. It constantly wanted me to **accept everything on faith**. As I'm sure you're aware, faith takes a fair amount of effort."

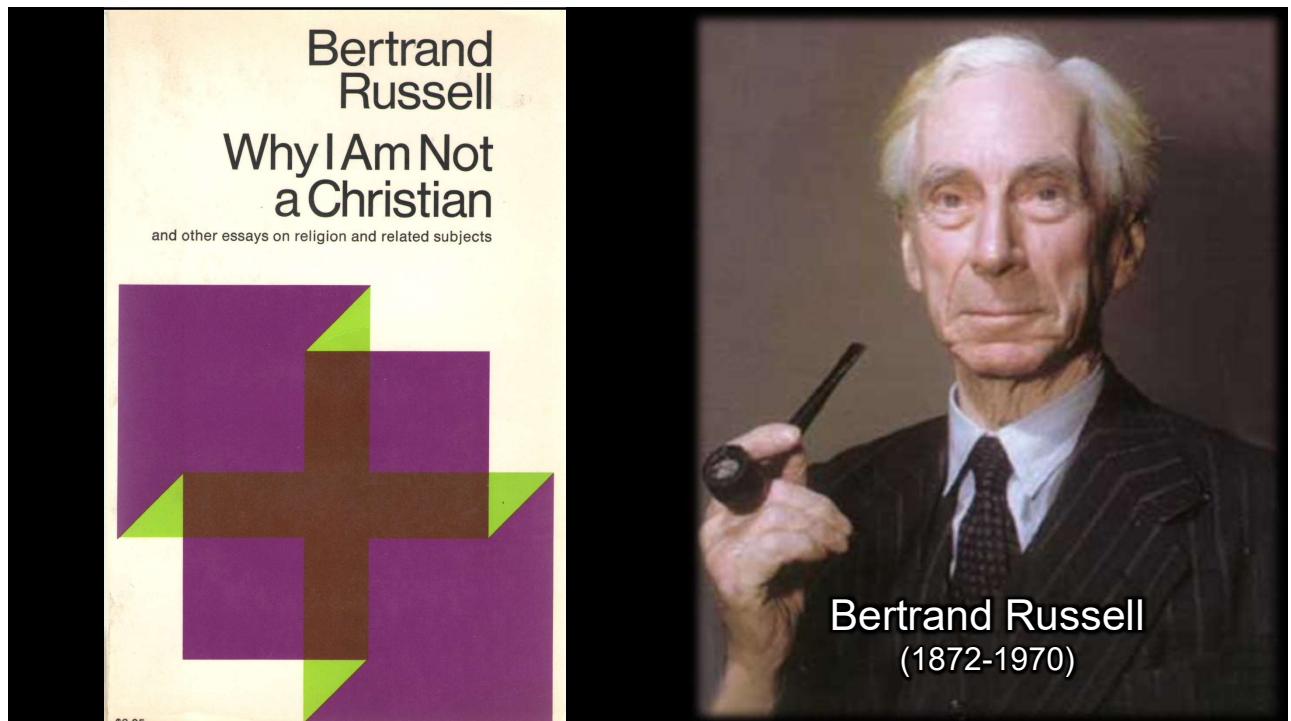
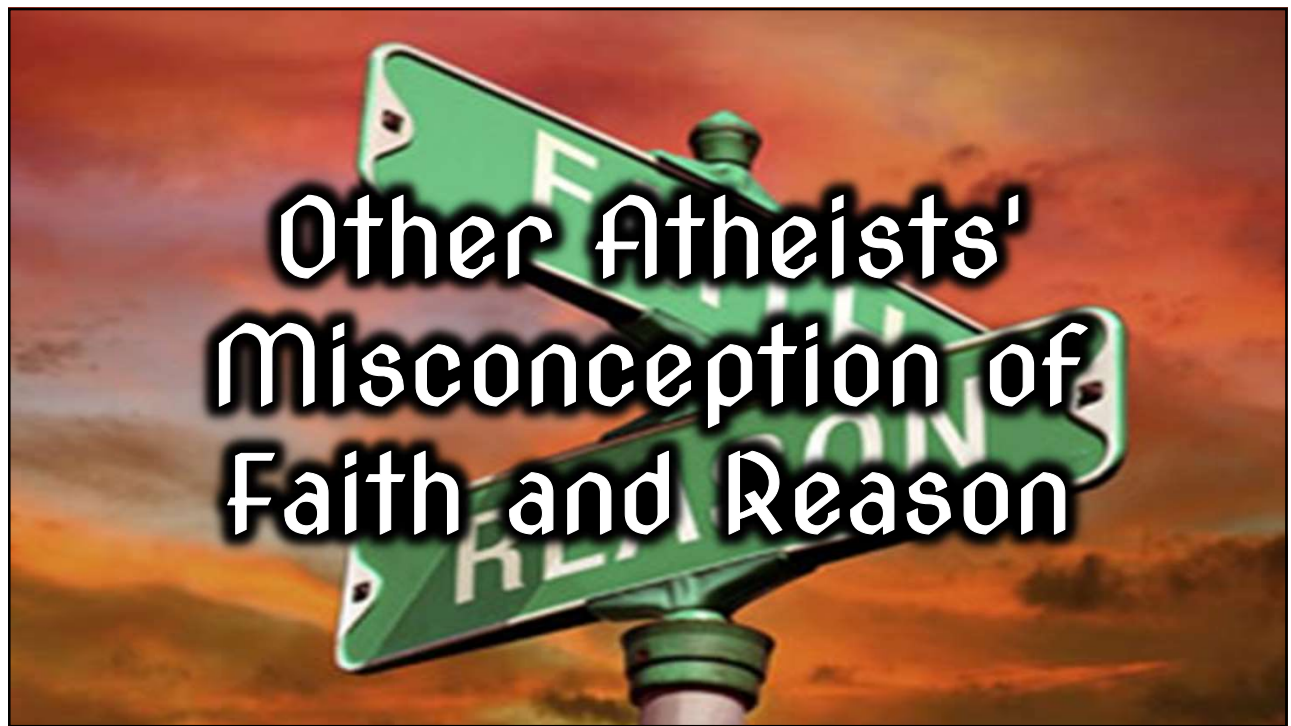


Faith

opinion
values
inner
private
emotional
feelings
subjective
religion
true for me

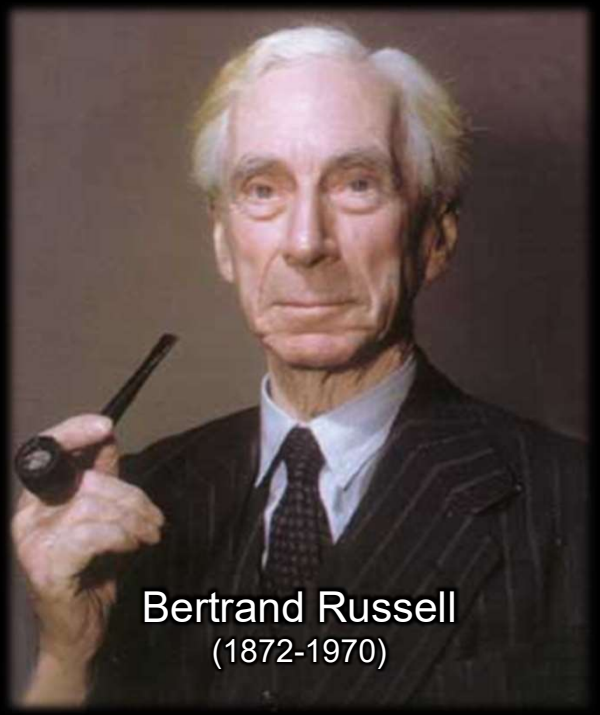
Reason

truth
facts
outer
public
rational
thoughts
objective
science
true for all



"As regards the kind of belief: it is thought virtuous to have Faith—that is to say, to have a conviction which cannot be shaken by contrary evidence. Or, if contrary evidence might induce doubt, it is held that contrary evidence must be suppressed."

[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects*, (New York: Simon and Schuster, 1957), from the preface, p. vi]



Bertrand Russell
(1872-1970)



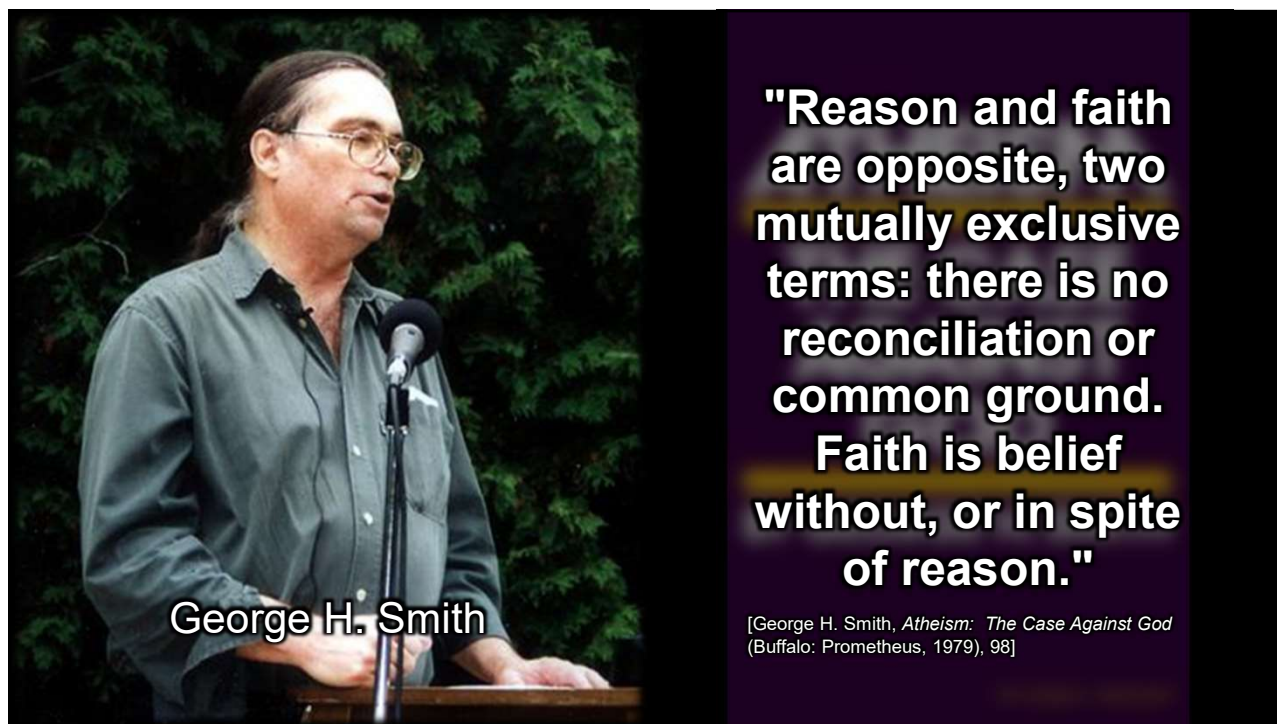
George H. Smith

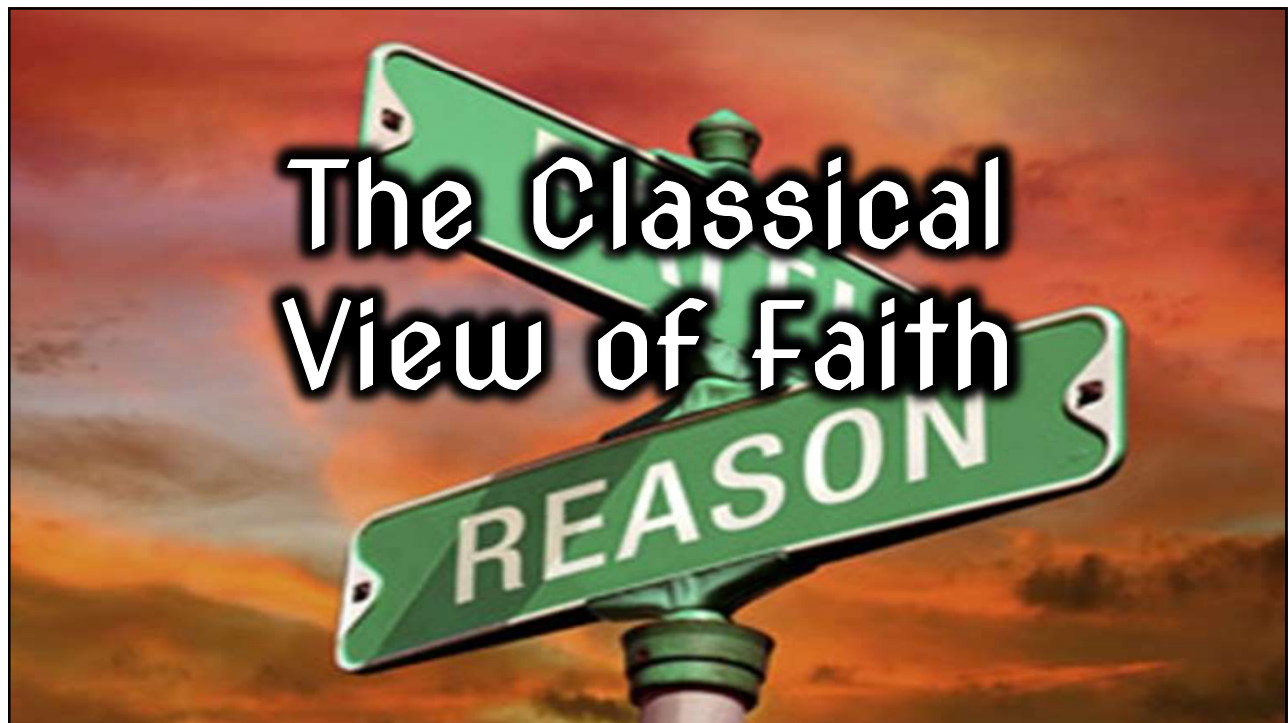
ATHEISM

THE CASE AGAINST GOD

BY GEORGE H. SMITH

The Skeptic's Bookshelf





Reason

*Believing
something on
the basis of
demonstration.*

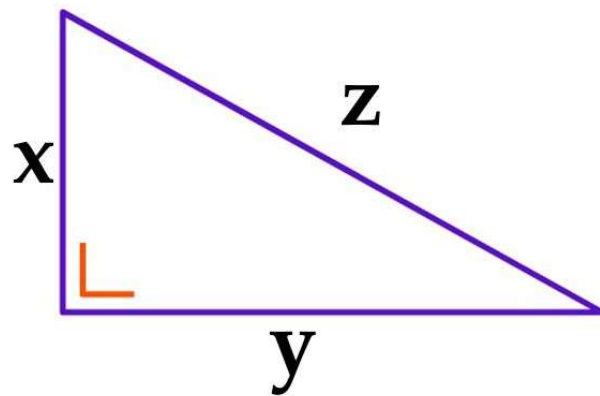
Faith

*Believing
something on
the basis of
authority.*

***Consider
Fermat's
Last Theorem.***

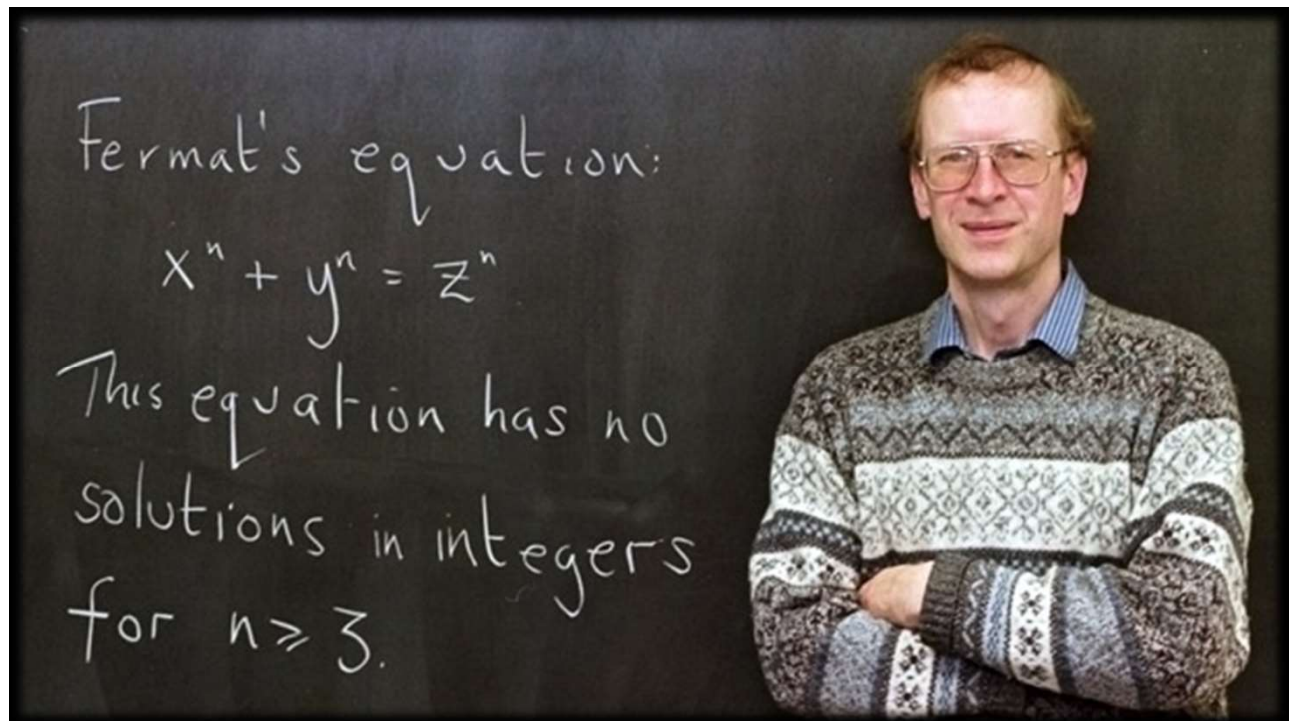


Pierre de Fermat
1601 - 1665



Pythagorean Theorem

$$x^2 + y^2 = z^2$$



Modular elliptic curves and Fermat's Last Theorem

By ANDREW WILES*

For Nada, Clare, Kate and Olivia

Cubum autem in duos cubos, aut quadratoquadratum in duos quadratoquadratos, et generaliter nullam in infinitum ultra quadratum potestatem in duos ejusdem nominis fas est dividere: cujus rei demonstrationem mirabilem sane detexi. Hanc marginis exiguitas non caperet.

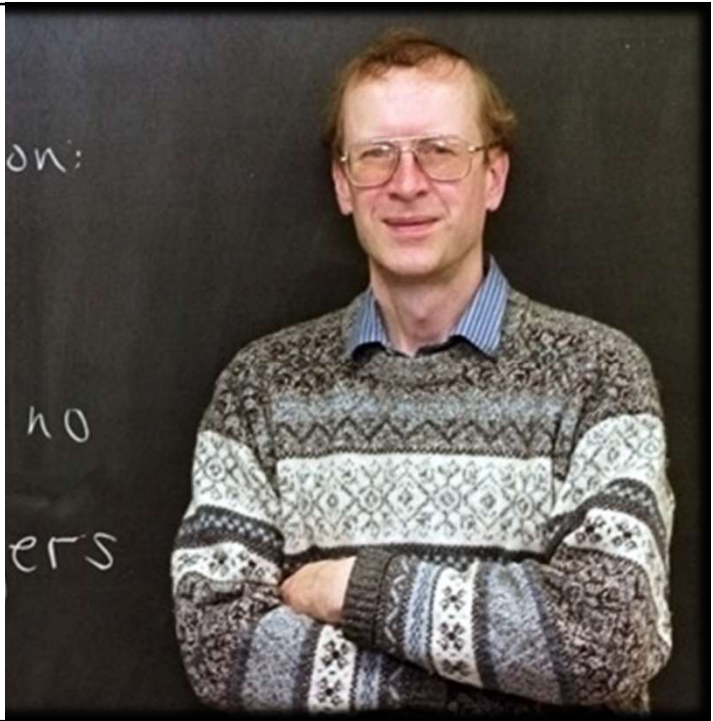
Pierre de Fermat

Introduction

An elliptic curve over \mathbf{Q} is said to be modular if it has a finite covering by a modular curve of the form $X_0(N)$. Any such elliptic curve has the property that its Hasse-Weil zeta function has an analytic continuation and satisfies a functional equation of the standard type. If an elliptic curve over \mathbf{Q} with a given j -invariant is modular then it is easy to see that all elliptic curves with the same j -invariant are modular (in which case we say that the j -invariant is modular). A well-known conjecture which grew out of the work of Shimura and Taniyama in the 1950's and 1960's asserts that every elliptic curve over \mathbf{Q} is modular. However, it only became widely known through its publication in a paper of Weil in 1967 [We] (as an exercise for the interested reader!), in which, moreover, Weil gave conceptual evidence for the conjecture. Although it had been numerically verified in many cases, prior to the results described in this paper it had only been known that finitely many j -invariants were modular.

In 1985 Frey made the remarkable observation that this conjecture should imply Fermat's Last Theorem. The precise mechanism relating the two was formulated by Serre as the ϵ -conjecture and this was then proved by Ribet in the summer of 1986. Ribet's result only requires one to prove the conjecture for semistable elliptic curves in order to deduce Fermat's Last Theorem.

*The work on this paper was supported by an NSF grant.



Reason

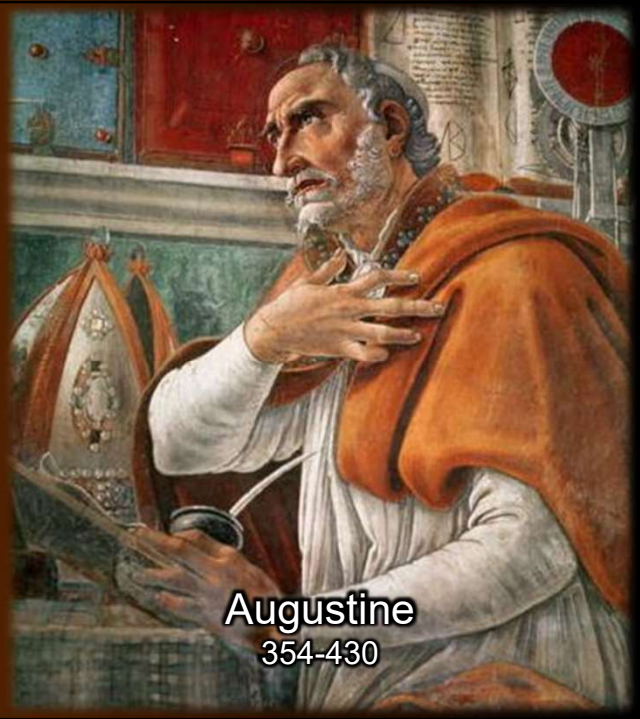
*Believing
something on
the basis of
demonstration.*

Faith

*Believing
something on
the basis of
divine authority.*

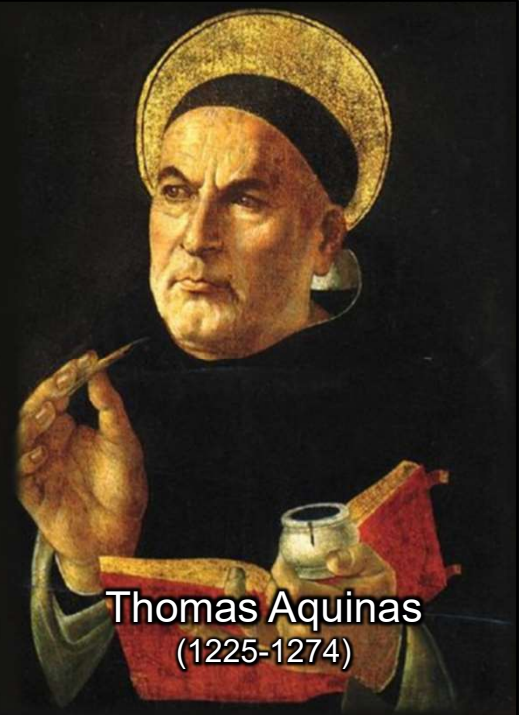
"For who cannot see that thinking [reason] is prior to believing [faith]? For no one believes anything unless he has first thought that it is to be believed."

[On the Predestination of the Saints, 5, as cited in Norman L. Geisler, ed. What Augustine Says (Grand Rapids: Baker Book House, 1982), 13]



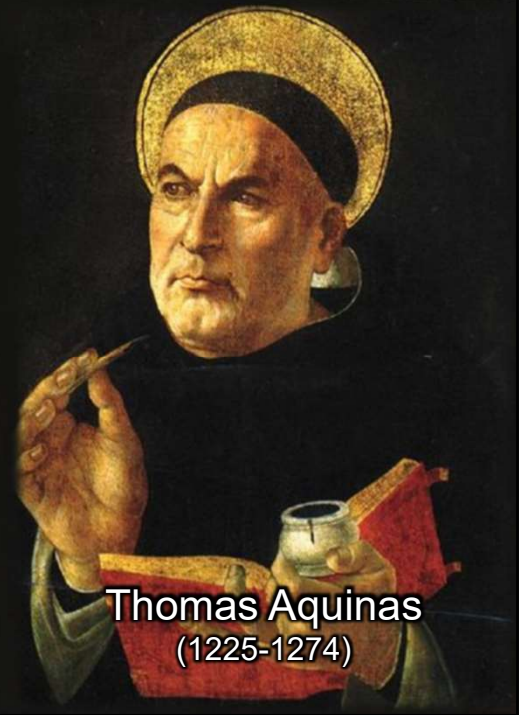
Augustine
354-430

"Those things are said to be present to the understanding which do not exceed its capacity so that the gaze of understanding may be fixed on them. For a person gives assent to such things because of the witness of his own understanding and not because of someone else's testimony."



Thomas Aquinas
(1225-1274)

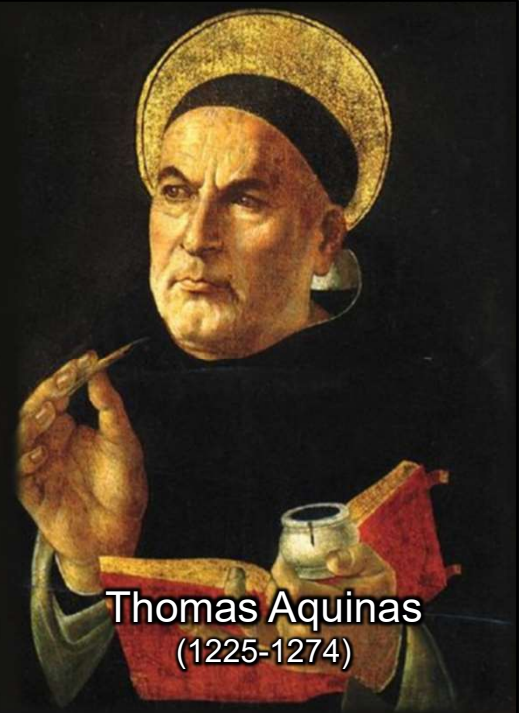
***"Those things, however,
which are beyond the power
of our understanding are said
to be absent from the senses
of the mind. Hence, our
understanding cannot be
fixed on them."***



Thomas Aquinas
(1225-1274)

***"As a result, we cannot
assent to them on our own
witness, but on that of
someone else. These things
are properly called the
objects of faith."***

[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

***"One who believes
[i.e., has faith] gives
assent to things that
are proposed to him
by another person,
and which he himself
does not see."***

[*Truth*, QXIV, Art. 9, reply, trans. James V. McGlynn (Indianapolis: Hackett, 1994), 249-250]



Thomas Aquinas
(1225-1274)

***"Since man can only know the
things that he does not see
himself by taking them from
another who does see them, and
since faith is among the things
we do not see, the knowledge of
the objects of faith must be
handed on by one who sees them
himself. Now, this one is God,
Who perfectly comprehends
Himself, and naturally sees His
essence."***

[SCG, 3, 154 [1], trans. Vernon J. Bourke, (Notre Dame: University of Notre Dame Press), 239]

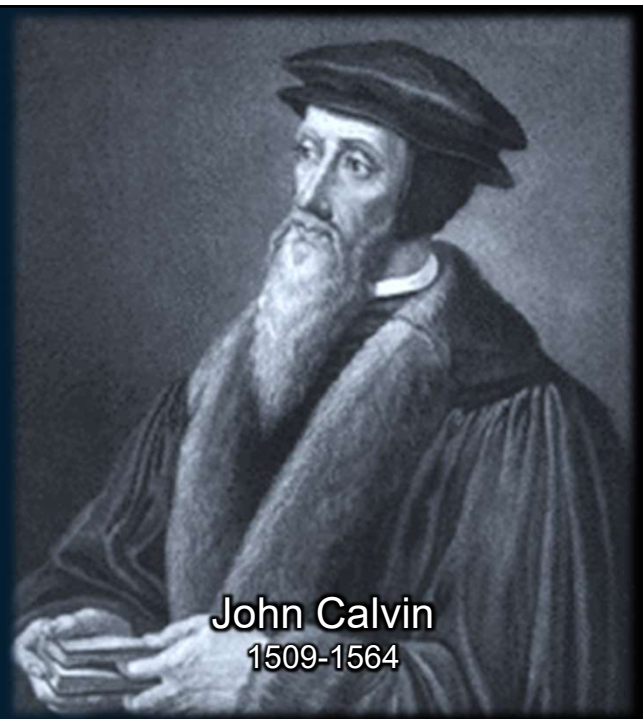
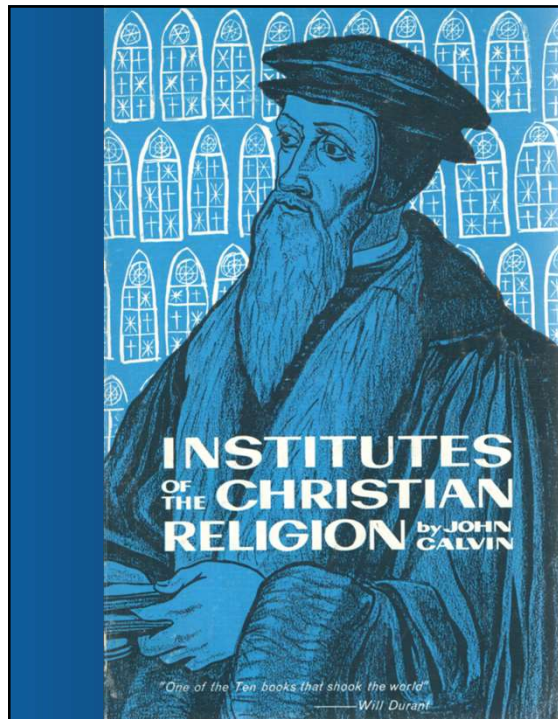


Thomas Aquinas
(1225-1274)

Catechism of the Catholic Church

"The existence of God the Creator can be known with certainty through his works, by the light of human reason, even if this knowledge is often obscured and disfigured by error."

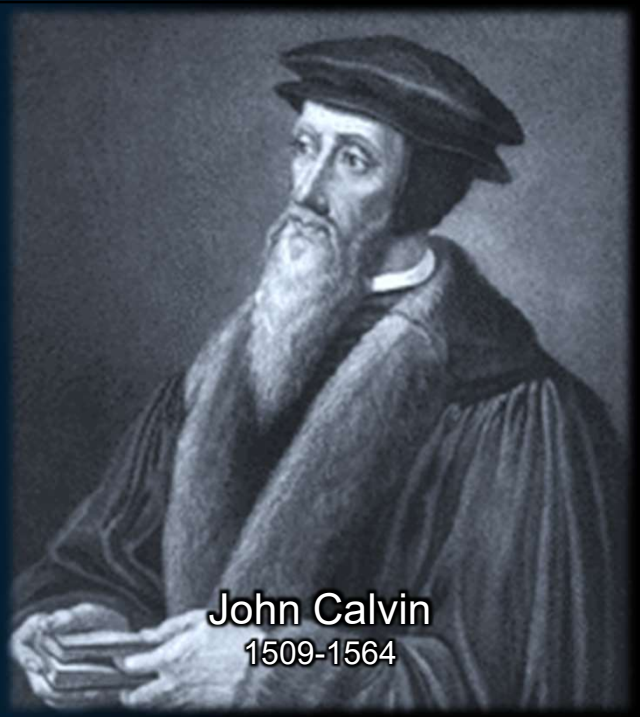
[Catechism of the Catholic Church, #286 (Washington: United States Catholic Conference, 1994), 75]



John Calvin
1509-1564

**"Therefore in reading
the profane authors,
the admirable light of
truth displayed in them
should remind us, that
the human mind,
however much fallen
and perverted from its
original integrity, is still
adorned and invested
with admirable gifts
from its Creator."**

[*Institutes of the Christian Religion*, 2.2.15, trans.
Henry Beveridge, (Grand Rapids: William B.
Eerdmans), 236]



John Calvin
1509-1564

THE WORKS OF JOHN OWEN

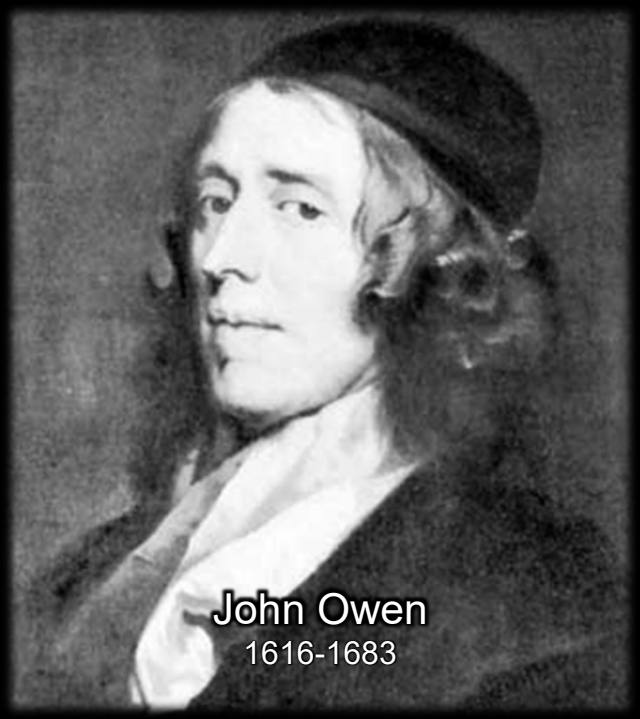
volume four



John Owen
1616-1683

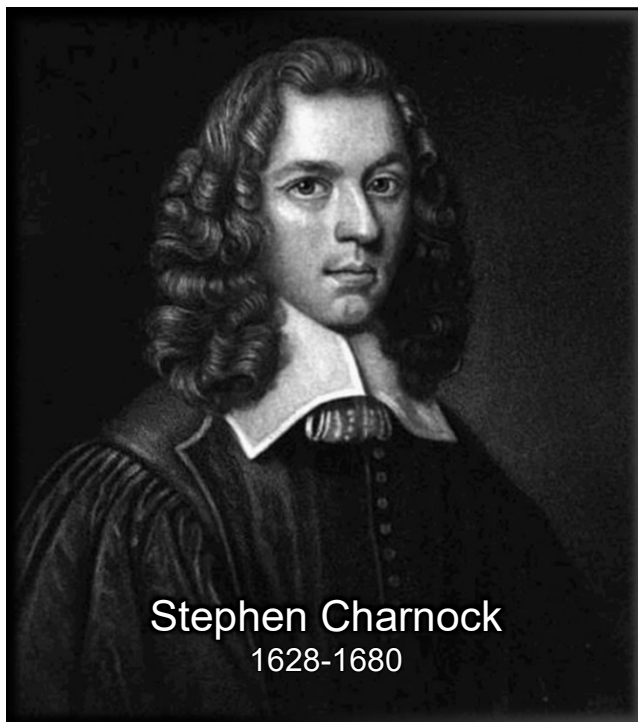
"There are sundry cogent arguments, which are taken from external considerations of the Scripture, that evince it on rational grounds to be from God. ... and ... are... necessary unto the confirmation of our faith herein against temptations, oppositions, and objections."

[John Owen, "The Reason of Faith," in *The Works of John Owen*, vol. 4, (Edinburgh: The Banner of Truth Trust, 1967), 20]



John Owen
1616-1683

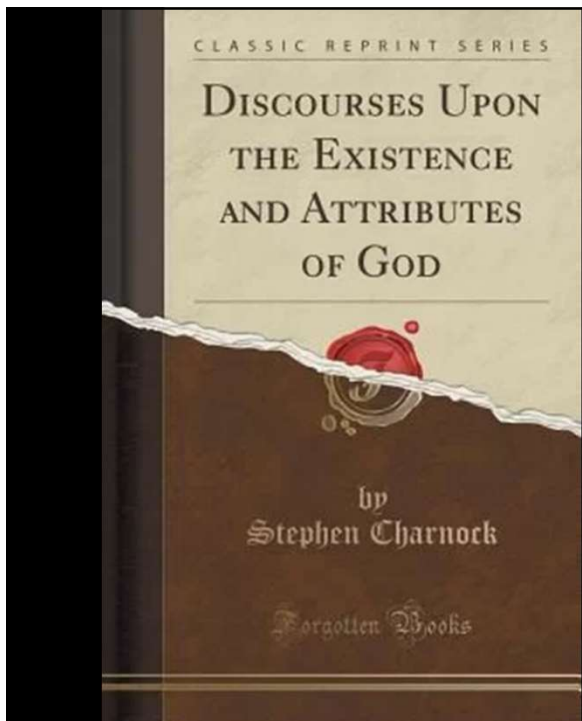


A black and white portrait of Stephen Charnock, a man with long, wavy hair, wearing a dark robe with a white collar.

Stephen Charnock
1628-1680

"Men that will not listen to Scripture ... cannot easily deny natural reason There is a natural as well as a revealed knowledge, and the book of the creatures is legible in declaring the being of a God"

[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]


The book cover is divided into two sections. The top section is light beige with the title 'DISCOURSES UPON THE EXISTENCE AND ATTRIBUTES OF GOD' in black serif font. Below the title is a red wax seal. The bottom section is dark brown with the author's name 'by Stephen Charnock' and the publisher's name 'Forgotten Books' in a smaller font.

CLASSIC REPRINT SERIES

DISCOURSES UPON
THE EXISTENCE
AND ATTRIBUTES
OF GOD

by
Stephen Charnock

Forgotten Books

A color portrait of Stephen Charnock, a man with long, wavy brown hair, wearing a dark robe with a white collar.

Stephen Charnock
(1628-1680)

"Men that will not listen to Scripture ... cannot easily deny natural reason There is a natural as well as a revealed knowledge, and the book of the creatures is legible in declaring the being of a God"

[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



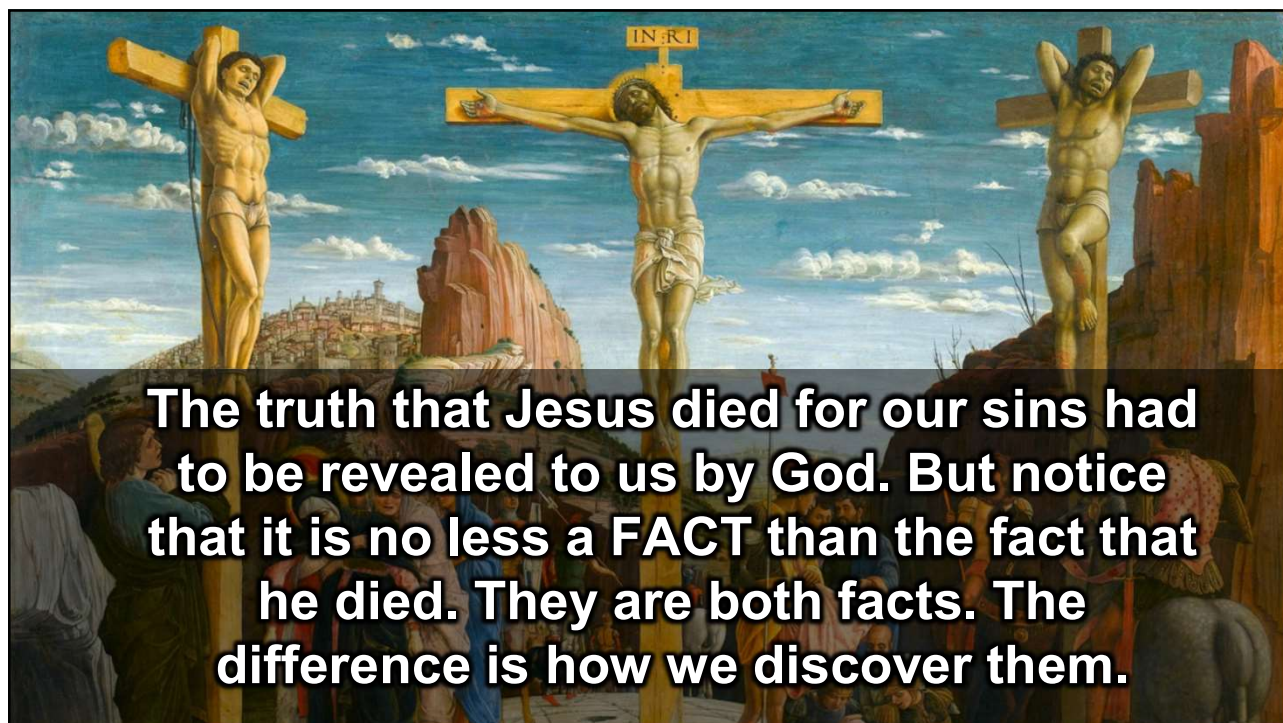
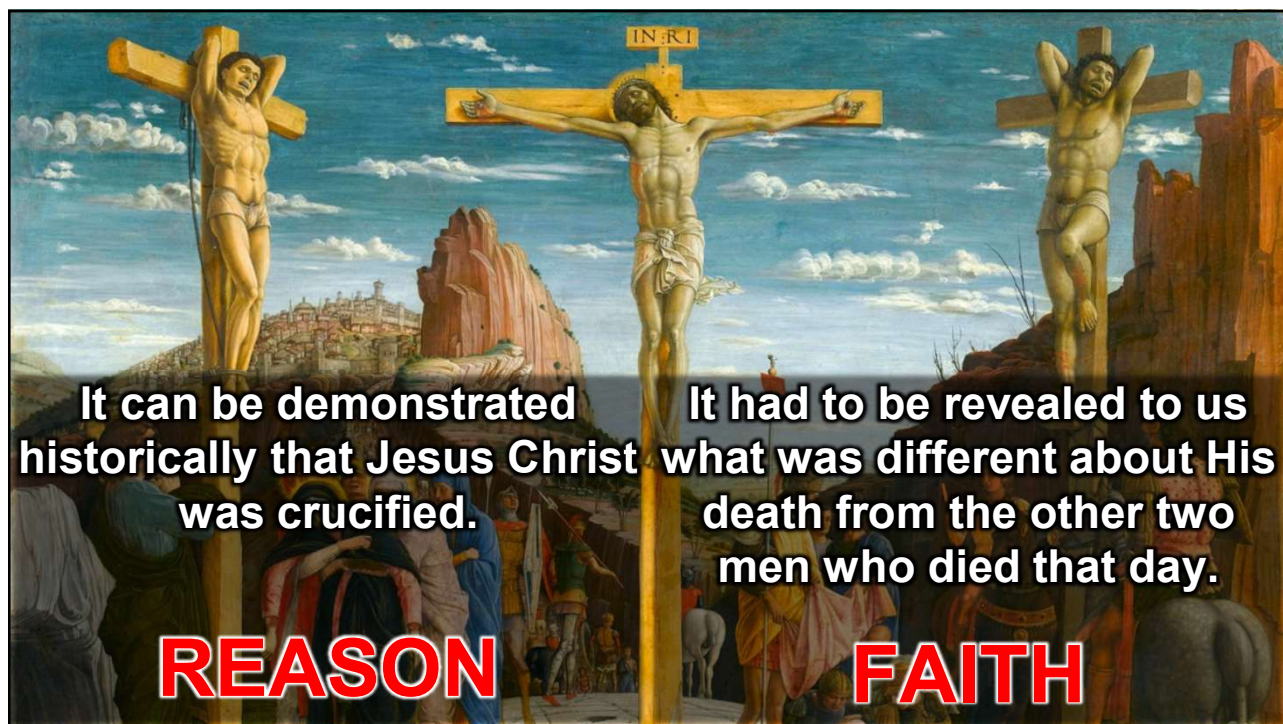
Stephen Charnock
(1628-1680)

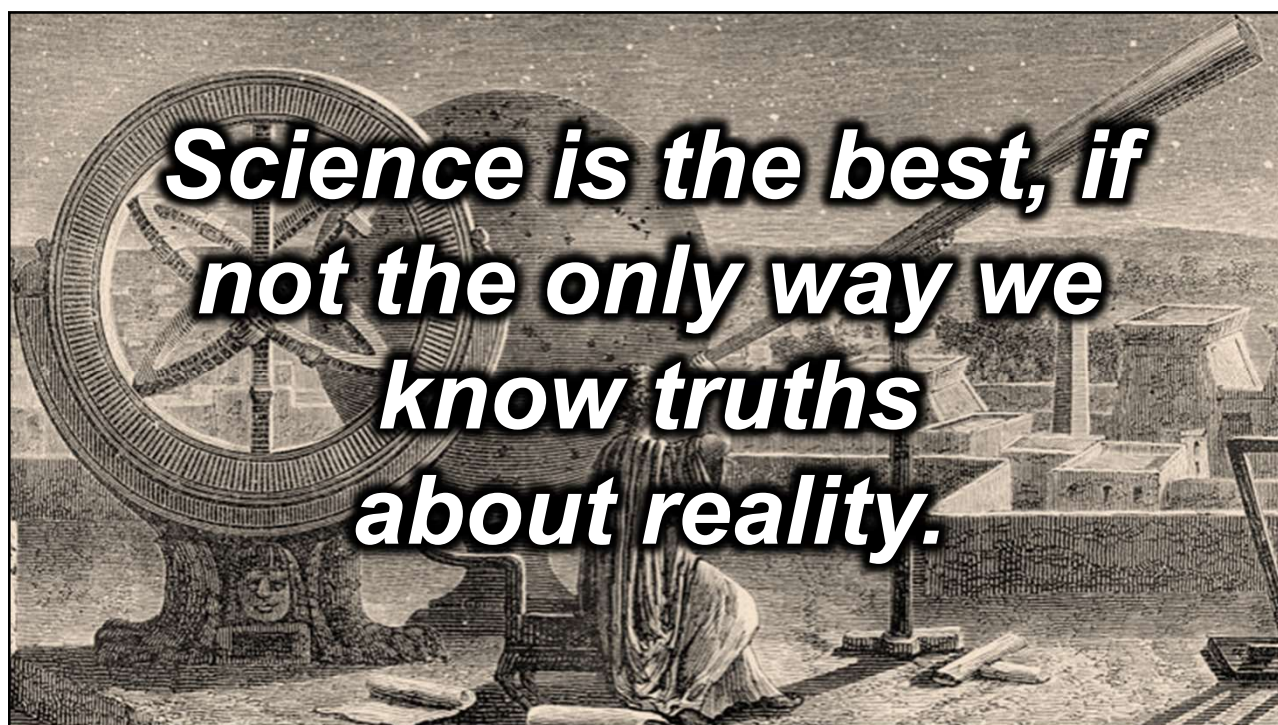
"God in regard of his existence is not only the discovery of faith, but of reason. God hath revealed not only his being, but some sparks of his eternal power and godhead in his works, as well as in his word. ... It is a discovery of our reason ... and an object of our faith ... it is an article of our faith and an article of our reason."

