THE MIRACLE IN CHRISTIANITY ACCORDING TO DAVID HUME

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ACCORDING TO DAVID HUME

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ABSTRAK

MUJKIZAT DALAM KRISTEN MENURUT DAVID HUME
(STUDI KRITIS)

Muhammad Alif Rahmadi
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Mukjizat adalah peristiwa yang terjadi di luar kebiasaan dan nalar logika manusia. Di dalam agama Kristen, agama yang mempunyai jumlah pemeluk terbesar di dunia, percaya dengan berbagai macam mukjizat yang dialami Yesus Kristus. Diantara mukjizat Yesus adalah menyembuhkan penyakit, menghidupkan orang mati, mengubah air menjadi anggur, dan juga berbagai macam peristiwa keagamaan dalam Kristen seperti proses inkarnasi, peristiwa kenaikan dan kebangkitan Yesus, adalah termasuk mukjizat dan menjadi hal-hal yang mendasari kelahiran agama Kristen. Dibalik berbagai macam peristiwa luar biasa tersebut, pada tahun 1748, muncul sebuah buku karya David Hume, seorang filsuf dan tokoh pencerahan yang berasal dari Skotlandia, seorang di bidang agama dan sejarawan, berjudul “An Enquiry Concerning Human Understanding”.

Salah satu yang dibahas dalam buku ini adalah tulisannya yang menentang fakta mukjizat. Dia menulis bahwa mukjizat apapun yang terjadi di dunia ini adalah pelanggaran terhadap hukum alam. Mukjizat adalah sesuatu yang menghancurkan tatanan alam, dan tidak sejalan dengan hukum alam yang telah ada. Termasuk dalam tulisannya, bahwa kejadian mukjizat hanyalah hasil dari kecenderungan manusia terhadap hal-hal yang luar biasa, tapi kecenderungan itu tidak membuktikan peristiwa mukjizat itu sendiri. Berdasarkan fakta diatas, peneliti ingin mengkaji secara ilmiah, kajian tersebut untuk mengetahui bagaimana konsep mukjizat menurut David Hume dan kritik terhadap pola pemikirannya.

Untuk menulis penelitian ilmiah ini, penulis menggunakan pendekatan Theology (Theological approach), yaitu mengkaji lebih dalam pemikiran David Hume terhadap mukjizat. Metode yang digunakan menggunakan metode deskriptif, sebagai gambaran umum pembahasan, metode analisis, yaitu analisa penulis terhadap pemikiran David Hume, dan metode Kritis, yaitu mengkritisi pemikiran David Hume terhadap mukjizat.

Dengan penelitian ini, penulis menyimpulkan bahwa David Hume terhadap Mukjizat adalah karena ia mempunyai sifat skeptisisme terhadap agama, menentang segala hal yang metafisik dan non kodrati terhadap manusia, sehingga ia menolak menerima kebenaran dengan dipenuhi rasa ragu dan tanya. Skeptisisme David Hume bermuara kepada teori deisme, bahwa tuhan adalah hasil dari pemikiran manusia dan Dia tidak ikut campur terhadap apa yang diciptakan-Nya.

Semoga abstrak penelitian ini menjadi sumber sederhana dalam dunia pendidikan dan literatur, diharapkan kepada peneliti selanjutnya untuk membahas lebih banyak lagi tokoh-tokoh yang berpengaruh terhadap dunia kekristenan. Semoga Bermanfaat, Amin.
ABSTRACT

THE MIRACLE IN CHRISTIANITY ACCORDING TO DAVID HUME

Muhammad Alif Rahmadi

Miracles are the events that occurred out of human mind. Going beyond the logic of human reasoning. Christianity itself, as one world’s largest religion, believes that the basic conceptions of their faith colored by many miraculous events which experienced by Jesus Christ. The examples of Jesus miracles such as healing sickness, reliving the dead, His incarnation, His resurrection, His ascension and many various processes of miracles itself in the early history of Christianity are things that underlying the birth of Christianity. In 1748, there is a book authored by David Hume, a Scottish Enlightenment figure, a philosopher of religion and a historian, which entitled by “An Enquiry Concerning Human Understanding”.

In this book, he seriously discussed his writings and arguments against the fact of miracles. He wrote that any miracle that takes place in this world is a violation of the laws nature. Miracles destroying a natural order, and is not in line with existing law. Including in his writings, that the events of miracles are merely the result of human tendencies toward extraordinary things, but the tendency does not prove the miracle itself. Miracles as a deception, a lie, and could not become the foundation of religion.

Based on the above facts, the writer want to study scientifically, the study to find out how the concept of miracle according to David Hume and provide some criticism of the mindset of his thinking. To write this scientific research, the author approaching theoretically (Theoretical approach), which examines deeply about Hume’s stance towards the miracle. The method is descriptive method, as an overview of the discussion, the method of analysis, is the author’s analysis of David Hume’s thought, and the critical method, which is use to criticize David Hume’s thinking.

With this study, the authors conclude that the miracle according to David Hume is impossibly happened, he has sceptical position towards believers. In the bible, there are so many verses that explained the occurrence of miracles, but Hume’s conclusion said that there is not enough evidences to establish the miracle itself. Basically, he attacks basic beliefs of Christianity, one of them is Jesus resurrection, and miracle in Christianity could not become the foundation of religion. In his book, Hume skepticism leads to the deism theory, that God is the product of human thought and he does not interfere with what he created.

This scientific research written by the author as a contribution to the world of education and literature, and the writer suggest to the other researcher to discuss further an influential figures against the Christian World. Hopefully this research, can be useful for the advance studies in religions and Ushuluddin department, Amen.
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CHAPTER ONE
INTRODUCTION

A. Background of Study

Nowadays, based on opinion polls, it routinely shows that 90 percent of Americans believe in God and nearly as many (82%) believe that even today, God continues to work miracles. First of all, this is a mainstream view. Eight out of ten Americans also identify themselves as Christians, and of all the world religions, Christianity is the one that has the most stressed miracles.¹

This is because Christianity, as one of the biggest religion in the world,² is faith based according to the many miracles occurred in religion history. In the Bible, the four gospels - Matthew, Mark, Luke, and John – recorded miracles that Jesus healed leprosy, blindness, and many other diseases. He multiplied five loaves and two fish. He walked on water and raised the dead³.

Miracle, and miracle workers, are founded in all major religions, therefore these facts, the writer sees that all the miracle in the bible has a great significance in Christian life. The miracle showed the existence of God, which it is described in not only an unusual event for which people who have not yet found a scientific explanation. They are the acts of God, which dramatically indicate his power at work. If god does not exist, clearly miracles also do not exist⁴.