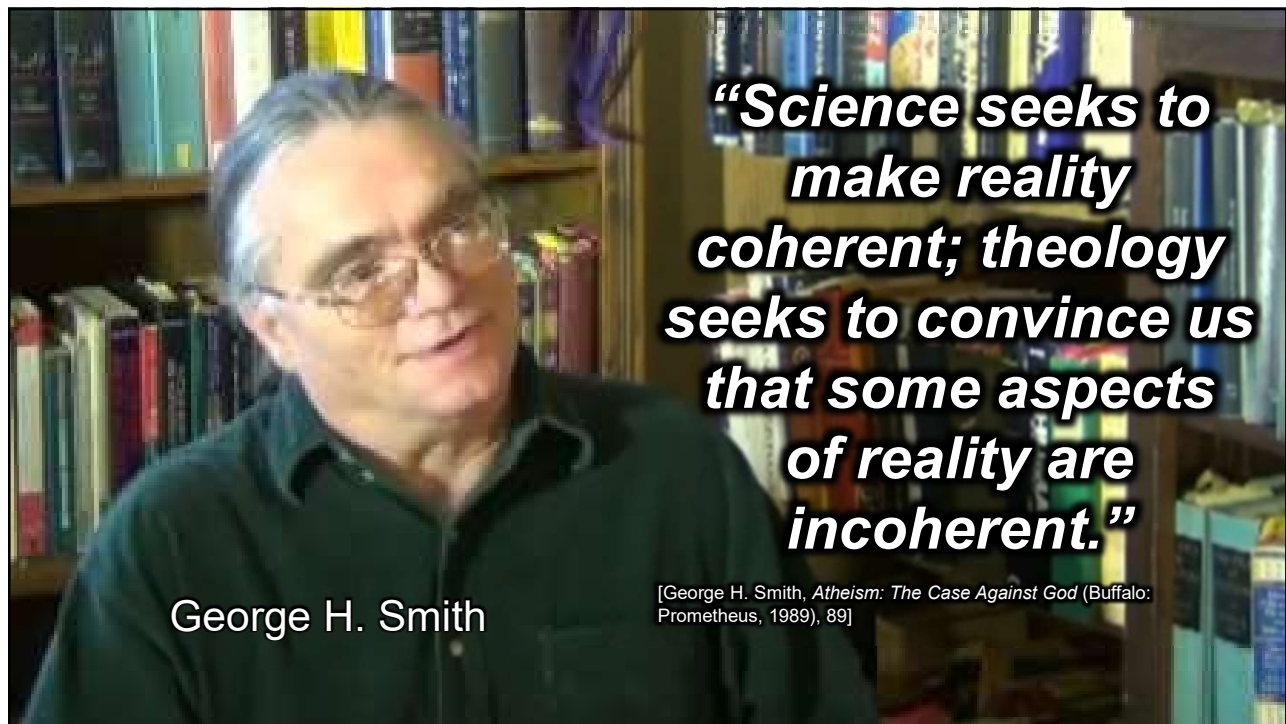
[Stephen Charnock, *Discourses upon the Existence and Attributes of God* (Grand Rapids: Baker, 1979), 27.]



Stephen Charnock
(1628-1680)



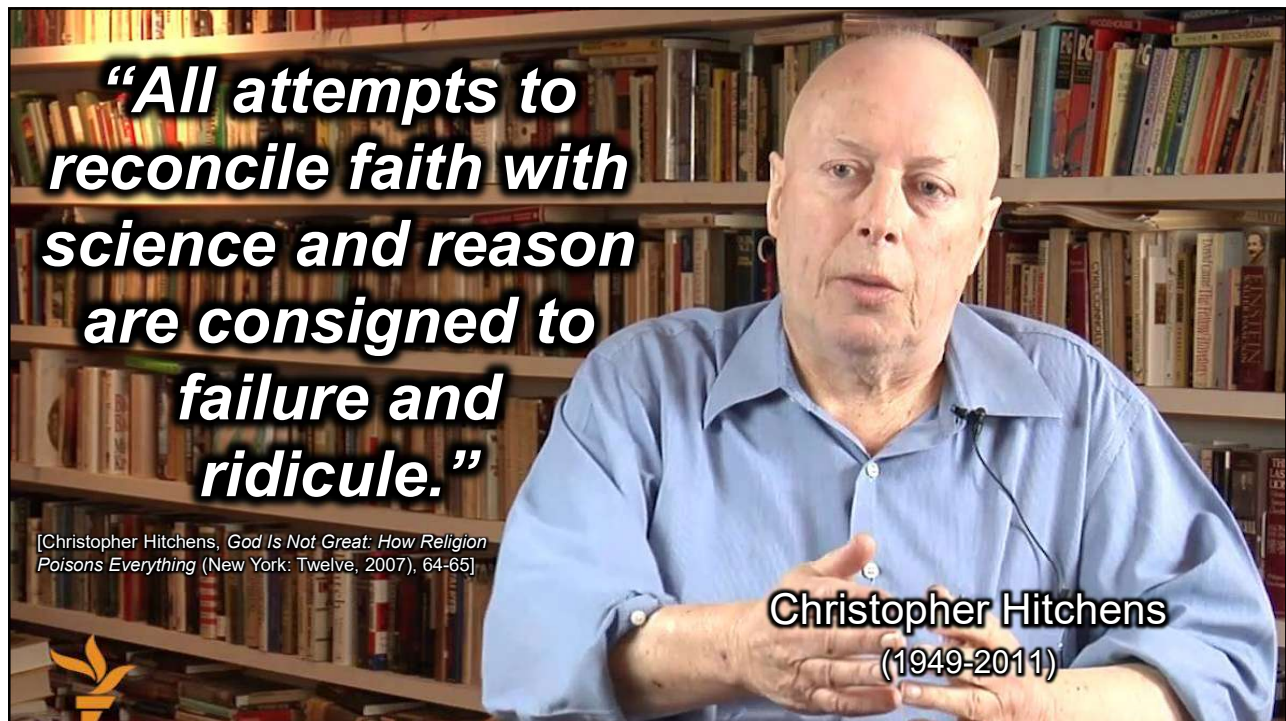




“Science seeks to make reality coherent; theology seeks to convince us that some aspects of reality are incoherent.”

George H. Smith

[George H. Smith, *Atheism: The Case Against God* (Buffalo: Prometheus, 1989), 89]



“All attempts to reconcile faith with science and reason are consigned to failure and ridicule.”

[Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York: Twelve, 2007), 64-65]

Christopher Hitchens
(1949-2011)



"Those evolutionists who see no conflict between evolution and their religious beliefs have been careful not to look as closely as we have been looking, or else hold a religious view that gives God what we might call a merely ceremonial role to play. ... Or perhaps ... they are careful to delimit the presumed role of both science and religion."

[Daniel C. Dennett, *Darwin's Dangerous Idea: Evolution and the Meanings of Life* (New York: Simon and Schuster, 1995), 310]

Daniel Dennett

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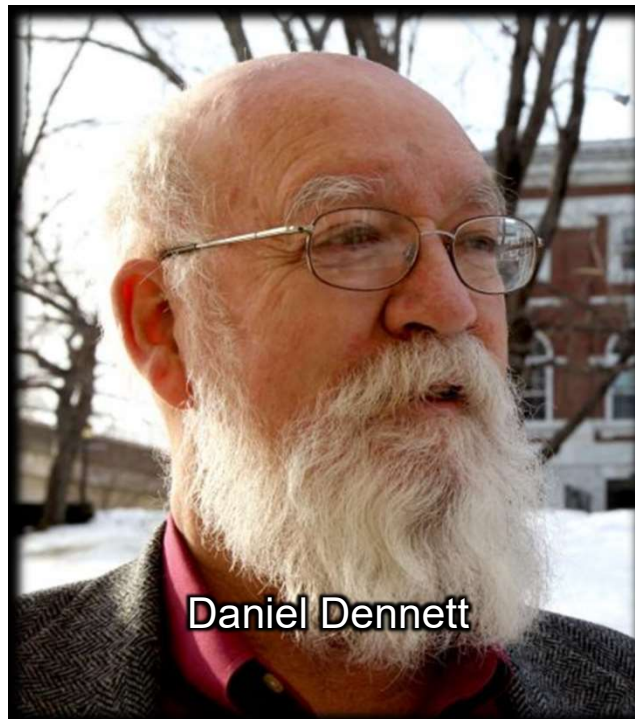
[Daniel C. Dennett, *Darwin's Dangerous Idea: Evolution and the Meanings of Life* (New York: Simon and Schuster, 1995), 310]

Daniel Dennett

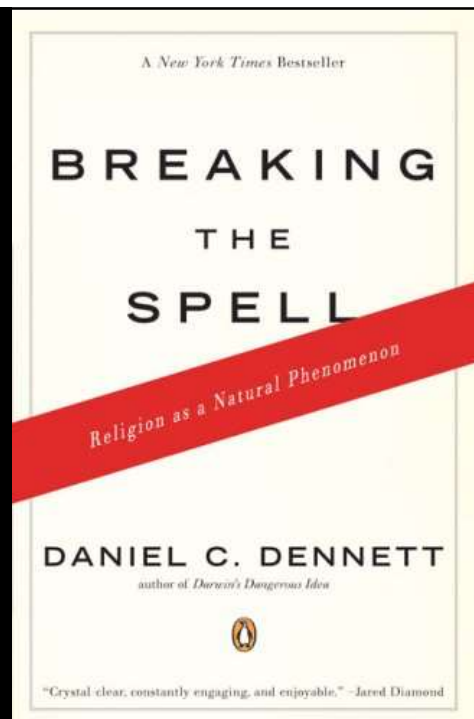
*"Those evolutionists who see no conflict between evolution and their religious beliefs have been careful not to look as closely as we have been looking, or else hold a religious view that gives God what we might call a merely ceremonial role to play. ... Or perhaps ... they are careful to **delimit the presumed role of both science and religion.**"*

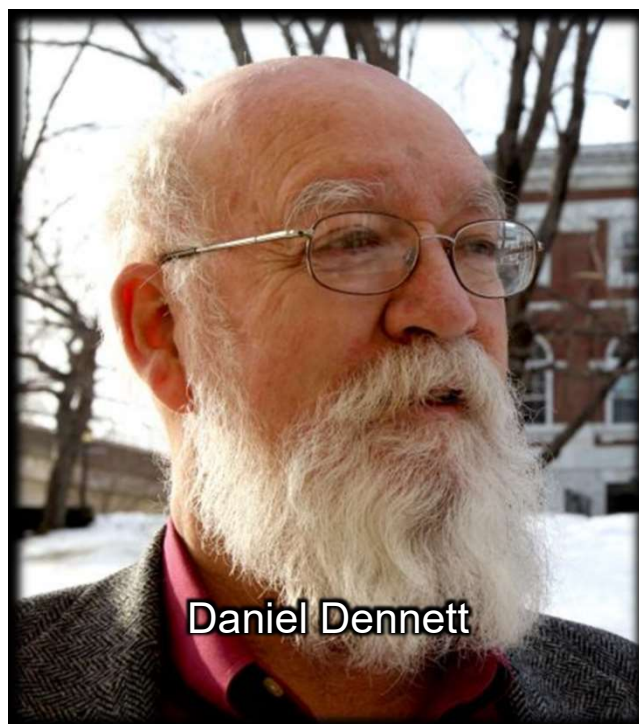
[Daniel C. Dennett, *Darwin's Dangerous Idea: Evolution and the Meanings of Life* (New York: Simon and Schuster, 1995), 310]

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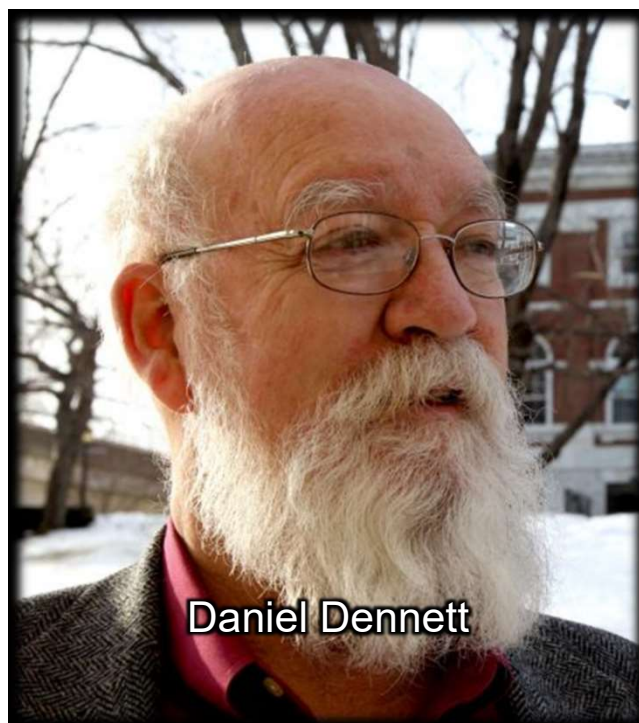




Daniel Dennett

"Science, and the technology it spawns, has been explosively practical ... —but that doesn't mean it can answer all questions or serve all needs. **Science does not have the monopoly on truth.**"

[*Breaking the Spell: Religion as a Natural Phenomenon* (New York: Penguin, 2006), 370]



Daniel Dennett

"Perhaps some cancer cures *are* miracles. If so, **the only hope of ever demonstrating this** to a doubting world would be by **adopting the scientific method**, with **its assumption of no miracles**, and showing that science was utterly unable to account for the phenomena."

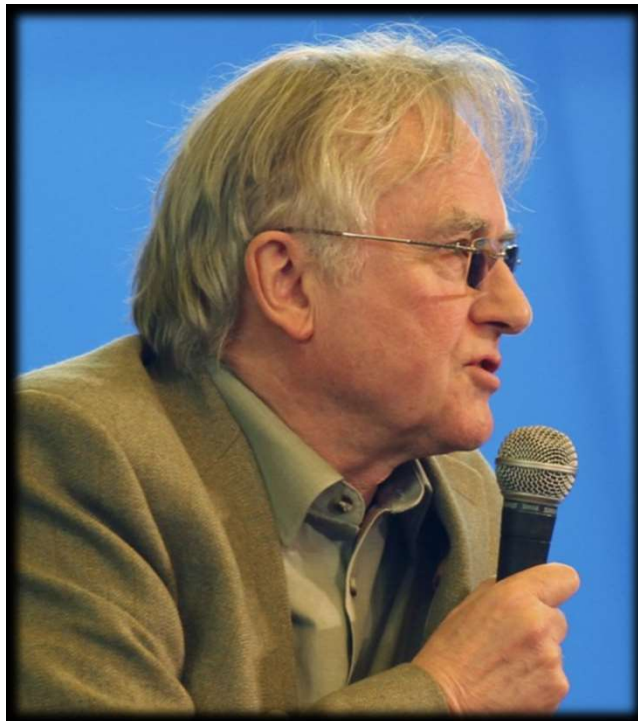
[*Breaking the Spell*, 26]

"Perhaps there are sea shells on the beach. If so, the only hope of ever demonstrating this to a doubting world would be by adopting the metal detector method, with its assumption of no calcium carbonate, and showing that the metal detector method was utterly unable to account for the sea shells."



The GOD Delusion

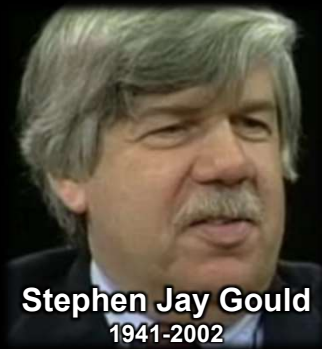
**Richard
Dawkins**



"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

[Richard Dawkins, *The God Delusion*, 59.]





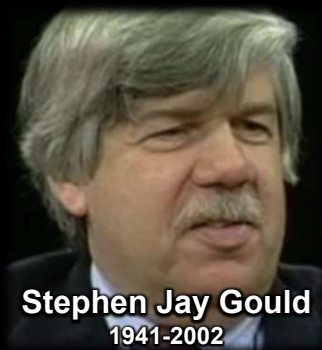
Facts and the Relationship of Science and Religion



- Paleontologist, evolutionary biologist, and historian of science
- Taught at Harvard and New York University
- Famous for his theory of punctuated equilibrium
- Was very interested in the relationship between science and religion



"We may, I think, adopt this word and concept to express the central point of this essay and the principled resolution of supposed 'conflict' or 'warfare' between science and religion.



"No such conflict should exist because each subject has a legitimate magisterium, or domain of teaching authority—



"and these magisteria do not overlap (the principle that I would like to designate as NOMA, or 'nonoverlapping magisteria')."

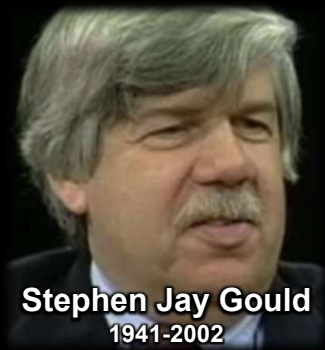
[Stephen Jay Gould, "Nonoverlapping Magisteria," downloaded from http://www.stephenjaygould.org/library/gould_noma.html, assessed Mar. 26, 2008]



"The net of science covers the empirical universe: what is it made of (fact) and why does it work this way (theory).



"The net of religion
extends over questions of
moral meaning and
value.



"These two magisteria do
not overlap, nor do they
encompass all inquiry
(consider, for starters, the
magisterium of art and the
meaning of beauty).



"To cite the arch cliches,
we get the age of rocks,
and religion retains the
rock of ages; we study
how the heavens go, and
they determine how to go
to heaven."

["Nonoverlapping"]



Non
Overlapping
Magisteria



Stephen Jay Gould
1941-2002

NOMA

Science
(Facts and
Theories)

Religion
(Moral Meaning
and Values)



Alister McGrath

- Andreas Idreos Professorship of Science and Religion at Oxford University
- Senior Research Fellow at Harris Manchester College, Oxford



Alister McGrath

"There is, of course, a third option—that of 'partially overlapping magisteria' (a POMA, so to speak),



Alister McGrath

"reflecting a realization that science and religion offer possibilities of cross-fertilization on account of the interpenetration of their subjects and methods."

[Alister McGrath and Joanna Collicutt McGrath, *The Dawkins Delusion? Atheist Fundamentalism and the Denial of the Divine* (Downers Grove, IL: 2007), 41



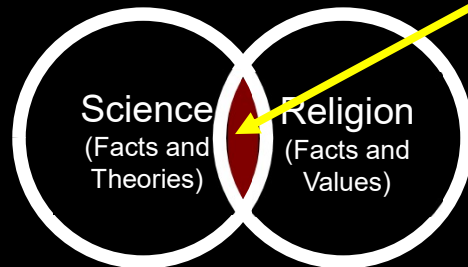
Alister McGrath

Partially Overlapping Magisteria



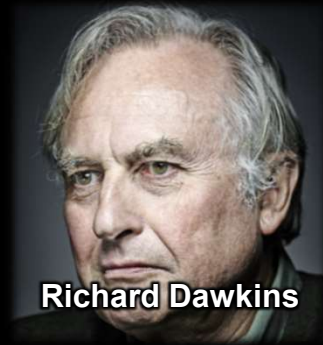
Alister McGrath

POMA



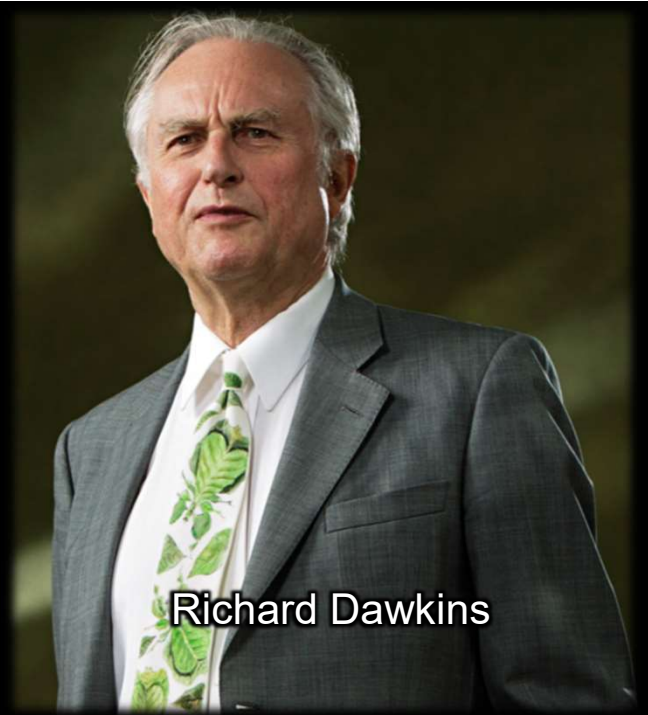
Common factual claims
of science and religion
e.g., information
content in biological
systems

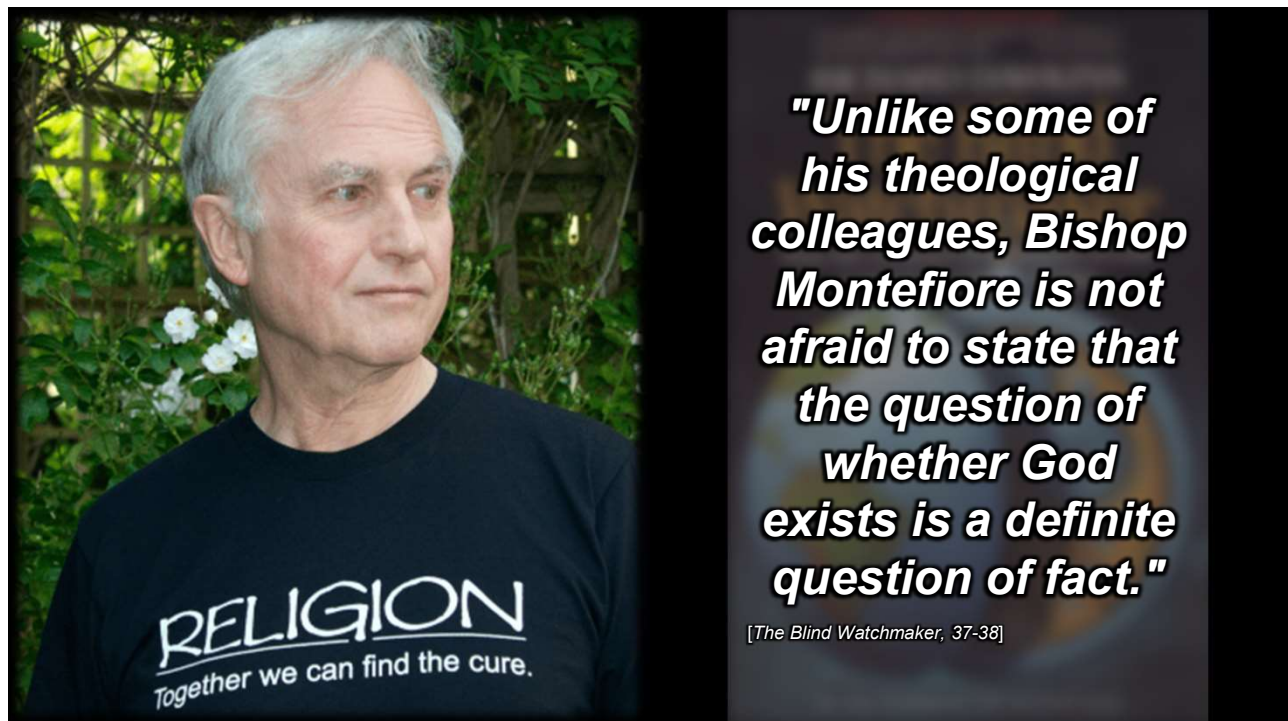
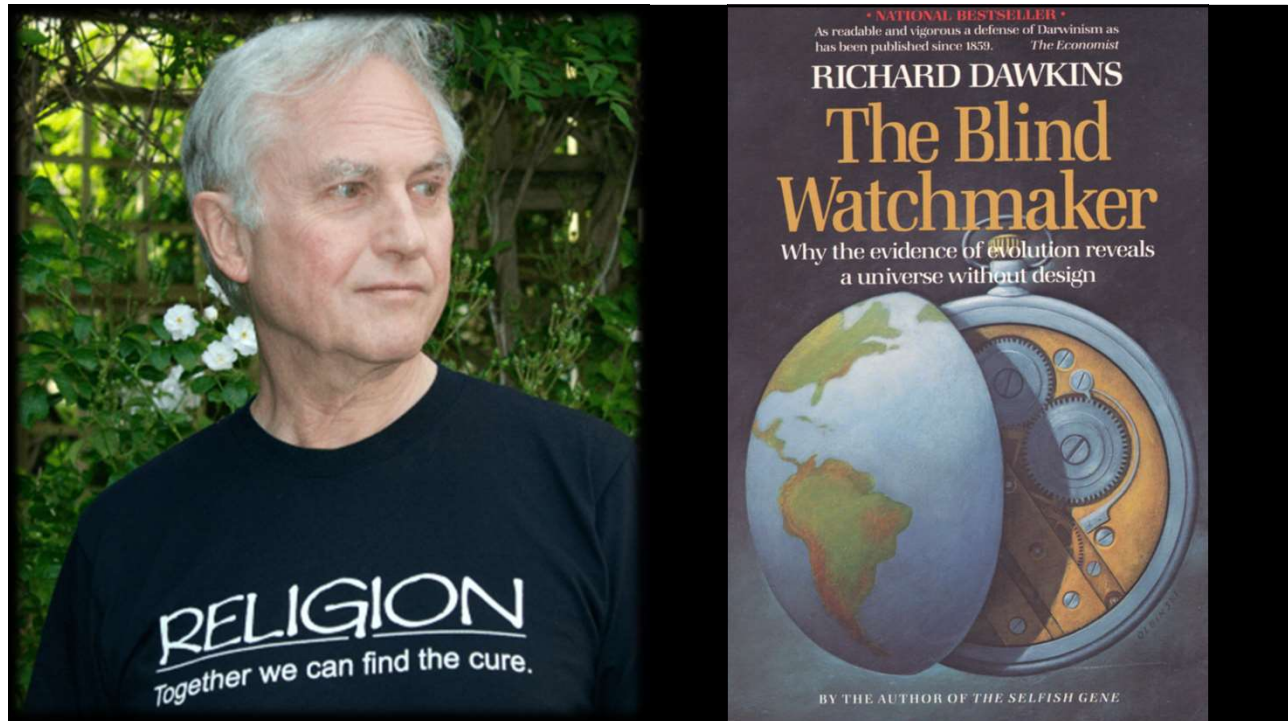
- Former Charles Simonyi Professor of Public Understanding of Science, Oxford University
- Author of *The Selfish Gene*; *The Blind Watchmaker*; *The God Delusion*, and more
- famous for his theory of memes
- outspoken atheist



The **GOD** Delusion

Richard
Dawkins





The GOD Delusion

Richard
Dawkins

Richard Dawkins

**"The presence or
absence of a
creative super-
intelligence is
unequivocally a
scientific question,
even if it is not in
practice—or not
yet—a decided
one."**

[The God Delusion, 58-59]

Richard Dawkins

"The presence or absence of a creative super-intelligence is unequivocally a **scientific question**, even if it is not in practice—or not yet—a decided one."

[*The God Delusion*, 58-59]

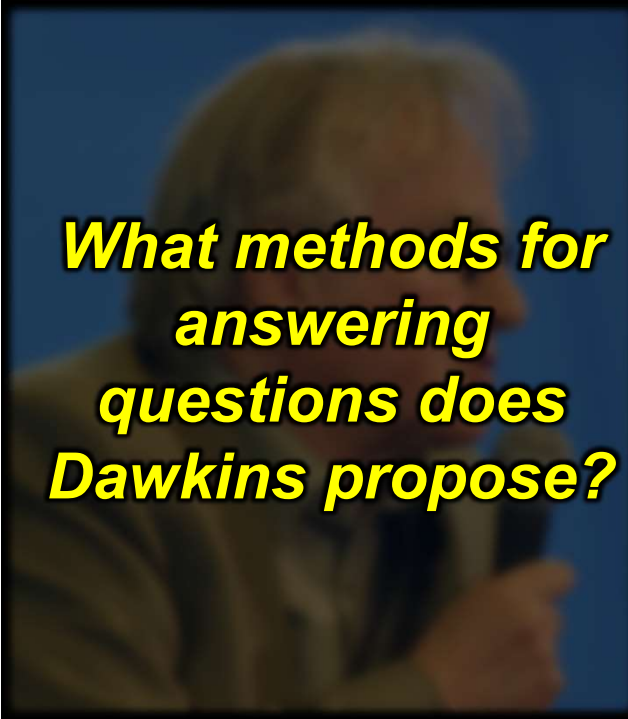
*"Unlike some of his theological colleagues, Bishop Montefiore is not afraid to state that the question of whether God exists is a definite **question of fact**."*

[*The Blind Watchmaker*, 37-38]



"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

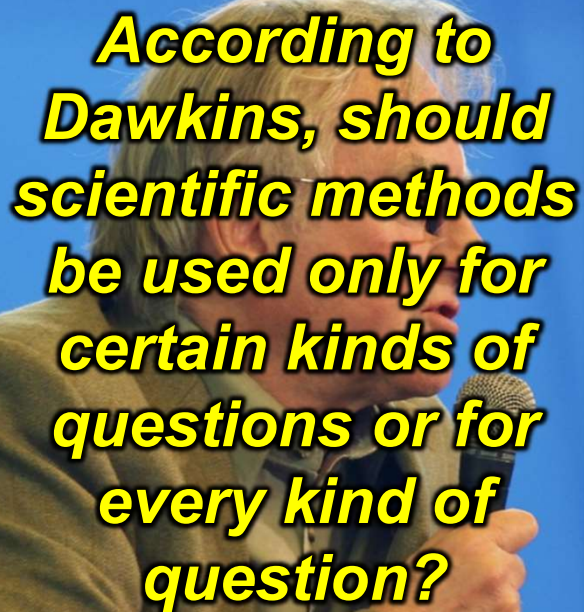
[Richard Dawkins, *The God Delusion*, 59.]



**What methods for
answering
questions does
Dawkins propose?**

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be **purely and entirely scientific** methods."

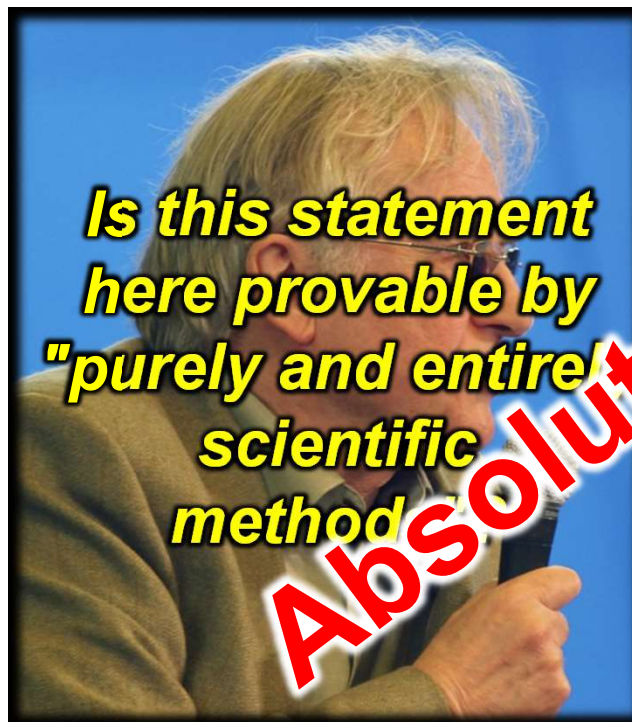
[Richard Dawkins, *The God Delusion*, 59.]



**According to
Dawkins, should
scientific methods
be used only for
certain kinds of
questions or for
every kind of
question?**

"There is an answer to **every such question** [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

[Richard Dawkins, *The God Delusion*, 59.]

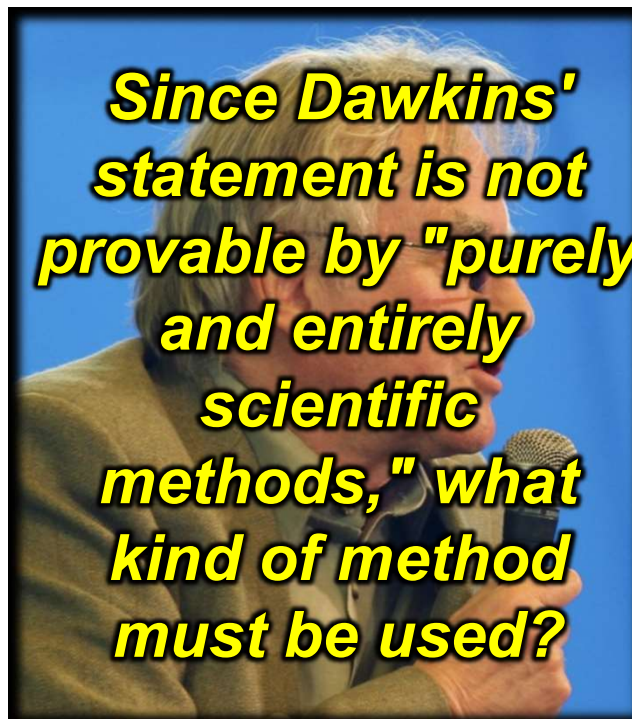


**Is this statement
here provable by
"purely and entirely
scientific
method"**

Absolutely Not!

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

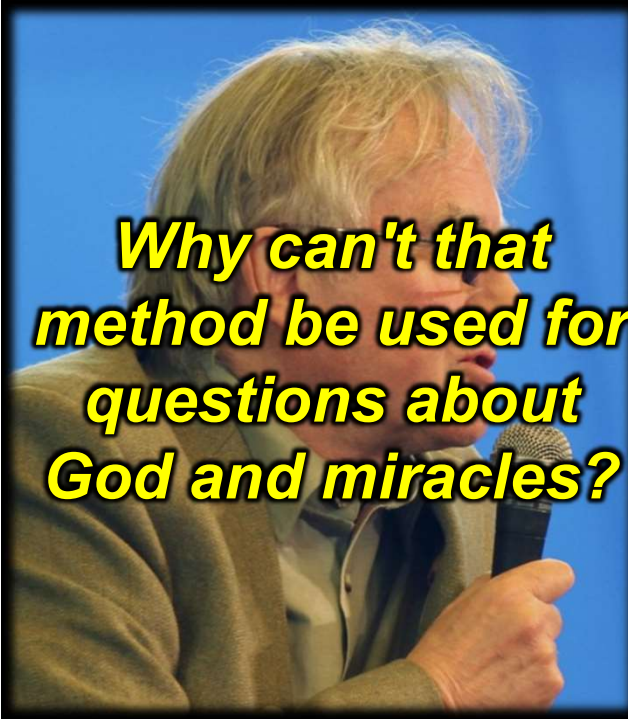
[Richard Dawkins, *The God Delusion*, 59.]



Since Dawkins' statement is not provable by "purely and entirely scientific methods," what kind of method must be used?

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

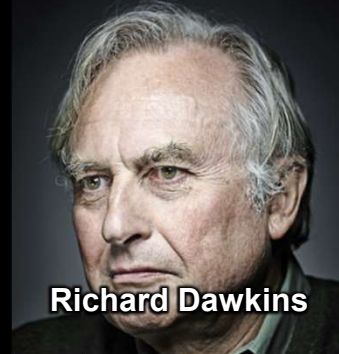
[Richard Dawkins, *The God Delusion*, 59.]



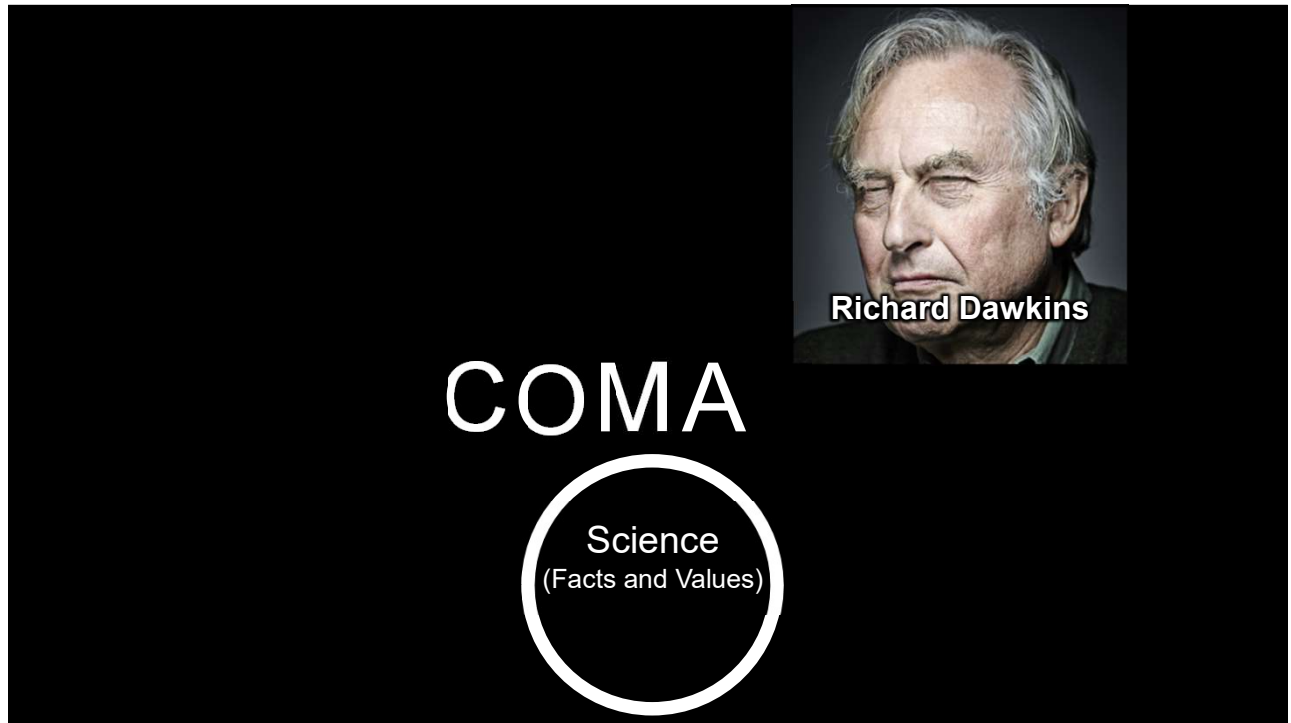
***Why can't that
method be used for
questions about
God and miracles?***

"There is an answer to every such question [about God and miracles], whether or not we can discover it in practice, and it is a strictly scientific answer. The methods we should use to settle the matter, in the unlikely event that relevant evidence ever became available, would be purely and entirely scientific methods."

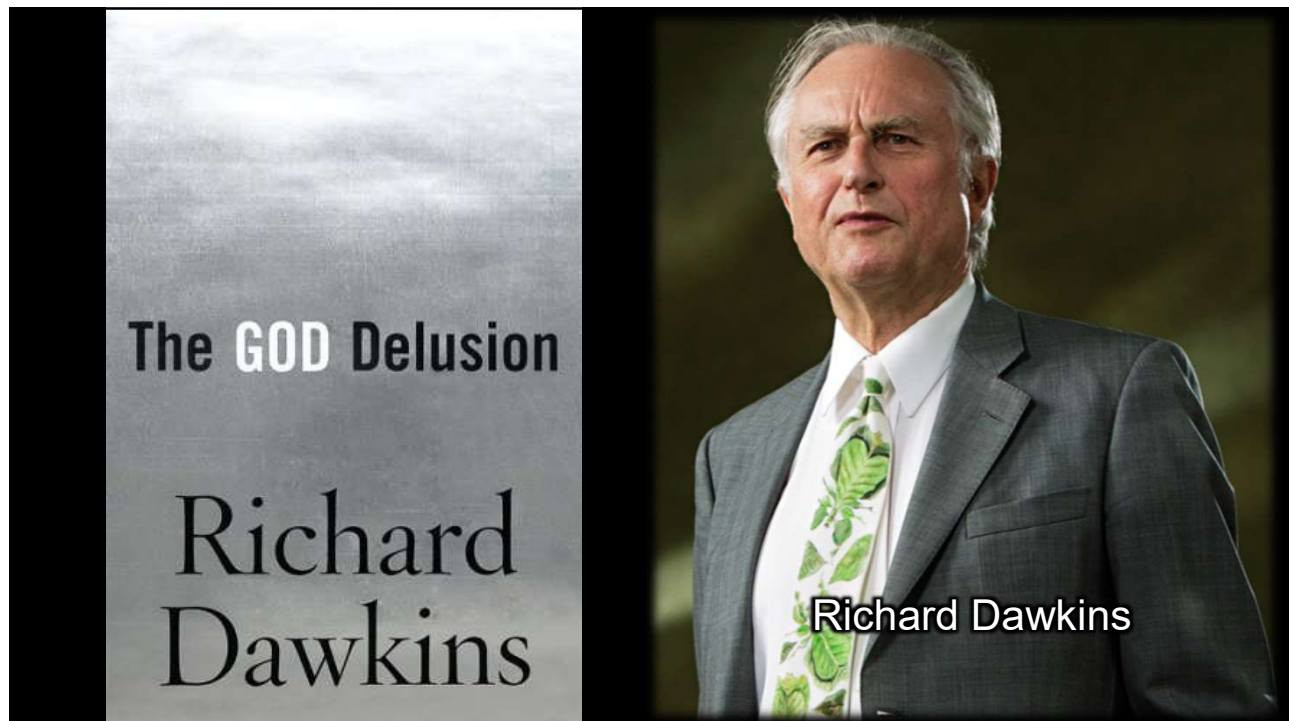
[Richard Dawkins, *The God Delusion*, 59.]



**Completely
Overlapping
Magisteria**

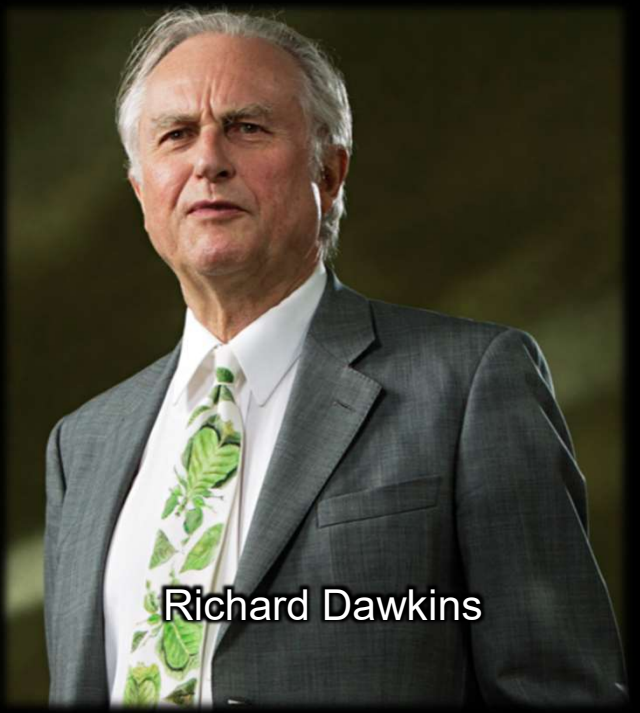


***Why can there not be an
infinite regress of
causes in the past?***



"Thomas Aquinas's Proofs: The Uncaused Cause. Nothing is caused by itself. Every effect has a prior cause, and again we are pushed back into regress. This has to be terminated by a first cause, which we call God."