⁴ Ibid, p.18
In Christianity, miracle has a lot of number to be discussed, whether the extremist believers refused everything that has a connection with nature. Miracles aren’t impossible, because God can do everything. It is not only understandable, but it is also natural and possibly happening. For example, Christ’s resurrection from the dead was exceedingly unusual, but it makes sense when this event God the Father vindicated Christ and rewarded him for his obedience.

On the contrary, David Hume (1711-1776) appeared as one of the most influential British Philosopher in the Enlightenment era in the history of western philosophy, and also an essayist and historian. In his *Enquiry §X*, it states that miracle as a something wrong, and he claimed that miracle in religions as an impossible event. This is an argument that he maintained for, which raised an issue of contradictions and many scholars’ debates. His opinion of rejecting miracles in Christianity, considered as a violation of a law of nature. As a believer, the writer knew that this world is a God’s made and he was fully intervened of his creation. Miracle is such a direct activity of God, which is contrary to the ordinary course of nature.

One of the principal thing that he denied in this matter is he would not believed the occurring of miracle because the Biblical Witnesses, we do not live in their era and not become a witness of religion’s miracle directly. All the testimonies in the bible are untrustable and couldn’t become a

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5 *Eksistensi Tuhan dan Fenomena Mukjizat*, Theosophy Files.wordpress.com. Taken on Monday, 29 of May 16.59 PM
6 Ibid, p.20
9 Ibid, p.100
source of miracle occupation. All the miracle occurred are against human’s
tradition, knowledges, and experiences. Just like a man coming back from
death, according to Hume, it is a violation of law of nature, and in this case,
he thought that miracle is of the religion deception.\textsuperscript{12}

From all the statements above, Hume, his philosophy known as an
empirical thought,\textsuperscript{13} had a little doubt and show a confusion in Christian
belief. His thought deserves to be considered as one of the most dangerous
attack that has been made in religion, especially in Christianity.\textsuperscript{14} Another
word, he has a scepticism theory in his way of thinking about religion,
which it affect a bad impression in Christian belief.\textsuperscript{15}

After such a few research, the reason that writer would like to
describe more about concept of miracle according to Hume’s thought is to
discover deeply about Hume’s argument in miracles that he write in his book,
An Enquiry,\textsuperscript{16} and furthermore, the writer would like determine Hume’s
written effects to The Christians, as the writer knew that miracle one of the
principal belief in Christianity. In addition, the writer draws the view of
his historical background of Hume’s life, his major works, the criticism of
Christian figures to his thought, their responses and what role that Hume’s
had in the foundation in Christian Faith.

\textsuperscript{12} Fitzgerald Kennedy Sitorus, \textit{David Hume: Sang Skeptis}…p. 21
\textsuperscript{13} Empiricism is a science that oppose to rationalism. Rationalism says that ratio is
the only source of knowledge; So knowledge is a priority (preceding experience). While
empiricism says that sensory of experience is the only source of knowledge, so knowledge
is a posteriori (After experience). Literally, empirical means being in space and time. This
written taken from: Fitzgerald Kennedy Sitorus, \textit{David Hume: Sang Skeptis}…p.1
\textsuperscript{14} George Campbell D. D, \textit{A Dissertation on Miracles containing an examination
of the principles advanced by David Hume, in an Essay of Miracles}, (London: Harvard
College Library)
\textsuperscript{15} In his scepticism, Hume criticize and doubts everything, including religion. For
him religion is not empirical and contains aspects of metaphysical, supernatural, and even
a collection of superstition that can not be proved. Religion must be cleansed so it returns
to the empirical nature. This written taken from: Fitzgerald Kennedy Sitorus, \textit{David Hume:
Sang Skeptis},…p.1
\textsuperscript{16} David Hume, \textit{An Enquiry Concerning}…p 96
While in the process of writing, the writer uses the primary books which Hume wrote himself, the whole writing of this research also based from some of scientific journals and secondary books about Hume’s argument against miracle.

B. Problem Formulation

Based on statement above, the subject of study can be formulated as follow:

1. What was David Hume argument about miracle, and what was the the significance of his thought in Christian faith?

C. Purpose of Study

Based on problem formulation above, the writer proposes to conclude the further information from:

1. Knowing the reason of David Hume’s argument against miracle, providing Christian figures criticism against him, consequences of his argument in Christian today’s life.

D. Significance of Study

Hopefully, this study will give a significant contributions to researchers in particular for the following:

1. This study should be a valuable information for the writer especially in the course of miracles of David Hume’s argument.
2. This study become another sources for those who want to discuss about David Hume’s miracle in Christian belief to achieve an enough understanding about him.
3. To authenticate the power of God, that He was truly control His creature and the writer strengthened his faith that Allah SWT is the only creator of Miracle even in Christianity or Islam.
4. The result of this research will fully donated to the faculty’s department for academic development and other further studies.
E. Literature Review

To achieve the goals of this study, the writer would like to provide some of other reviews, regarding the title which is learnt, which it could explain the position of writer clearly, where the writer stands on his study, the differences between other paper, like the example:

One of the research written by Zulfikar, Student of Darussalam University Campus Four, entitled “The Miracle in Christianity”\(^{17}\), his written talks about only a concept of miracle and his significance of Christianity in general, whether in this study the writer takes a Hume’s abject failure against miracle,\(^ {18}\) in the world of Christians.

Another thing, which came from University of Tampere, an Authored by Jani Hakkaraine\(^ {19}\). The writer found that the author writes Hume’s view on Metaphysical Realism. This research focused on two basics of Hume’s scholarship, his attitude of skepticism and relation between skepticism and realism on his way of thinking. He firmly believes in the existence of mind-independent, external, and continuous entities. The argument of miracles is rarely found in this thesis, most of them about subject of philosophy and realism.\(^ {20}\)

Also, another research written by Gregory, A bachelor student of McGill University, entitled “The Philosophical Publishing Life of David Hume”, this dissertation undertakes a study of David Hume, his background of his life in matter of philosophy, understanding the intellectual output and assuring the the cultural importance of Hume’s work.\(^ {21}\)

\(^{19}\) Jani Hakkarainen, *Hume’s Scepticism and Realism*, (Finland: University of Tampere, Department of Mathematics, Statistics, and Philosophy, 2007)
\(^{20}\) Ibid, p.1
\(^{21}\) Gregory Ernest Bouchard, *The Philosophical Publishing Life of David Hume*, (Montreal, Canada: Department of History, McGill University, 2013)
Considered from all of literatures above, the writer obviously, has not find specific journals and researches talked about the criticism of Hume’s argument about miracle in Christianity, therefore, this title deserved to be discussed as a new thing in religion course. Finally, the writer tries to make a humble research of miracle conception according to David Hume and specifically the criticism of Hume’s argument.

F. Theoretical Framework

In order to get result from this study, the writer would like to explain more about Hume’s thought about miracle and some of criticism towards him. Learning of someone’s thought on something, especially there is a topic that had a connection with religions, in this chapter, it is called “Miracle”, can not be separated from Theological approach, which used a scientific method. Scientific theories used based on facts which is happened in the history for religious research. Theological approach here means that Hume’s thought leads to the basics of beliefs in Christianity.

Actually, talking about Hume, as a philosopher, is also researching about his way of life in many philosophical terms, in the other way, the writer also used a Philosophical Approach, because many of Hume’s statements are expressed in philosophoy words and sentences which sometimes its has many various and difficult interpretations. But, in this written, the writer emphasizing the term of “miracle”, which telled in many passages of bible and doctrines in Christianity. The writer used a study of his personality too, the story of his life, that has been affected in his works.

The writer opinion, that miracle of hume’s argument, was obviously a wrong interception by him, whether miracle as before, builds many Christians faith in the practice of religions. All this matter implemented

22 “Scientific Method” is a way of thinking in order for seeking knowledge. Thinking here is the capacity to improvise or the ability to reflect on various words that builds some senses and terminologies. See at Muhammad Adib Fuadi Nuriz, M.A. M.Phil., Ilmu Perbandingan Agama: Melacak Sejarah, Metode, dan Tokoh-Tokoh Muslim Klasik dan Modern Dalam Studi Agama-Agama, (Sleman, Yogyakarta: Spirit for Education and Development, No Year), p. 20
the writer to explain more about the concept of miracle of David Hume, based on perspective from references books and figures who opposed his concepts.

G. Research Method

1. The Type of Research

In order to make this research easier to understand, the writer consider to apply the library research, which all the sources and references of this research taken from what available in library.\(^\text{23}\) With this type, the writer find that books are easily founded in library, which many sources came from there. The writer employs many scientific journals, writings, and essays, concerning this matter, in order to understand deeply about this matter.

2. The Technique of Collecting Data(Source of Data)

One the most important steps to write this research is how did the writer collect the data, which the writer used documentary technique.\(^\text{24}\) By using this technique, hopefully it will support this research and collect all sorts of data that could be used in rest of writing. The data are valuable classified into parts, both are:

A. The Primary Source

1. An Enquiry Concerning Human Understanding. By Hume himself. In this book, Section 10, entitled “Of Miracles”. The writer makes this book as a primary source, because he used his view about facts in rejecting the belief in miracles. He wrote that miracle are impossibly occurred and he doubts all miracle in bible.


\(^{24}\) *Ibid*, p. 163
argument set a larger debate at eighteenth century about the nature of miracle and the ability of eyewitness testimony to establish a miracle. Hume’s argument provided in this book, with the point of failures and mistakes.

3. **A Defense of Hume on Miracles.** Published by Princeton University press, on year 2003, this book written by Robert J. Fogelin. This book explain more about what the author argued against Humes’s thought. The critics of Author can be found in this book, which served simply as defense of miracle of Hume.

4. **The Life of David Hume, “My Own Life”.** Written by Hume himself. This book told us more about the history of Hume’s life, more over, his background of life. This book as a primary because it is fulfilling the term of this research of study for Hume’s personality.

5. **The Miracle of Jesus, How the Savior’s Mighty Acts Serve as Signs of Redemption.** This book published by Crossway, Illinois. The writer makes this book is a primary one because there is a true definition of miracles and its significance in Christianity.

6. The secondary source of this research came from many various books and journals, papers and scientific magazines, which can fully strengthened until becoming a completed research.

3. **The Method of Analyzing Data**

   This study, the writer uses some methods in analyzing, such as: Descriptive, analytical, and critical method\(^\text{25}\) to deal with the subject.

\(^{25}\) This method is to compare the indication of teachings each on another. M Adib Fuadi Nuriz, M.A. M.Phil, *Ilmu perbandingan agama, (Sleman-Yogyakarta: Spirit for education and development)*, p.74
A. Descriptive method

Descriptive method is a way of writer to describe the basic terms of subject entirely, describe the characteristic of individuals, circumstances, phenomenon in the community. The whole of the study should be described or explained, and writer uses this method to describe the miracle of Hume and the criticism towards him.

B. Analysis Method

This method, which writer used to analyze some data from books and references, comparing what truly meaning of miracle on Hume’s argument and what it’s in Christianity, and also analyzing some of criticism towards him.

C. Critical Method

Critical method is a method that explain more about criticism that arises because the problem which is happening. The writer will use the critical method based on criticism and response of some Christians figures by looking the Hume’s view on miracle. Christianity fulled with many sacred stories that occurred in the history, coloured with many miracles that Hume doesn’t agree.

C. System of Study

This study uses some system, which the writer would like to divide this research into four chapters. Chapter one, as Introduction, containing Background of Study, Purpose of Study, Significance of Study, Literature review, Theoretical Framework, Research Method, and System of Study. Then the writer move into the next second chapter or chapter two, entitled David Hume’s life, His background and A Brief of Miracle in Christianity.

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26 Abuddin Nata, Metodologi Studi Islam, (Jakarta: Raja Grafindo Persada, 2011), p188

27 Maryln McFarlane, Sacred Stories: Wisdom from World Religion, A guide for parents and teachers. (Without publishers and any year counted)
This chapter is divided into two parts. First part containing Biography of David Hume, and the second part is containing the Miracle in conception of Christianity.

In the next chapter, or in the chapter three, discussing about the criticism towards David Hume, his argument against miracles, his way of thought which is taken from scepticism and deism thought, and also some of Christian criticism and responses to Hume’s argument. Four, that is conclusion and suggestions contains the result of this research and the recommendation from the another writer to make a better research.
CHAPTER TWO
DAVID HUME, CHRISTIANITY RELIGION AND BASIC CONCEPT OF MIRACLES

A. A Brief Biographical Background of David Hume’s Life

1. David Hume’s Life

David Hume was born on twenty sixth of April 1711 to a moderately wealthy family from Berwickshire Scotland, near Edinburgh. His background was politically Whiggish and religiously Calvinistic. As a child he faithfully attended the local Church of Scotland, pastored by his uncle. Hume was educated by his widowed mother until he left for the University of Edinburgh at the age of eleven. His letters described how as a young student he took religion seriously and obediently followed a list of moral guidelines taken from The Whole Duty of Man, a popular Calvinistic devotional.

David Hume (1711-76), the result was skepticism about objective truth. For many others, the ultimate theological result of rationalism was Deism, an attempt to reduce all religion to its more basic, universally held, and reasonable element.