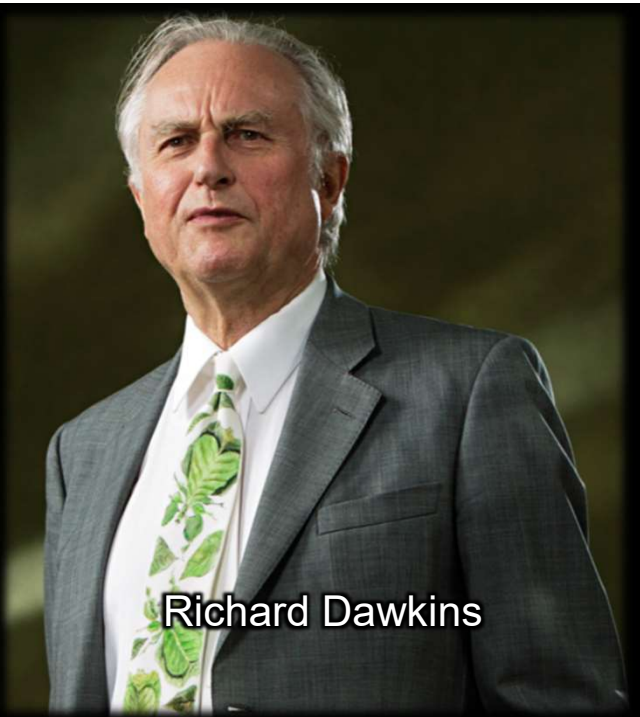
[Dawkins, *The God Delusion*, 77]



Richard Dawkins

"All three of these arguments [by Aquinas] rely upon the idea of a regress and invoke God to terminate it. They make the entirely unwarranted assumption that God himself is immune to the regress."

[Dawkins, *The God Delusion*, 77]



Richard Dawkins



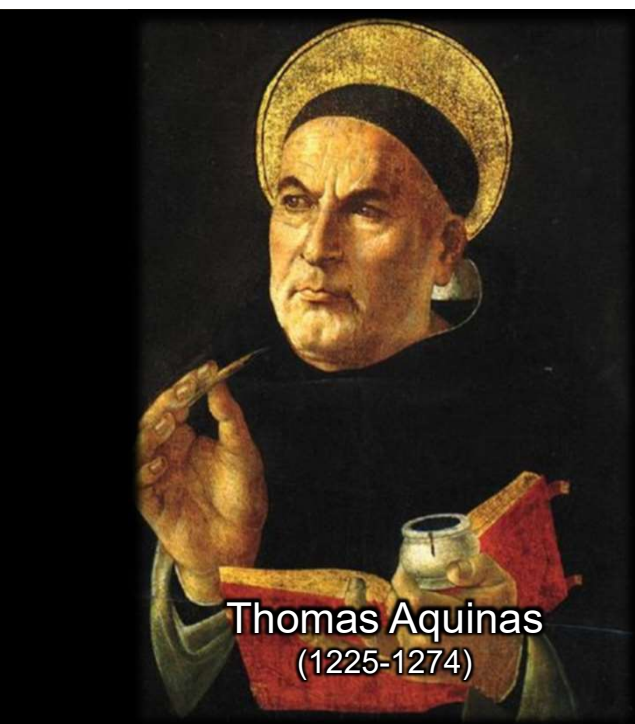
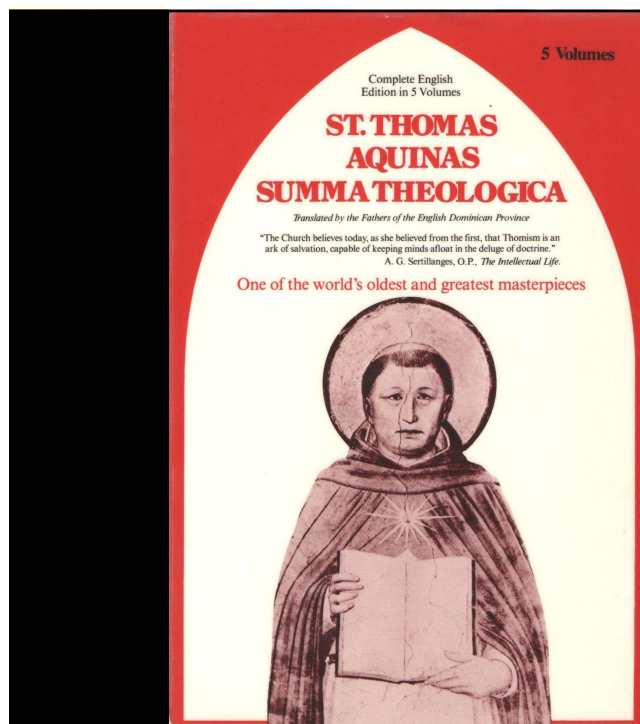
Response

"... There must be a reality that is the cause of being for all other things, because it is pure being. If this were not so, we would go on to infinity in causes, for everything that is not pure being has a cause of its being, as has been said."

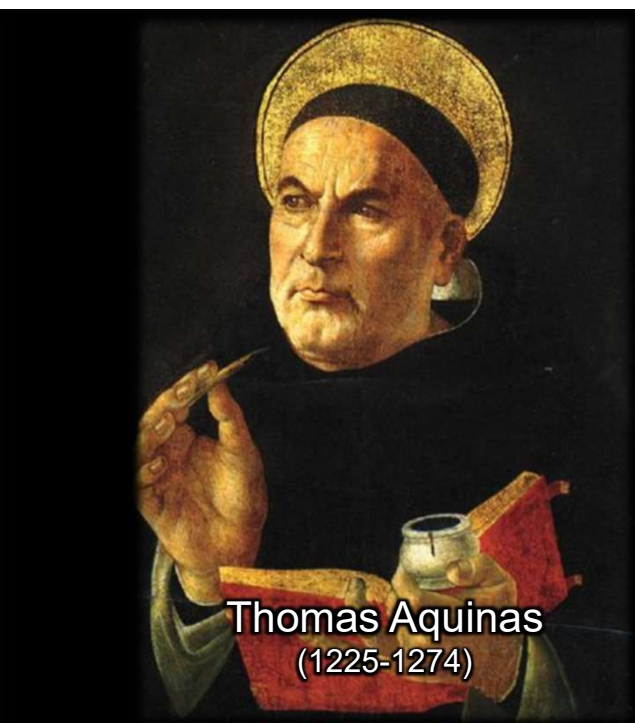
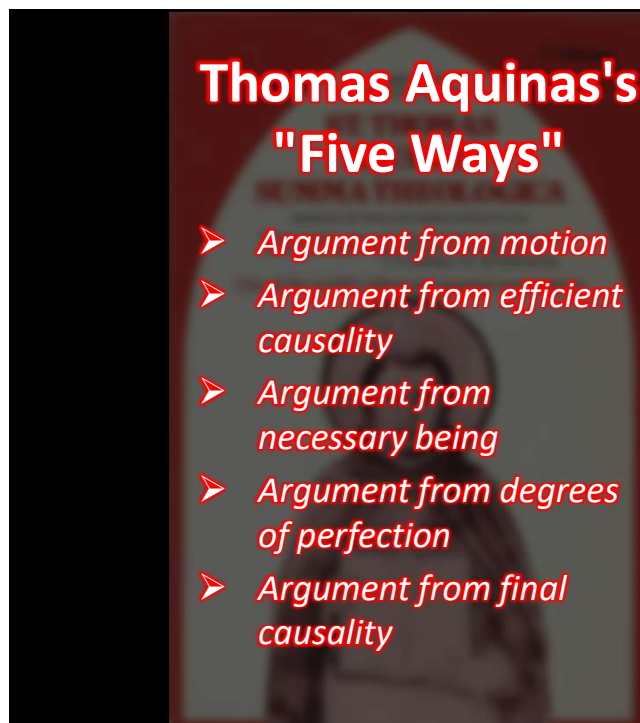
On Being and Essence, IV, §7, trans. Maurer, 56-57



Thomas Aquinas
(1225-1274)



Thomas Aquinas
(1225-1274)



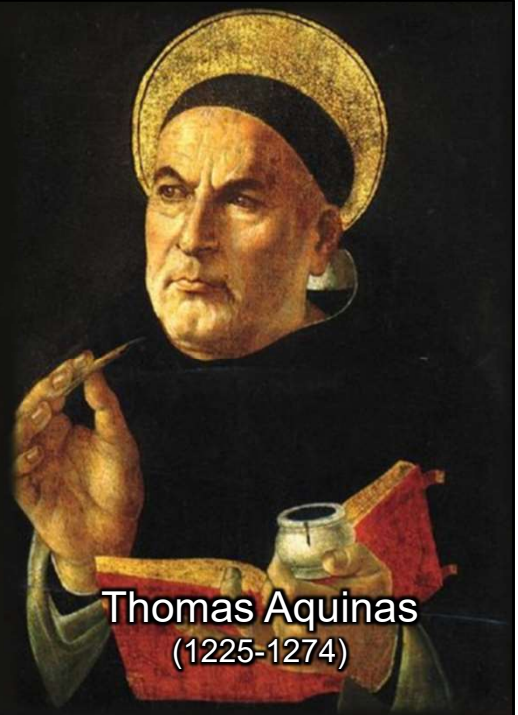
Thomas Aquinas
(1225-1274)

Can this go on to infinity?



✿ First Way ✿

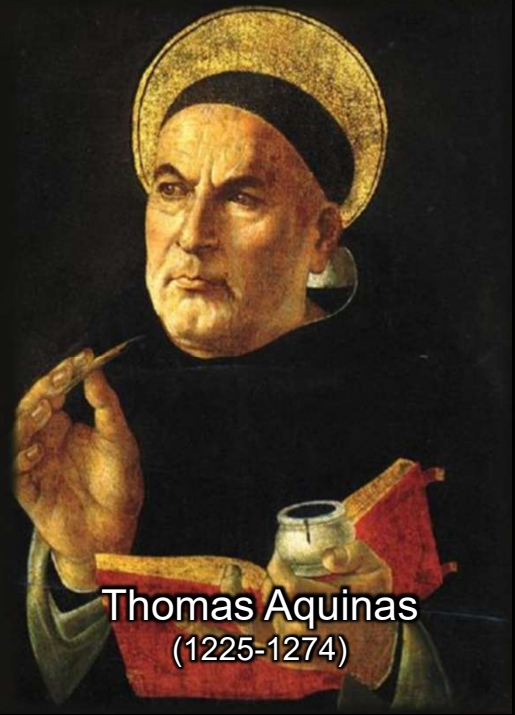
"If that by which it is put in motion be itself put in motion, then this also must needs be put in motion by another, and that by another again. **But this cannot go on to infinity**, because then there would be no first mover ..."



Thomas Aquinas
(1225-1274)

☞ Second Way ☞

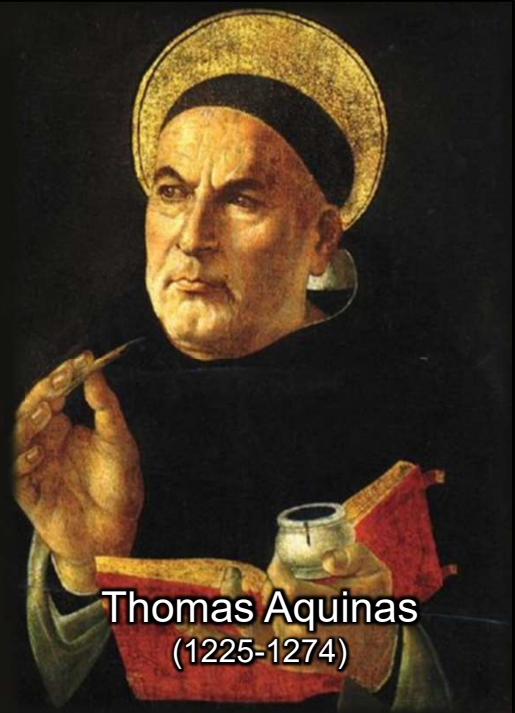
"Now in efficient causes, **it is not possible to go on to infinity**, because in all efficient causes following in order, the first is the cause of the intermediate cause."



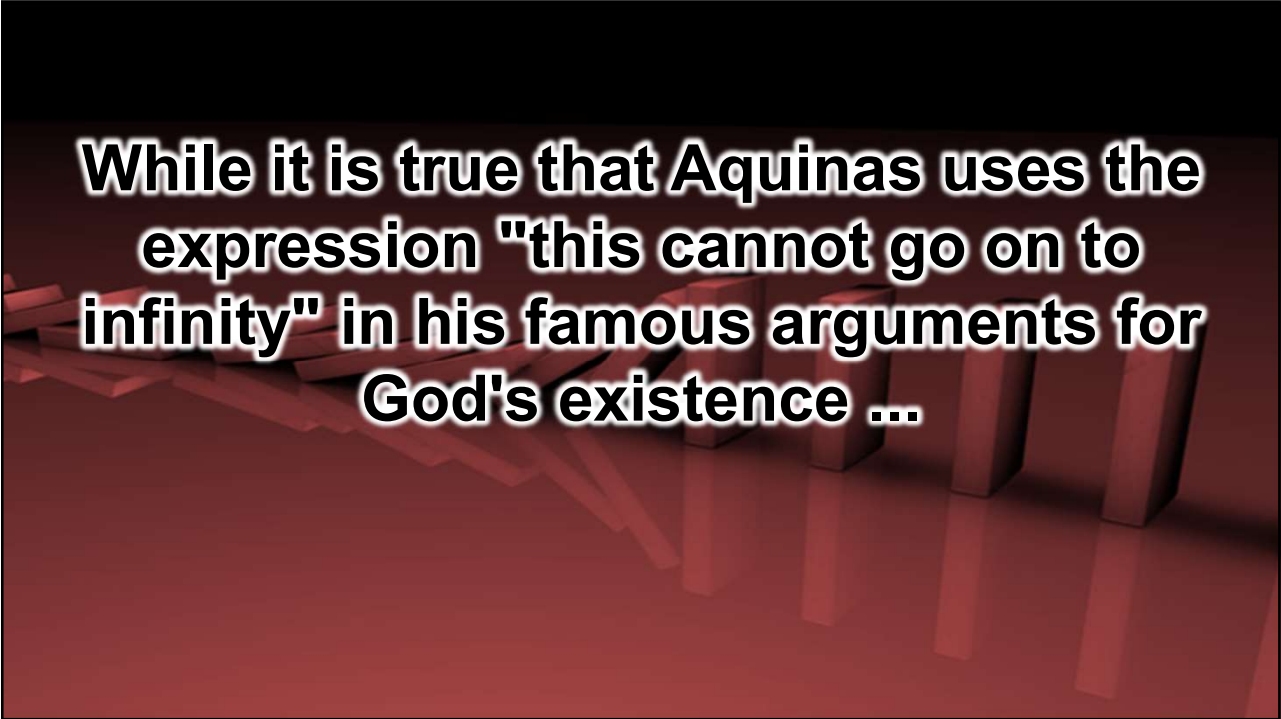
Thomas Aquinas
(1225-1274)

☞ Third Way ☞

"But every necessary thing either has its necessity caused by another, or not. Now **it is impossible to go on to infinity** in necessary things which have their necessity caused by another, as has been already proved in regard to efficient causes."



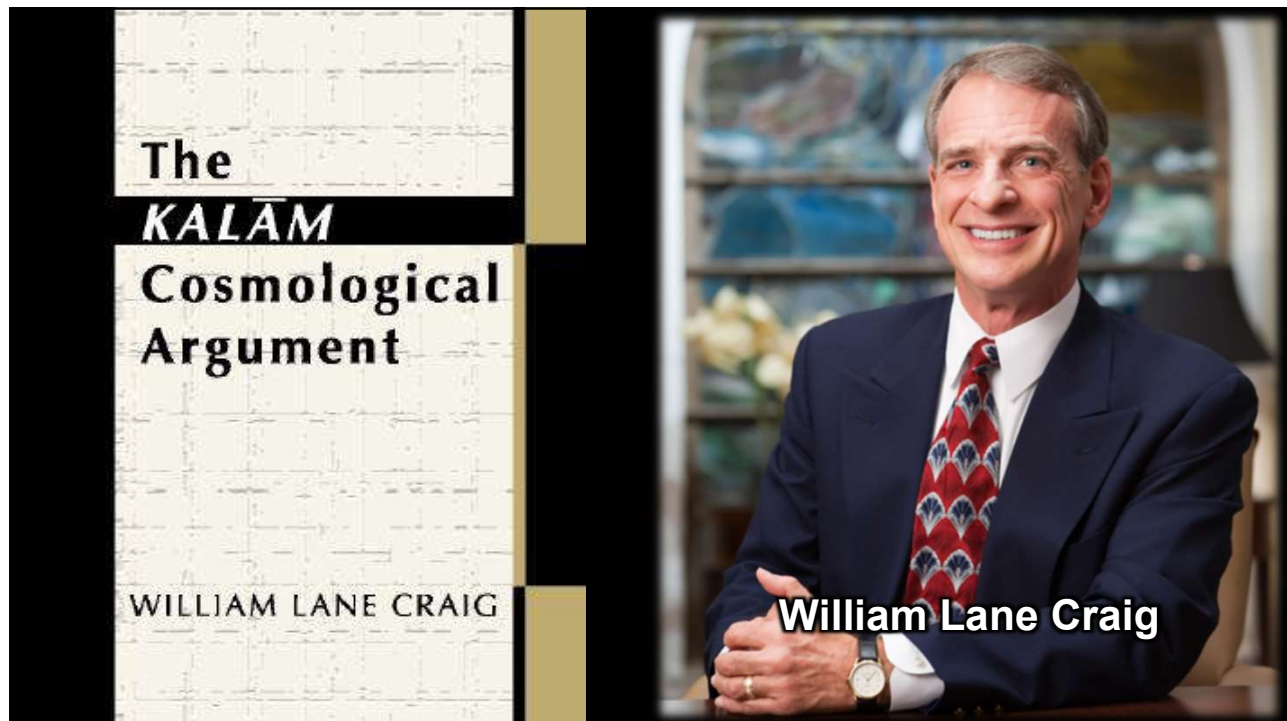
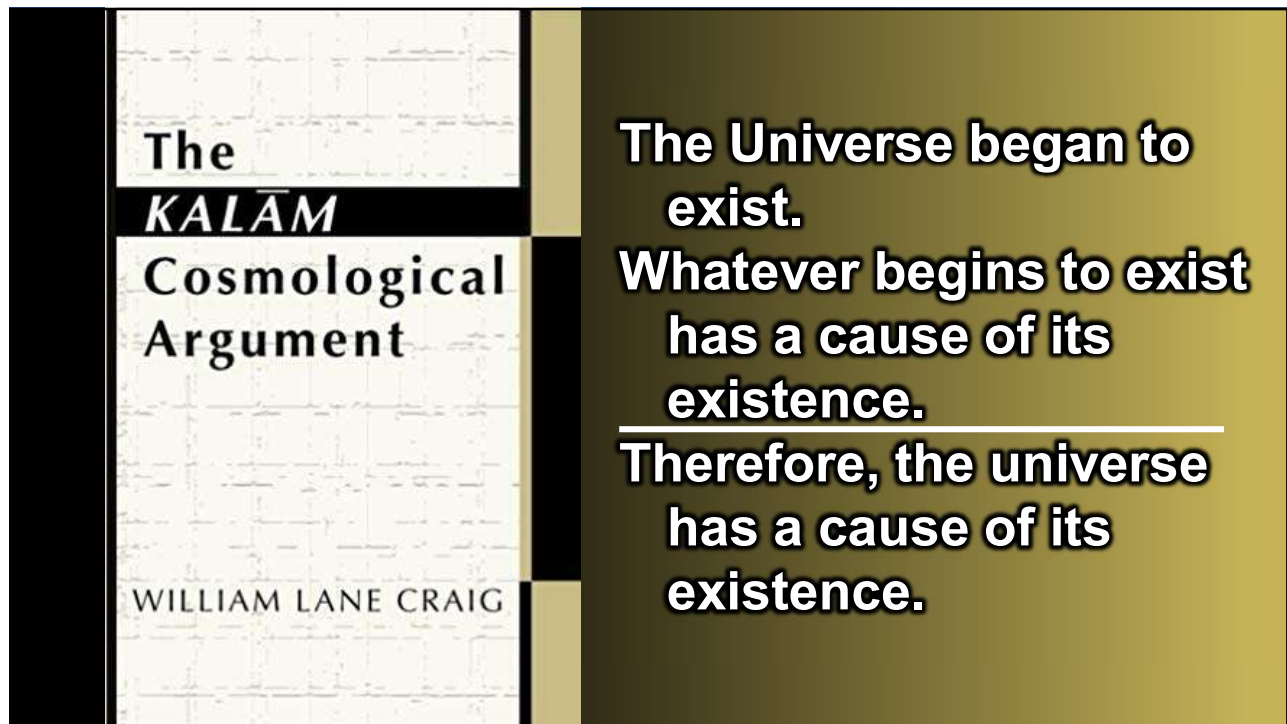
Thomas Aquinas
(1225-1274)



While it is true that Aquinas uses the expression "this cannot go on to infinity" in his famous arguments for God's existence ...



Dawkins is mistaken in assuming that Aquinas is making an infinite regress argument like the Kalam Cosmological Argument.



But this is not at all what Aquinas is arguing when he is denying the possibility of an infinite regress.

Not: If (since) there cannot be an infinite regress, there must be a first cause. There cannot be an infinite regress. Therefore, there is a first cause.

$$1. \sim IR \supset F$$

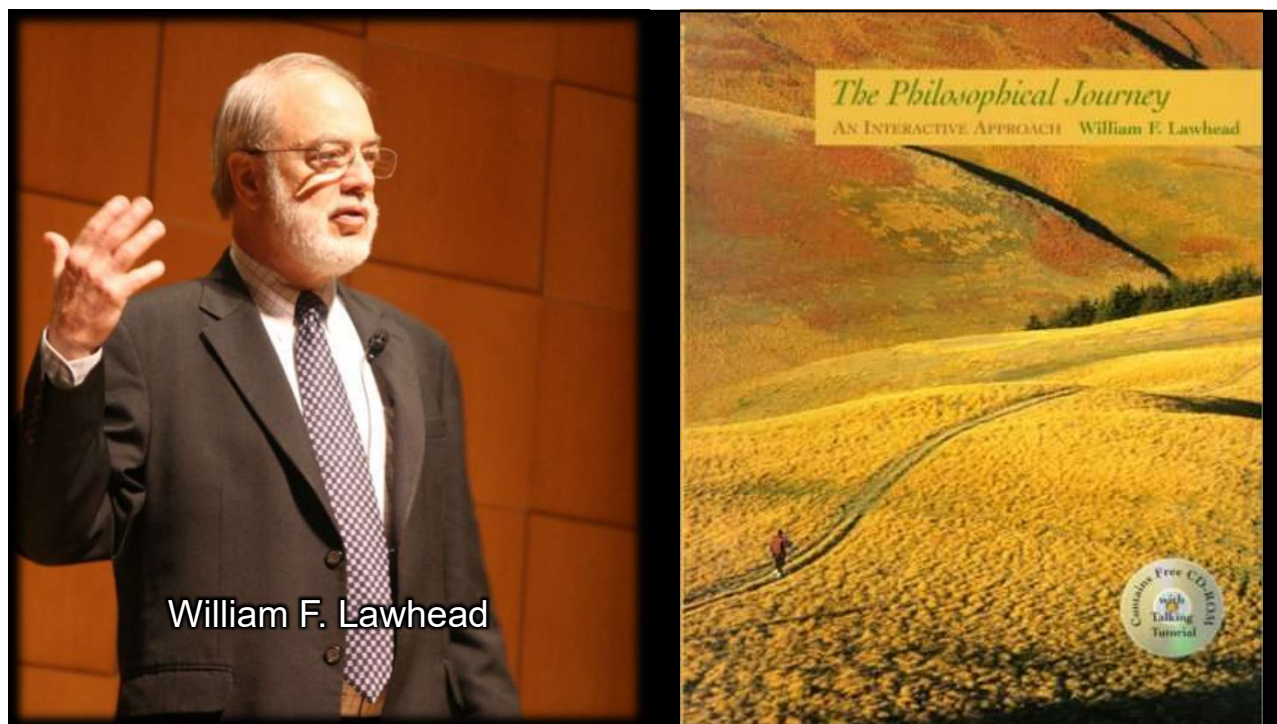
$$2. \sim IR / \therefore F$$

Rather: If (since) there is a first cause, there cannot be an infinite regress. There is a first cause. Therefore, there cannot be an infinite regress.

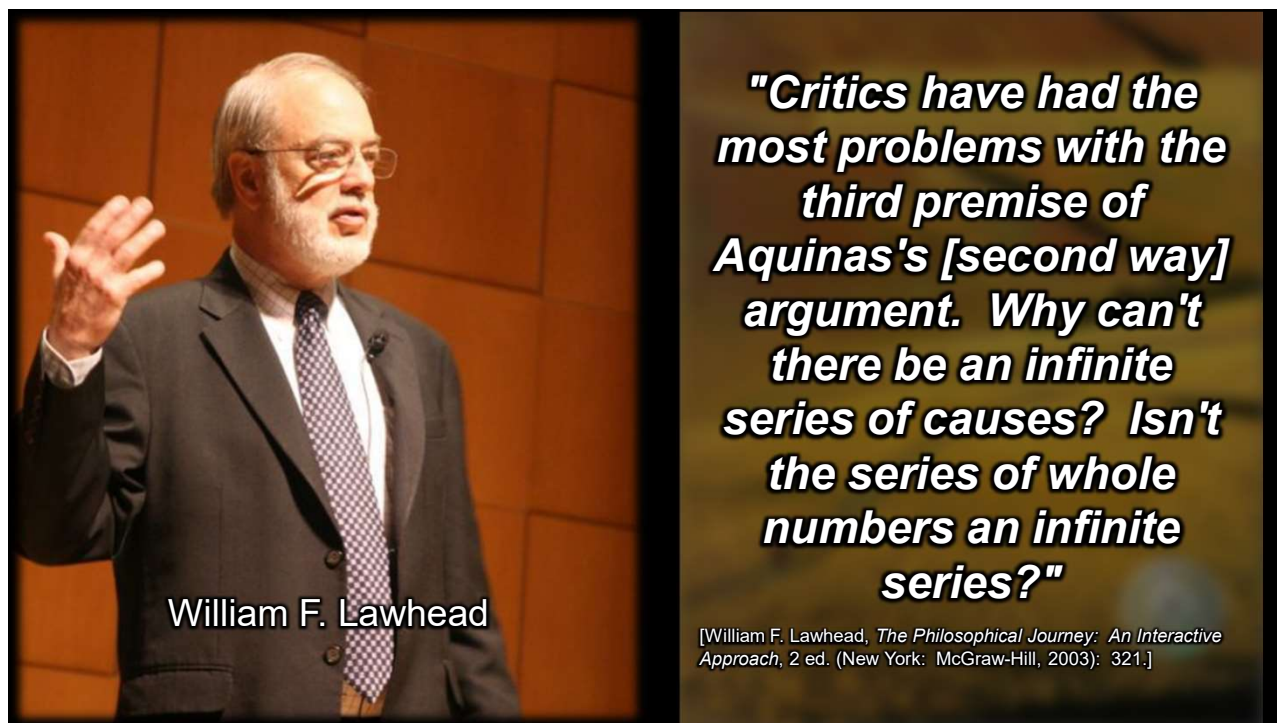
$$1. IR \supset \sim F$$

$$2. F / \therefore \sim IR$$

Dawkins is not alone in his mistaken assumption that Aquinas is arguing for the impossibility of an infinite regress in the Kalam sense.



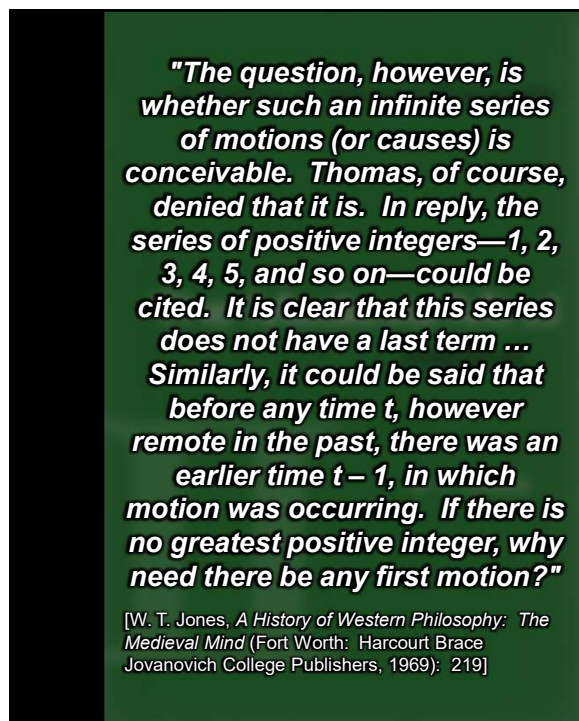
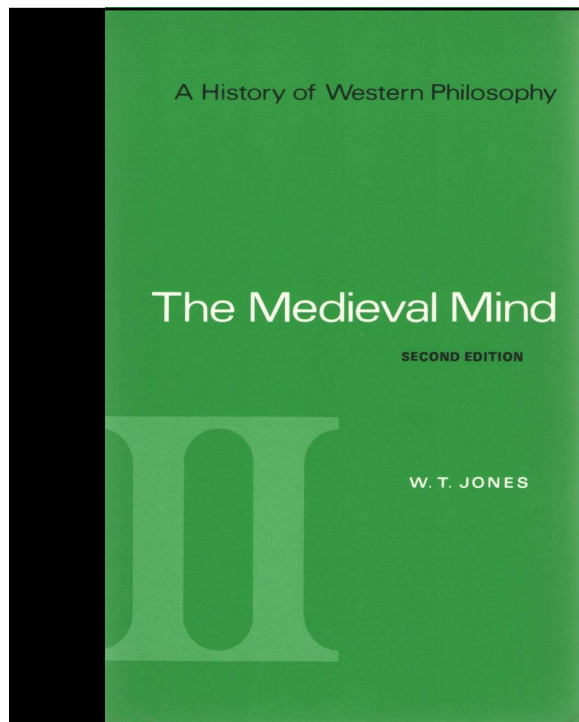
William F. Lawhead

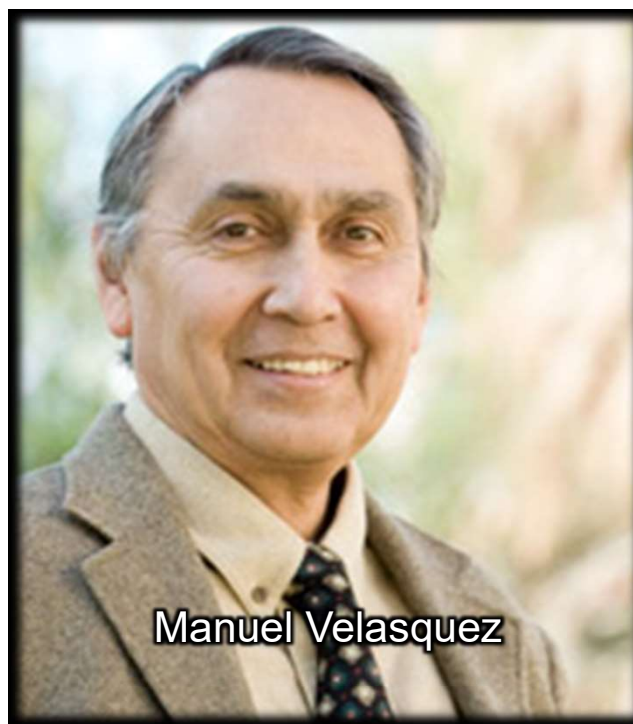


William F. Lawhead

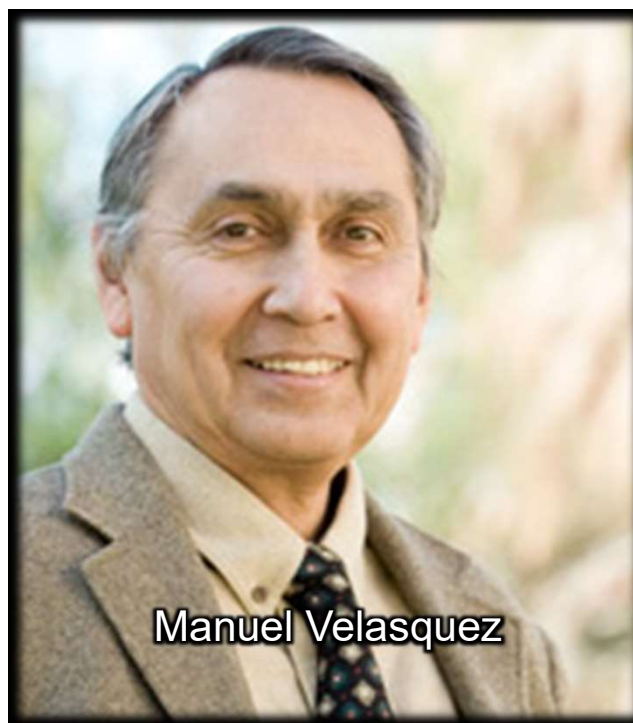
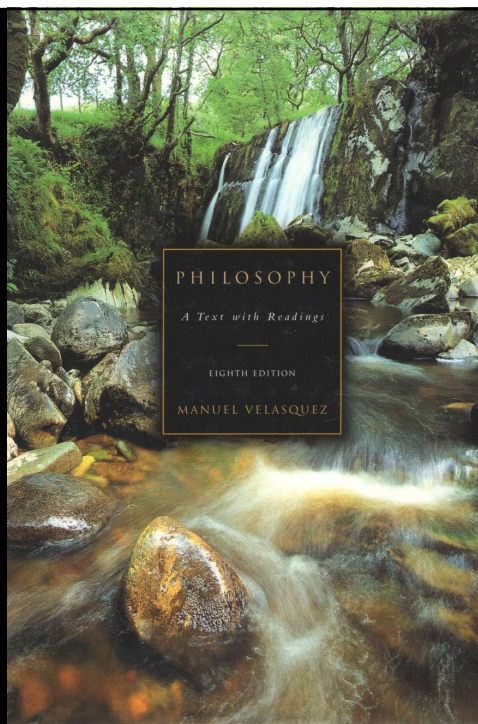
"Critics have had the most problems with the third premise of Aquinas's [second way] argument. Why can't there be an infinite series of causes? Isn't the series of whole numbers an infinite series?"

[William F. Lawhead, *The Philosophical Journey: An Interactive Approach*, 2 ed. (New York: McGraw-Hill, 2003): 321.]





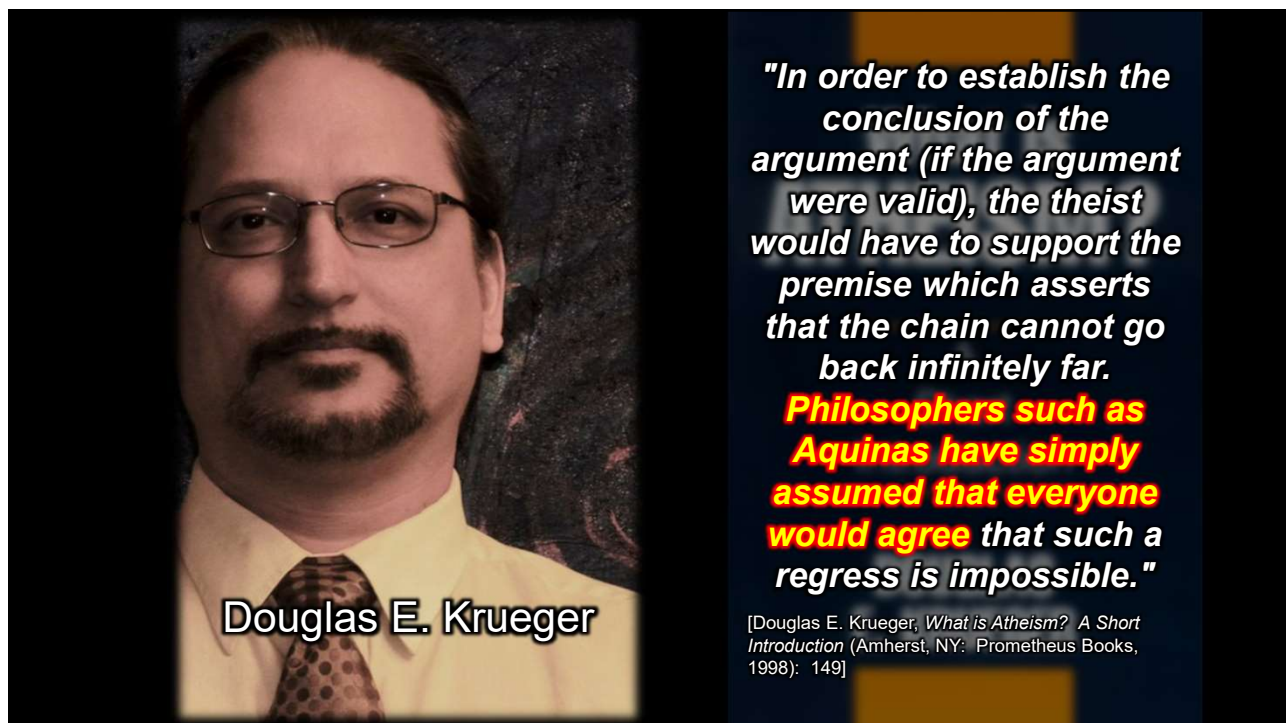
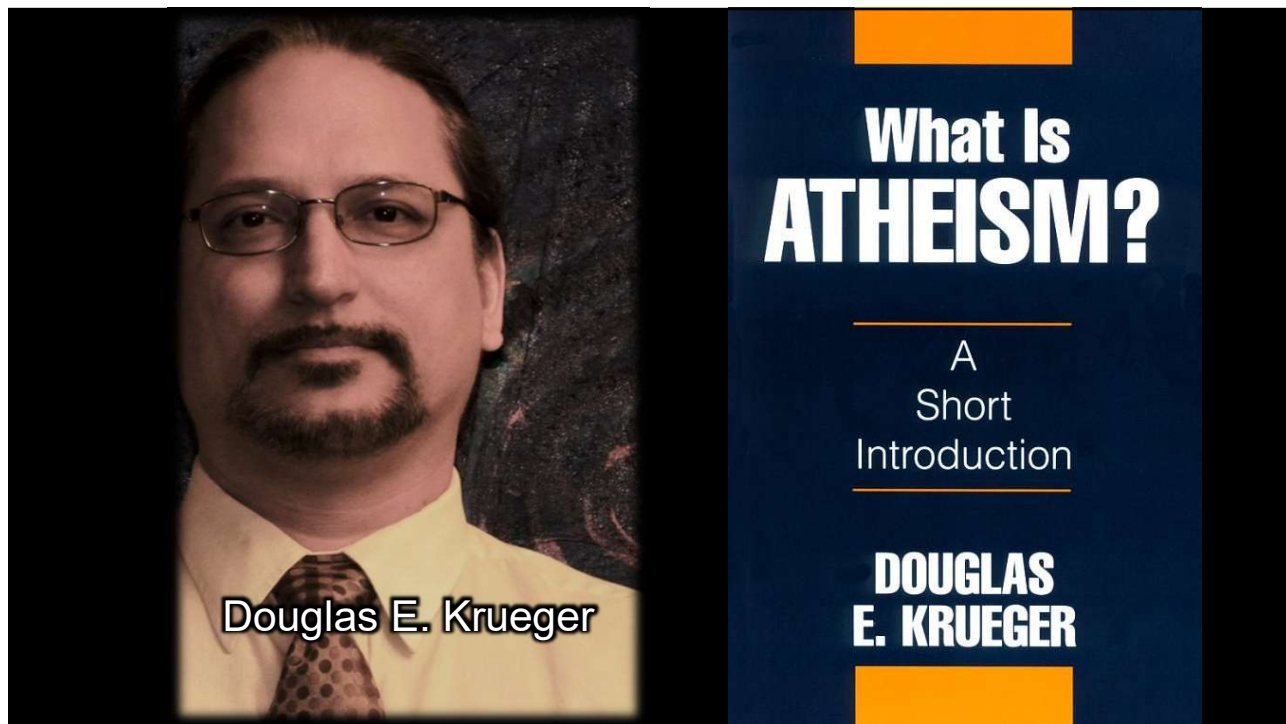
Manuel Velasquez

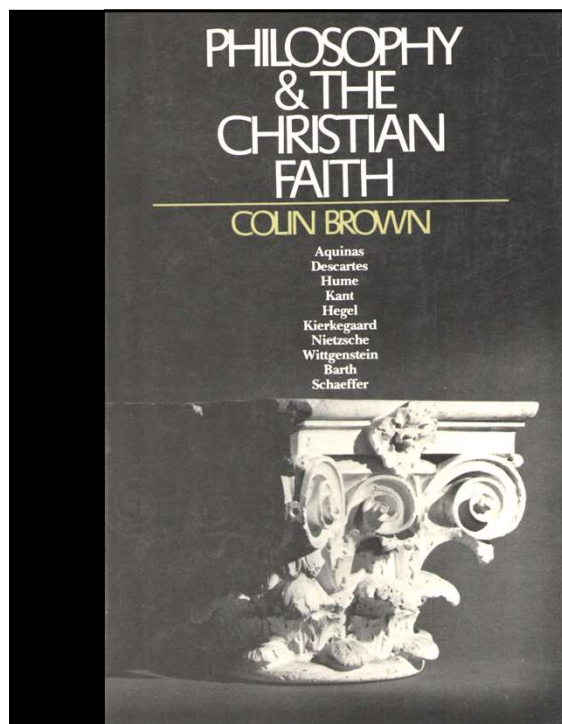


Manuel Velasquez

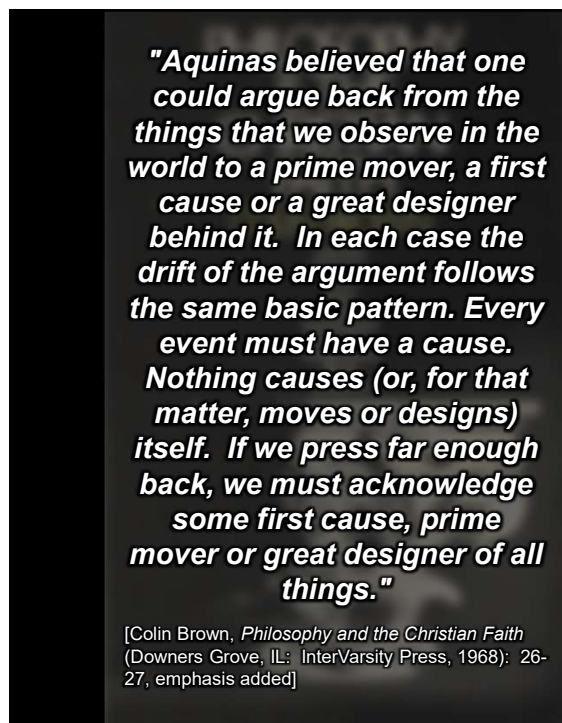
"Philosophers have raised two key objections to this [Thomistic] cosmological argument. The first concerns its contention that there can be no infinite regress in the causal sequences of the universe. But why not? Isn't it possible that the universe has simply existed forever and that things in it have simply been moving forever?"

[Manuel Velasquez, *Philosophy: A Text with Readings*, 8 ed. (Belmont, CA: Wadsworth, 2002): 286, emphasis added]

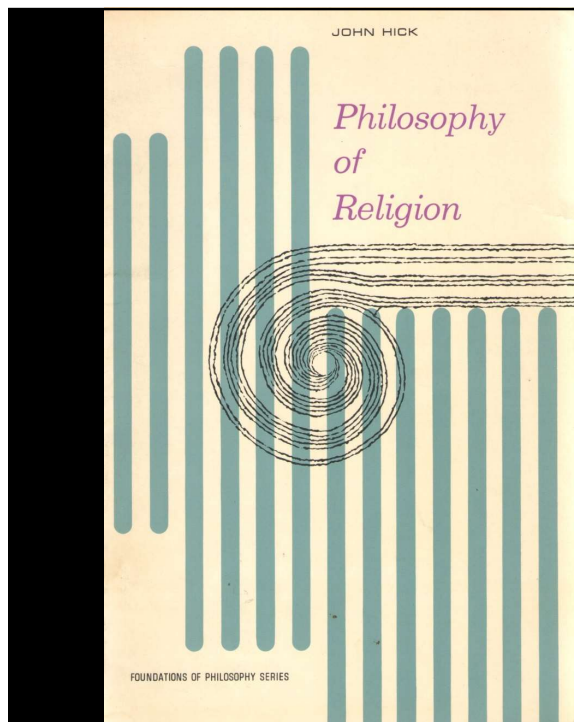




Colin Brown



Colin Brown



John Hick
(1922-2012)

[Aquinas'] second proof, known as the first cause argument is presented as follows: everything that happens has a cause, and this cause in turn has a cause and so on in a series which must either be infinite or have its starting point in a first cause. Aquinas excludes the possibility of an infinite regress of causes, and so concludes that there must be a first cause, which we call God.

[John Hick, *Philosophy of Religion*, Prentice-Hall Foundations of Philosophy Series, eds. Elizabeth and Monroe Beardsley (Englewood Cliffs, NJ: Prentice-Hall, 1963), 20]



John Hick
(1922-2012)

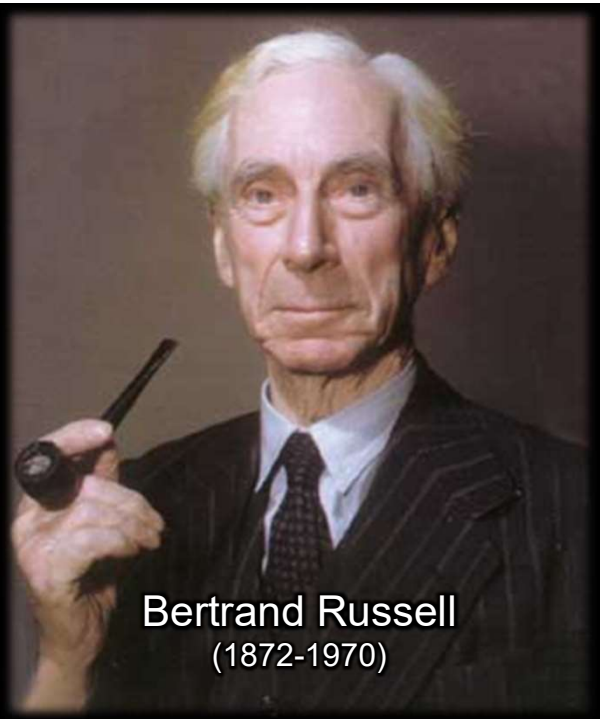
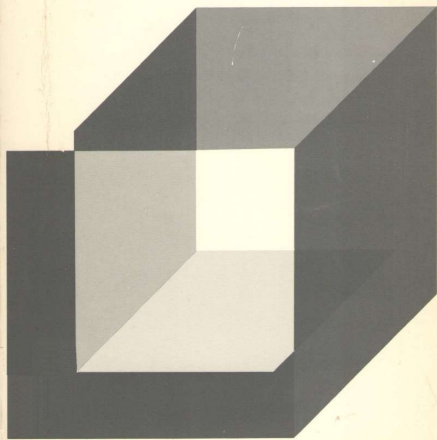
"The weakness of the [Second Way] argument as Aquinas states it lies in the difficulty (which he himself elsewhere acknowledges) of excluding as impossible an endless regress of events requiring no beginning."

[Hick, *Philosophy of Religion*, 21]



John Hick
(1922-2012)

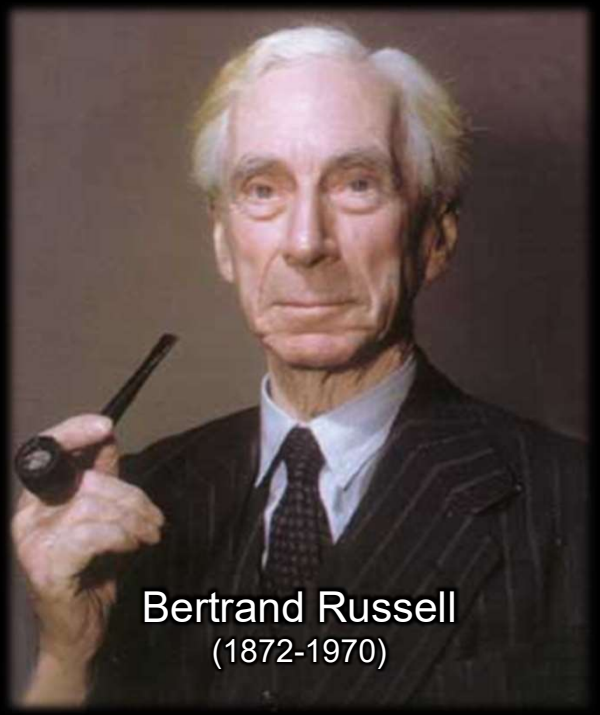
**Bertrand
Russell**
A History of
Western
Philosophy



Bertrand Russell
(1872-1970)

"In the Summa Theologiae, five proofs of God's existence are given. ... The Argument of the First Cause ... depends upon the impossibility of an infinite regress."

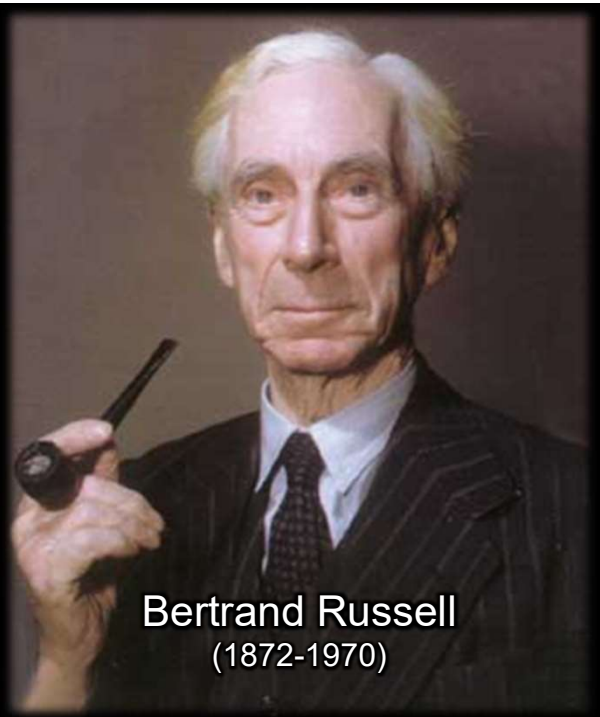
[Bertrand Russell, *A History of Western Philosophy* (New York: Simon and Schuster, 1972): 455. See also his *Why I Am Not a Christian and Other Essays on Religion and Related Subjects* (New York: Simon and Schuster, 1957): 6-7.]



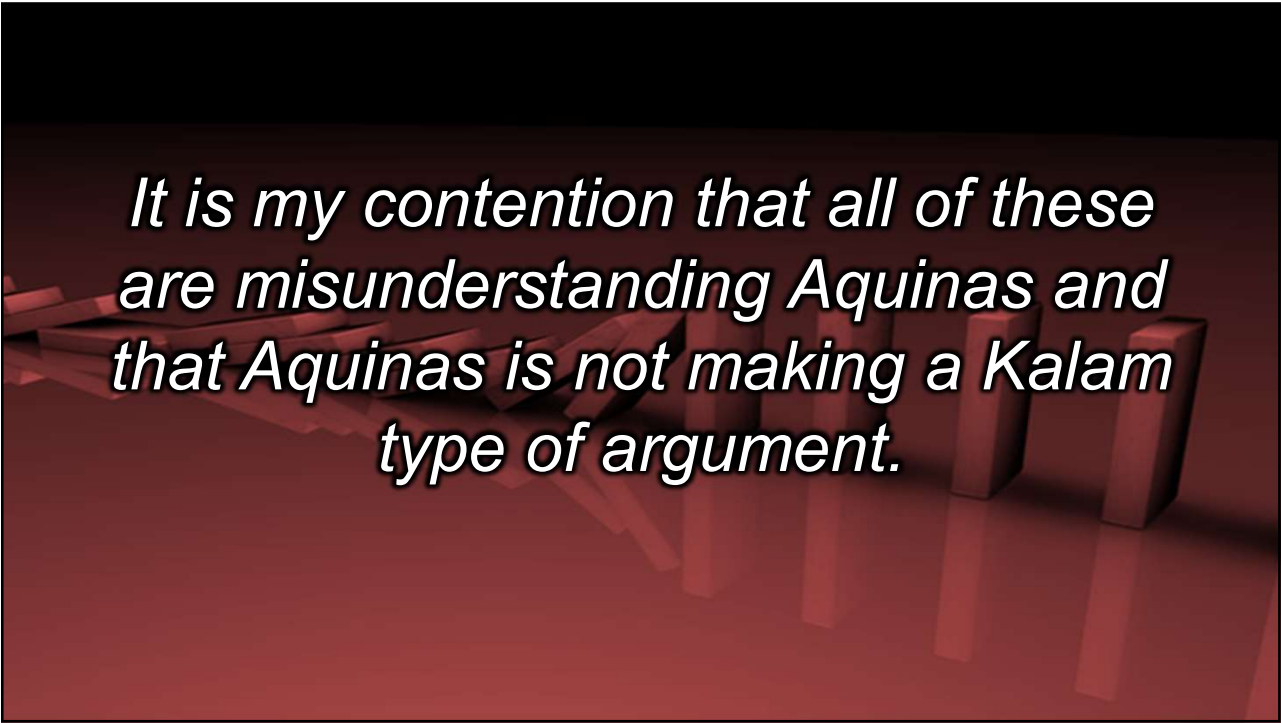
Bertrand Russell
(1872-1970)

"Take again the arguments professing to prove the existence of God. All of these, except the one from teleology in lifeless things, depend upon the supposed impossibility of a series having no first term. Every mathematician know that there is no such impossibility; the series of negative integers ending with minus one is an instance to the contrary."

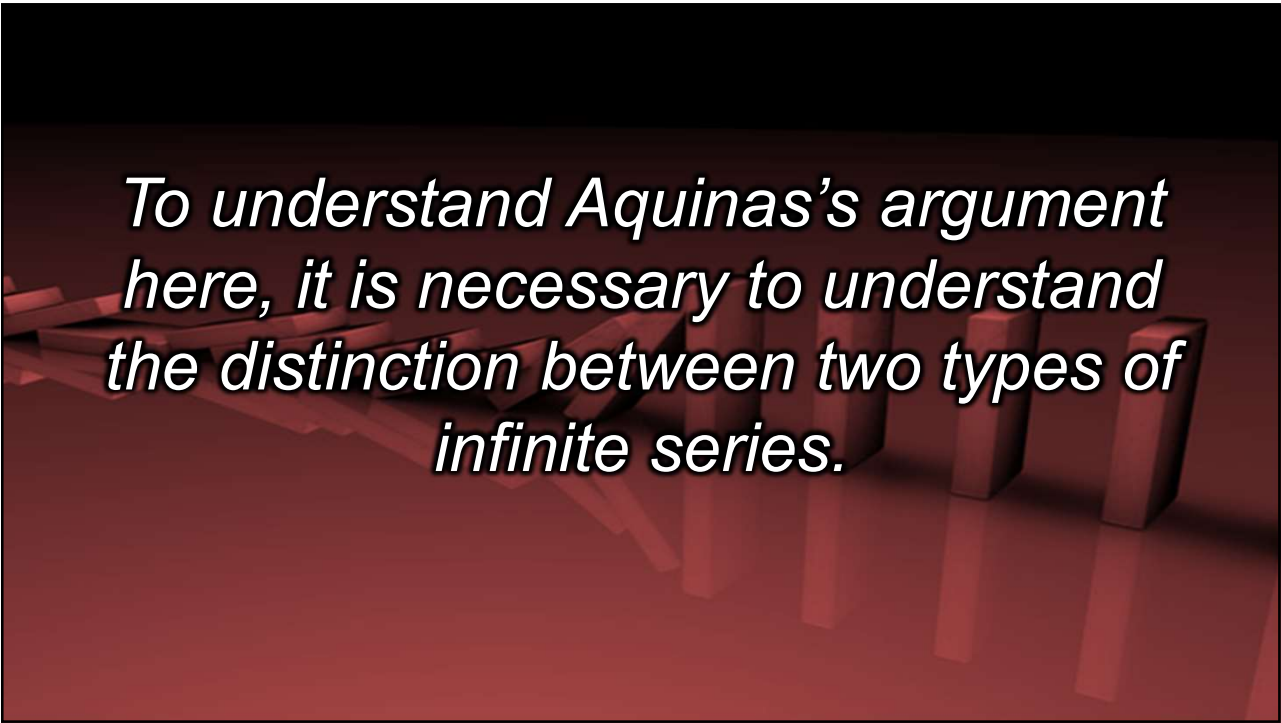
[Bertrand Russell, *A History of Western Philosophy* (New York: Simon and Schuster, 1972): 462]



Bertrand Russell
(1872-1970)



*It is my contention that all of these
are misunderstanding Aquinas and
that Aquinas is not making a Kalam
type of argument.*



*To understand Aquinas's argument
here, it is necessary to understand
the distinction between two types of
infinite series.*

infinitum per accidens
(accidental infinite)

VS.

infinitum per se
(per se infinite)

Christian Apologetics Journal, 8:1 (Spring 2009)
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**TWO NOTIONS OF THE INFINITE IN
THOMAS AQUINAS' *SUMMA THEOLOGIAE*
I, QUESTIONS 2 AND 46**

Richard G. Howe, Ph.D.

Near the beginning of his *Summa Theologiae*, the thirteenth century Dominican monk, Thomas Aquinas, claims that "the existence of God can be proved in five ways."¹ These arguments are regularly referred to as his *Five Ways* and are for many perhaps the most familiar reading from Thomas. Of particular interest for my purposes are the first three of these *Five Ways* in which Thomas clearly denies the possibility of "going on to infinity."² I have discovered that a number of

1. *Deum esse quinque viis probari potest*, Thomas Aquinas, *Summa Theologiae* I, 2.
3. All English translations are from *Summa Theologiae of St. Thomas Aquinas*, translated by Father of the English Dominican Province (Westminster, MD: Christian Classics, 1981). Thomas acknowledges that certain of these arguments are not completely original with him. They are found for example in Aristotle's *Physics* VII, 1.241²⁴ and *Metaphysics* XII, 7.1072²³. Though the *Five Ways* are Thomas' most famous arguments for God's existence, certain ones of them are expounded with greater detail in other of his works, including his *Summa Contra Gentiles* I, 13.

2. *procedere per se ad infinitum*

Richard G. Howe is Professor of Apologetics at Southern Evangelical Seminary in Charlotte, NC.

"In efficient causes it is impossible to proceed to infinity *per se* — thus, there cannot be an infinite number of causes that are *per se* required for a certain effect. ... But it is not impossible to proceed to infinity *accidentally* as regards efficient causes ..."

[*Summa Theologiae* 1, Q, 46, ii, ad 7]



Thomas Aquinas
(1225-1274)

infinitum per accidens
(accidental infinite)

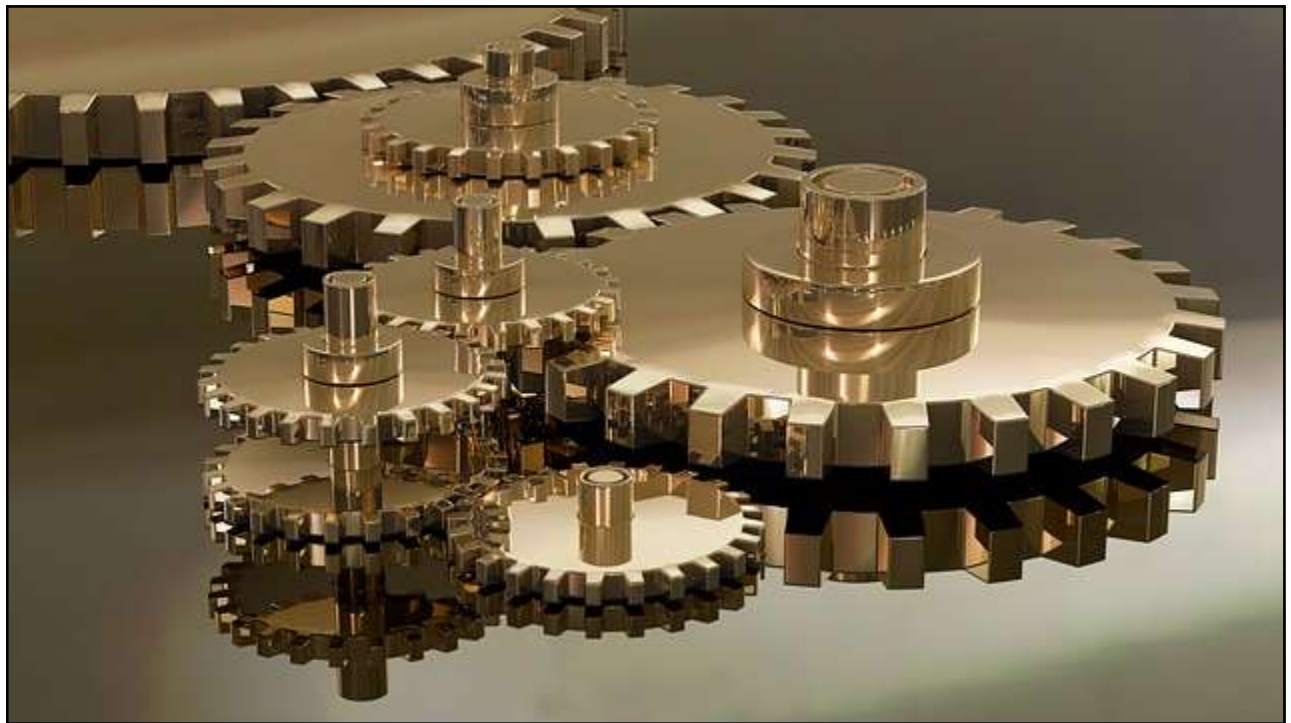


infinitum per accidens
(accidental infinite)

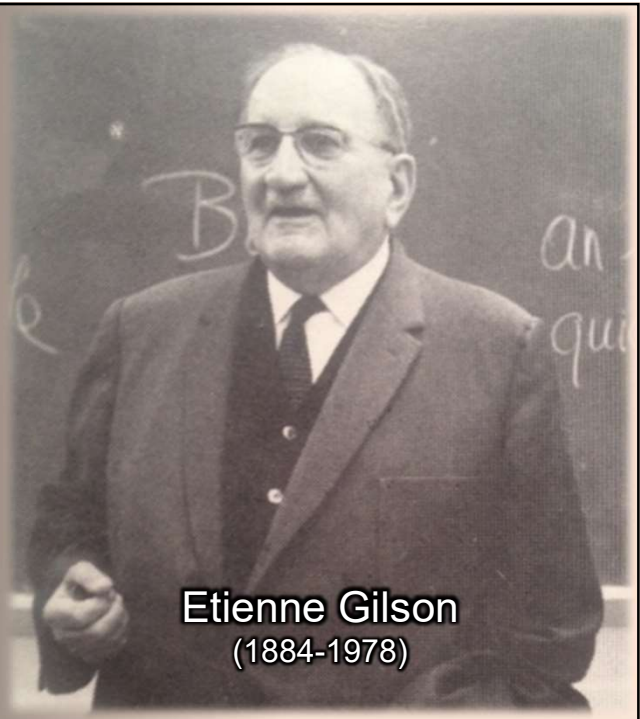






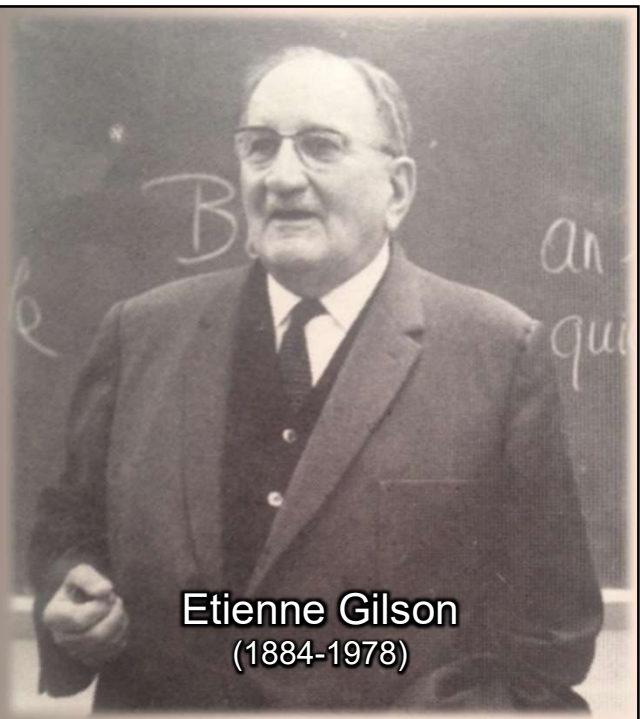


"The proof in no way considers movement as a present reality the existence of which requires an efficient cause in the past, which is God.



Etienne Gilson
(1884-1978)

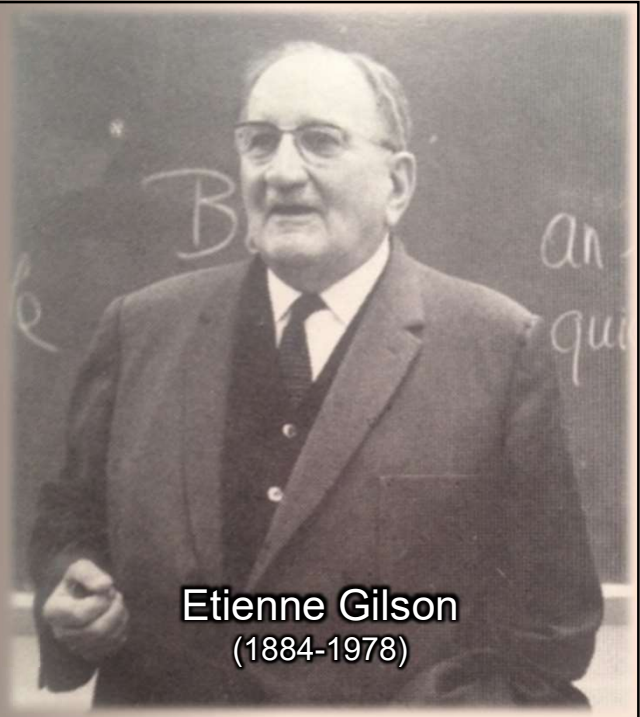
"It aims simply at establishing that in the universe as actually given, movement, as actually given, would be unintelligible without a first Mover communicating it to all things.



Etienne Gilson
(1884-1978)

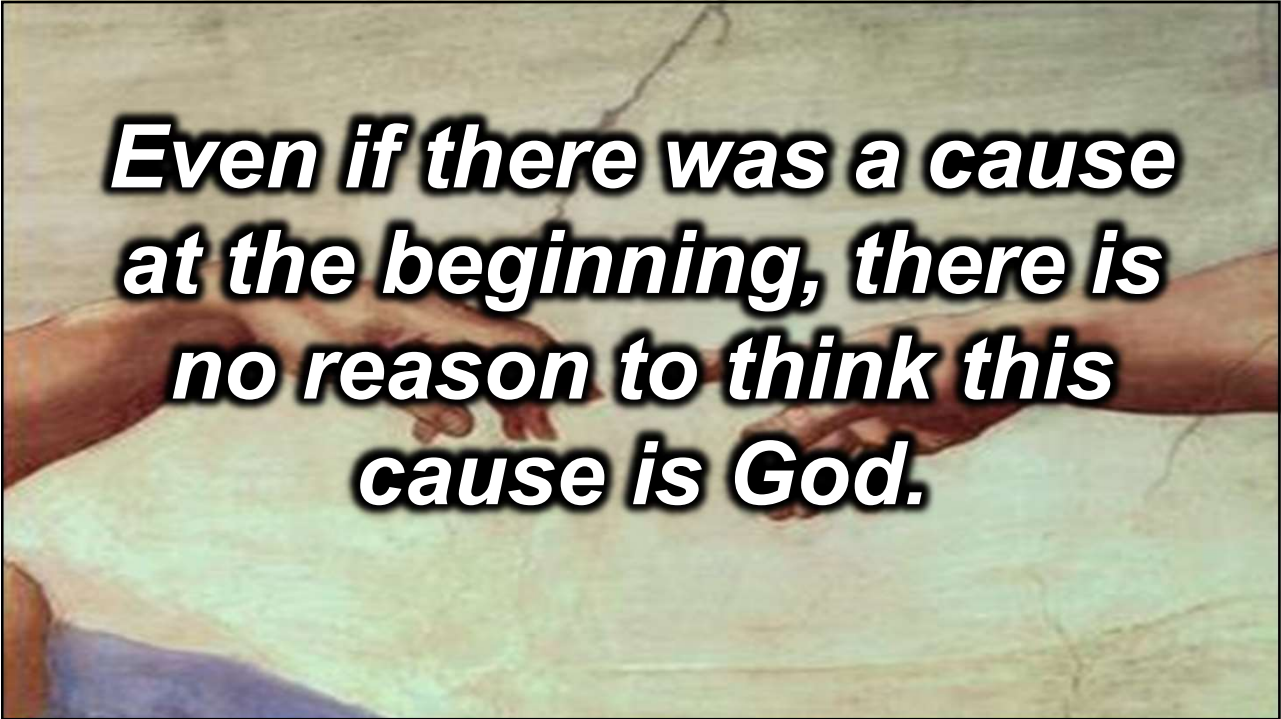
"In other words the impossibility of an infinite regress must not be taken as an infinite regress in time, but as applying to the present consideration of the universe."

[*The Philosophy of St. Thomas Aquinas*, trans. Edward Bullough (New York: Dorset Press, n.d.), p. 76]



Etienne Gilson
(1884-1978)





***Even if there was a cause
at the beginning, there is
no reason to think this
cause is God.***



The **GOD** Delusion

Richard
Dawkins

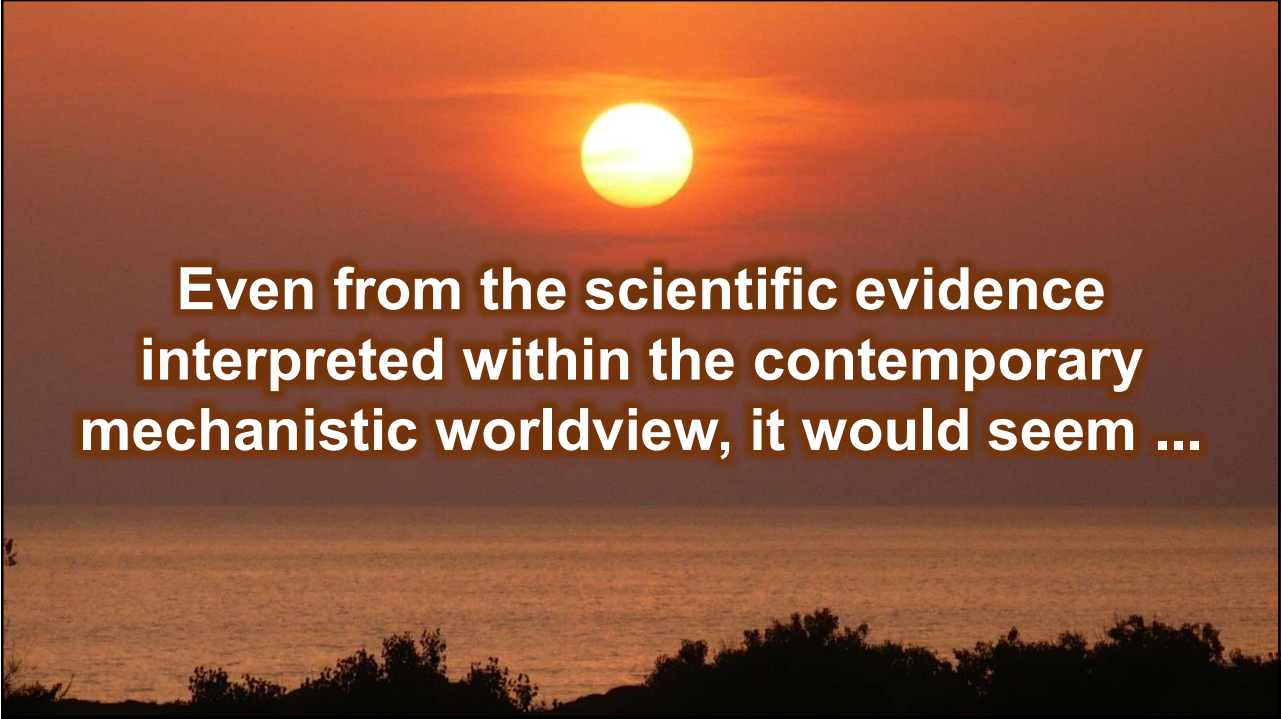


"Even if we allow the dubious luxury of arbitrarily conjuring up a terminator to an infinite regress and giving it a name, simply because we need one, there is absolutely no reason to endow that terminator with any of the properties normally ascribed to God."

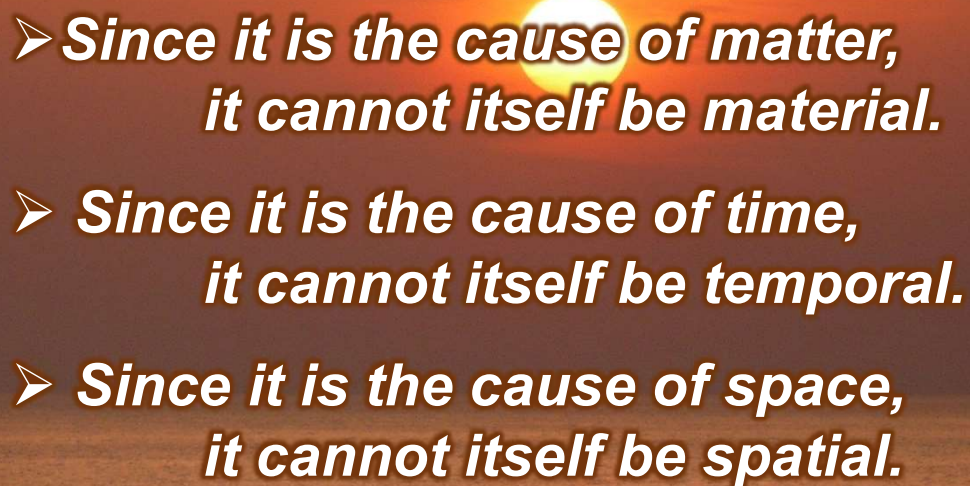
[Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 77]

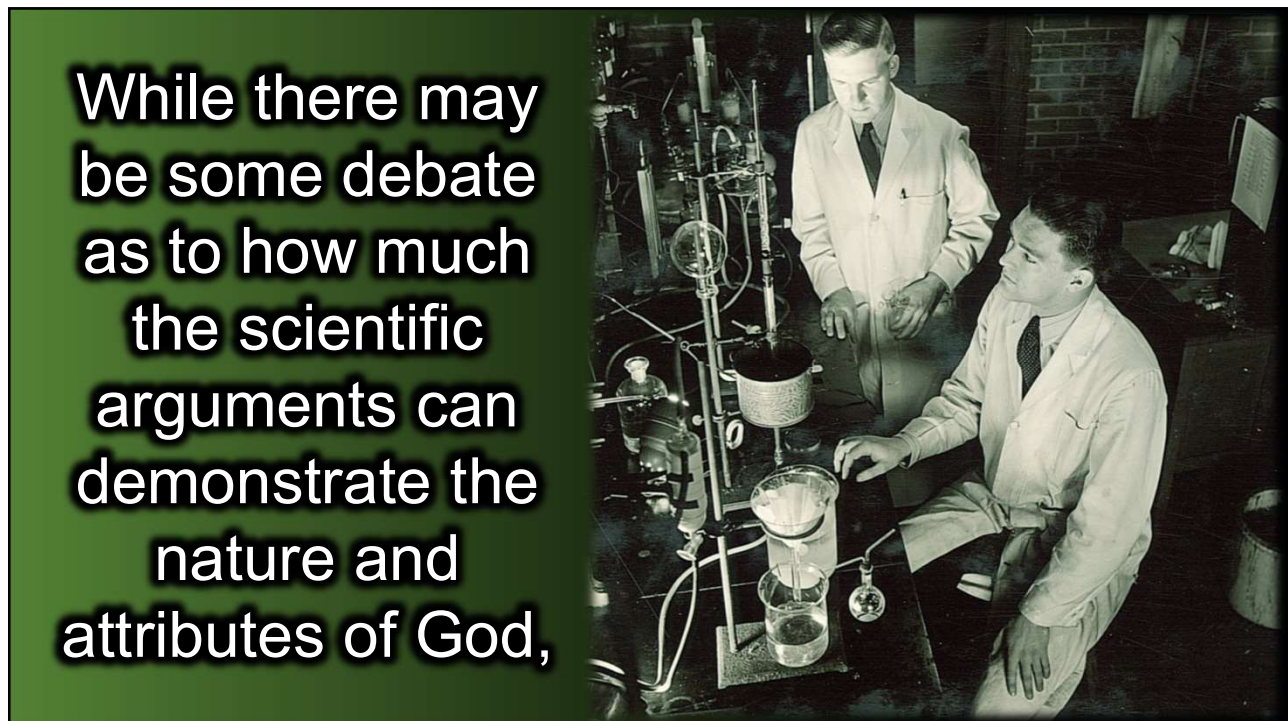
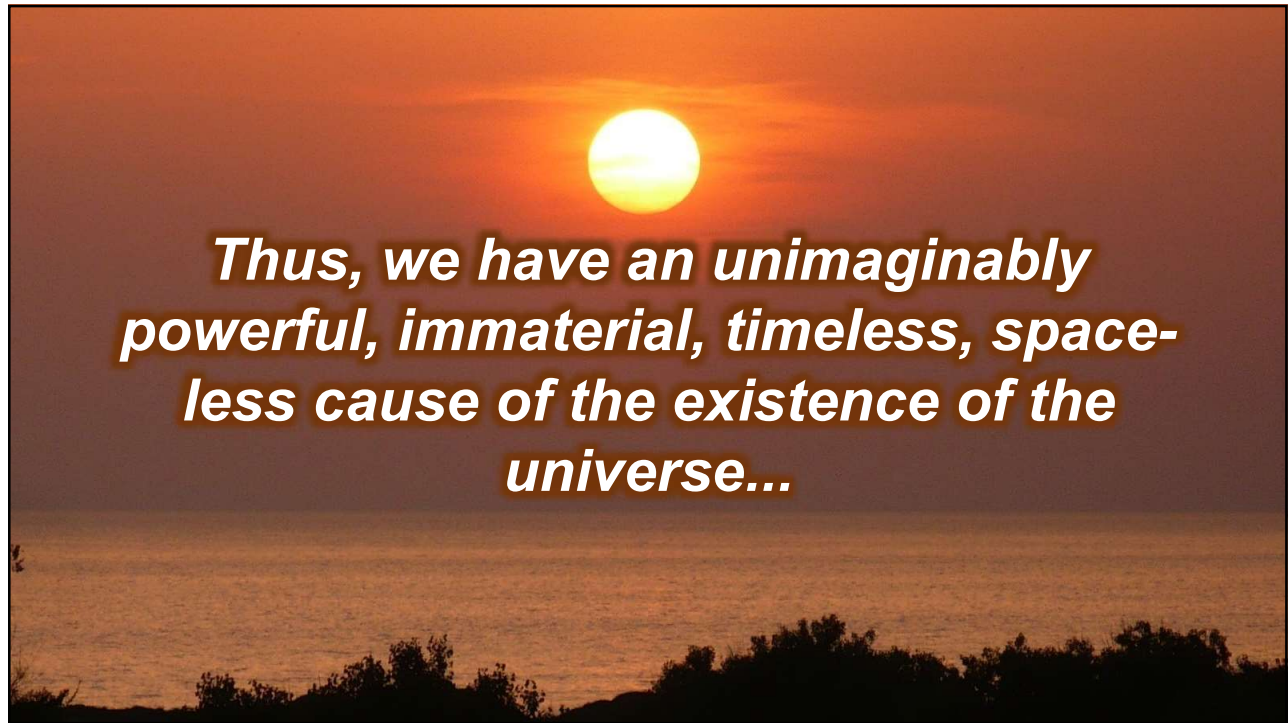


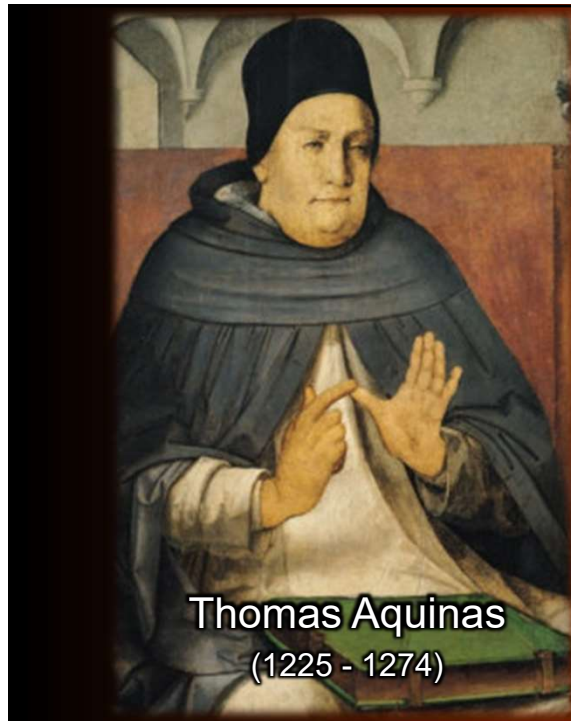
Response

A photograph of a sunset over a body of water. The sun is a bright yellow circle in the center of the upper half of the image, surrounded by a soft orange glow. The water below is calm and reflects the orange light. In the foreground, there are dark silhouettes of trees and bushes.

**Even from the scientific evidence
interpreted within the contemporary
mechanistic worldview, it would seem ...**

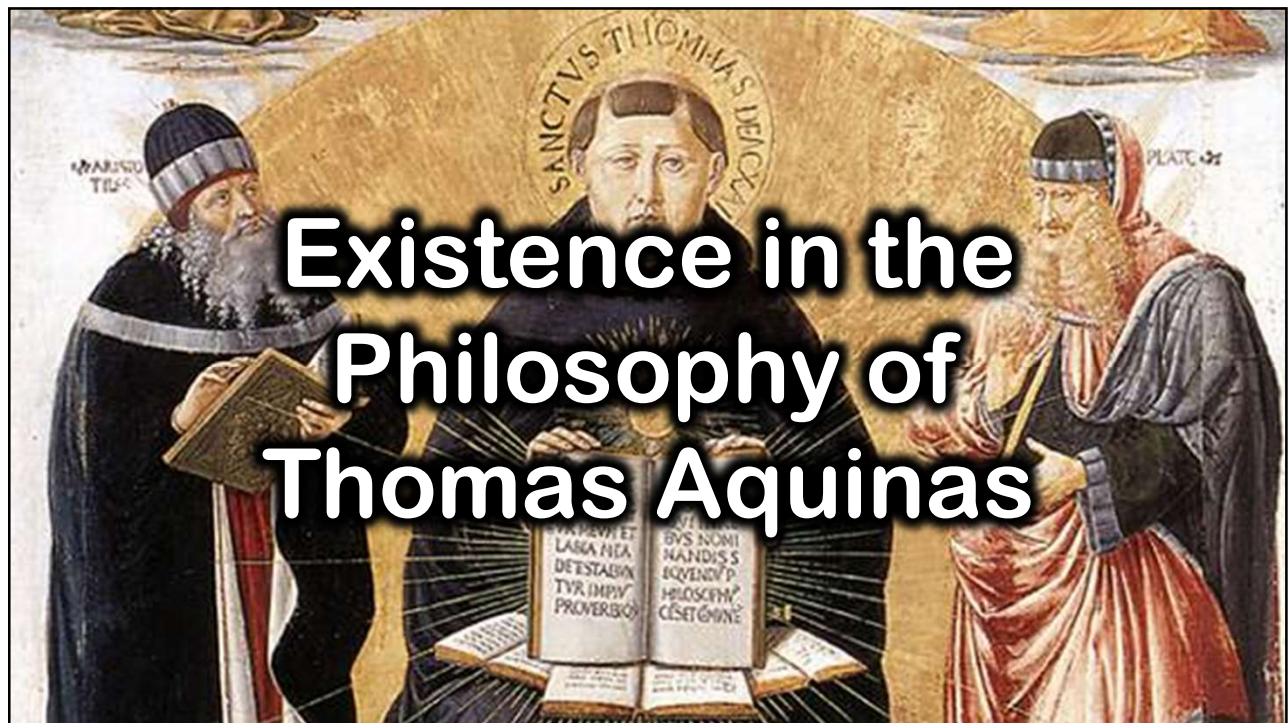
- 
- A photograph of a sunset over a body of water, similar to the one above. The sun is a bright yellow circle in the center of the upper half of the image, surrounded by a soft orange glow. The water below is calm and reflects the orange light. In the foreground, there are dark silhouettes of trees and bushes.
- ***Since it is the cause of matter,
it cannot itself be material.***
 - ***Since it is the cause of time,
it cannot itself be temporal.***
 - ***Since it is the cause of space,
it cannot itself be spatial.***



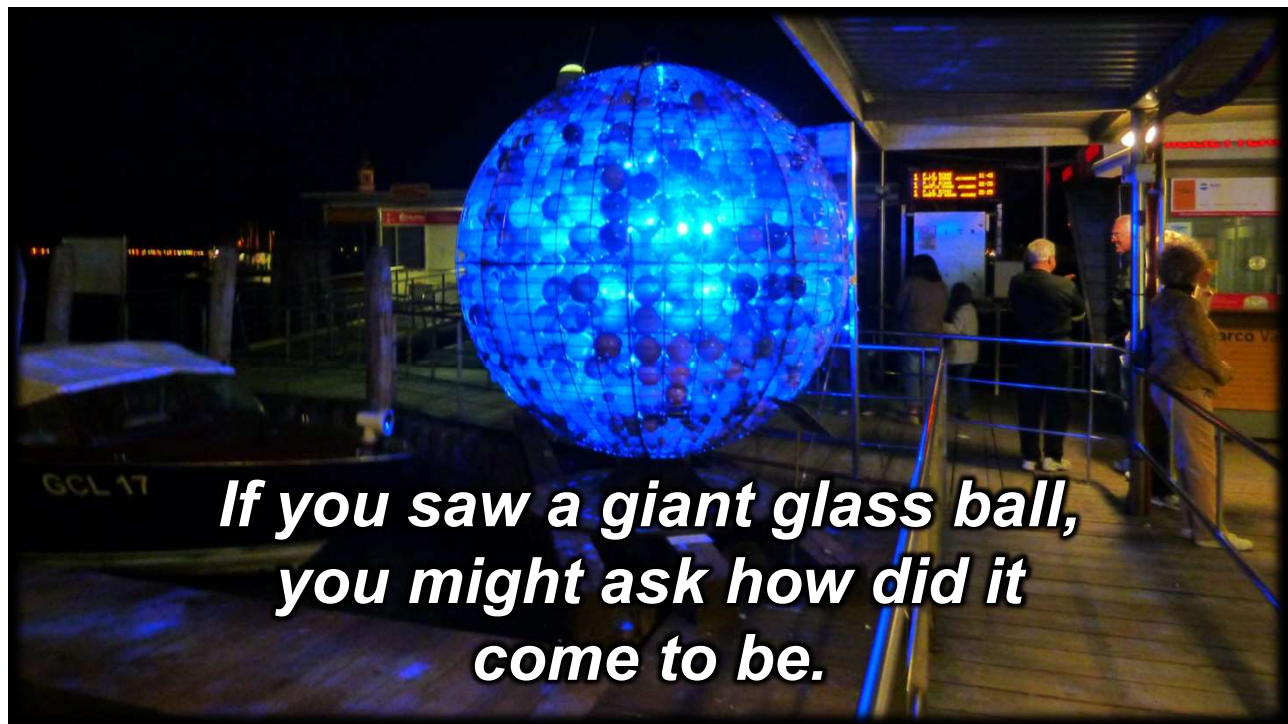


Thomas Aquinas
(1225 - 1274)

The Thomistic arguments not only demonstrate the existence of God, but demonstrate all of His classical attributes as well.