Hume was the youngest of three children. His mother, Katherine, was the daughter of Sir David Falconer, President of the College of Justice, His father Joseph Home, practiced law and was related to the Earl of Home. The family maintained a modest estate, Ninewells, located in Berwickshire near the English border. Joseph Hume died in 1713, and young David was raised by his mother, a


29 http://www.iep.utm.edu/hume/ taking on Tuesday 6 of June 2017

30 David K. Bernard, A History of Christian Doctrine …, p. 403
steadfast Calvinist who devoted herself to her children and never remarried. Hume greatly admired his mother, but he rejected all religious commitments from an early age.  

2. David Hume’s Schools Background

David Hume started his education in his when his family estate, Ninewells, which was not large, was in Berwick shire, near Berwick-on-Tweed, situated closely to the English border. Before started his education, Hume spent much of his childhood there, receiving a good education by tutors hired to teach his brother and him. As a boy, Hume was well read: ‘I . . . was seized very early with a passion for literature, which has been the ruling passion of my life, and the great source of my enjoyments’ (MOL: 3). By his own description, he was a sober and industrious boy, with a ‘studious disposition’ (MOL: 3). Hume was raised in the Presbyterian Church, the established Church of Scotland, which, at the time, represented a severe and censorious form of Calvinism. His biographer, E.C. Messner, tells us that the young Hume was quite religious and that he accepted without question such doctrines as original sin, predestination, and the total depravity of human nature.

3. David Hume’s colleges background

Between 1723 and 1725, Hume studied at the Edinburgh Town College – now it is the University of Edinburgh – with his older brother John. Among his subjects of study were Greek, logic, metaphysics and Newtonian ‘natural philosophy’. From 1725 until 1734, he resided at Ninewells – preparing for a legal career, although he later allowed (in his ‘My Own Life’) that he read more philosophy than law, an attempt at a business career in 1734 under the tutelage of a merchant in Bristol ended in disappointment after a trial of just

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a few months, and the 23-year-old Hume moved to rural France to live cheaply while pursuing philosophy.\(^{33}\)

In 1763, Hume was invited to serve as secretary to the British ambassador in Paris, Lord Hertford and after some hesitation, he accepted. French intellectuals admired him for his philosophical skepticism and criticism of religion, his skill as a literary stylist and his sociable character; he was quickly lionized as ‘le bon David’ by French salon society. Among his friends were the philosophes Diderot, Alembert and Baron Holbach. When Lord Hertford took a new post in Ireland, Hume was left in charge of the embassy until the arrival of new ambassador. When he returned to Edinburgh 1766, mutual friends prevailed upon him to take the controversial philosopher Jean-Jacques Rousseau (who was no longer welcome in Switzerland) to Britain with him. Hume arranged on Rousseau’s behalf the rental of a country house in England. Rousseau soon grew unhappy and suspicious however, he attacked Hume’s motives, publicly alleging (apparently on the basis of a satirical piece written by Hume’s friend Horace Walpole) that Hume was trying to ruin his reputation. Hume responded, despite his dislike of literary controversies, by writing and circulating a defense of his conduct in the case.\(^{34}\)

4. **David Hume’s Death**

In 1776, at age sixty-five, Hume died from an internal disorder which had plagued him for many months. After his death, his name took on new significance as several of his previously unpublished works appeared. The first was a brief autobiography, My Own Life, but even this unpretentious work aroused controversy. As his friends, Adam Smith and S.J. Pratt, published affectionate eulogies

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\(^{33}\) Routledge, *The shorter routledge encyclopedia* ..., p.398  
\(^{34}\) *The shorter routledge encyclopedia of philosophy edited by Edward craig* (USA and Canada: simultaneously, 2005) , p.399
describing how he died with no concern for an afterlife, religious critics responded by condemning this unjustifiable admiration of Hume’s infidelity. Two years later, in 1779, Hume’s Dialogues Concerning Natural Religion appeared. Again, the responses were mixed. Admirers of Hume considered it a masterfully written work, while religious critics branded it as dangerous to religion. Finally, in 1782, Hume’s two suppressed essays on suicide and immortality were published. Their reception was almost unanimously negative.35

Hume’s demeanor and behavior in the months before his death are a good illustration of Adam Smith’s description. In the first half of 1776, suffering greatly from colitis, and possibly cancer, Hume knew that he would not live long. Despite that, Boswell detected in him no terror of death, no trace of the fear of the unknown that, twenty years earlier, in his Natural History of Religion (1757), Hume had identified as a chief source of religious belief. In Boswell’s words, ‘it surprised me to find him talking of different matters with a tranquility of mind and a clearness of head which few men possess at any time’ (Boswell 1947: 78). In short, it seems that, in both good and bad times, Hume embodied many of the pagan virtues he so admired, temperance, prudence, courage, rectitude untied to any kind of super naturalism, sympathy, and cheerfulness in the face of the inevitable. Consistent with this, at the end of his life no less than before, Hume appears to have had none of the grim joylessness of the strict Presbyterianism in which he was raised.36

The Scottish philosopher David Hume had suggested that all religion had grown out of Polytheism, the worship of many gods.37 He had already argued persuasively in the 18th century for a position

35 http://www.iep.utm.edu/hume/ taking on Tuesday 6 of June 2017
that made it almost impossible to accept any claims that miracles had occurred. That included claims that someone had risen from the dead. 38. He laid down a principle upon which many have rejected miracle for one condition, if it would be an even bigger miracle for the evidence of the miracle to prove unreliable.39

5. David Hume’s major work

Hume puts religious belief on trial for its intellectual life. Religious belief has been in the dock ever since, facing essentially the same case that Hume develops in that book. That is the core of his influence in the philosophy of religion. Meanwhile, there is disagreement among Hume scholars about various aspects of his thought, as I mentioned, I think there would be wide agreement on his influence.40

His works of a major philosopher, David Hume, thus as a valuable text from the point of view of ‘Hume studies’. The concealment within the text affects the fourth of these aspects.41 Three major Enlightenment schools of thought-rationalism, deism, and empiricism-provided the background for the philosophy of David Hume. Meanwhile, often categorized as an empiricist, Hume was critical of each of these movements. In much of his work he questioned the epistemological bases of philosophical beliefs, and in so doing he attempted to establish that some longstanding assumptions were devoid of epistemological proof.42

For works on specific of Hume, such as his epistemology, see other IEP articles on Hume:

38 Ibid, p.162
39 Ibid, p. 294
41 Ibid,p.217
1. A.J Hume Ayer. 1980 (This is a short but informative introduction by a great twentieth-century philosopher who sees himself as following in the Humean tradition)
2. Simon Blackburn. How to read Hume. 2008 (This is a concise work on various aspects of Hume’s philosophy)
5. Hume Studies, 1977 present (This journal is devoted to Hume scholarship, and most of the volumes are freely accessible on the Hume Studies web site.)
6. Peter Jones ed. the Reception of David Hume in Europe. London, New York: Thoemmes Continuum, 2005. (This work contains chapters by different writers on Hume’s impact in different European countries.)
7. David Fate Notron, Jacqueline Jacqueline. The Cambridge Companion to Hume (2008). (This contains essays by different writers on various aspects of Hume’s philosophy.)
8. Barry Stroud. Hume .1981. (This is an influential analytic discussion of various problems that arise within Hume’s philosophy.)