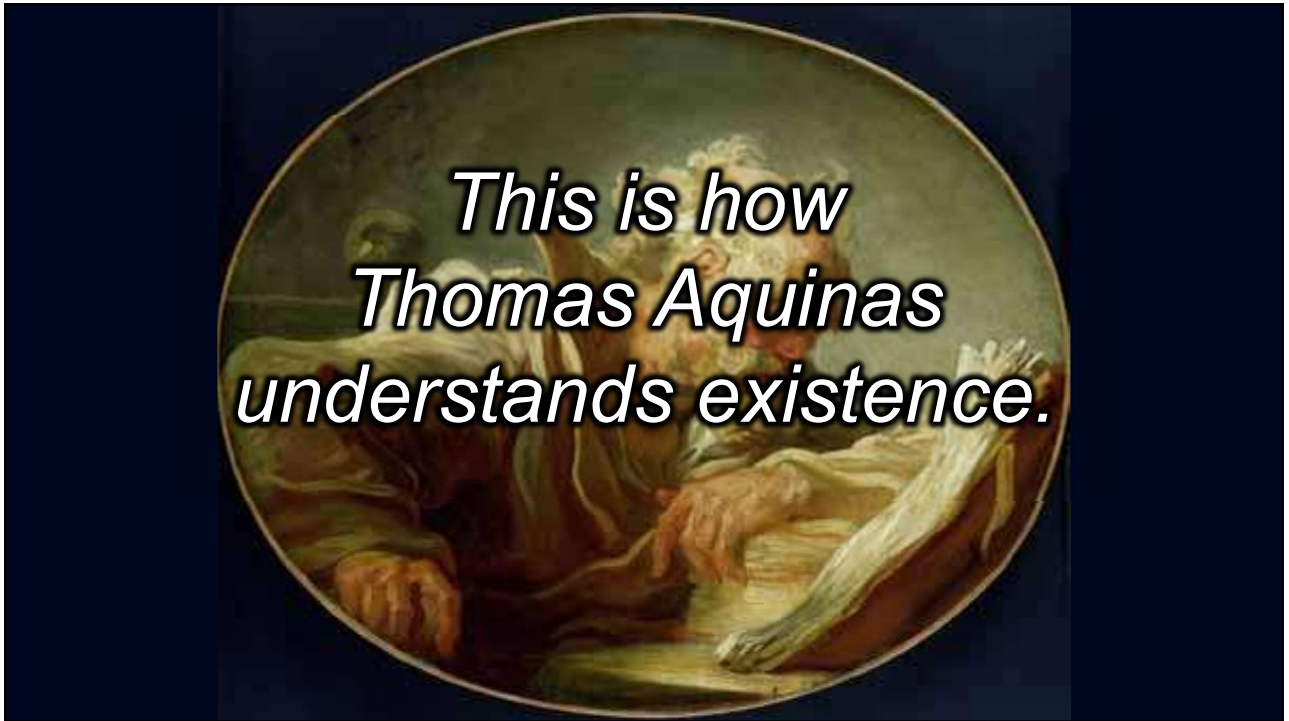
**Existence in the
Philosophy of
Thomas Aquinas**

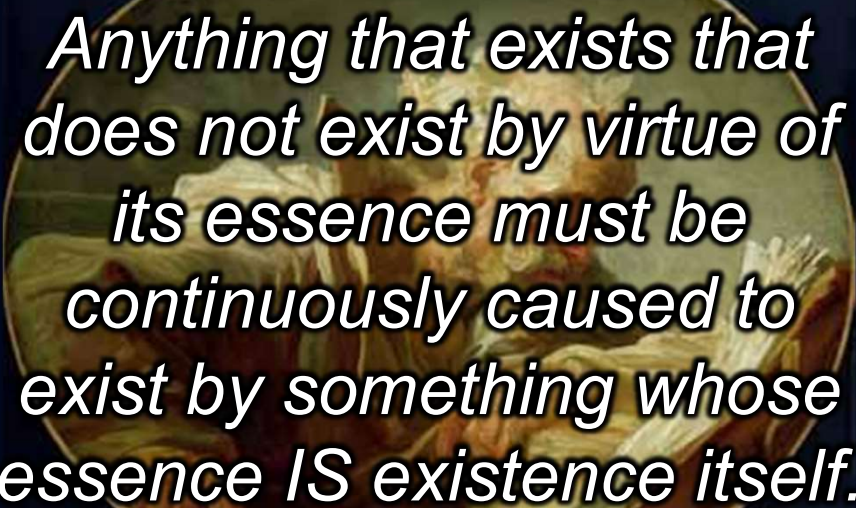


***Rather, you would ask what is causing
the music to be right now.***

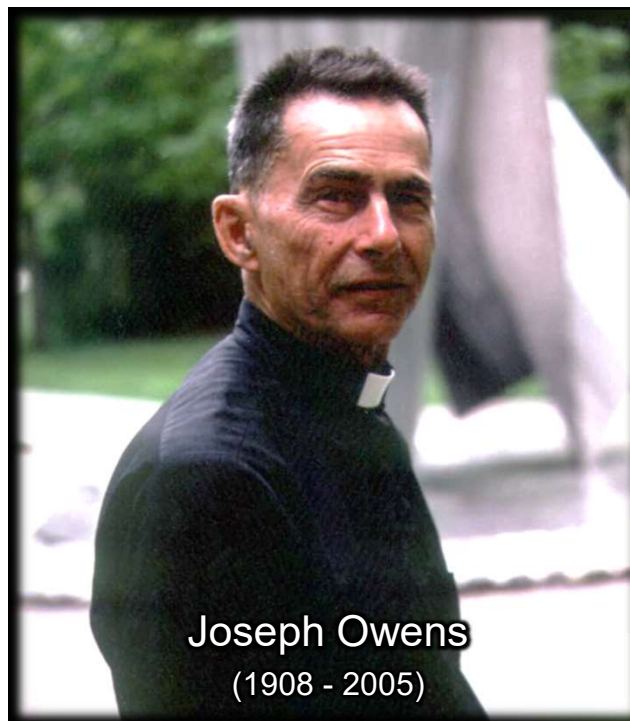


***This is how
Thomas Aquinas
understands existence.***





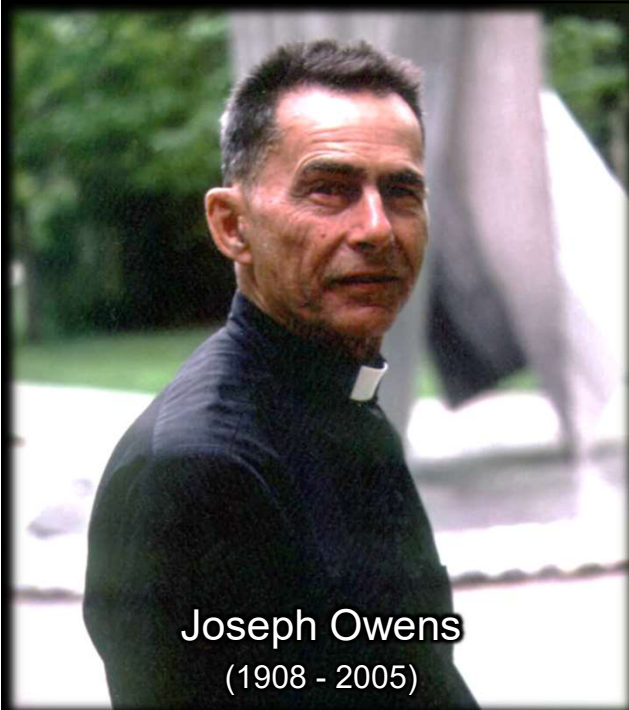
*Anything that exists that
does not exist by virtue of
its essence must be
continuously caused to
exist by something whose
essence IS existence itself.*



Joseph Owens
(1908 - 2005)

**"When existence is
considered in relation to
the thing it makes exist, it
may be regarded as
actualizing the thing and,
accordingly, it appears as
the actuality that gives
the thing existence."**

[Joseph Owens, *An Interpretation of Existence* (Houston: Center for Thomistic Studies, 1968), 51]



Joseph Owens
(1908 - 2005)

"Since existence is required to complete the thing and all the formal elements and activities, it may be aptly called the perfection of all perfections."

[An Interpretation of Existence (Houston: Center for Thomistic Studies, 1968), 52-53]





The Balloon Illustration

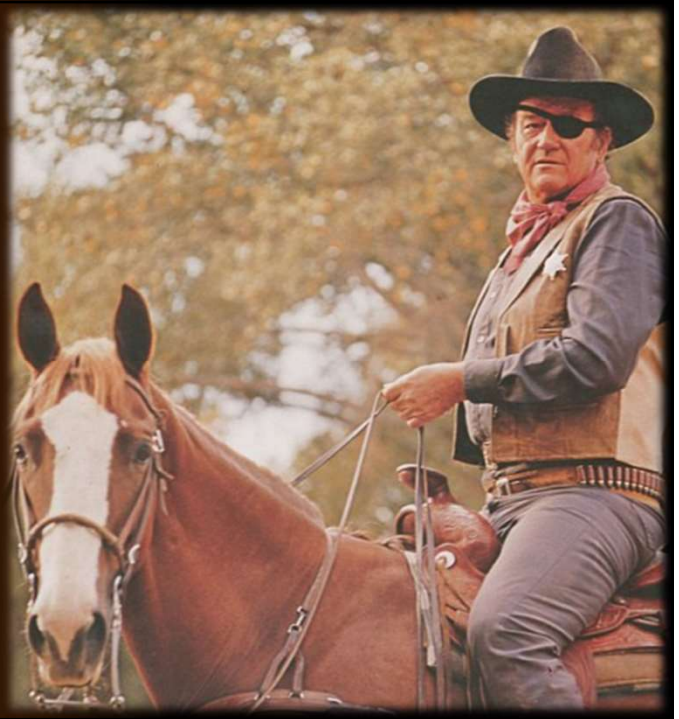
The air expands to fill the balloon up to the extent of and according to the shape of the balloon.



The Balloon Illustration

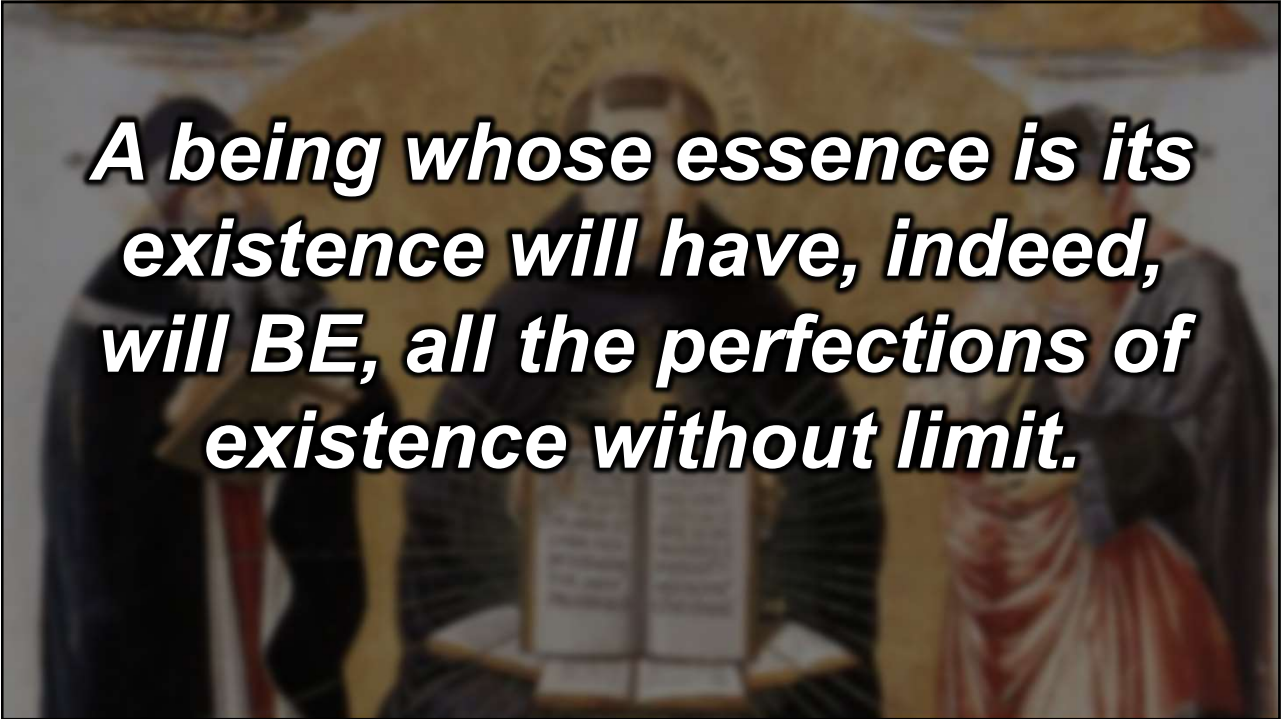
By parallel, the act of existing of a creature "fills up" to the extent of and according to the "shape" of the essence of that creature.

**A horse contains
all the perfections
of existence up to
the extent of and
according to the
limitations of the
essence of horse.**

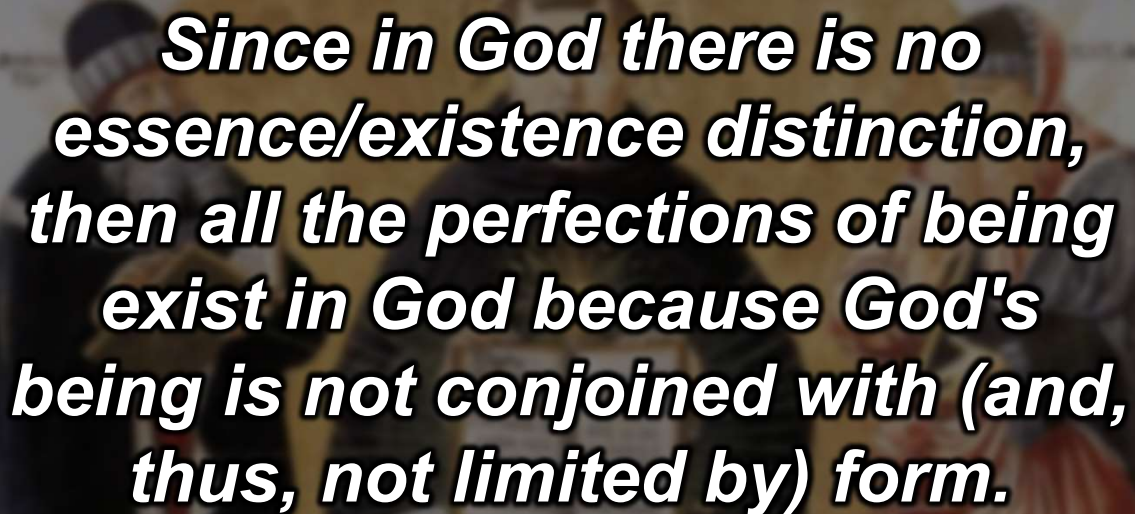


**A human contains
all the perfections
of existence up to
the extent of and
according to the
limitations of the
essence of
human.**





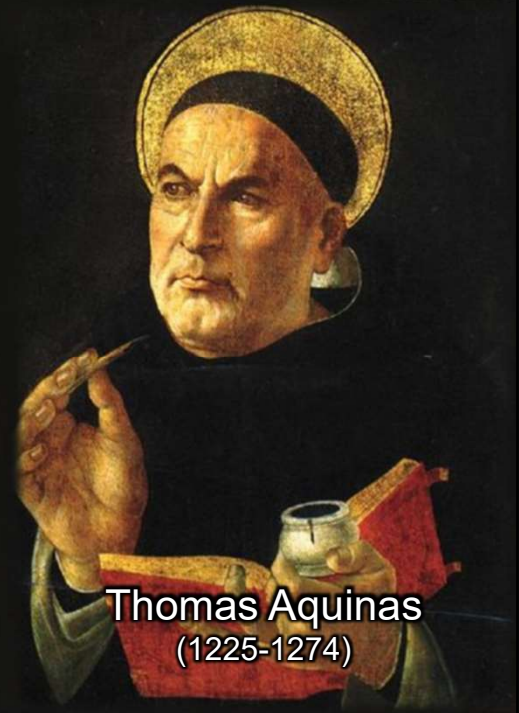
A being whose essence is its existence will have, indeed, will BE, all the perfections of existence without limit.



Since in God there is no essence/existence distinction, then all the perfections of being exist in God because God's being is not conjoined with (and, thus, not limited by) form.

**"God is absolute
form, or rather
absolute being"**

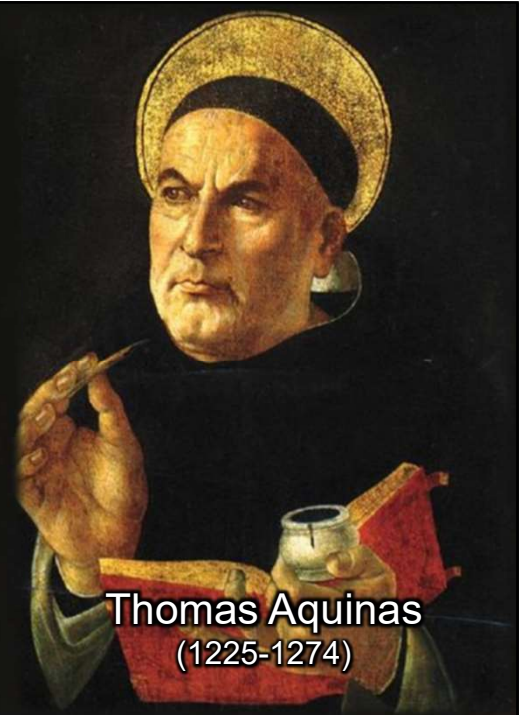
(Deus sit ipsa forma, vel potius ipsum esse). *Summa Theologiae*, I, 3, 2
and I, 3, 7.



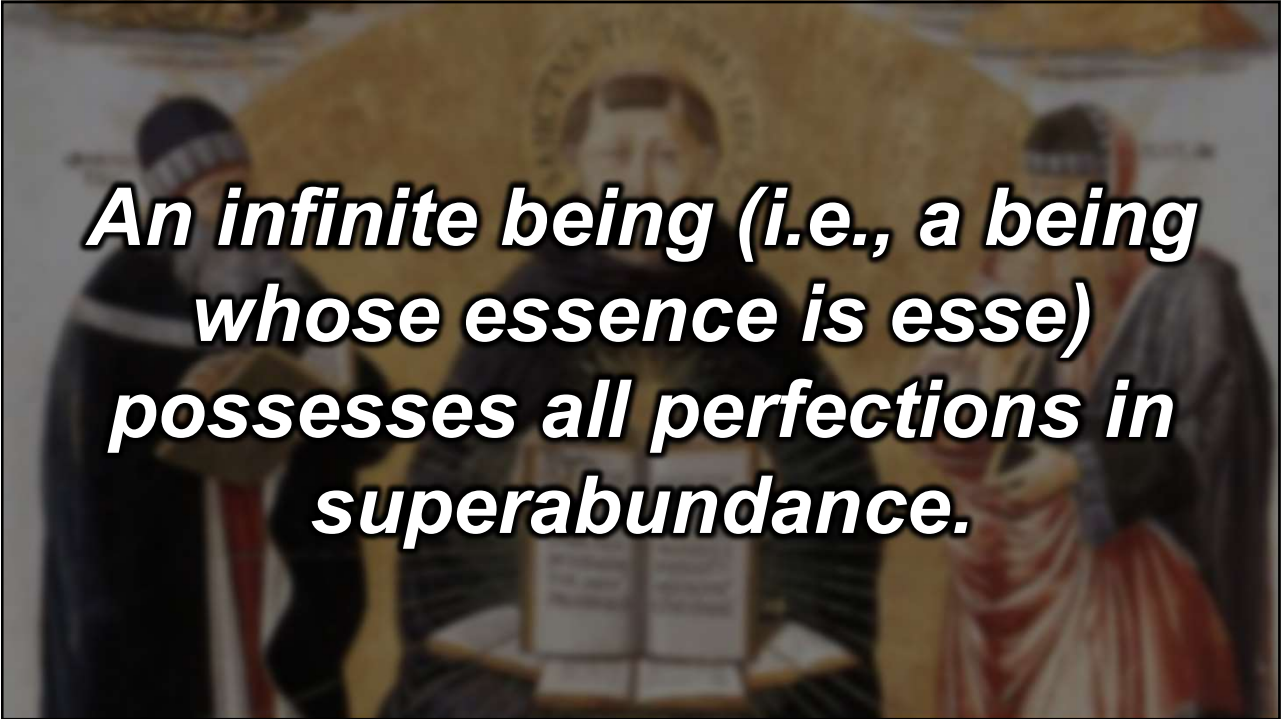
Thomas Aquinas
(1225-1274)

**"God is supremely being,
inasmuch as His being is
not determined by any
nature to which it is
adjoined; since He is being
itself, subsistent,
absolutely undetermined."**

[*Summa Theologiae* I, Q 11, art. iv]



Thomas Aquinas
(1225-1274)



An infinite being (i.e., a being whose essence is esse) possesses all perfections in superabundance.

"... the perfections following from God to creatures ... pre-exist in God unitedly and simply, whereas in creatures they are received, divided and multiplied."

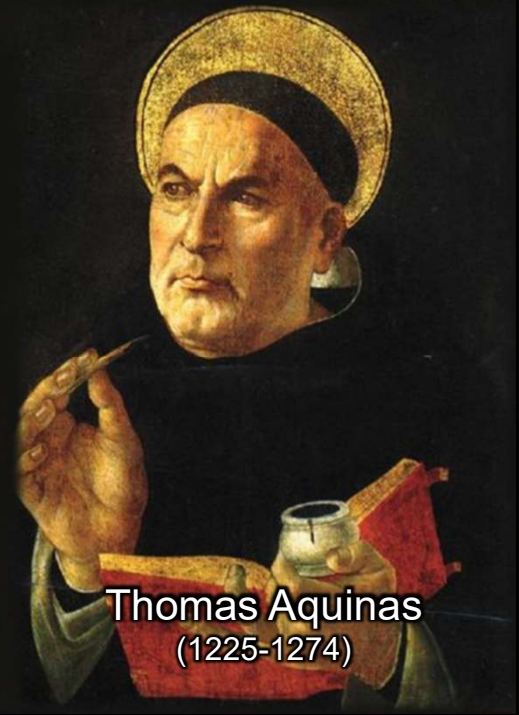
[Summa Theologiae, I, 13, 4]



Thomas Aquinas
(1225-1274)

***"Wherefore it is clear
that being as we
understand it here is the
actuality of all acts, and
therefore the perfection
of all perfections."***

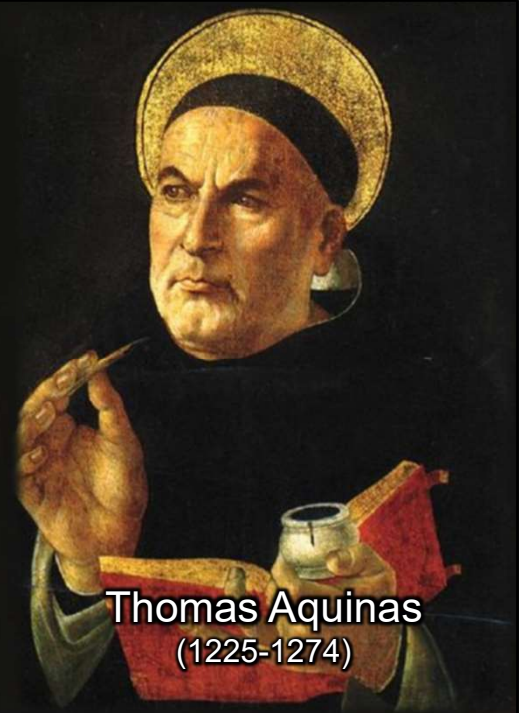
[On the Power of God, VII, 2, ad. 9, trans. English Dominican Fathers (Eugene: Wipf and Stock, 2004), v. III, p. 12]



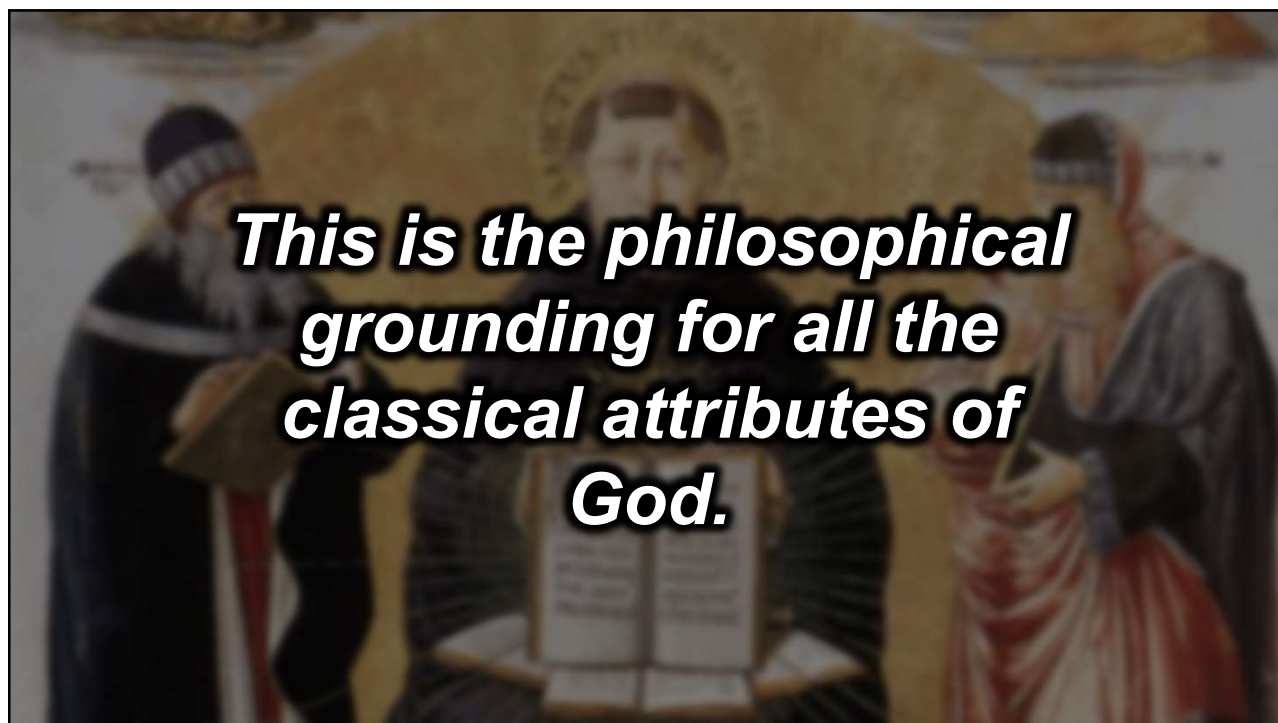
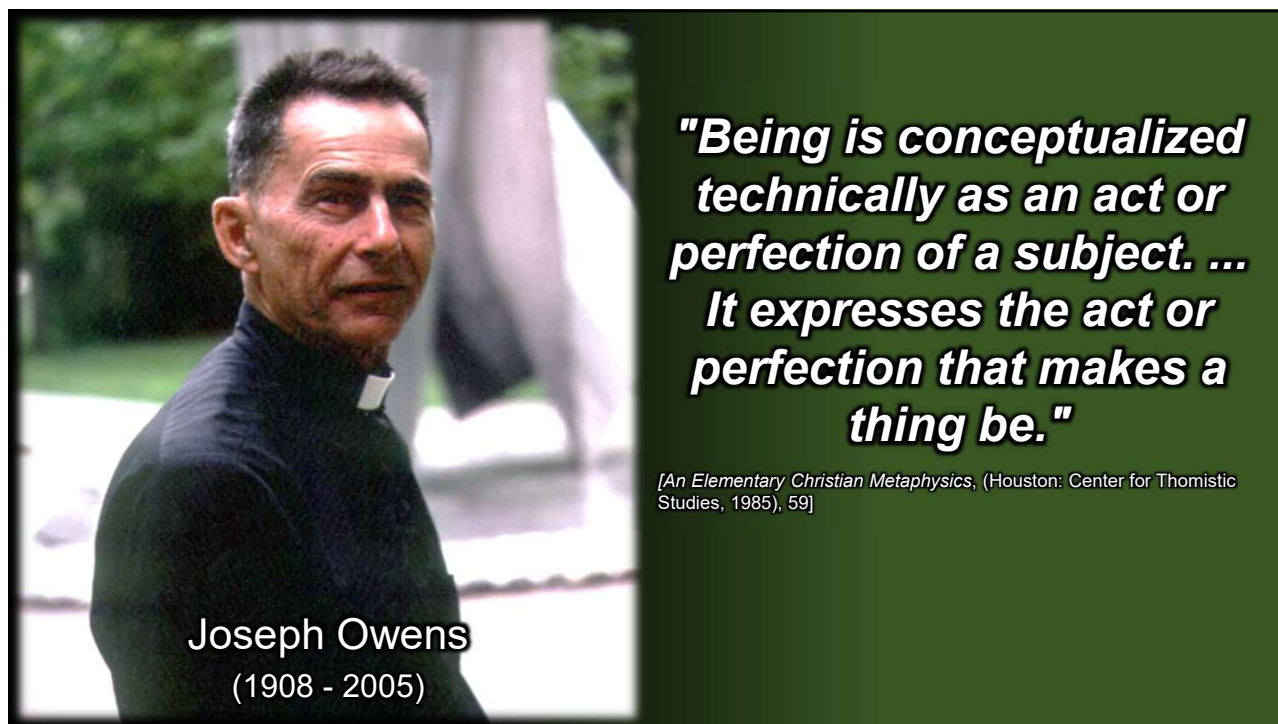
Thomas Aquinas
(1225-1274)

***"All perfections existing
in creatures divided and
multiplied, pre-exist in
God unitedly."***

[Summa Theologiae, I, 13, 5]



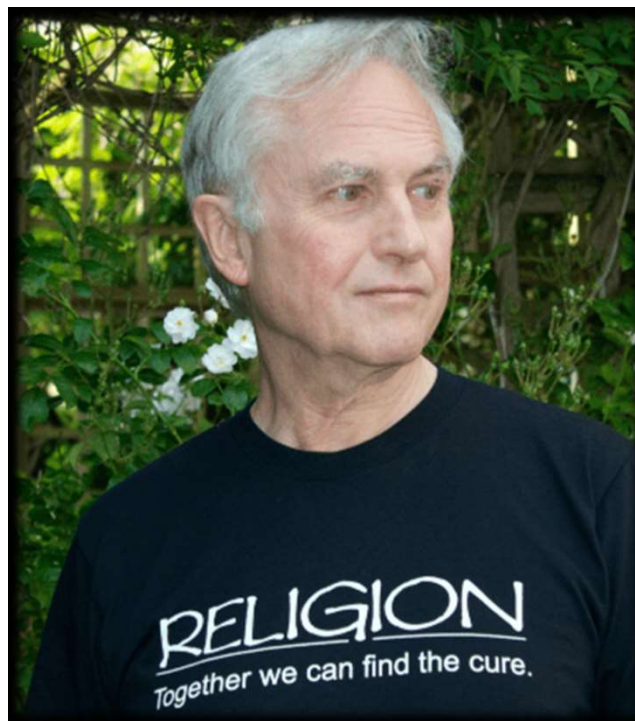
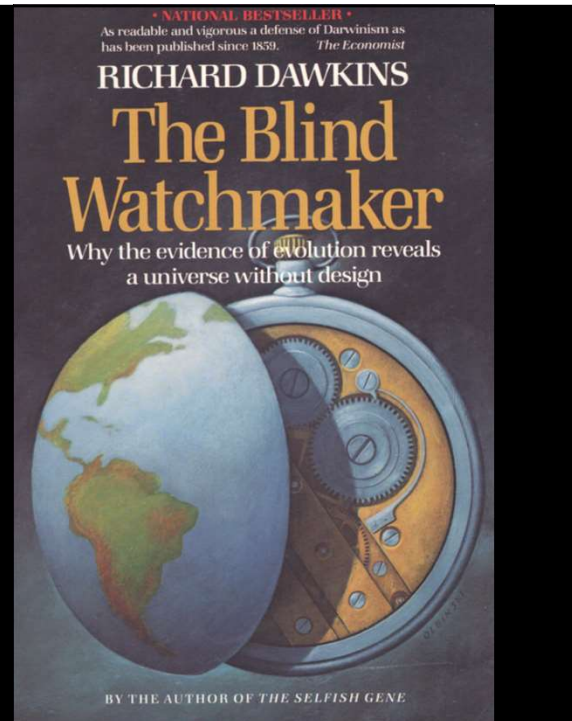
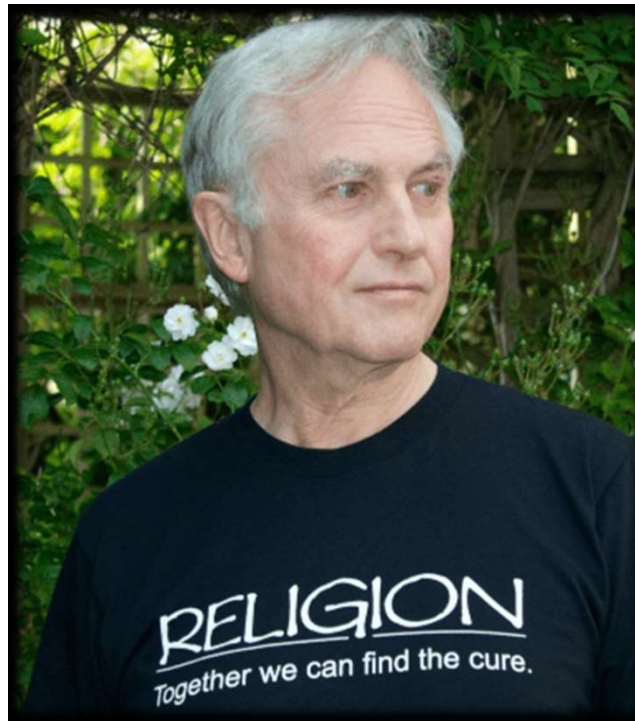
Thomas Aquinas
(1225-1274)





Argument

***If God is the cause of
biological complexity,
He Himself would
have to be so
complex as to need
a designer.***



But of course any God capable of intelligently designing something as complex as the DNA/protein replicating machine must have been at least as complex and organized as that machine itself."

[Richard Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design* (New York: W. W. Norton & Company, 1987), 141]

The GOD Delusion

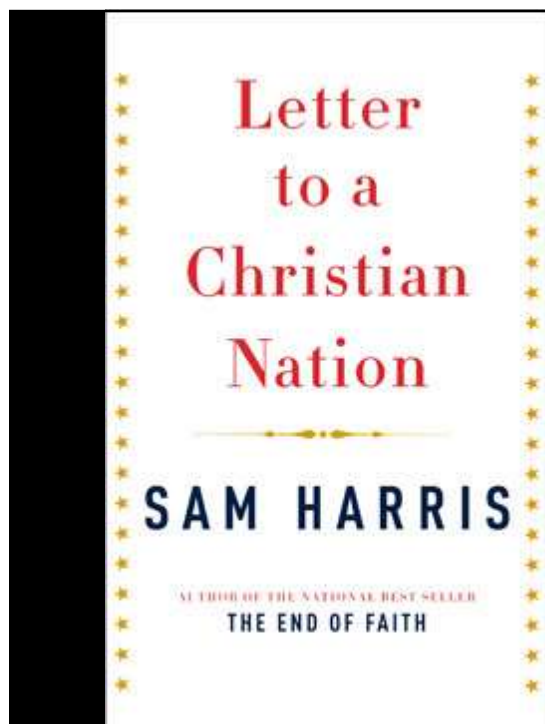
Richard
Dawkins

Richard Dawkins

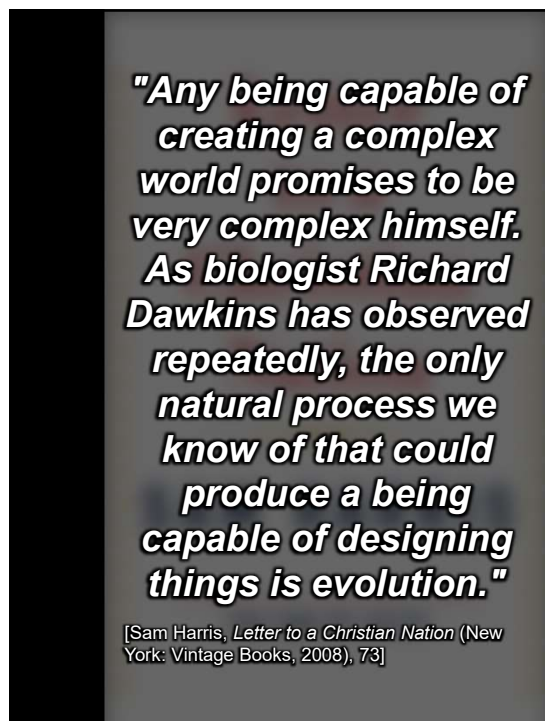
"However statistically improbable the entity you seek to explain by invoking a designer, the designer himself has got to be at least as improbable."

[Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 114]

Richard Dawkins



Sam Harris



Sam Harris



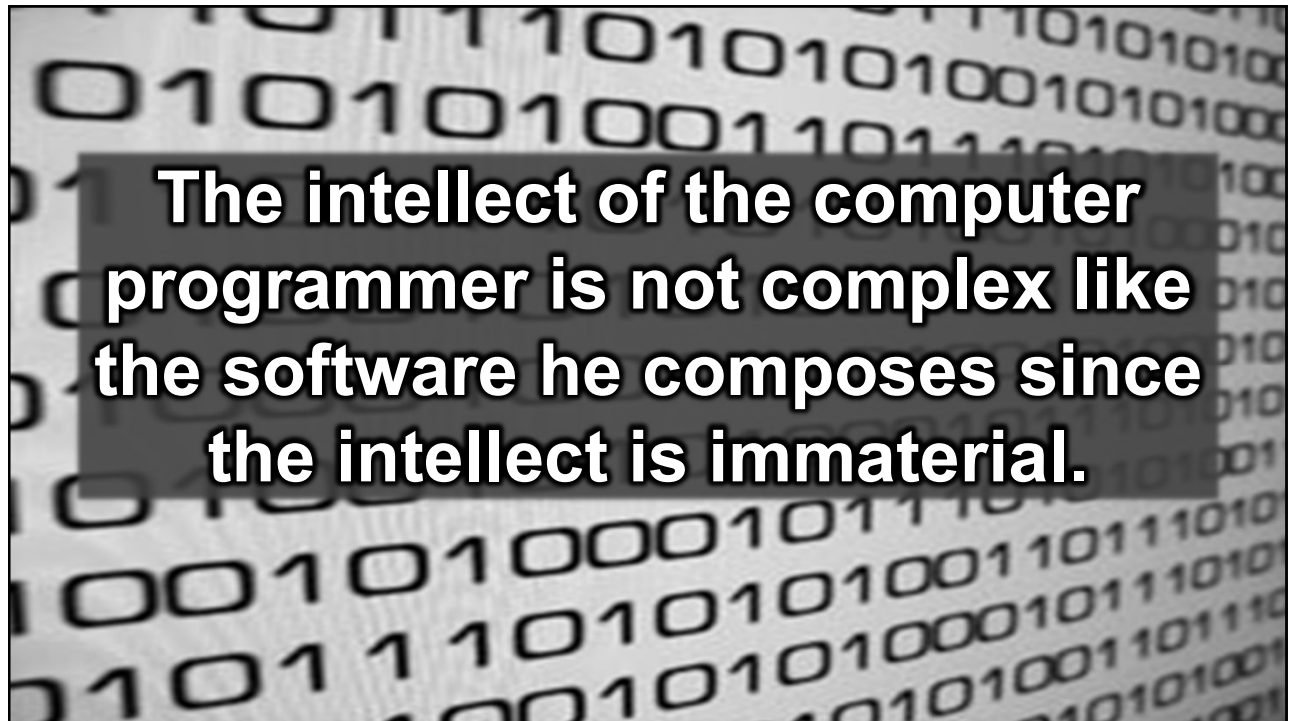
This reasoning is based on an assumption of physicalism (the view that maintains that everything that is real is physical).