His works:
   A letter to an unnamed physician, asking for advice about “the Disease of the Learned” that then afflicted him. Here he reports that at the age of eighteen “there seem’d to be

43 http://www.iep.utm.edu/hume/ taking on Wednesday 7 of June 2017
open’d up to me a new Scene of Thought... “ which made him “throw up every other Pleasure or Business” and turned him to scholarship.

2. An Enquiry Concerning Human Understanding (1748)
Contains reworking of the main points of the Treatise, Book 1, with the addition of material on free will, miracles, and the argument from design.

3. The History of England (1754–1762)
This forms more a category of books than a single work, a monumental history spanning “from the invasion of Julius Caesar to the Revolution of 1688.” This work brought Hume the most fame during his own lifetime, going through over 100 editions. Many considered it the standard history of England until the publication of Thomas Macaulay’s own monumental History of England.

4. “My Own Life” (1776)
Penned in April, shortly before his death, this autobiography was intended for inclusion in a new edition of “Essays and Treatises on Several Subjects.”

5. Dialogues Concerning Natural Religion (1779)
Published posthumously by his nephew, David Hume, the Younger. Being a discussion among three fictional characters concerning arguments for the existence of God, most importantly the argument from design.44

B. Christianity and Concept of Miracles

A. The History of Christianity
Initially, the true religion which shows the truth is there only one in the world and it has been handed down by God since the time prophet Adam even before the prophet Jesus as born into the world, even thousands of

44 http://www.newworldencyclopedia.org/entry/David_Hume taking on Wednesday 8 of June 2017
prophets sent to this world to convey the messages of Allah to his people. So those who are lost from their path can be awakened back to the straight path of God.45 God only lose one religion that actually lead to the truth to the world so that people do not claim that they were the most true religion and create animosity that can ruin the world. Then why today there are many religions in this world? This is all the result of human engineering that deny the doctrine of God in which changing caused a lack of understanding of the teachings that have been brought by the prophets.46

In line with the existing history, Christianity is a religion that has been brought by the Prophet Jesus As. He was born approximately in the year 4 BC, but there are some people who argue that he was born between years 7-5 BC. At age 27 he was first taught the doctrine in the city of Galilee which later spread among the Palestinians. Many people believe that he came to bring the good news about the redemption. For the sake of waging symbols of his teachings he raised 12 apostles who later gave him a lot of help in broadcasting the teachings he had brought.47

Basically, Christianity intended only for the Jews, as their national religion. But when Peter (one of prophet Isa’s as apostle) led the church in Jerusalem there was a historical evidence said that he had baptized a Roman named Cornelius and his entire family in Caesarea.48 With this incident has changed the identity of the Jewish religion that firstly national into an international religion, it makes Peter later get resistance from residents of Jerusalem. Because of this resistance Peter eventually moved to Rome mysteriously and became the first Pope there in 42 AD He was Pope for 25 years and then died in the year 67 AD, Peter was the first to be considered as the supreme leader of the existing main church in Jerusalem.

45 Taken from: Sejarah Lahirnya Agama Kristen: Kisah Sebenarnya Tentang Jesus dan Paulus, p. 1
46 Ibid, p. 2
The designation Christian, the word is addressed to people who came from Nazareth,\textsuperscript{49} which is intended to Prophet Isa as because he comes from Nazareth, in the sense that the Christians are those who follow the teachings of Prophet Isa As and born in Nazareth, it is the forerunner designation of Nashara for followers of the teachings of Prophet Isa As.

While the word Christ comes from the Latin which means savior or redeemer, this designation is given by Paul where he is a person who has damaged and changed the teachings of Jesus as the first worship a single god (Monotheism) become Trinity.\textsuperscript{50} The word Christ himself actually never used by people of Prophet Isa As but for the first time it has sounded after rising the ideology of the trinity especially after many Romans who embrace this religion.

Besides that, the Christian word also emerging from the great cities of Antioch in Northern Syria, when Barnaba and Paul carry out their mission in the great city, which is the capital of the Roman Empire for the Eastern Hemisphere. This is because Barnaba and Paul while spreading his teachings incessantly say and confirm that Jesus is Christos (Christ),\textsuperscript{51} therefore the people around call them with followers of Christ.

Here is a brief explanation which the author uses in this chapter of the chapter concerning the history of the birth of Christianity, in the next sub-chapter will be more explained about some doctrine and the source of the teachings that they have.

\textbf{B. The Concept and role of Miracle in Christianity.}

The existence of God. The first issue concerns the existence of God. At the foundation of the debate lies the issue of whether God exists, and

\textsuperscript{49} Nazareth or Nazarene means the people of Nazareth. This term is given to Prophet Isa As because he is from Nazareth. So the meaning of the word Christians is the people who follow the teachings brought by Prophet Isa As. This written taken from: Agus Hakim, \textit{Perbandingan Agama},..., p. 93

\textsuperscript{50} \textit{Ibid}, p. 93

\textsuperscript{51} Joesoef Sou’yb, \textit{Agama-Agama Besar di Dunia}, (Jakarta: Pustaka Alhusna, 1983), p.322
what kind of God he is. Miracles as the Bible describes them are not merely unusual events or events for which people have not yet found a scientific explanation. They are acts of God, which dramatically indicate his power at work. If God does not exist, clearly miracles also do not exist. A second issue concerns what kinds of God exists. Deism pictures God as a God who created everything but afterward is not involved in the day-to-day operation of the world. He is distant. In general, deists believe that God set up the world so that it is a perfect mechanism and needs no “intervention” from him. A miracle would be like admitting that the mechanism has a defect.

Accordingly, most deists maintain that miracles do not occur. The third issue concerns Credibility of the miracles in the Gospels. The testimony will never be incredible to a modern person if he has already decided that God does not exist or that miracles are impossible. But if he believes that God exists and that miracles are possible; the issue still remains as to whether particular miracles actually took place. The Bible indicates not only that God’s existence is displayed through the things he has made, but that he has made himself known to all human beings through what he has made.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So, they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. (Rom. 1:18-23)

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53 Ibid, p. 19
According to Scripture, God is continually active in the regularities of the world as well as in any unusual events. His governing word is the real source of what scientific law.\textsuperscript{54} He is the King and Lord over both the regularities and the exceptions. The regularities in God’s rule are what make science possible. Far from being in tension with science, God is the foundation for science. Miracle are not only possible but are understandable and natural, given the fact that at times God may have special purposes that lead to special actions. For example, Christ’s resurrection from the dead was exceedingly unusual, but it makes sense when we understand that in this event God the Father vindicated Christ he now brings salvation to those who are united with Christ. The resurrection of Christ makes sense within a world governed by God. It does not make sense if the world governed by impersonal, mechanistic laws.\textsuperscript{55}

Thinking about the miracles in the Gospels also depends on what we think about Jesus. If Jesus is the Messiah, the son of God, Promised by Old Testament prophecies, the miracles make sense as a fitting accompaniment to his work. If, on the other hand, a person does not believe that Jesus is the Messiah, that person may also be skeptical about the reports of miracles. The issue of Jesus’s identity may also have an influence on the earlier questions about God and about the nature of Scripture.\textsuperscript{56} If the Bible’s view is correct, Jesus is the way to God (John 14:6), and beliefs about him may radically influence a person’s belief in God. Because Jesus also affects one’s decision about the character of Scripture.

The miracles of Jesus have at least three kinds of significance, corresponding roughly to three aspects of who Jesus is. (1) Jesus is God. (2) Jesus is fully human, and as a human being performed miracles in a way analogous to the miracles of Old Testament prophets. (3) Jesus is the

\textsuperscript{54} Vern S. Poythress, \textit{Redeeming Science: A God-Approach} (Wheaton, IL: Crossway, 2006), especially chapter 1
\textsuperscript{55} Ibid, p. 19
\textsuperscript{56} Ibid, p. 20
Messiah promised in the Old Testament, the one mediator between God and man.\textsuperscript{57}

The miracles as works of divine power confirm his deity. In the minds of many Christian readers, Jesus’s deity is what stands out in the miracles. But the people who originally saw Jesus’s miracles did not understand their full significance right away. We already observed that in Luke 7:16 the people identified Jesus as “a great prophet”. He was indeed a prophet; but he was more. He was God come in the flesh (John 1:14)

Consider the miracles in the Old Testament that took place through prophets like Elijah and Elisha. These miracles were worked in divine power. God brought them about. Elijah and Elisha did not accomplish them by their own innate power.\textsuperscript{58} Because Jesus made claims that went beyond those of Old Testament prophets. He is the unique son of the Father, and his name is honored alongside the name of the father and the spirit as a divine name (Matt. 28:19).

\textsuperscript{57} Ibid, p. 27
\textsuperscript{58} Ibid, p. 28
CHAPTER III
THE MIRACLE IN CHRISTIANITY ACCORDING TO DAVID HUME AND CRITICISM TOWARDS HIM.

Monoteist, such as Christians, Muslims, Jews and their teachings have been based on many miracles occurred in their religious practice, in the other words, miracle is divine intervention, a God’s action, a spiritual interference.  

In this mini-thesis, David Hume argument was totally unacceptable. The writer finds a lot of failures in his arguments. This subject is the main object of the research. Accordingly, this chapter would discussed an arguments of David Hume about rejecting miracle. Afterwards, by writing Hume’s position and figure critics toward him. The writer tried to return to Hume’s book, and some of primary source with looking to another book related to him.

A. The Miracle in Christianity

As known before, miracle is the thing that underlying the birth of Christianity. Miracle is the intervention of God, to show His power in this world. Vernon said that miracle is also called rituals performed to provoke God into unusual action, God is subject to human wilfulness and wishes, an inversion of the real relationship between the human and the divine. With an eye of a miraculous, a new world comes into view. It is like what happens should a blind person regain their sight or someone who is deaf in their hearing. A new life would be radically different from the one before. They would continue their lives in a different world, a world remade a new with

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59 Monotheism, (Noun), the belief that there is only one God. Oxford Advanced Learners Dictionary (Oxford University Press, 8th edition) p. 992. Three biggest religion, Judaism, Christianity, and Islam, that believed in Monotheist, are equally rich, have a different symbolic system and historical tradition, they share a common discursive structure to each community one whose metaphysical underpinnings and structural momment manifest. Robert Erlewine, Monotheism and Tolerance (Indianapolis: Indiana University Press), p.10
sight and sound\textsuperscript{60}. In Oxford, miracle is an event that does not follow the laws of nature and its believed to be caused by God. In the other means, its something completely unexpected and extraordinary phenomenal.\textsuperscript{61}

Talking about extraordinary events, it can be separate from a divine intervention too, which is in here, the subject is God. According to Swiezinskey, miracle, specially in Christianity itself refers to its religious understanding. God takes His action in every tragedy, which is resulted “miracle” in every situations. The situatuion is similar with respect to the dictionary definitions of the terms “miracle”, such as “trancendental”, “an extraordinary phenomenon”, “exceptional”, “mysterious”, “inexplicable”, “beyond the forces and abilities of nature”, and so many other and so on, all these terms contain wide range the meaning of miracle. Swiezinksy said also that in definition of miracle as an “extraordinary event” contain two different perspectives of understanding the “extraordinaries” itself: the ontological one (the event is supernatural) and the epitemological one (the event is scientifically impossible). However, the most popular definitions of the miracle emphasize that a phenomenon can be defined as the miraculous one, only when its occurs beyond the usual order of nature or when its contradicts this natural order.\textsuperscript{62}

B. David Hume’s Purpose on his Miracle.

a) Hume’s final target: denying Jesus resurrection.

If there is a miracle, there is a god. The existence of God proved by miracle, means out of human senses. This miracle authenticated by some evidences, partly found in the scriptures and bible verses, and also from the eyewitness of Jesus. One of the most principal pillars of Christian faith is the Resurrection of Jesus. Gospel, or the

\textsuperscript{60} Mark Vernon, \textit{The Big Questions of God}, 2012. London. Quercus Editions Ltd. p.68
\textsuperscript{62} Adam Swiezynski, The concept of miracle as an “extraordinary event”. Article in Rocznicki filosoficzne, Annales de Philosophie (Research Gate, May 16, 2014)
good news, actually means the resurrection of Jesus. What exactly the news is? The news was that a man, who claimed to be the son of God and saviour of the world, had risen from the dead.