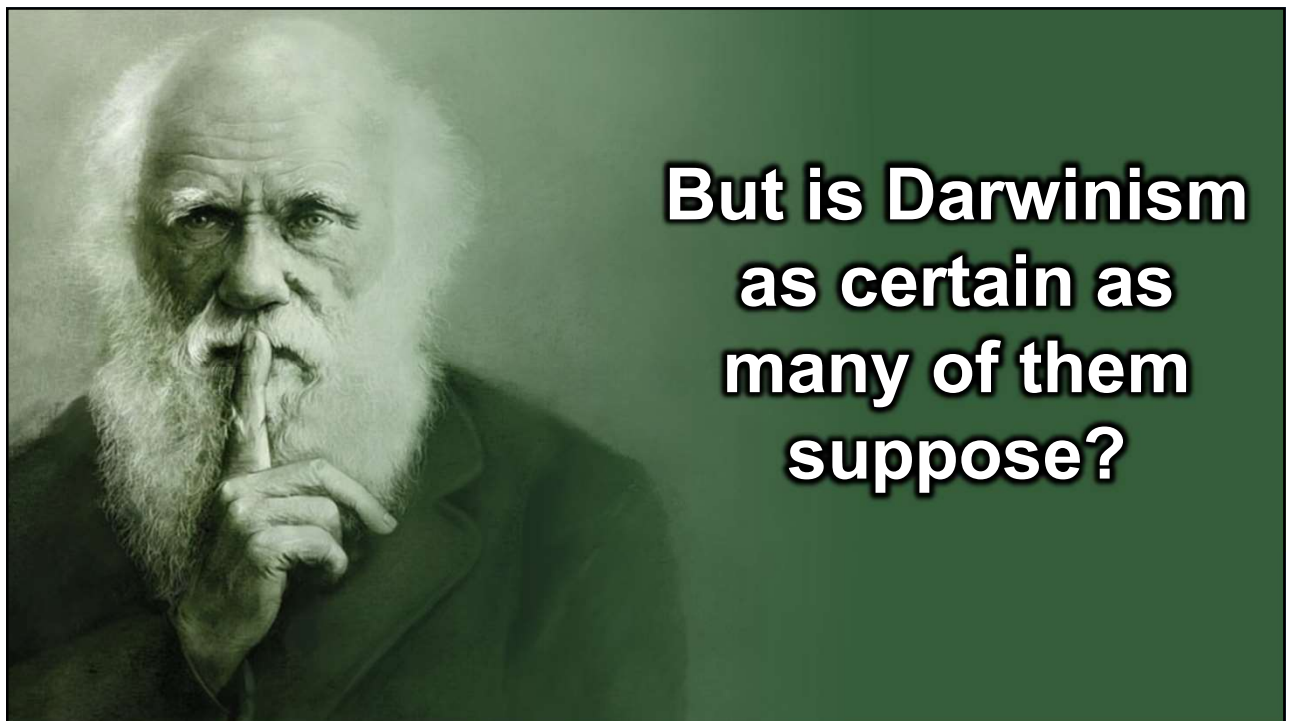
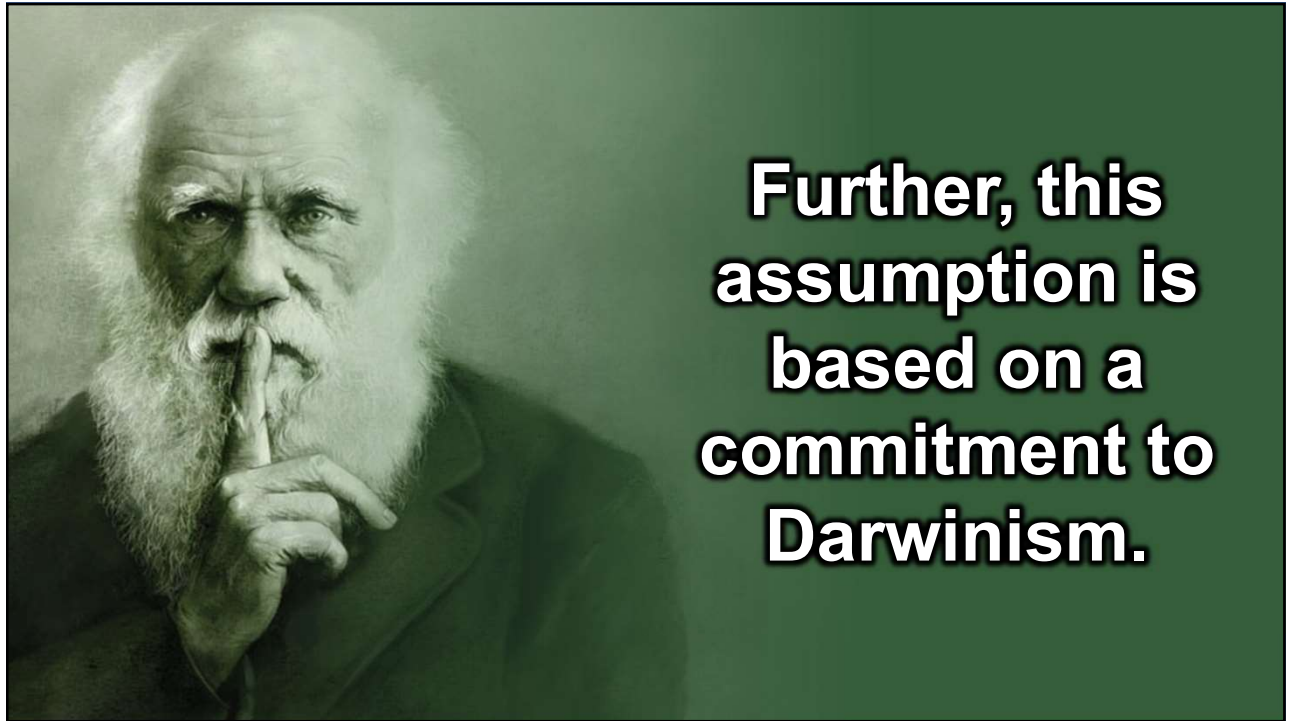


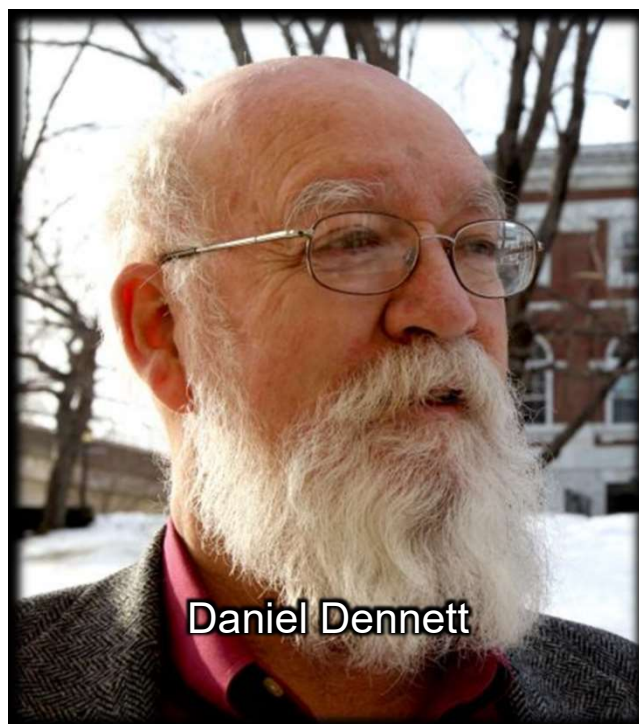
***But there is no reason
to think that minds
which are capable of
creating complex
objects and
processes must
themselves be
complex (i.e.,
composed of parts).***



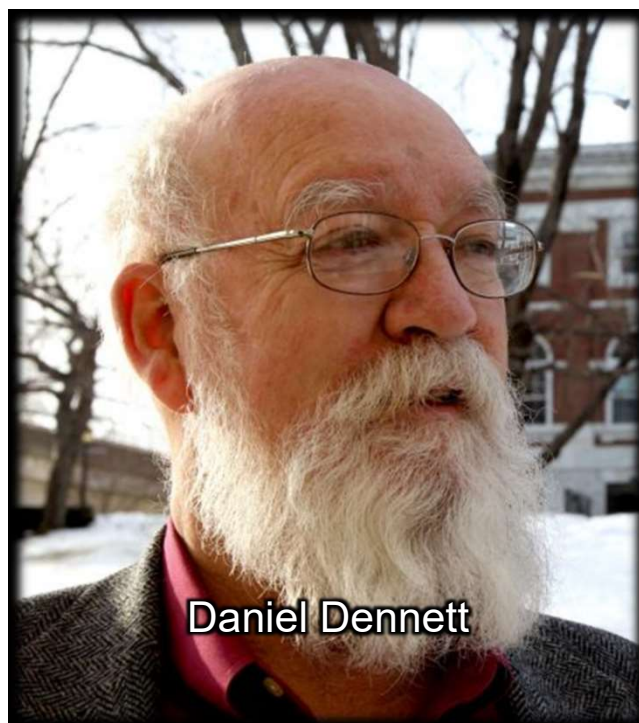
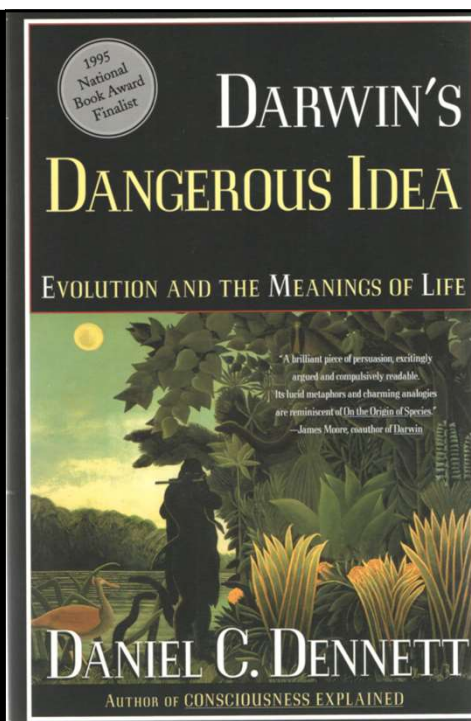
**The intellect of the computer
programmer is not complex like
the software he composes since
the intellect is immaterial.**







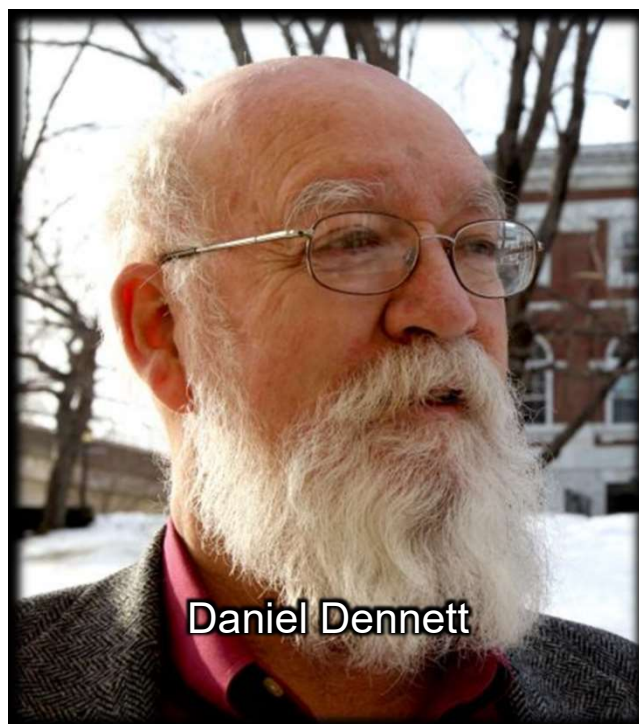
Daniel Dennett



Daniel Dennett

*"There are vigorous controversies swirling around in evolutionary theory, but those who feel threatened by Darwinism should not take heart from this fact. ... **The basic Darwinian idea ... is about as secure as any in science ...**"*

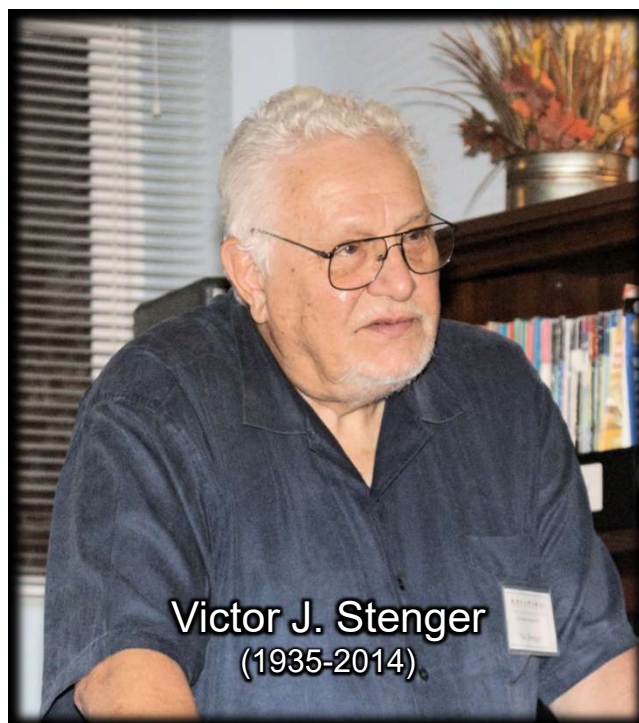
[Daniel C. Dennett, *Darwin's Dangerous Idea*, p. 19]



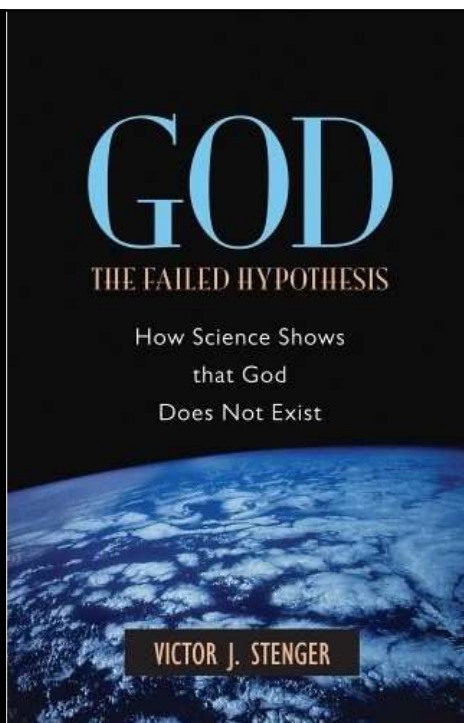
Daniel Dennett

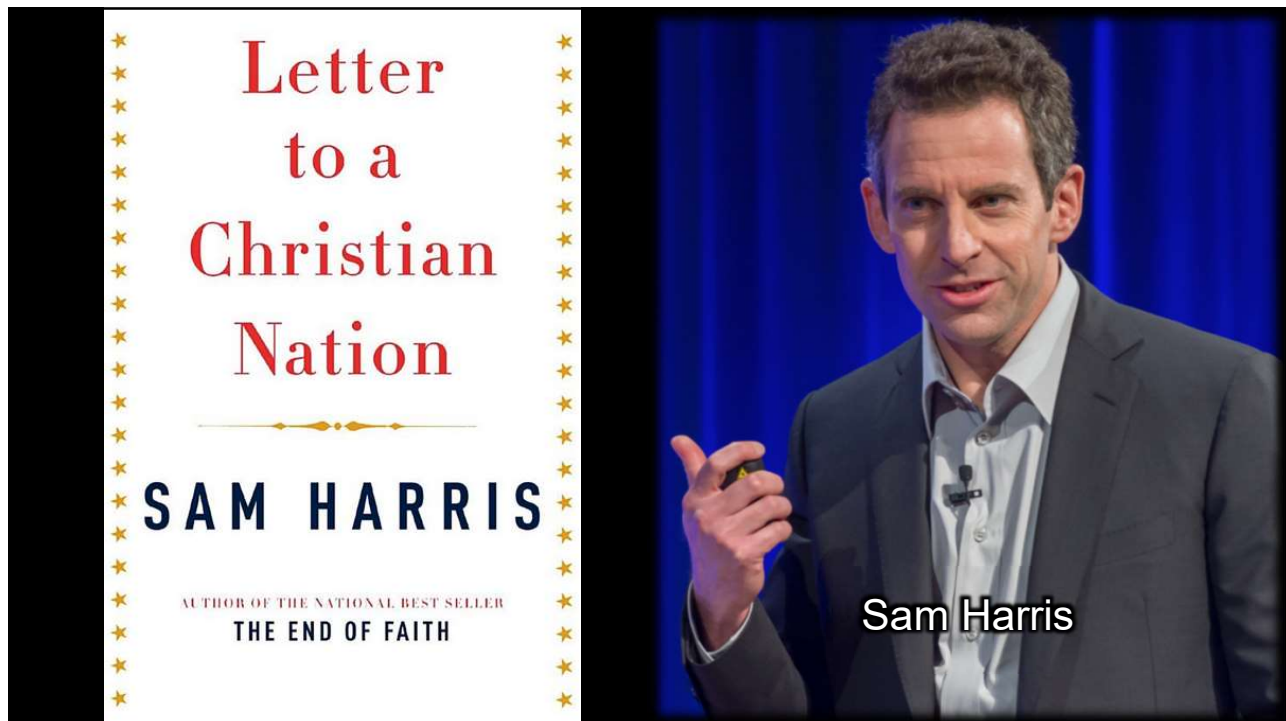
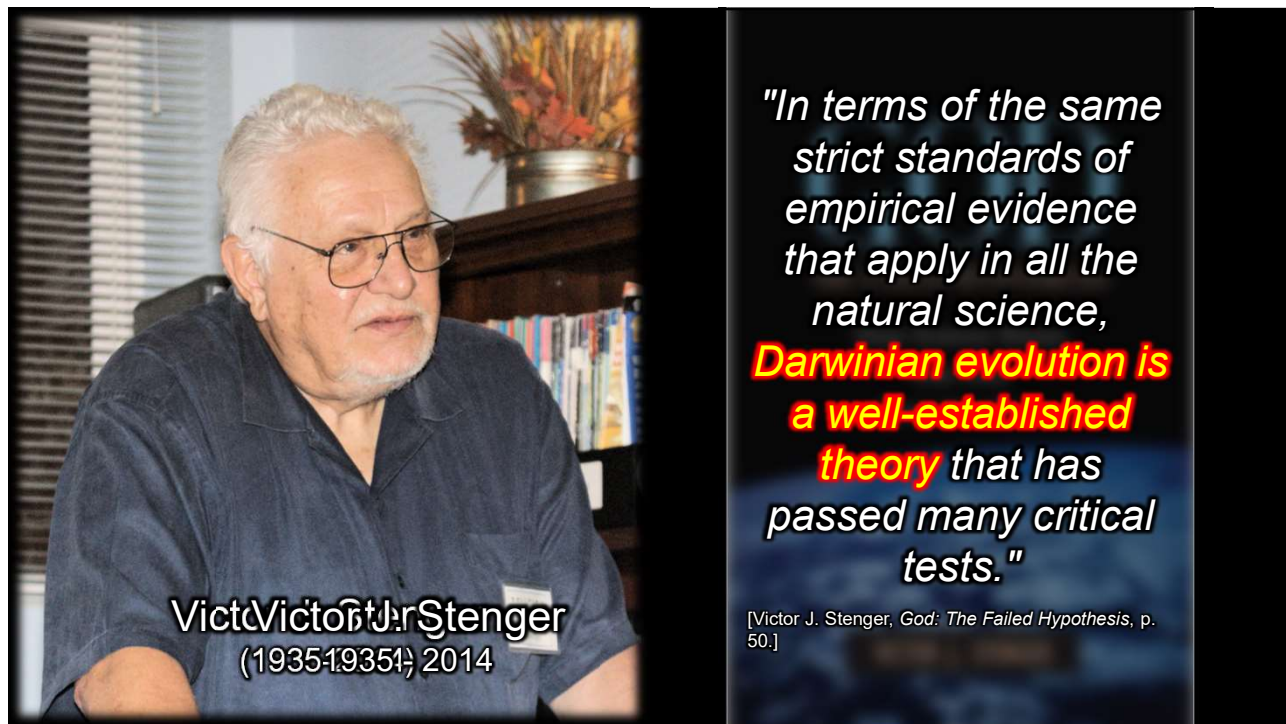
"If you insist on teaching your children falsehoods—that the **Earth is flat**, that '**Man**' is **not a product of evolution** by natural selection—then ... we will ... describe your teachings as the spreading of falsehoods, and will attempt to demonstrate this to your children at our earliest opportunity."

[Daniel Dennett, *Darwin's Dangerous Idea: Evolution and the Meaning of Life* (New York: Simon & Schuster, 1995), 519]



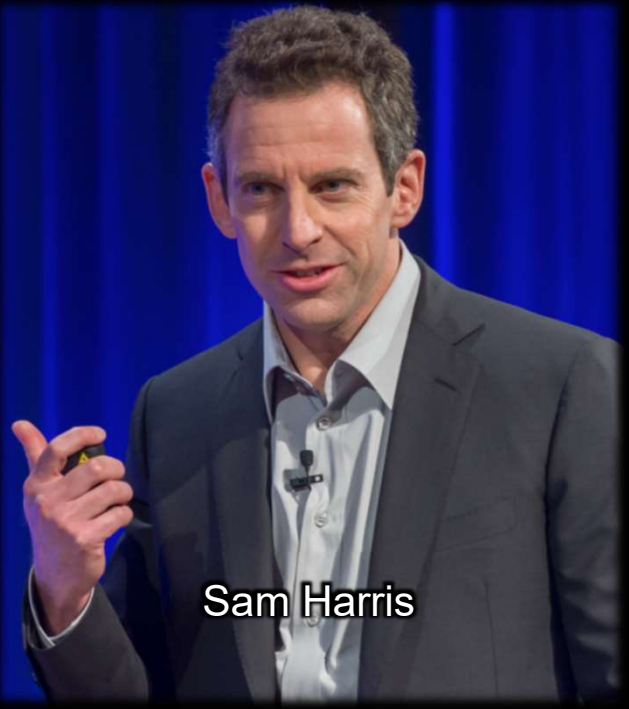
Victor J. Stenger
(1935-2014)





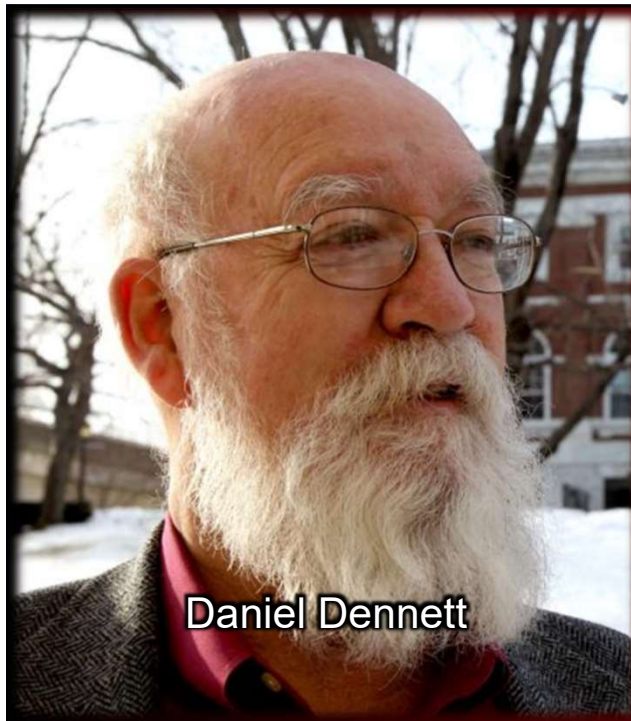
*"Here is what we know. ... **There is no question** that human beings evolved from nonhuman ancestors ... There is no reason whatsoever to believe that individual species were created in their present forms."*

[Sam Harris, *Letter to a Christian Nation*, pp. 71]



Sam Harris





Daniel Dennett

"If you insist on teaching your children falsehoods—that the **Earth is flat**, that **'Man' is not a product of evolution** by natural selection—then you must expect ... that [we] will ... describe your teachings as ... falsehoods, and will attempt to demonstrate this to your children at our earliest opportunity."

[Daniel Dennett, *Darwin's Dangerous Idea: Evolution and the Meaning of Life* (New York: Simon & Schuster, 1995), 519]

"The basic Darwinian idea . . . is about as secure as any in science ..."

Challenging evolution is on par with believing in a flat Earth.

"Darwinian evolution is a well-established theory. "

"There is no question . . ."

Challenging evolution is on par with challenging the Moon landing.

Is this so?

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"We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged."



Growing Number of Scientists are Skeptical of Darwinian Theory

There Is Scientific Dissent From Darwinism.
It deserves to be heard.

"Scientific journals now document many scientific problems and criticisms of evolutionary theory and students need to know about these as well.... Many of the scientific criticisms of which I speak are well known by scientists in various disciplines, including the disciplines of chemistry and biochemistry, in which I have done my work."

Philip K. Ball, Member National Academy of Sciences, Emeritus Evan Pugh Professor at Pennsylvania State University

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"We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged."



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**There Is Scientific
Dissent From Darwinism.**
It deserves to be heard.

"Scientific journals now document many scientific problems and criticisms of evolutionary theory and students need to know about these as well. ... Many of the scientific criticisms of which I speak are well known by scientists in various disciplines, including the disciplines of chemistry and biochemistry, in which I have done my work."

Philip S. Skell, Member National Academy of Sciences, Emeritus Evan Pugh Professor at Pennsylvania State University



Observations

This doesn't mean that
Darwinism is false.

Observations

This doesn't mean that all
these signers repudiate
evolution entirely.

Observations

It does mean that statements such as

"The basic Darwinian idea . . . is about as secure as any in science ..."

Challenging evolution is on par with believing in a flat Earth.

"Darwinian evolution is a well-established theory. "

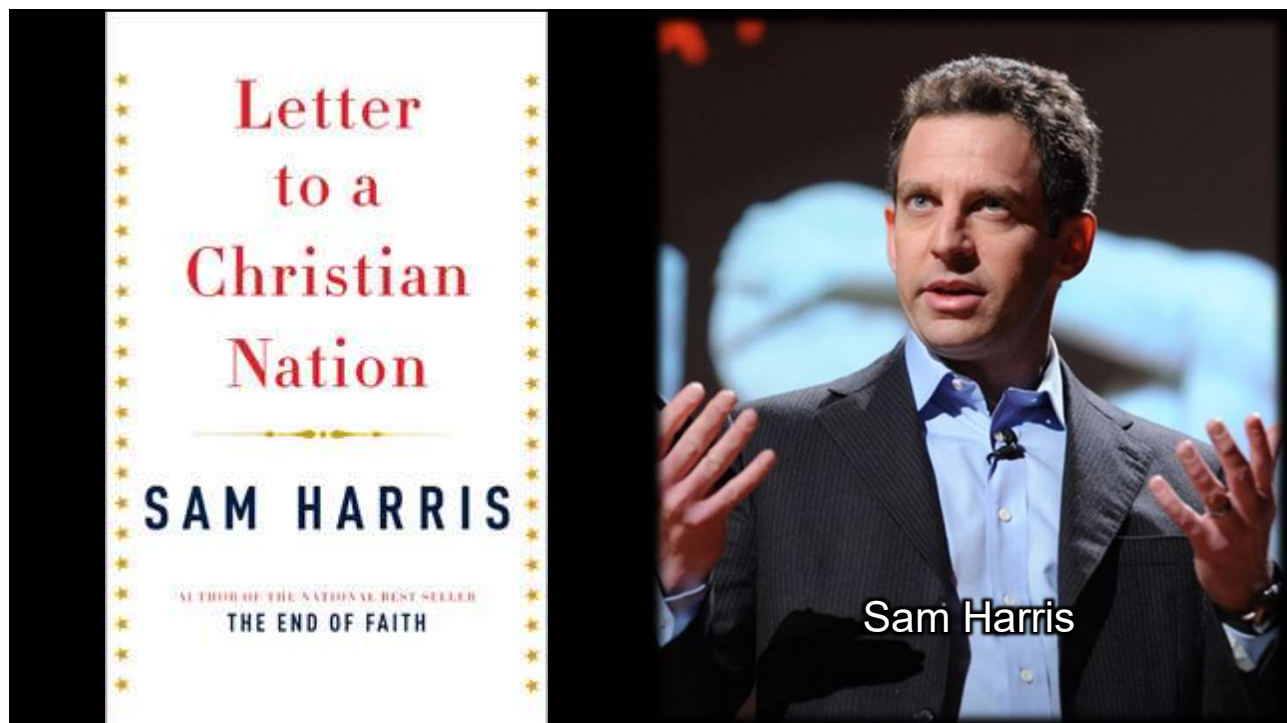
Challenging evolution is on par with challenging the Moon landing.

"There is no question . . ."

are unwarranted.



***If everything needs a
cause, then God
needs a cause.***

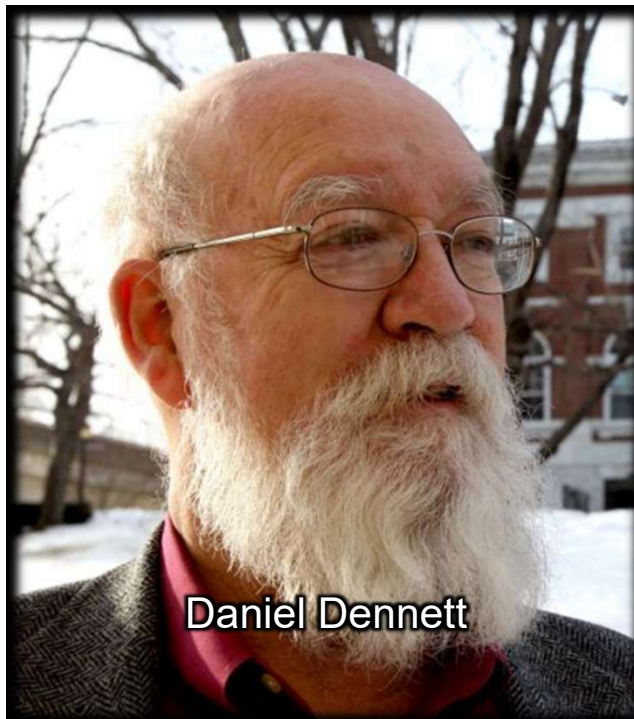


"Everything that exists has a cause; space and time exist; space and time must, therefore, have been caused by something that stands outside of space and time, and the only thing that transcends space and time, and yet retains the power to create, is God."

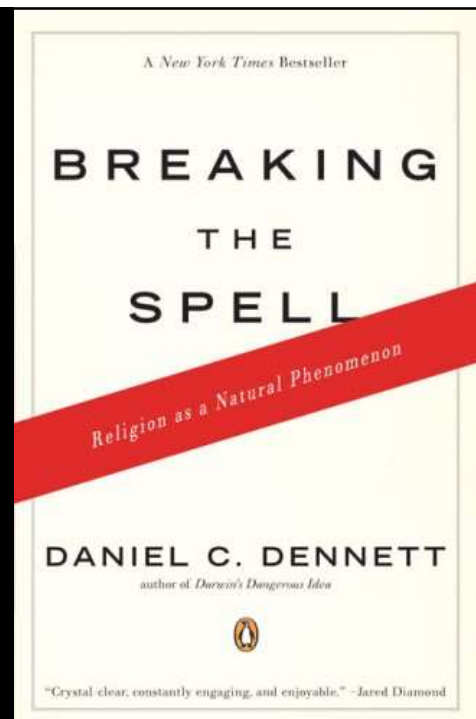
[Sam Harris, *Letter to a Christian Nation* (New York: Vintage Books, 2008), 72]

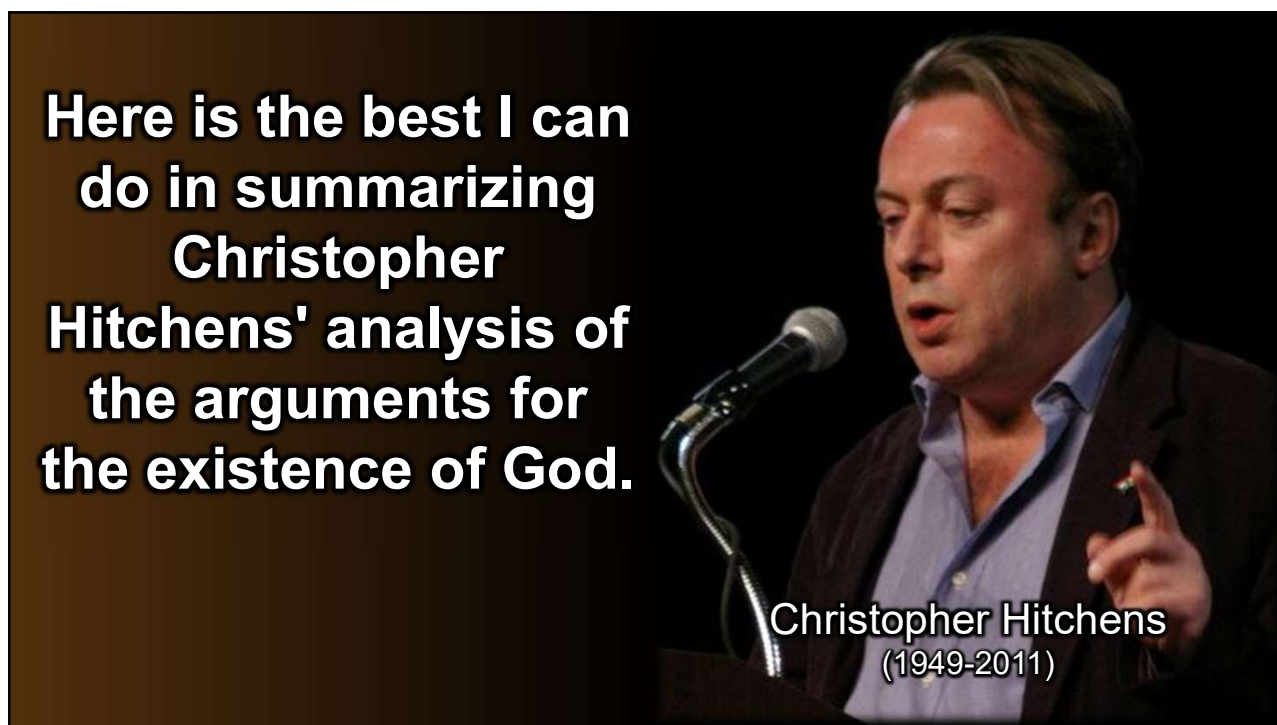
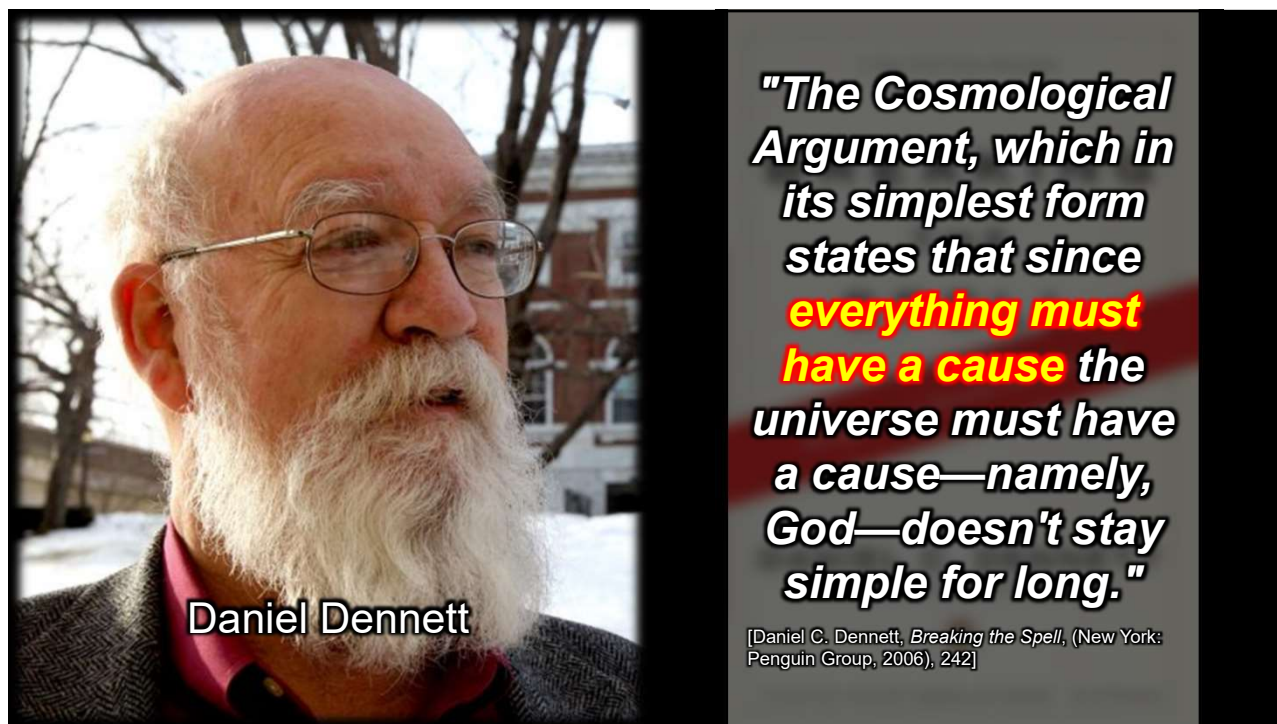


Sam Harris



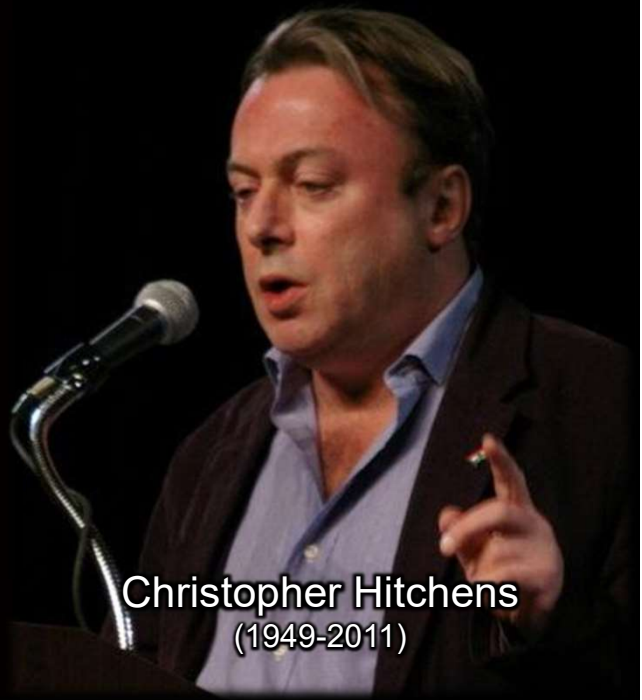
Daniel Dennett







***In God Is Not Great: How Religion Poisons Everything*, in the chapter titled "The Metaphysical Claims of Religion are False," Hitchens barely makes it to any metaphysical claim before running out of the chapter.**



Christopher Hitchens
(1949-2011)

Finally, at the end of the eighth page and into the ninth of a nine-page chapter, Hitchens finally graces us with a metaphysical claim that he thinks religion makes which he claims is false, viz. that God is the designer or creator.



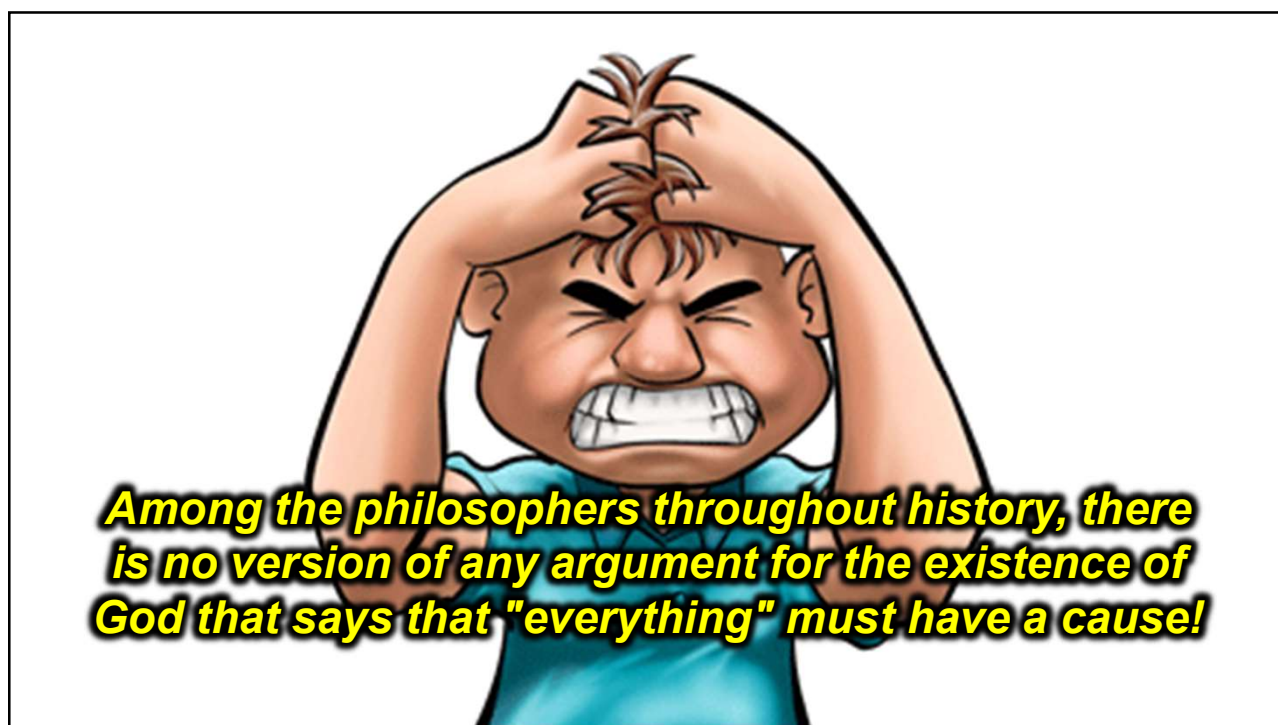
Christopher Hitchens
(1949-2011)

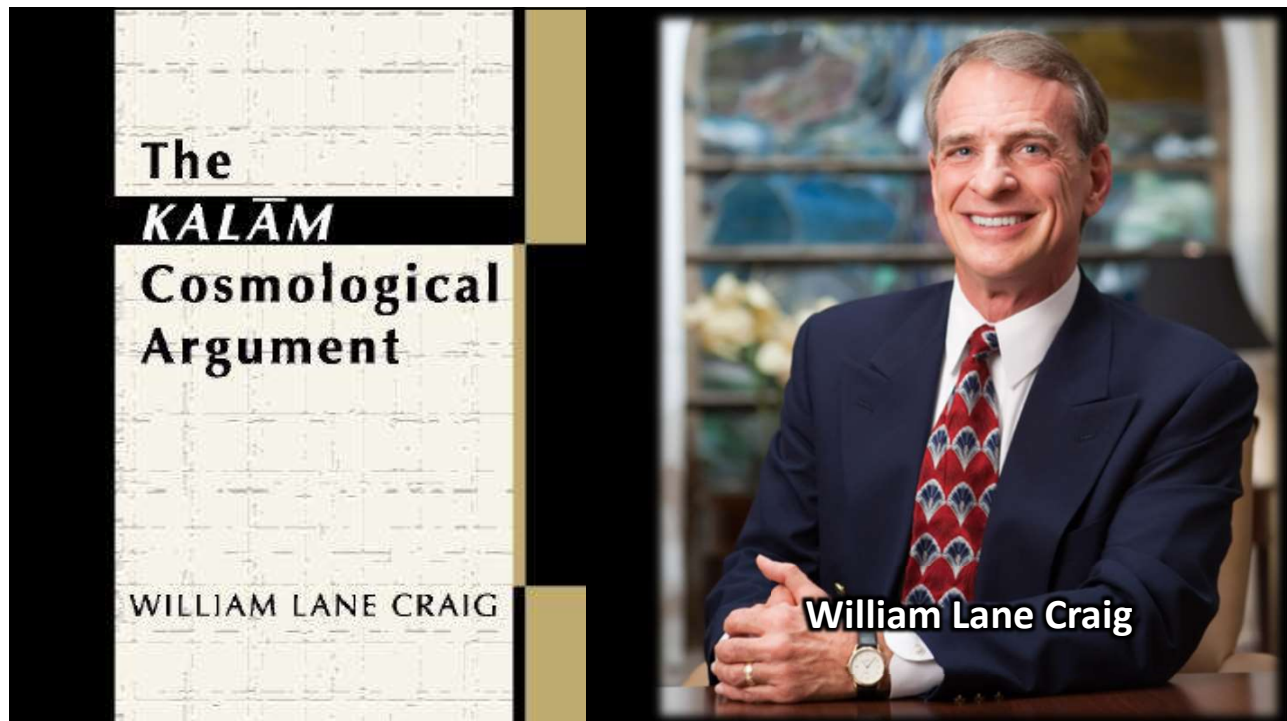
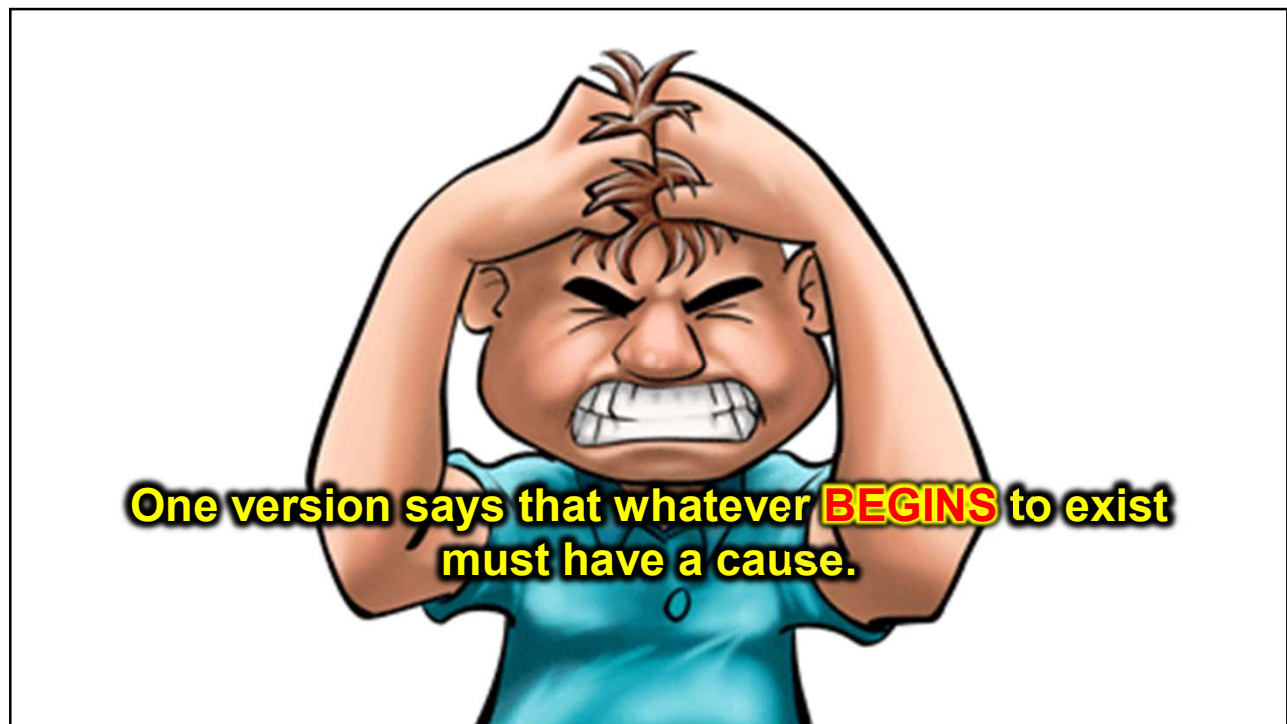
He then counters: *"Thus the postulate of a designer or creator only raises the unanswerable question of who designed the designer or created the creator. Religion and theology and theodicy ... have consistently failed to overcome this objection."*

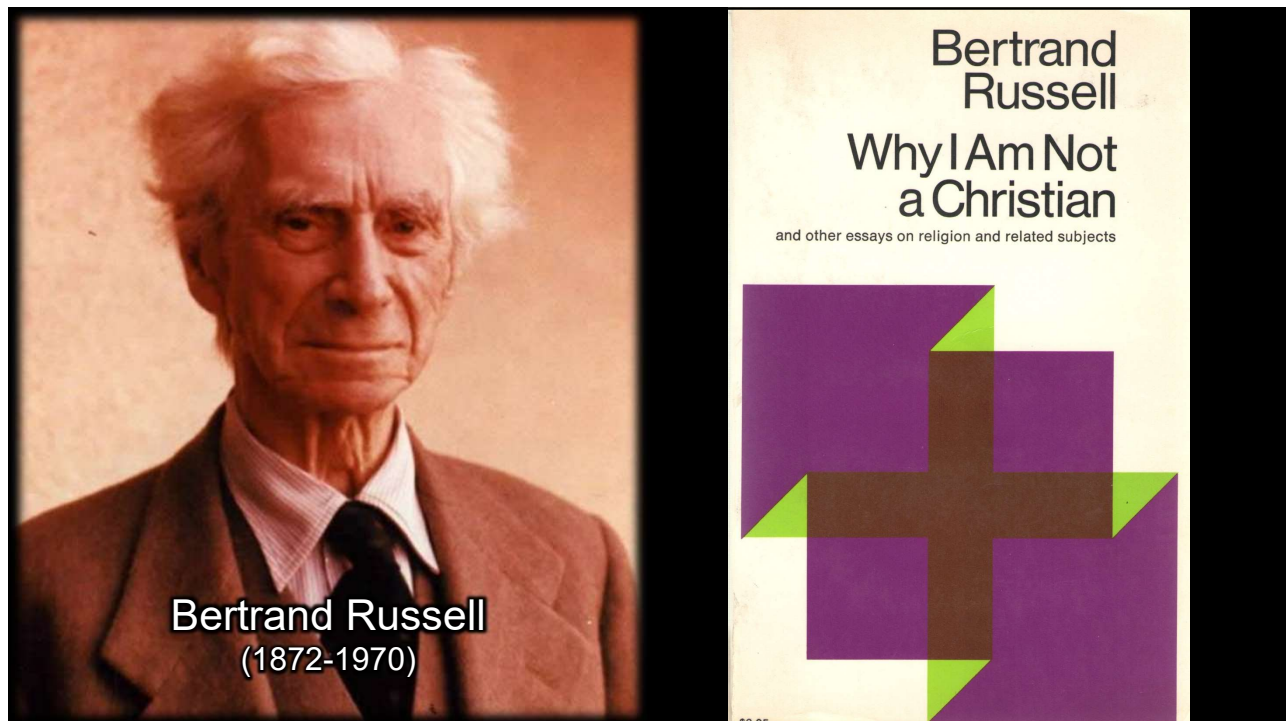
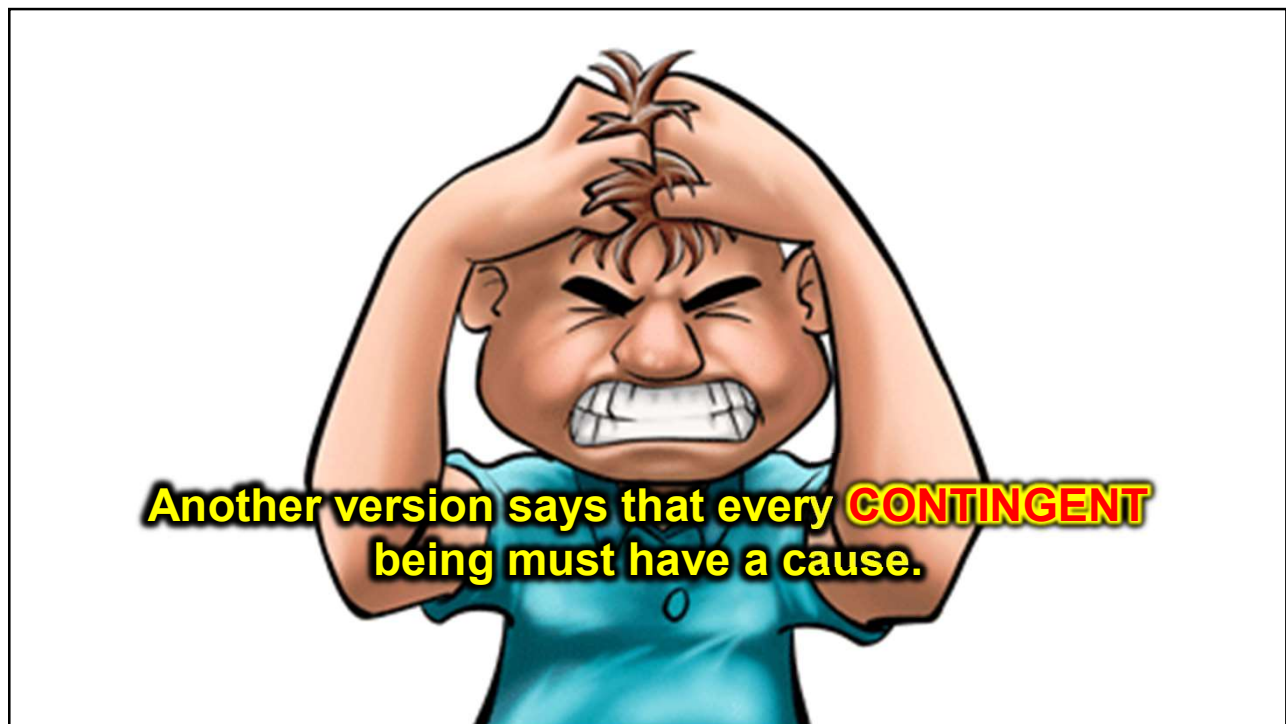
[God Is Not Great, 70-71]

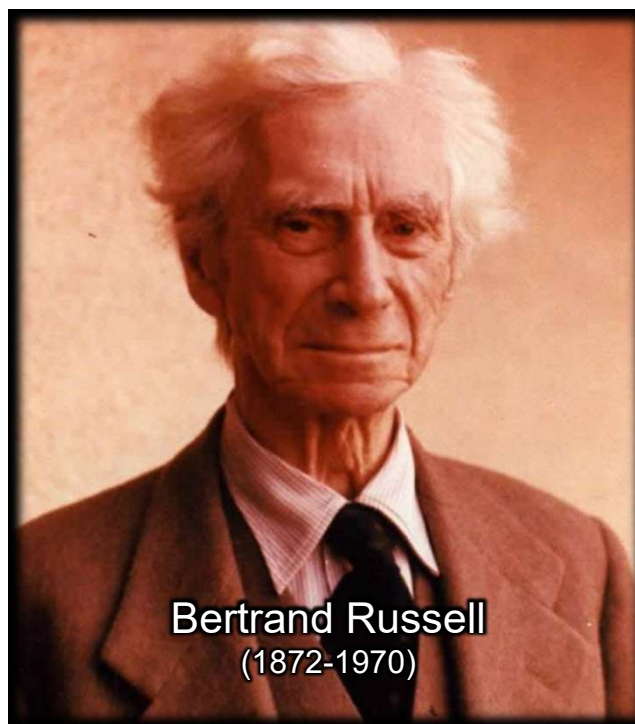


Christopher Hitchens
(1949-2011)



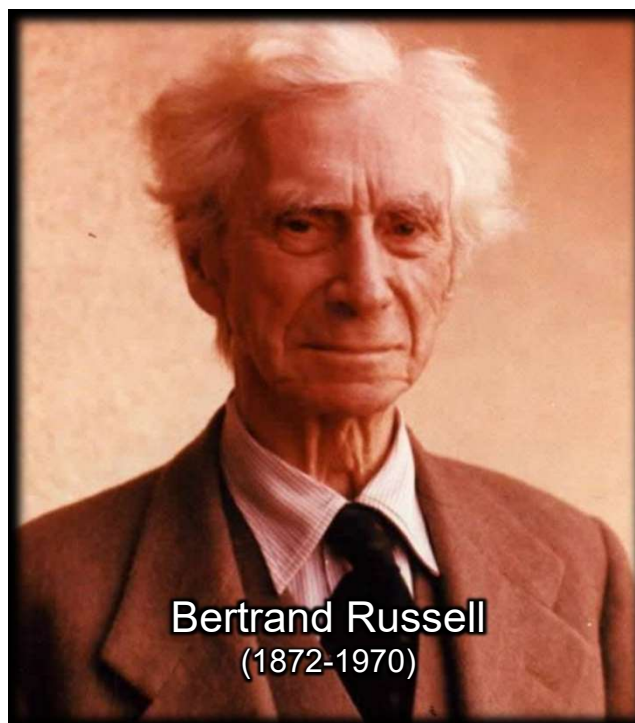






Bertrand Russell
(1872-1970)

"Perhaps the simplest and easiest to understand is the argument of the First Cause. (It is maintained that everything we see in this world has a cause, and as you go back in the chain of causes further and further you must come to a First Cause, and to that First Cause you give the name of God.) ..."