The gospels had tells us, that Jesus was crucified, died, and buried. So far, there’s nothing particularly unusual about this story. But the Gospel go on to tell us something else: that three days later, Jesus was raised from the dead. Surely only God could have performed this action, and the surely that at the gospels offered a reason for the believers that there is god, and indeed to believe that this God has endorsed one religion—Christianity—over and above the others. The existential consequences of Jesus resurrection is incomparable. It is concrete, factual, empirical, proved that life has hope and meaning, love is stranger than death, goodness and power in our side, both are ultimately allies, not enemies, and finally life wins at the end. This is extremely important, can be proved with at least as much certainty as any universally believed and well-documented event in ancient history. Hume, with his enquiry, denied this facts. What actually Hume said is:

“When anyone tells me, that he saw a dead man restored to life, I immediately consider with myself, whether it be more probable, that this person should either deceive or be deceived, or that the fact, which he relates, should really have happened.”

His argument of miracles that a dead man restored to life as a deception which writer has wrote before, clearly attacking the basic of belief in Christianity, Jesus’ Resurrection. The story is false, something stranger and have all alike a myths. A reasonable reason of sceptic, the writer mean Hume here: if it can be proved that Jesus

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64 Peter J Kreeft, Chapter 8, *The Resurrection, Handbook of Christian Apologetics, Reasoned answered to Question of Faiths*. (San Fransisco: Ignatius Press, 2009), p.177
65 David Hume, *Of Miracles...* p.101
really rose from the dead, how to believe with it? Of course, evidences needed, which can explained everthing. From the first Hume argued that the evidence on Christianity is sometime disappointed our expectation with full of doubts and hesitation.66

Therefore, this belief dangerously warned the doctrine of Christianity. Rudolf Bultmann, “The Father of Demythologhizing”67, said that if bones of the Dead Jesus were discovered tomorrow in palestinian tombs all the essentials of Christianity would remain unchanged. If the doctrine of resurrection refused, then Our proclamation has been in vain. Our faith has been in vain. A misrepresenting of God, then our faith is futile. Human are still with their sins. Those who died in Christ have perished. If for this life we hoped of Christ, we are of all people most to be pitied.68 The fact that we have to accept that we do not know exactly how jesus rose. No one saw the act itself, only it’s consequences (The risen Jesus). Accordingly, the God of Nature, who is the God of Christian, does nothing in vain. No new revelation was pretended to, consequently there was no occasion for such supernatural support.69 No one knows what spiritual technology God used. In that sense, we cannot define the resurrection, but we can distinguish it from alternatives with it is sometimes confused with next six arguments below.70 First, the resurrected Christ is not a Ghost. It is really happened. A ghost is a spirit without a body, the resurrected has a real body. Resurrection is not reincarnation. Reincarnation, only gives you another mortal body. Christ resurrection body was immortal. Because the really meaning his soul and divinity proven in front of presences, not only

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66 Ibid ...97
67 Demythologization, is a term that adopted from rudolf Bultmann. The meaning of Demythologization is a method to describe to essential truth of bible and could made acceptable by modern people.
68 Peter J Kreeft, Handbook of christian Apologetics ... p.176
69 George Campbell, A Dissertation of Miracles .. p.77
70 Ibid..., p.180
his body. The resurrection of Jesus is also not just resuscitation, like the resuscitation of Lazarus. The body Lazarus came out of his tomb with was the same old body with which he had gone into his tomb.

After all, Lazarus had to die again, Jesus had not. Whatever is it, it is temporary. Jesus resurrection was permanent. Resurrection is also distincted from enlightenment, or Nirvana, or Satori, or moksha—the kind of thing a Hindu or buddhist would hope for at death. The risen Jesus is a very distinct individual, even an embodied one. Jesus Resurrection is also distinct from legend. Legends, however wise, are only fictions devised by mortal mids, not by God or nature. Resurrection id also not a myth. If we wish to distinguish myths from legends we may say that myths are symbolically true. But Christ resurrection, unlike myths, is pinned down to a real, spesific, concrete time and place in history, and certified by eyewitnesses. The new testament explicitly distinguishes Christ’s resurrection from myths and legends. For we did not follow cleverly devised myths when we made known to your the power and coming of our lord Jesus Christ, but we had been eyewitnesses of his majesty.71


b) Skepticism and Deism in Hume thought.

After the writer explain some of Hume’s thought and failures towards Christianity, and the time for the writer to conclude that David Hume’s thought surronded with skepticism, which doubts and wonders in his way of thinking in religion. Skepticism can be understood as: the theory that have there is no knowledge (or almost no knowledge). They deny definithe knowledge, denying the expression of dogmas that contained in the literatures, in the gospel and in the scriptures. Religious truth, that has been existed in the past ages, does not apply to skeptics. Terms such as “God Exist”, or

71 Peter 1:16
“God is Justice”, are a mistake. It cannot be completely certain that practically any of beliefs are true. The point that Hume really does not have full knowledge of something, so he can not claim that belief or belief he had have is not absolutely true. Hume believe, that he only source of knowledge is only from experiences. Take, and gifted from human rasonality.

In his skepticism, Hume at least attacks the three main thought in theological world. First, Hume attacks a teaching about the idea of the creation of universe. Second, he attacks many religious believers, such as Catholics, Anglicans about the intervention of God and His creatures, and last, Hume attacks the idea of Causality, which its leads to reject the ideal substance of God, that God is fantasy, fictions, imaginary, and out reached by human mind. Religious skepticism is unacceptable, because religion consisted the activity of God, everything was explained by Him, and partly many unexplainable with human’s sense and reason. How can human hesitates against God intervention?

David Hume in his great posthumously published book, Dialogues Concerning Natural Religion, obviously thought that there were alternative explanations which are plausible as that of design. However, he retained a sceptical position, rather than a dogmatically one. He rejected metaphysics and knowledge of substantes and causality. Which these items founded in the study of religion. He also separating religion from spirituality. Spiritual

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74 Daniel R Langton, Atheism, Skepticism, and Challenges to Monoteism, (United Kingdom, University of Manchester, 2015) p.128
is a connection from God with His disciples, strengthened with many miracles occurrence in religion, which Hume denied this doctrine.

David Hume also takes a great importance of the empirical aspects of knowledges and sees everything from sensory effects. In his book, many of opinions have implications for Scepticism. They all come from something that look real, is absorbed through visible information, as well as invisible matters. Hume attacks the dominance of logic in the realm of thought while assuming the impossibility of existence of God, due to his doubt in thinking.