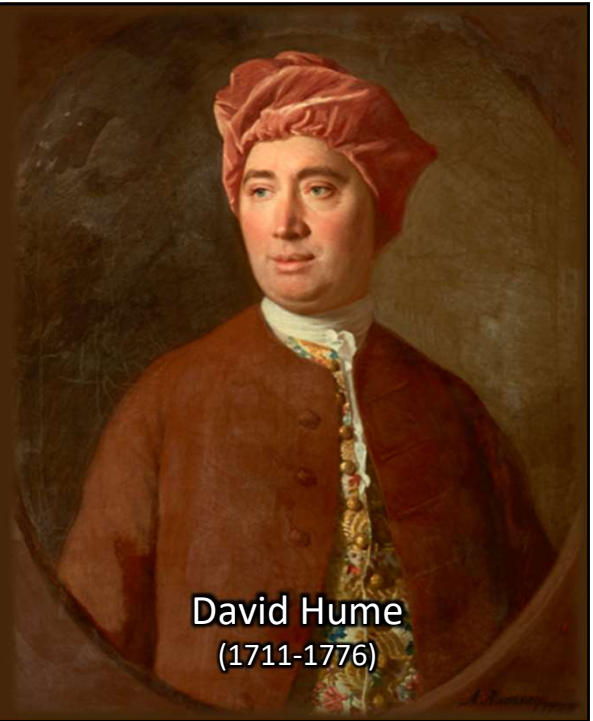


Bertrand Russell
(1872-1970)

*"That very simple sentence showed me, as I still think; the fallacy in the argument of the First Cause. If **everything must have a cause**, then God must have a cause."*

[Bertrand Russell, *Why I Am Not a Christian and Other Essays on Religion and Related Subjects* (New York: Simon and Schuster, 1957), 6-7]

***Perhaps these atheists
are perhaps taking
their cue either from
the famous Scottish
philosopher David
Hume.***

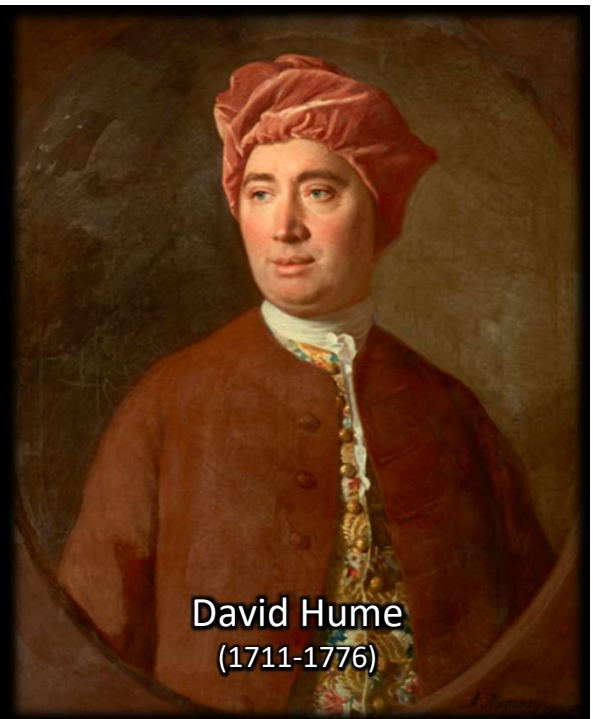


David Hume
(1711-1776)

DIALOGUES
CONCERNING
NATURAL
RELIGION

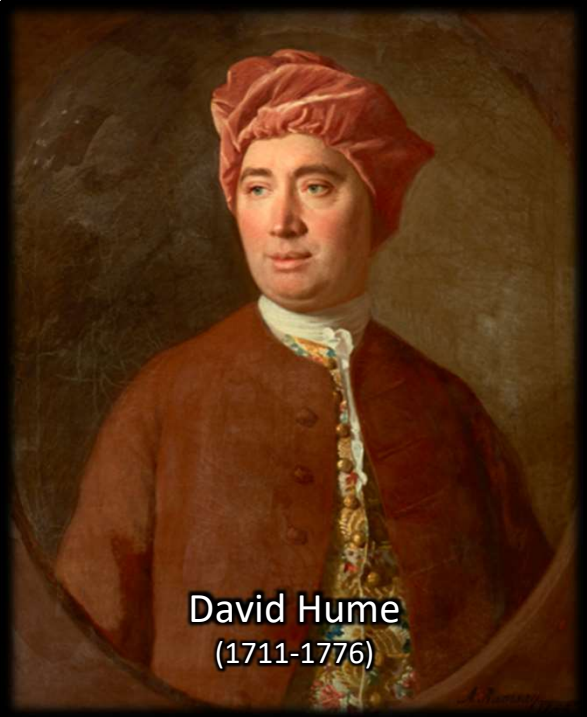
DAVID
HUME

GREAT BOOKS IN PHILOSOPHY



David Hume
(1711-1776)

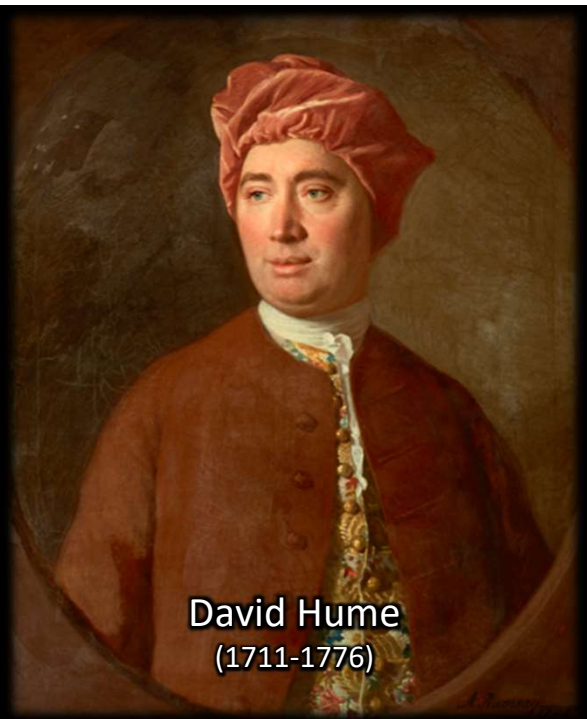
***In his Dialogues
Concerning Natural
Religion, Hume
comments through
the mouth of the
interlocutor
Demea,***



David Hume
(1711-1776)

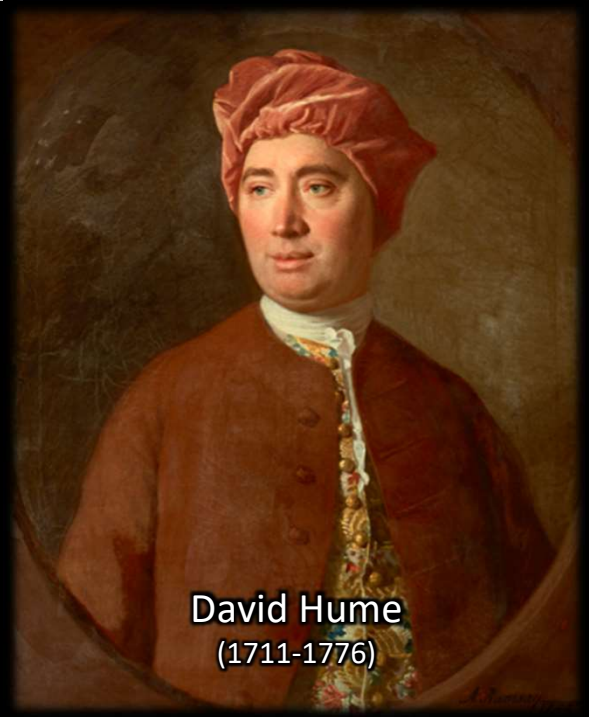
***"Whatever exists
must have a cause
or reason of its
existence; it being
absolutely
impossible for
anything to
produce itself, or
be the cause of its
own existence."***

[Dialogues Concerning Natural Religion
(Amherst: Prometheus, 1989), 73]



David Hume
(1711-1776)

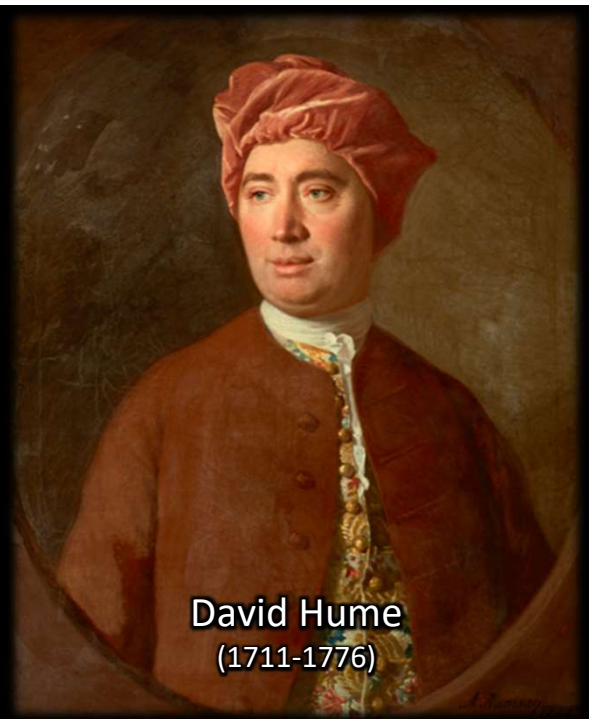
***In defense of
Demea's original
argument notice
the wording:***



David Hume
(1711-1776)

***"Whatever exists
must have a cause
or reason of its
existence; it being
absolutely
impossible for
anything to
produce itself, or
be the cause of its
own existence."***

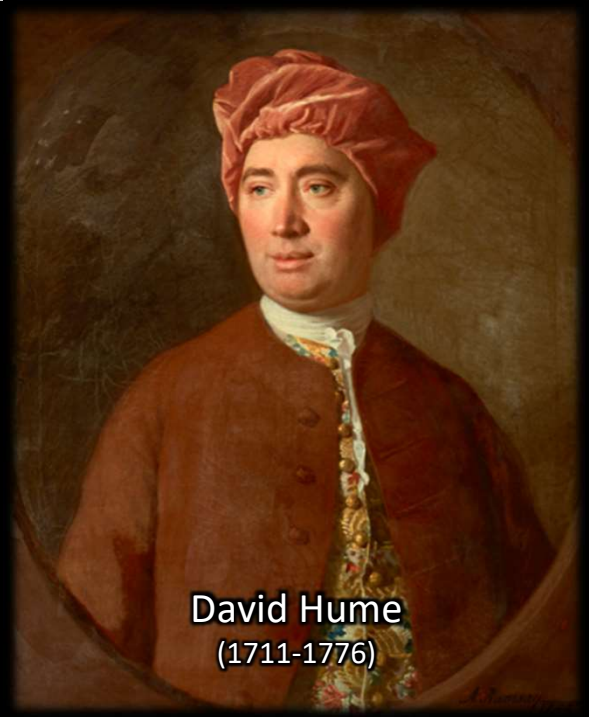
[*Dialogues Concerning Natural Religion*
(Amherst: Prometheus, 1989), 73]



David Hume
(1711-1776)

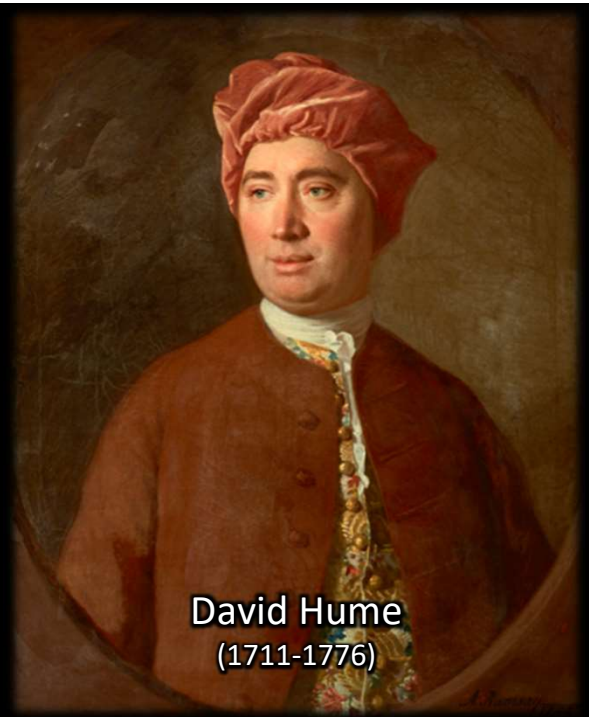
***"Whatever exists
must have a cause
or reason of its
existence; it being
absolutely
impossible for
anything to
produce itself, or
be the cause of its
own existence."***

[Dialogues Concerning Natural Religion
(Amherst: Prometheus, 1989), 73]



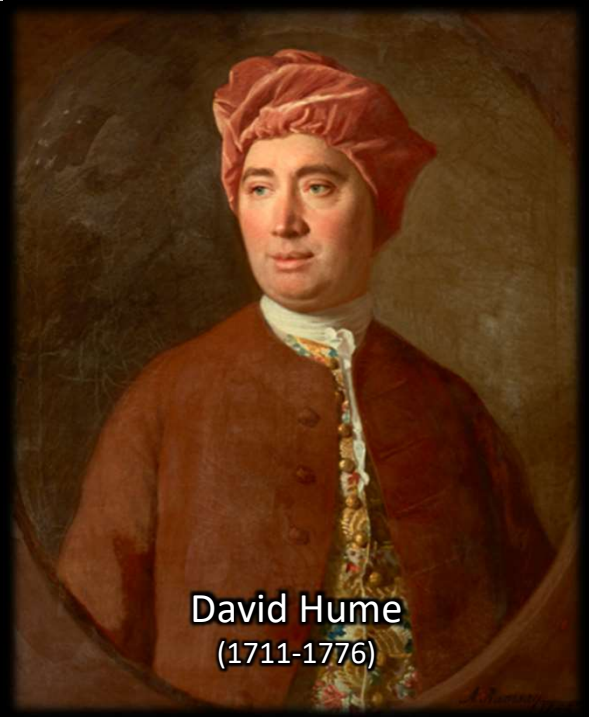
David Hume
(1711-1776)

***"What was it, then,
which determined
Something to exist
rather than
Nothing, and
bestowed being on
a particular
possibility,
exclusive of the
rest?"***



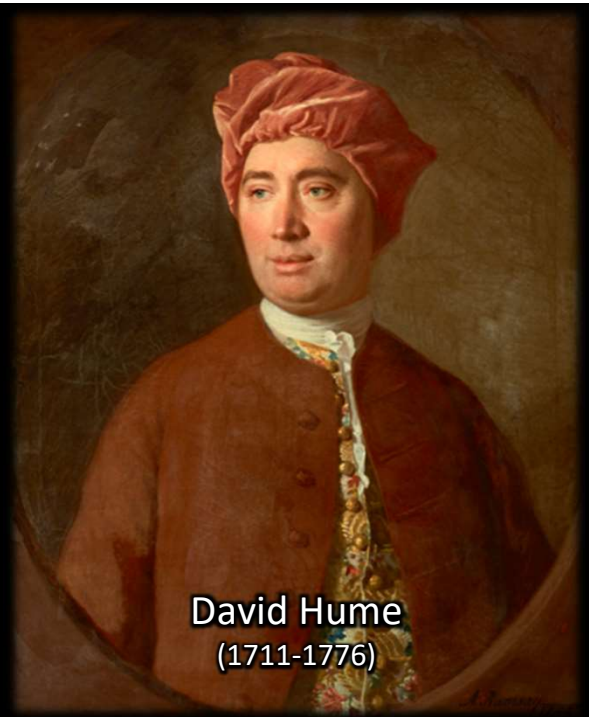
David Hume
(1711-1776)

***"External causes,
there are supposed
to be none. Chance
is a word without a
meaning. Was it
Nothing? But that
can never produce
any thing.***



David Hume
(1711-1776)

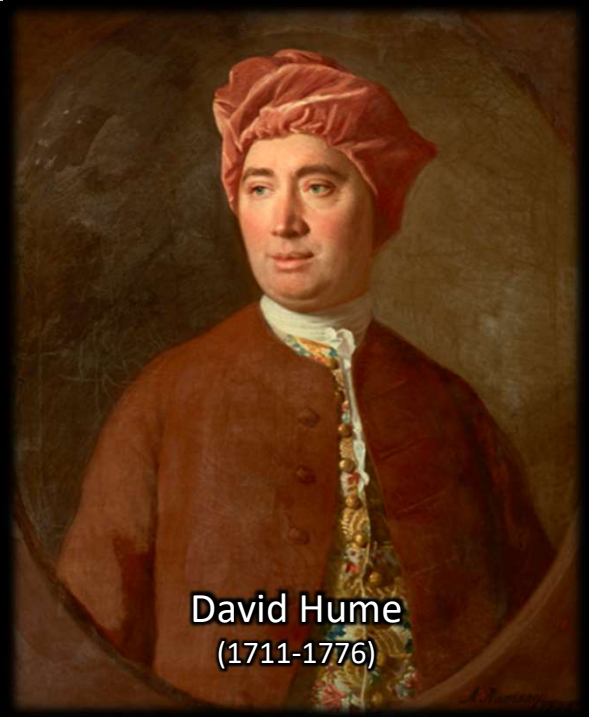
***"We must, therefore,
have recourse to a
necessarily existent
Being, who carries
the REASON of his
existence in himself,***



David Hume
(1711-1776)

"and who cannot be supposed not to exist, without an express contradiction. There is, consequently, such a Being; that is, there is a Deity."

[Dialogues, 74]

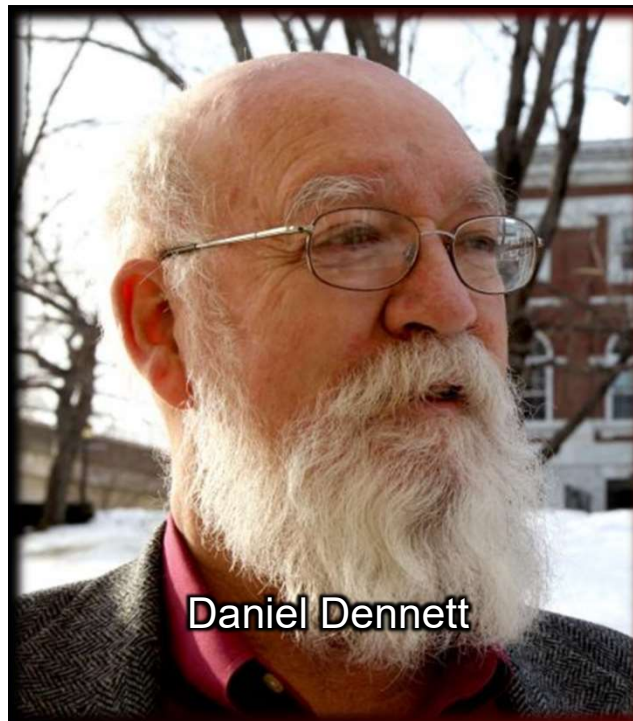


David Hume
(1711-1776)



A dark blue background with faint, glowing white lines and spirals, resembling a cosmic or mathematical pattern.

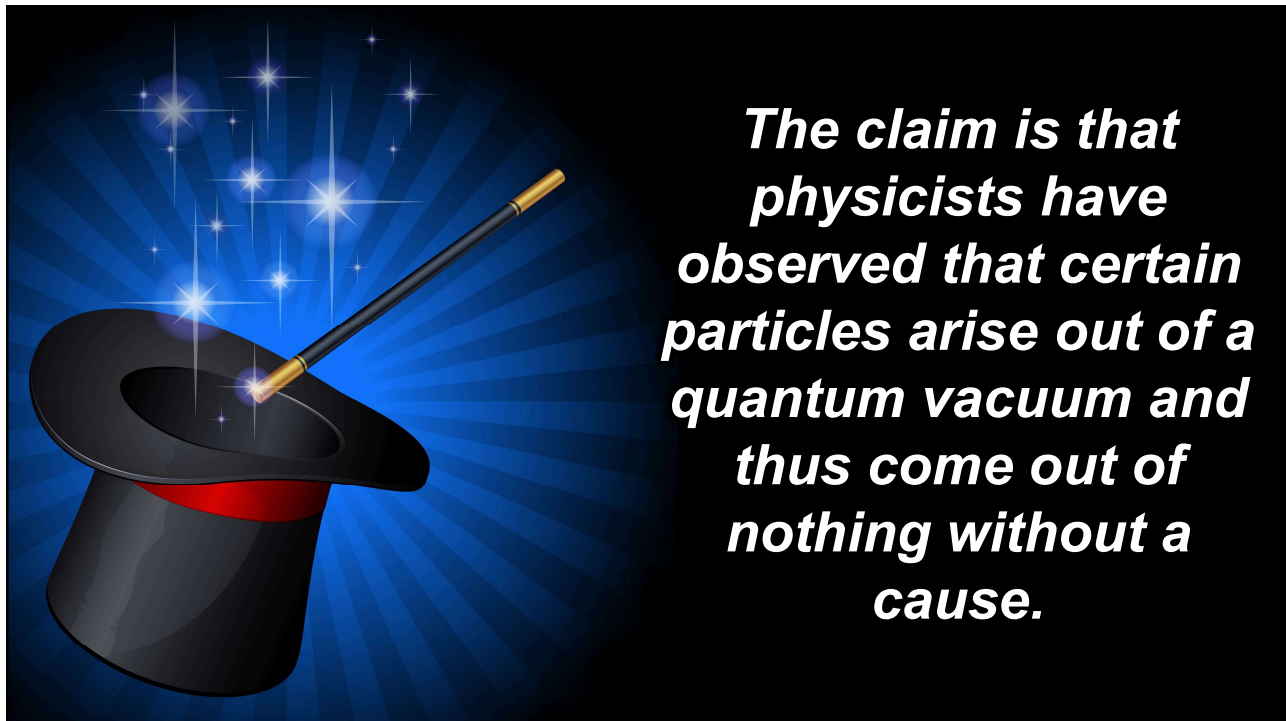
***Some things in the
Universe are uncaused.***

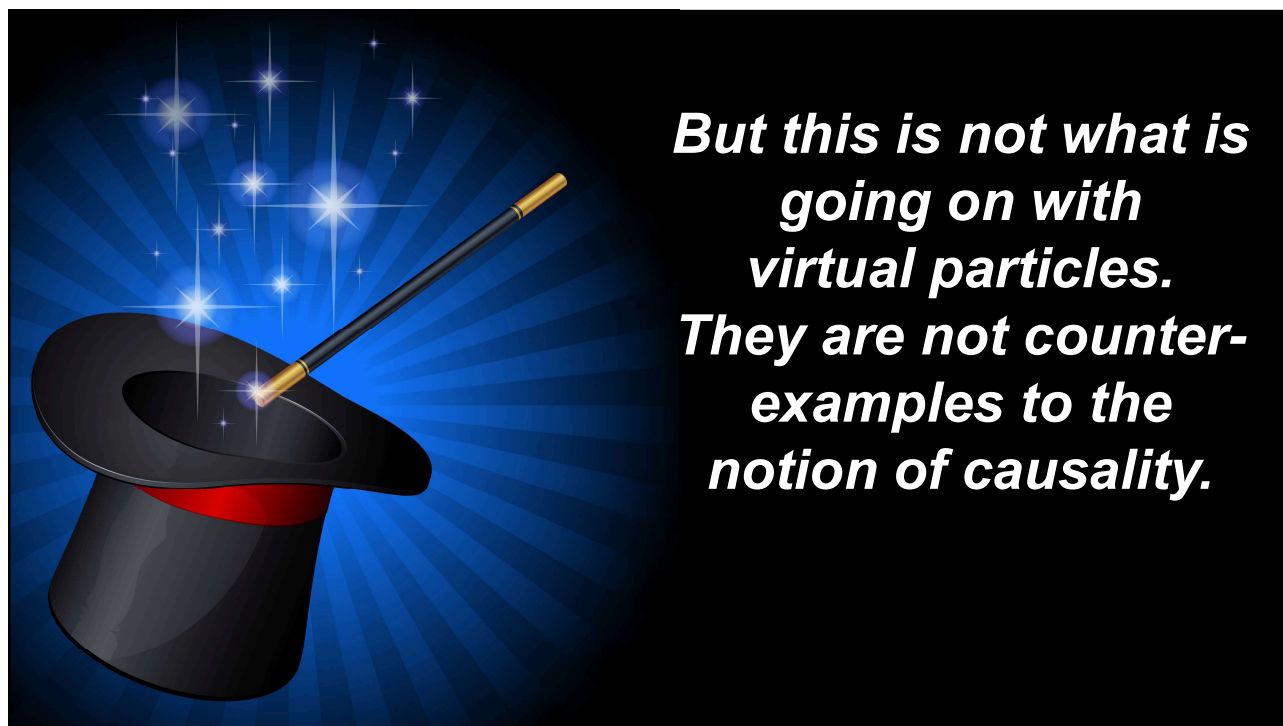


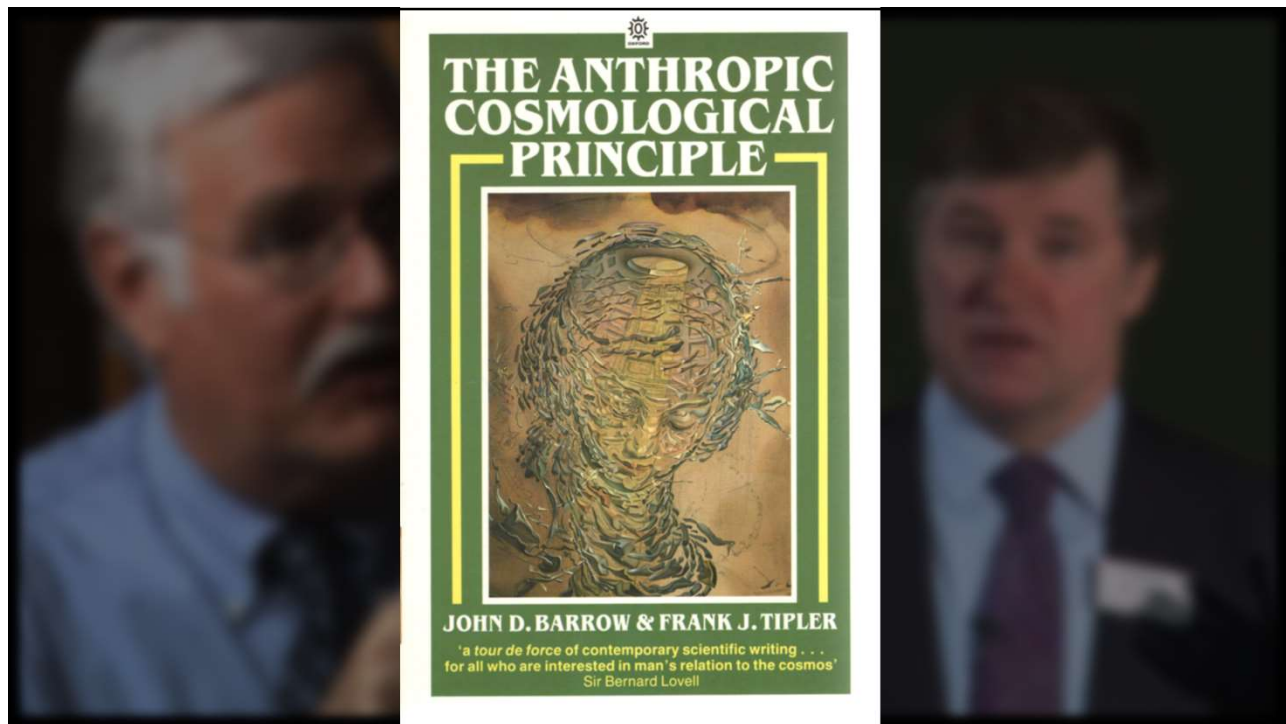
Daniel Dennett

***"Some deny the
premise [that
everything must have a
cause] since quantum
physics teaches us
(doesn't it?) that not
everything that
happens needs to have
a cause."***

[Daniel C. Dennett, *Breaking the Spell* (New York: Penguin Group, 2006), 242]



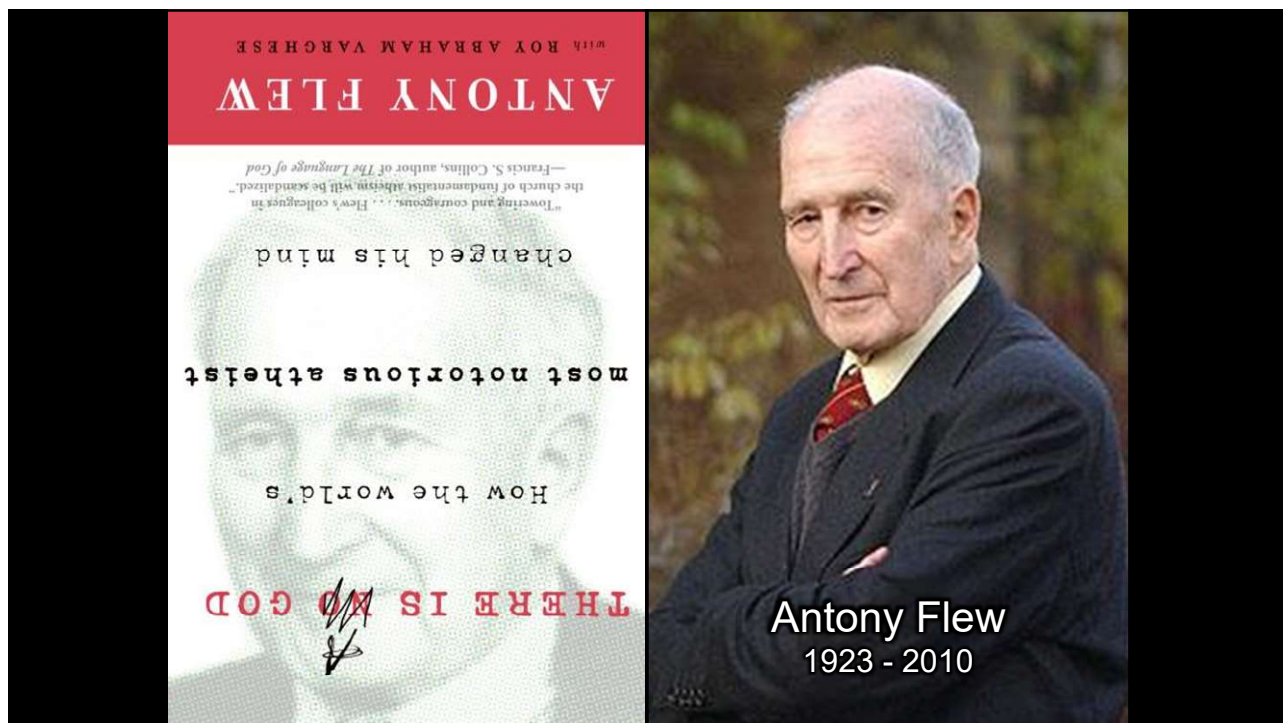
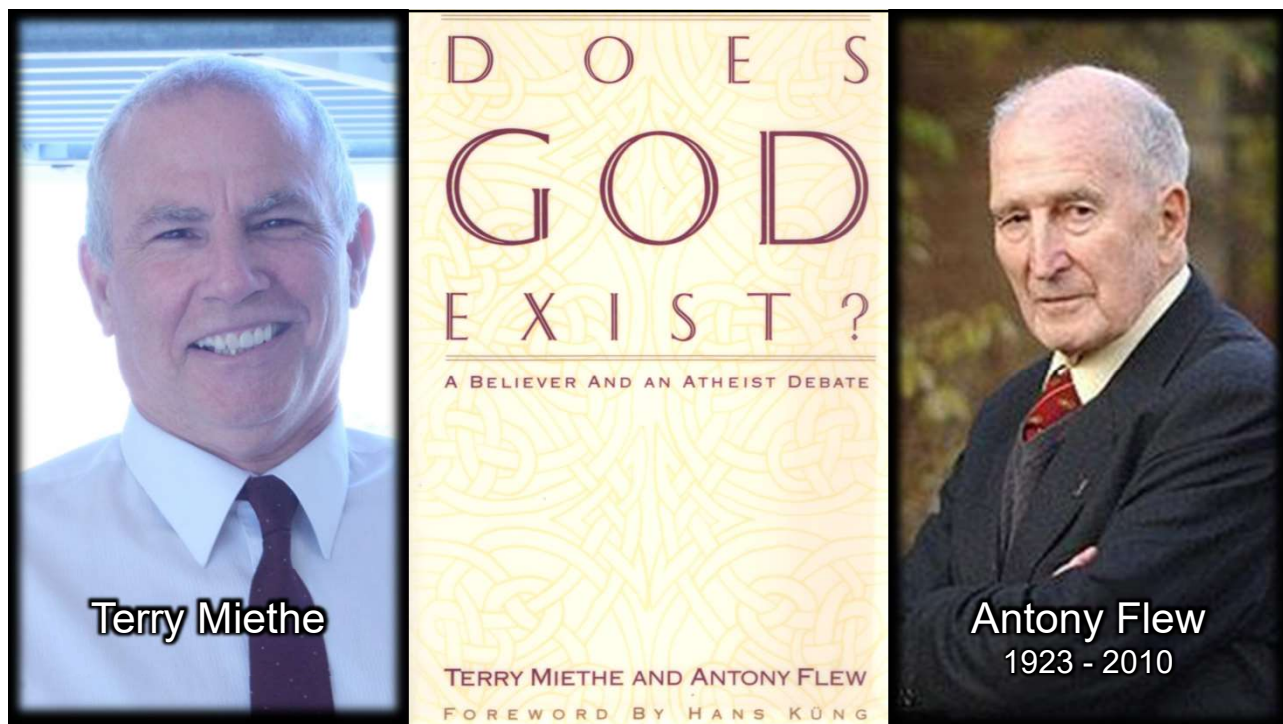


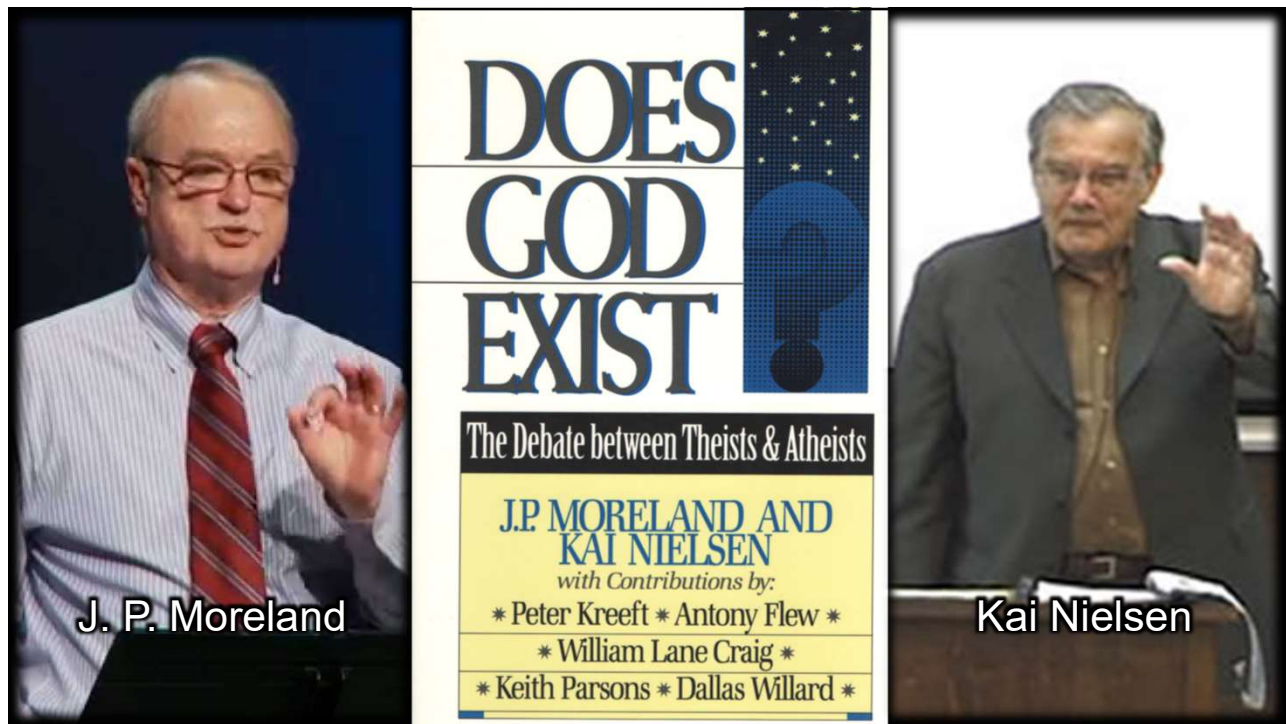


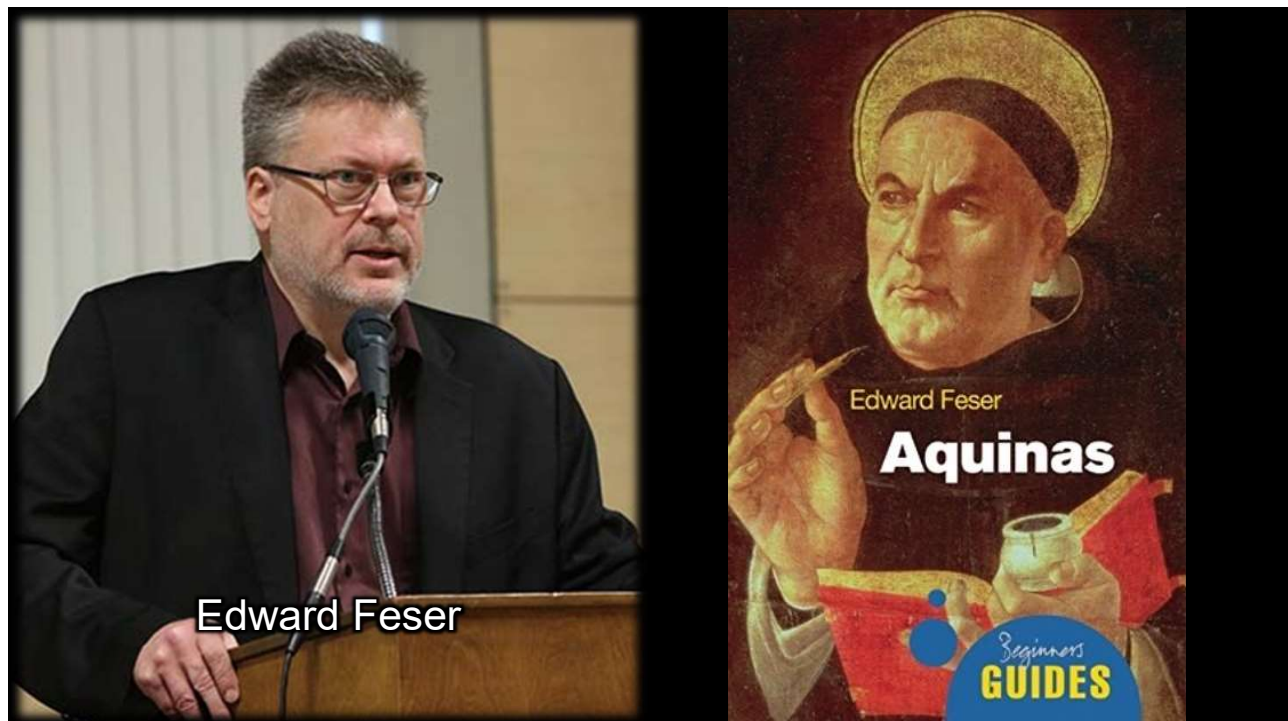
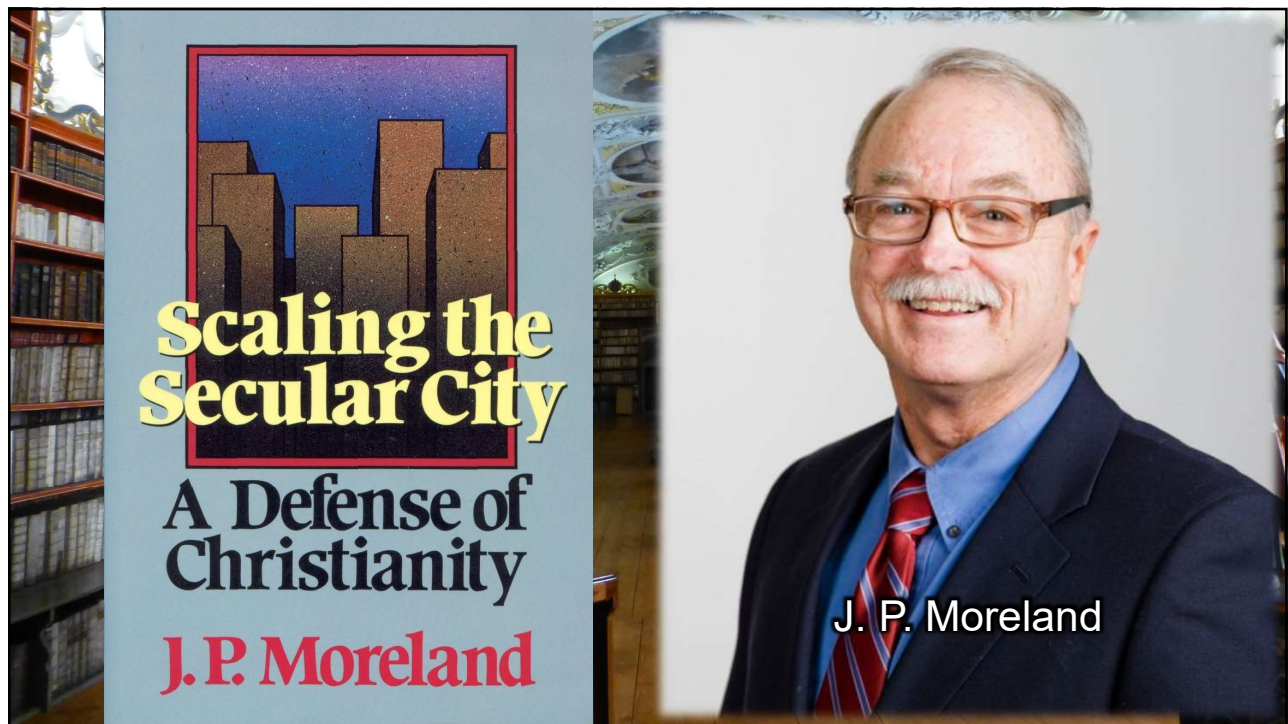
"The modern picture of the quantum vacuum differs radically from the classical and everyday meaning of a vacuum—nothing. ... The quantum vacuum ... states ... are defined simply as local, or global, energy minima. ... The quantum mechanical vacuum is not truly 'nothing'; rather, the vacuum state has a rich structure which resides in a previously existing substratum."

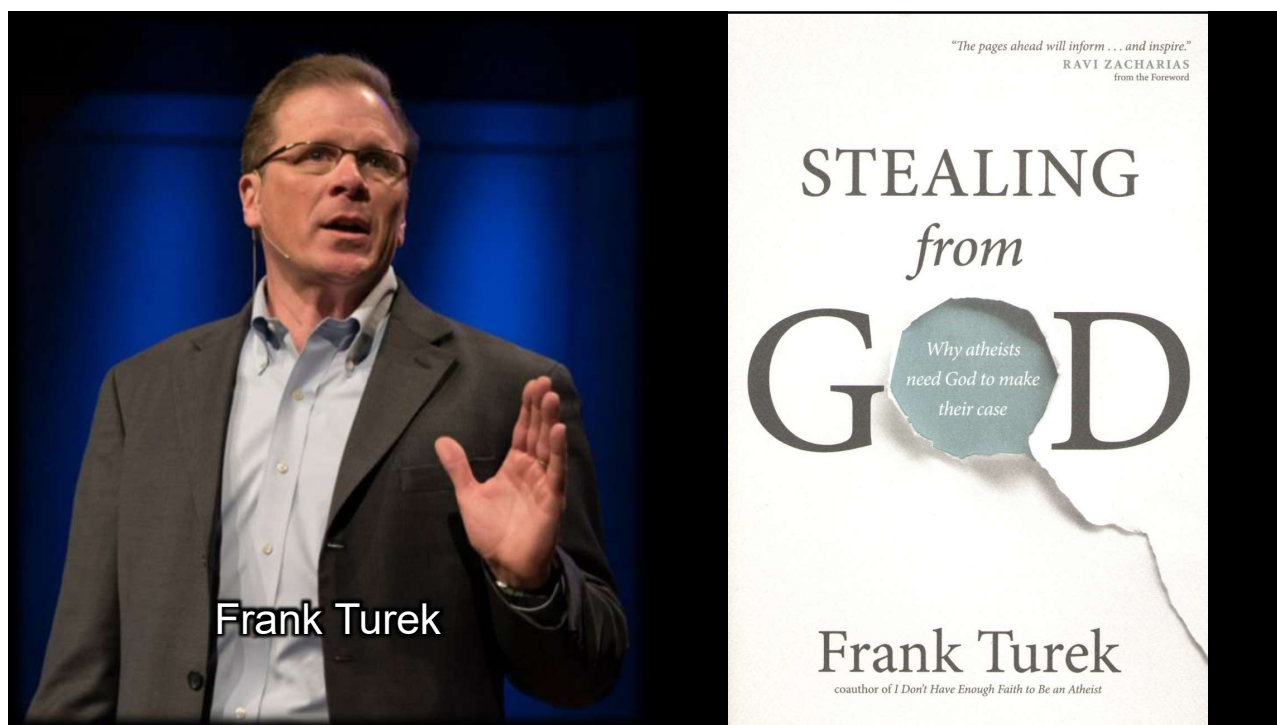
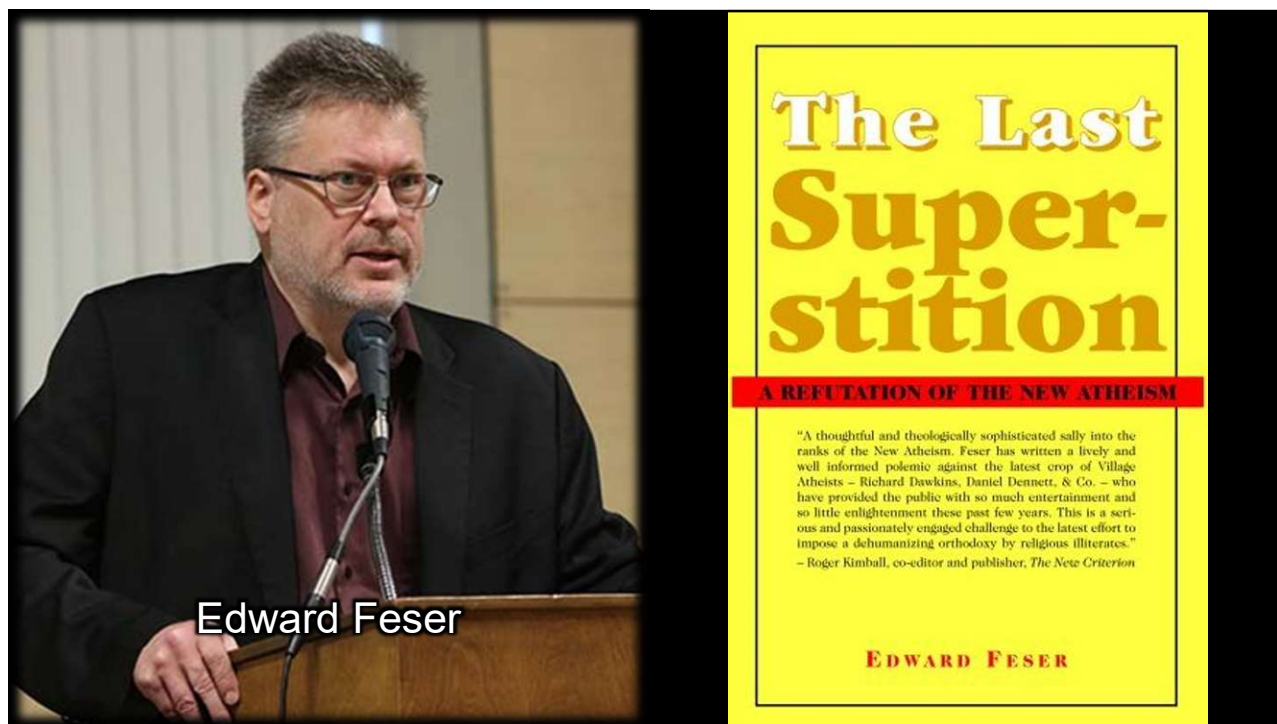
[John D. Barrow and Frank J. Tipler, *The Anthropic Cosmological Principle* (Oxford: Oxford University Press, 1986), 440, 441]

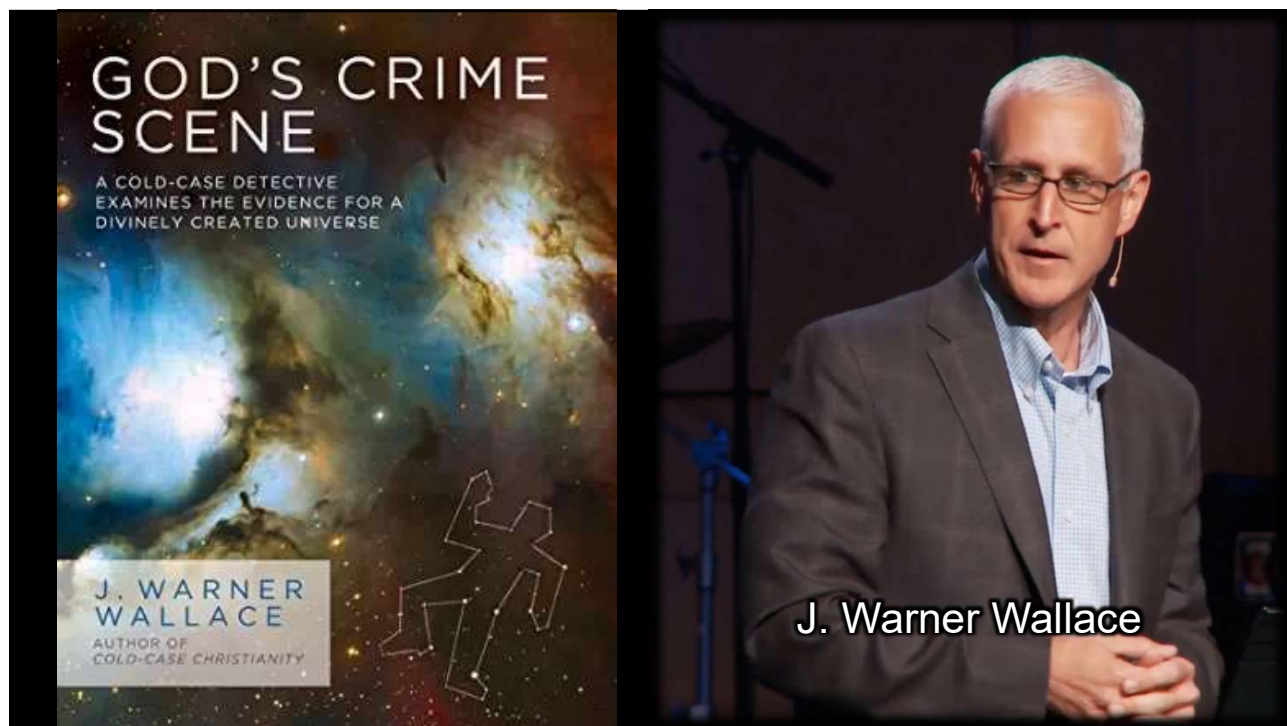




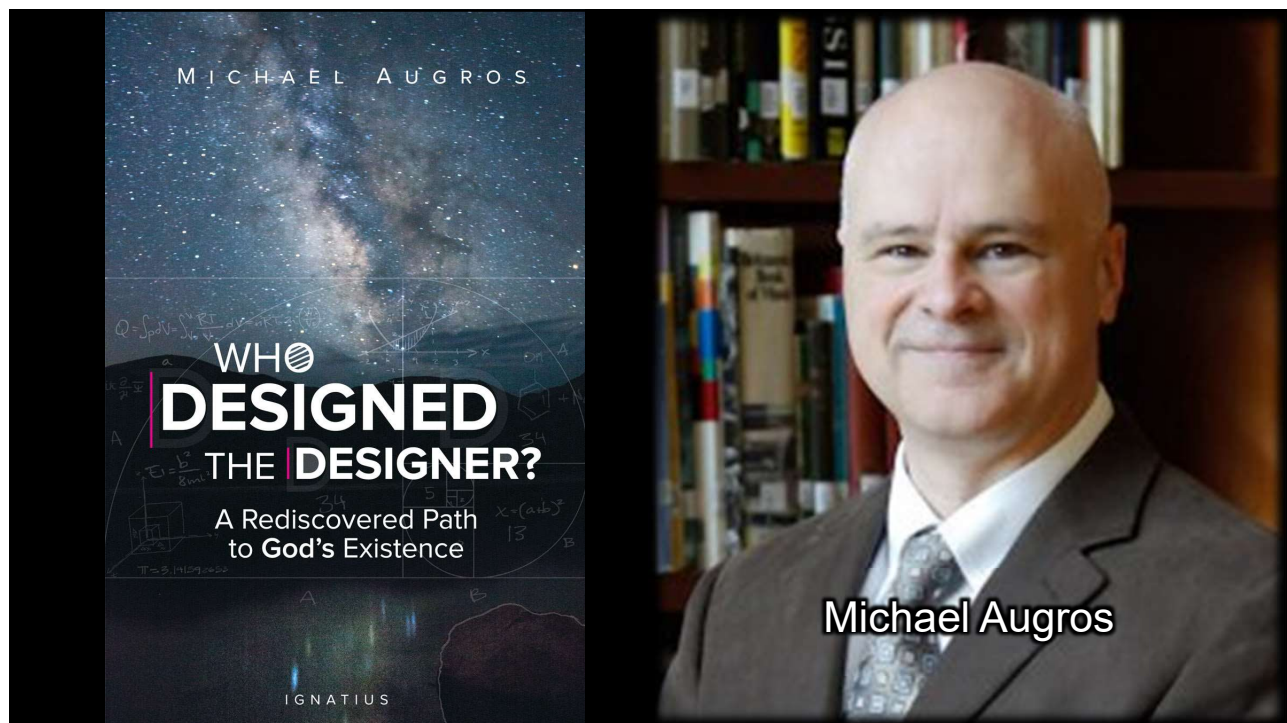




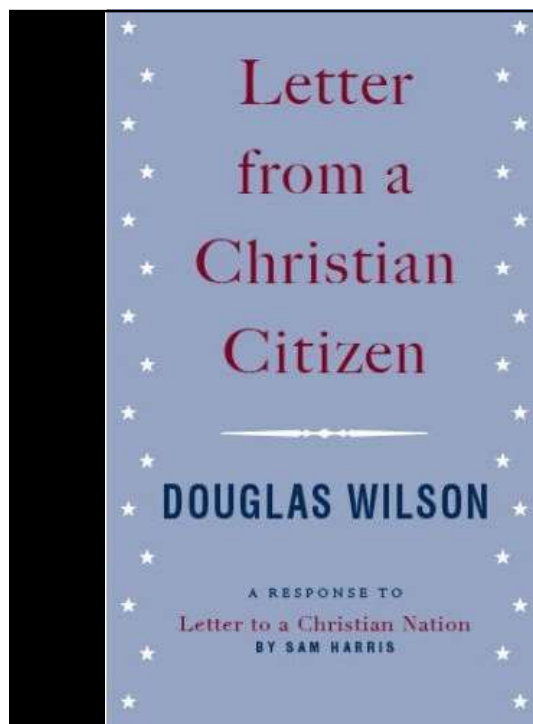




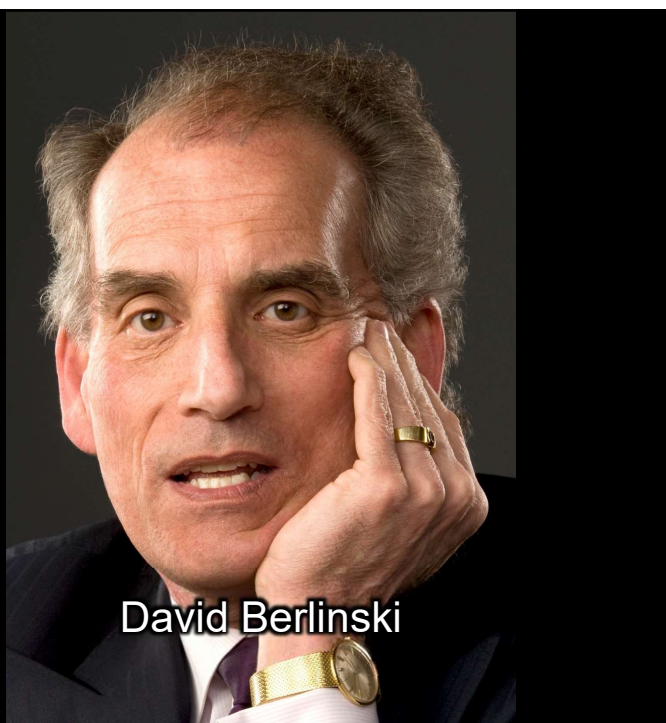
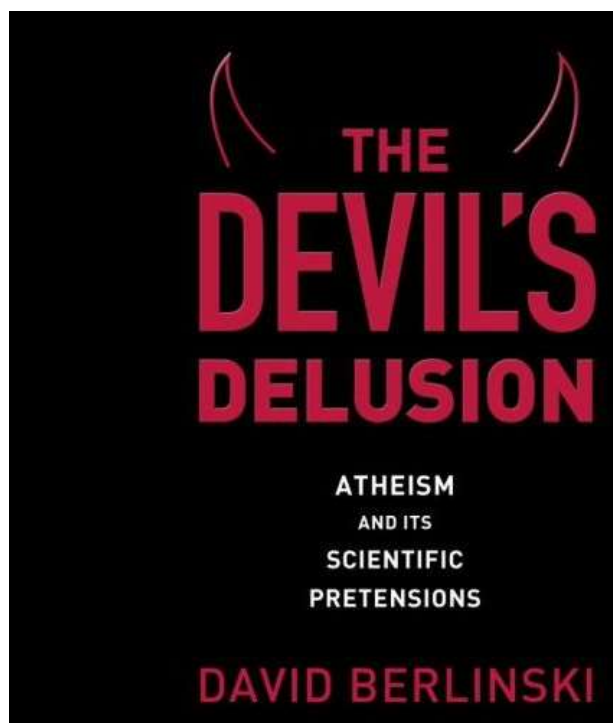
J. Warner Wallace



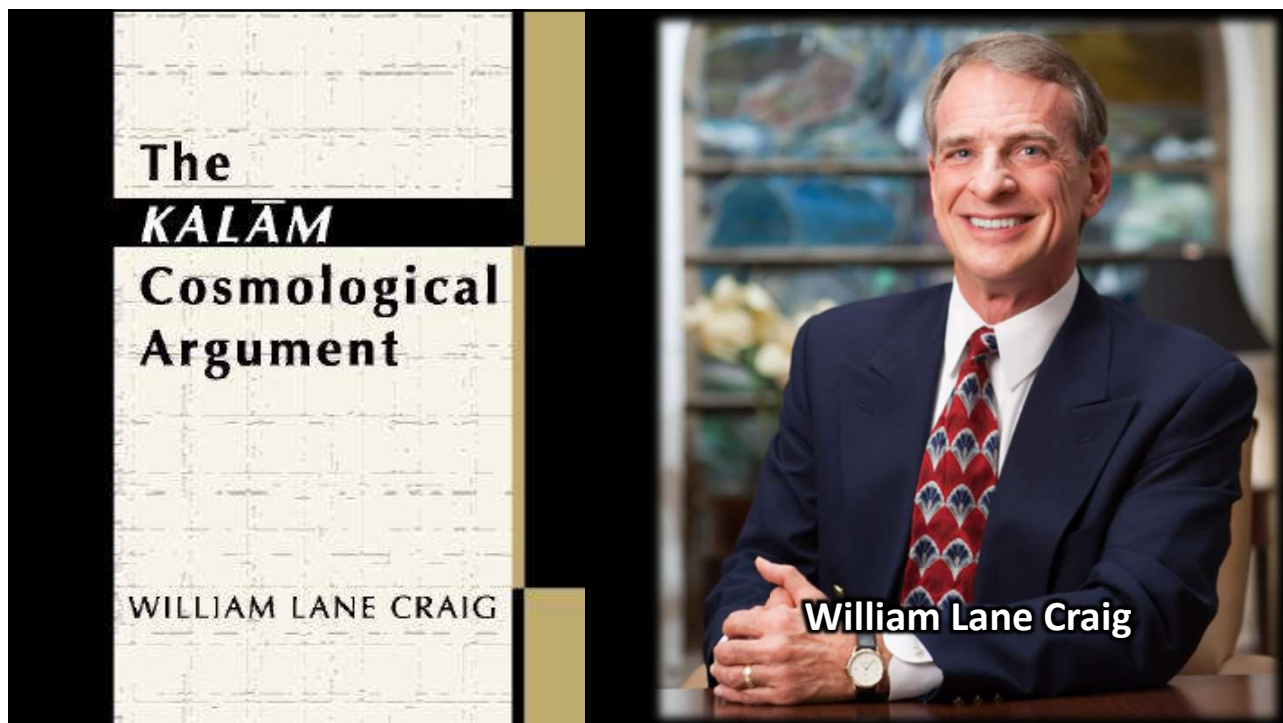
Michael Augros

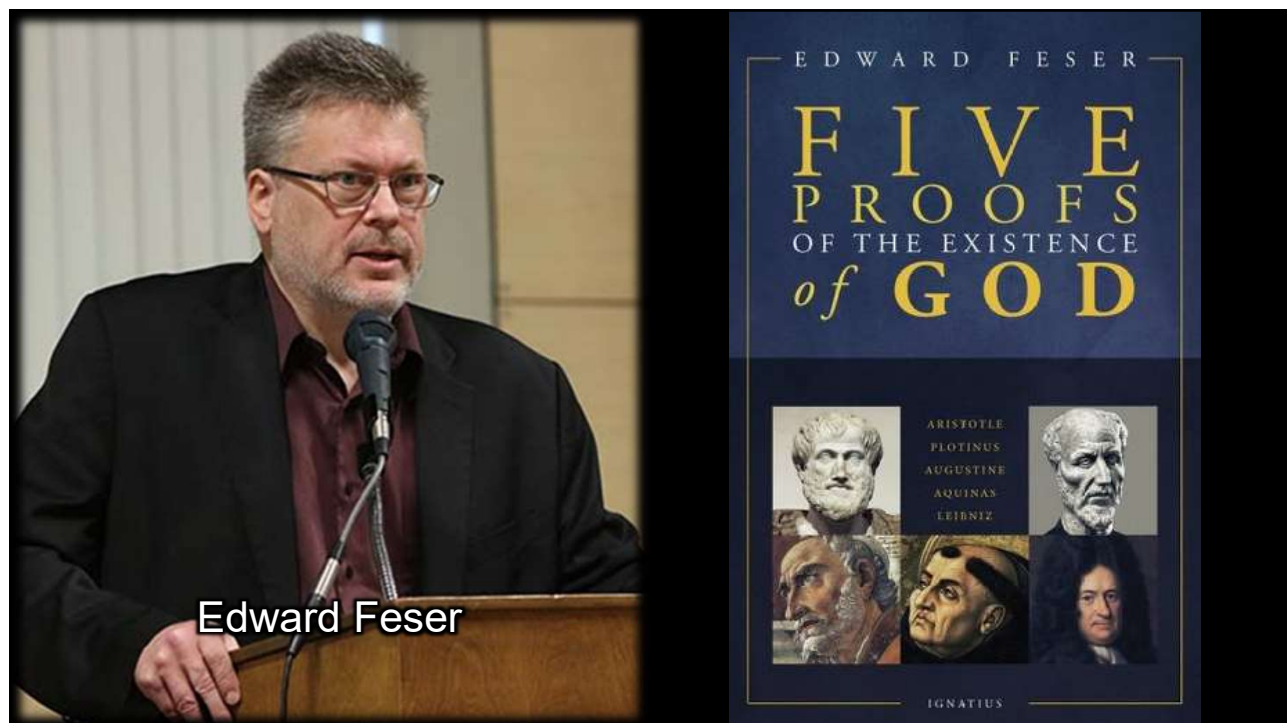
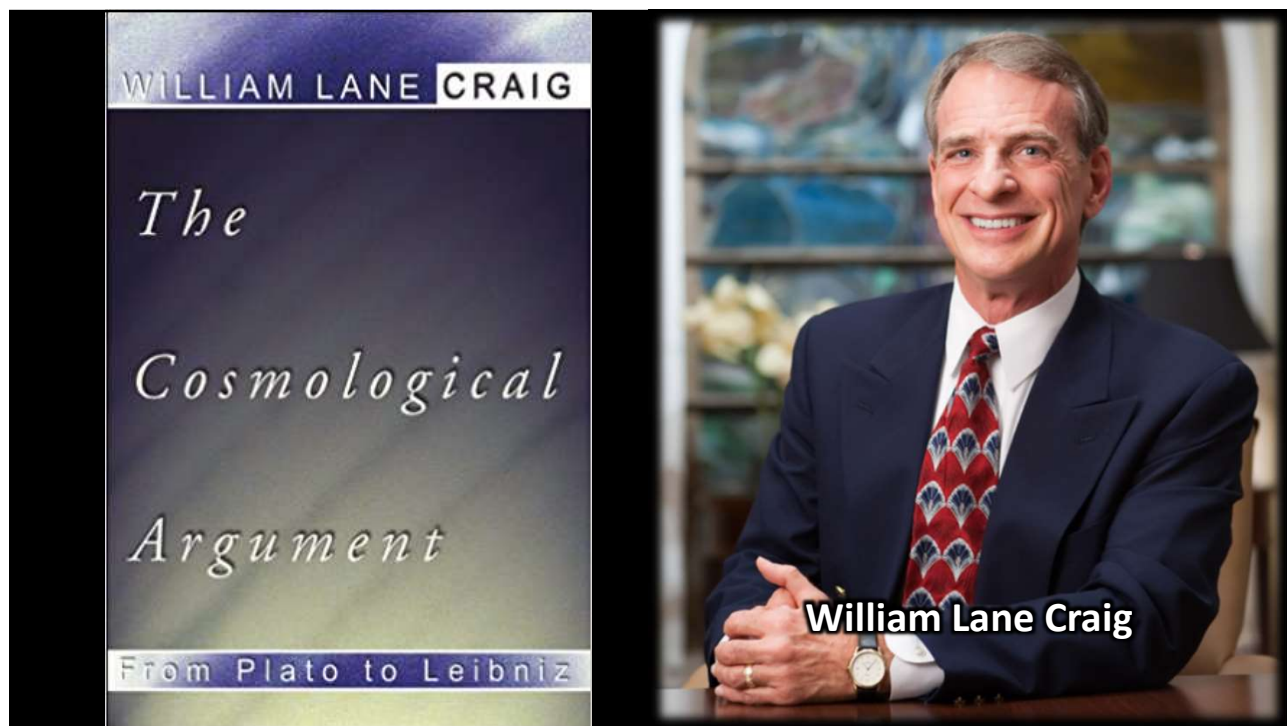


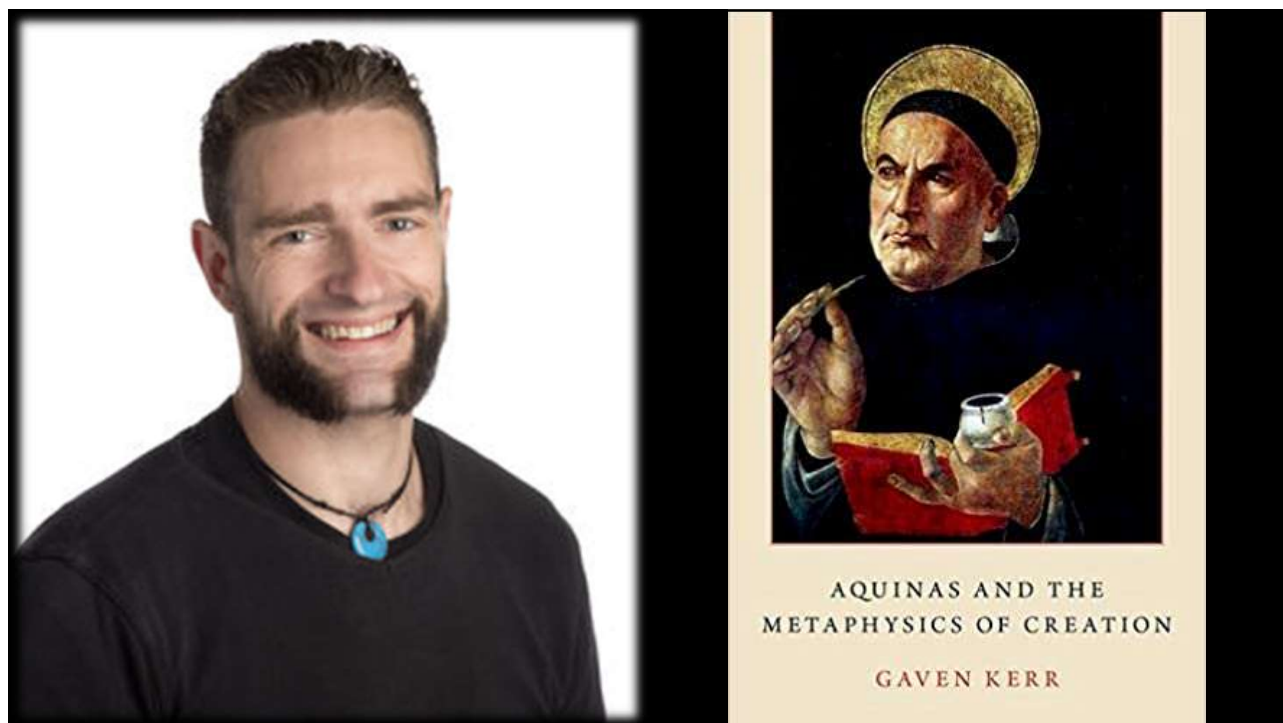
Douglas Wilson

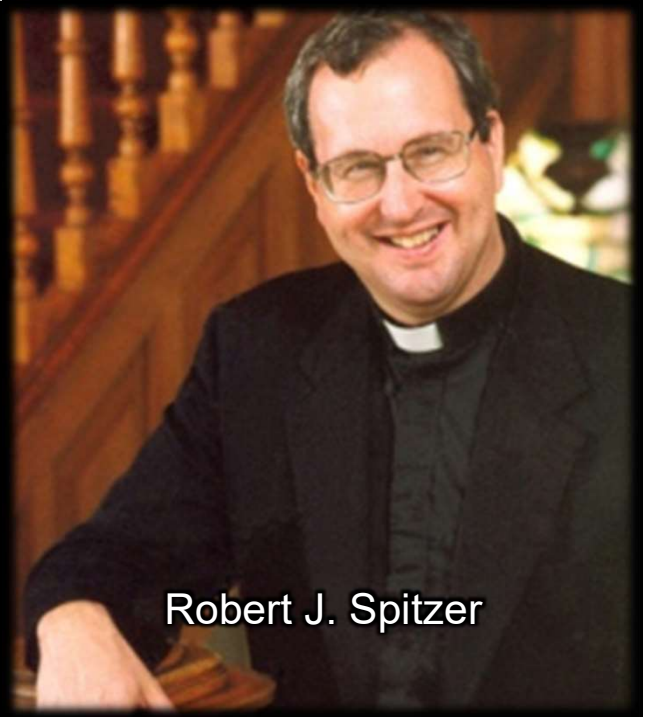
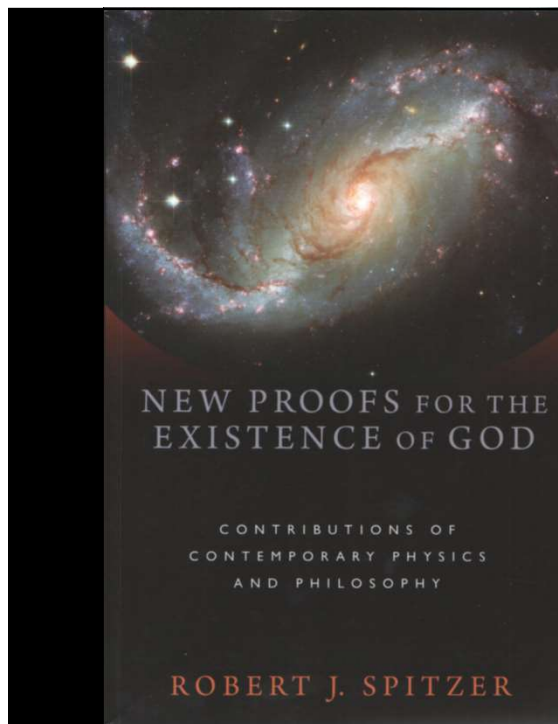


David Berlinski

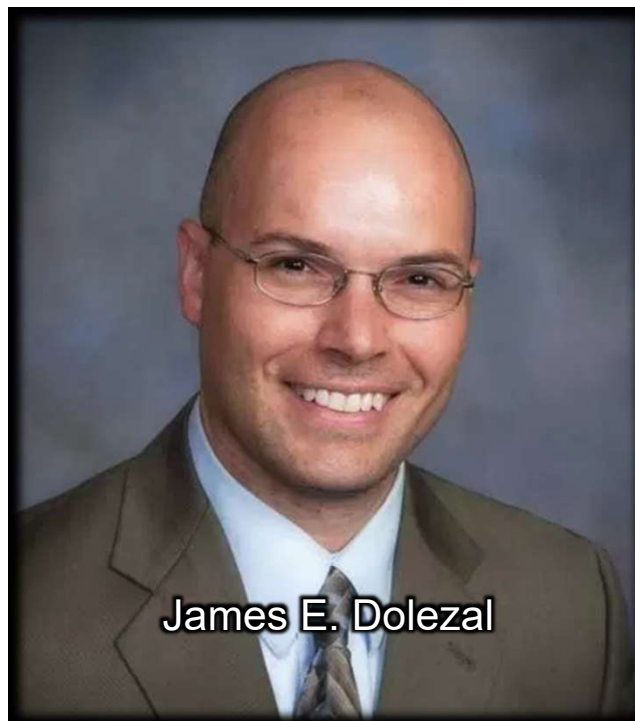




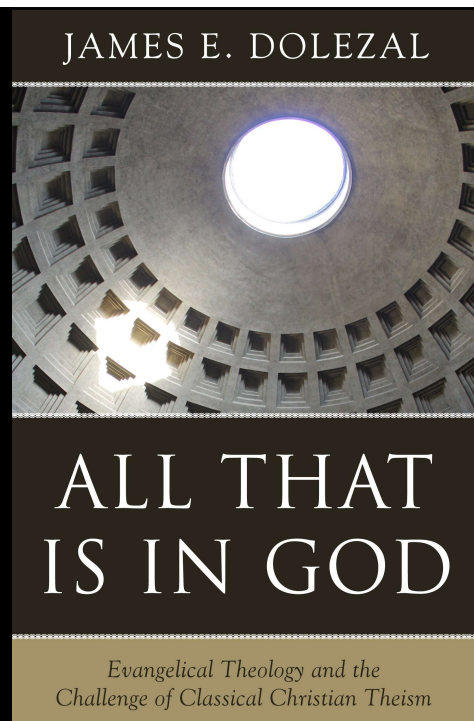


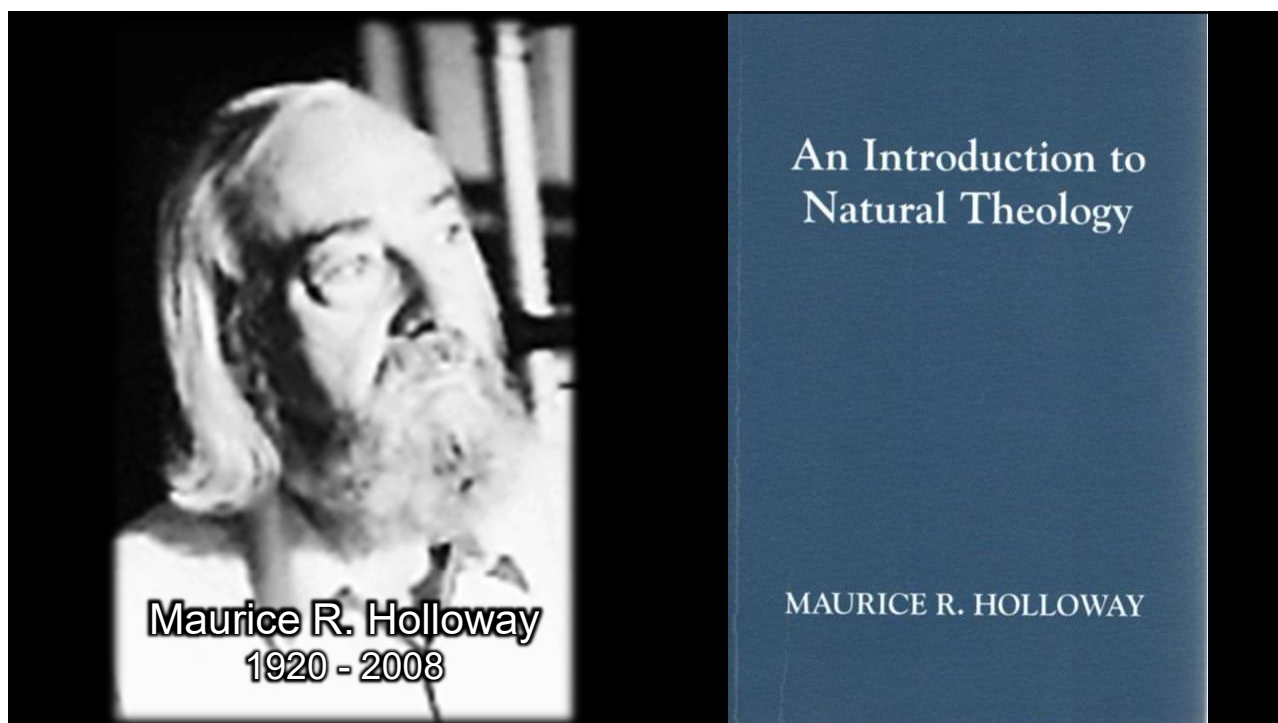
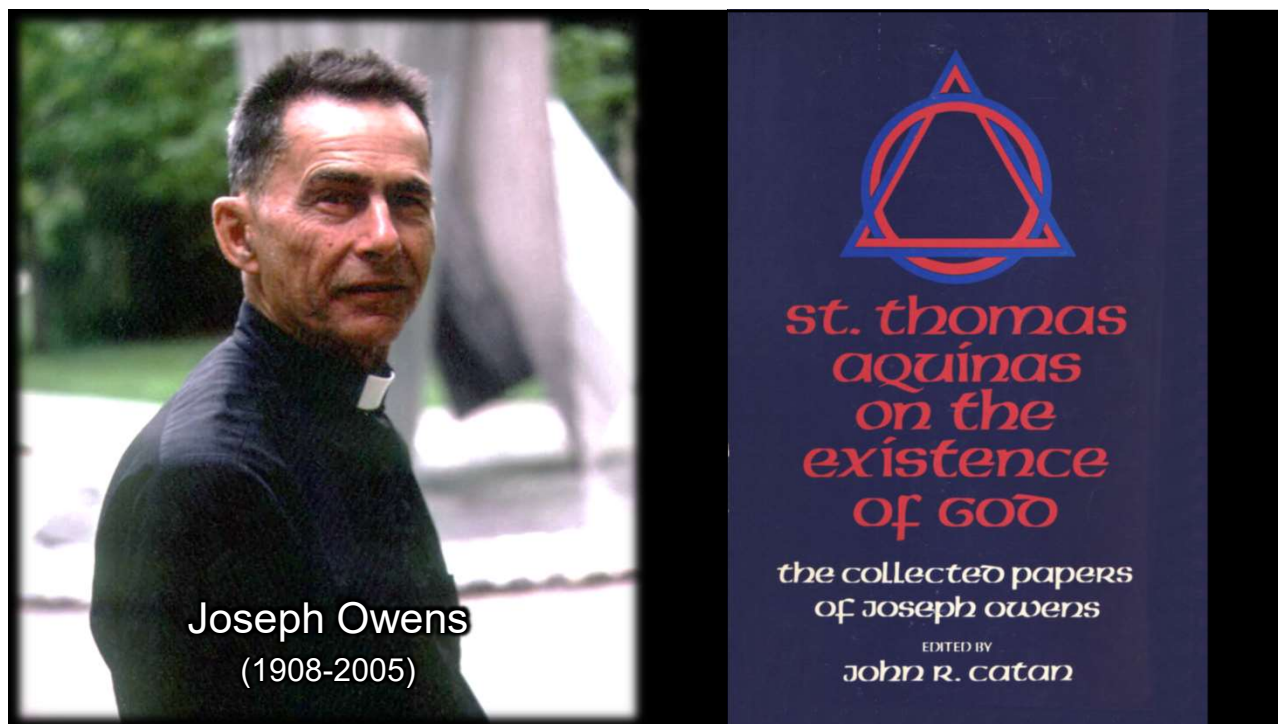


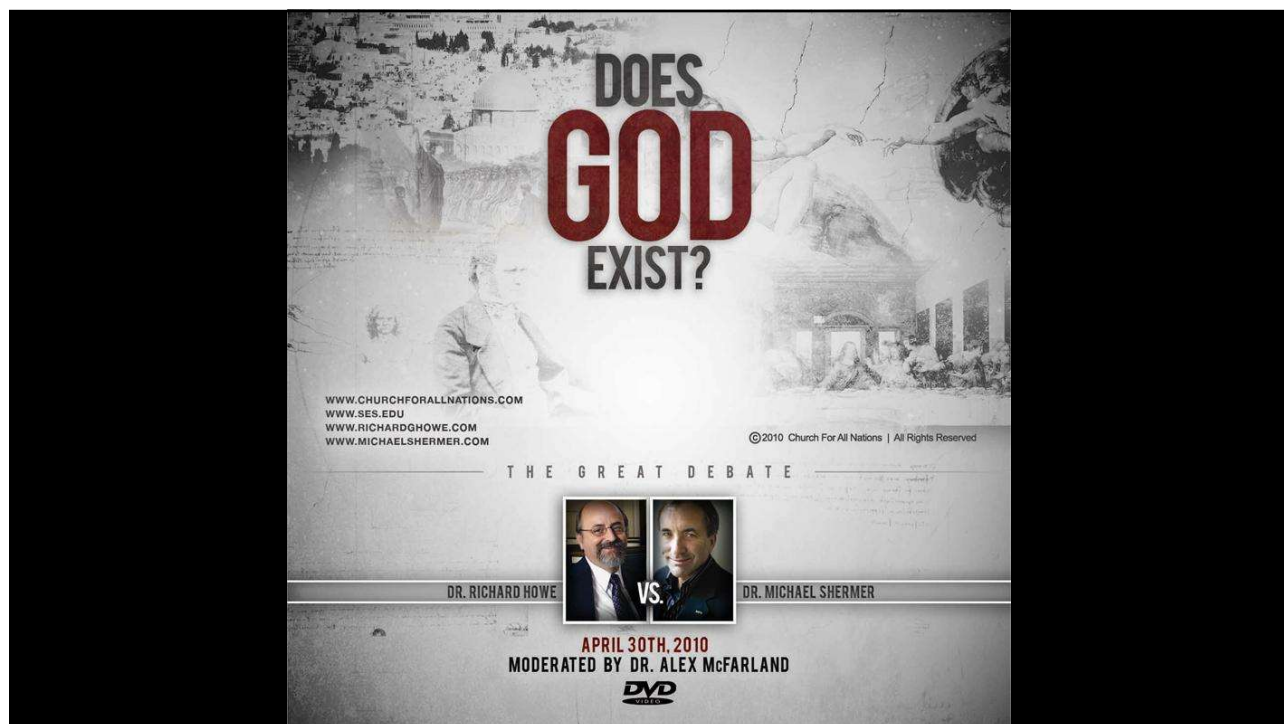
Robert J. Spitzer



James E. Dolezal







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The Virtual Office of Richard G. Howe, Ph.D.
www.richardghowe.com

Southern Evangelical Seminary
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