In his scepticism, Hume is not an expert in divinity. His doubts will lead religious people to various uncertainties, shake their faith in common dogmas, Christians like heaven and hell. The sceptical position bring to the case claimed to be knowledge, then essence and substance change from its original nature. Hume doubts the case of metaphysics and non-sensory matter, which religion generally departs from this fundamental thought. He denies the dogma of Christian dogma, as a defence against scepticism.\(^77\)

Skeptic argument are directed to breaking down the argument of the dogmatics, Christian’s dogma. He is famous as an agnostic figure, that God can not be proven, and God existence was askable. Hume skepticism is the only way to incite resistance of theology. Therefore, the deity of God, the substance of God, is nothing, but a complex idea derived from the power of human imagination. Regarding the substance of God, Hume says,

\[\text{"The picture of substance does not come from any impression, therefore. That there is no idea of substance, only the idea of a particular and distinct set of qualities is not the image of the substance itself. This view insist that the form of God, as an absolute substance, can not be}\]

used as basis of fundamental belief. All kinds of metaphysics can not be understood long ago, let alone concerning the terms in the realm of theology”.

This scepticism, leads Hume to Deism, which is a concept that arise what is called the “Natural Religion” or “Religion of reason”. This religion is a doctrine or a teaching which recognizes that there is creator of the universe. There is a God who create this universe. However, after the world was created, God gave the universe, this world, his own fate. And then the universe has its own system. God has sent the world a systematic law into it. Everything goes according to its laws. Human being can worship God, become a religious one, and his way of worshipping taken from the principle of his mind in his life. The meaning of this, with the thought of Hume, he can destroy the God’s revelation with all the Christianity witnesses! Like the books of the bible, miracles, scriptures, histories tradition, etc.

With criticism of reason, Hume as well expounding religion from natural knowledge, free from all the knowledge, free from all the teachings of the church. This is what disturbs the author. In hence, Hume wrote the time when he was just the beginning to publish anti-religious ideas, one of the first purely secular and radical figure since ancient greece. Hume pointed out several problems with the traditional view that connected with religion and morality. Equally, Hume has no moral too. Hume argues, the very popular conception of God as very popular depicted in religion. God was an immoral tyrant who acts out with the vengeance, severity, cruelty and malice.

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78 Ibid, p.126
80 Louis P Pojman, Ethics ..., p.178
81 Ibid ...p. 178
c) **David Hume's argument against miracle.**

**A. A Miracle is a violation of a Law Nature.**

According to David Hume, every species and creatures in this world works on its regularity. Works on its proportions. Works on what its destined with nature. For this exception, the writer knew that David Hume was also a naturalist, which is half of his thought leads to the matter of nature. For a philosopher like Hume, nature is a matter that they concerned to. Nature is their lesson, and what they learned. But Hume argued that the testimony for reported miracles (including those in the bible), which is often presented as evidence in favor of a theistic worldview, cannot possibly overturn these miracles a tencendent improbability based on the observed uniform course of nature. His argument really affected negatively in the Christian world, especially for the readers, which most of them came from many various background of their faith. In this book, Hume stated:

“A Miracle is a violation of the laws of Nature. Nothing is esteemed miracle, if it ever happen in the common course of nature. It is no miracle that a man, seemingly in good health, should die on a sudden; because such a kind of death, though more unusual than any other, has yet been frequently observed to happen, But it is a miracle, that a dead man should come to life; because that has never been observed in any age or century.”

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82 Hume write his “Enquiry” on an empirical basis. At the same time, Hume is a Naturalist. To him, everything begins with nature. Being a naturalist does not entail the rejection of skepticism. He holds both positions, as valid. The origin of “idea” and “sense impression” describes Hume’s ontological naturalism, since he attemps to provide a scope of understanding based on the knowledge of objects in nature. See more: Shahram Ahrshanejad, *Is Hume a Skeptic or a Cautious Naturalist?* (California: Claremont Graduate University, June 4, 2015)


When Christian believed this argument, perhaps it can weakened their belief to the God’s existence. What is hard to believe from this argument is the miracle to be contrary in the nature, and Hume seen it from the normative way, scientifical view, therefore a miracle breaks into the normal course of nature. For the writer, Miracle itself is being so far away from impossibilty, or even extraordinary, it was commonest thing in nature. In order to seek the real meaning of miracle occurence, the way to understanding miracle that appeal the natural order and supernaturnal interventions, requiring a mythological outlook, without any climate and reason of thought.

John macquarie, an influental theologican and Anglican priest, said that the traditional conception of miracle is irreconcilable with our modern understanding of both science and history. Science proceeds on the assumptions that whatever events occur in the world can be accounted for in terms of other events that also belong in this world, and if on some occasions we were unable to give a complete account of some happening.85

So if there any miraculous fact attested us, we were equally under a necessity of believing on a miracle, whether we believe the fact or deny it.86 The example from Moses crossing red sea:

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“ And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the children of israel went into the midst of the sea upon the dry ground: and the waters were a
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85 Andrew Dole, *Can God Break The Law? God and The Ethics of Believe,* (United Kingdom: Cambridge University Press,2005) p.32

86 George Campbell, *A Dissertation of Miracles, Containing on Examination of The Principles advanced by David Hume in an Essay on Miracles,* (Printed for Thomas Tegg, 73, Cheapside, 1824) p.51
wall unto them on the right hand, and on their left.”

At a glance, this event seems impossible, how can a water flows uphill and divided the the waters? Hume believed all knowledges came through sense experience. Whether the knowledge which came from God, no need to be explored by human senses. This is what Hume’s mean as a violation of a law nature. Actually, all these miracle in bible are supernatural, and truly autonomously, and then miracle unaffected to the situation of nature. Hume is not ruling out that miracle could be proved, any more than he ruled out that miracle could happen. Indeed, he tells that given the appropriate unanimity of testimony, he would himself be prepared to believe what he regards as a miracle, namely, a total darkness over the whole earth for eight days. This is surprising.

On his own definition a miracle is a violation of the laws of nature, and someone’s being deceived or deceiving could never be a violation of a law nature, therefore the evidence against a miracle must always be stronger than the evidence for it. Must remember that according to Hume’s account of human will, a human action can be just as much a violation of a law of nature as any physical event.

For example, Jesus feeding out of five thousand people.

13. He replied, “You give them something to eat, “They answered “We have only five loaves of bread and fish- unless we go and buy food for all this crowd. 14. About five thousand men were there. But he said to his disciples, “Have them sit down in groups of about fifty each. 15.

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87 Exodus 14:21-22
The disciples did so, and everyone sat down. 16 Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them, Then he gave them to the disciples to distribute to the people. 17. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over.90

That verse above, explained that Jesus feeding five thousand people by just giving them a few loaves of bread and files. This is not restoration of normativity, out of normal life, but a demonstraition which make God’s power over his creation.91 Jesus miracle was fully spirit and faith, which provided a true meaning of miracle. A manifestation of God’s power. The writer argument, that miracle was meaningful, and many still find miracles meaningful today. According to the protestant theologicans Paul Tillich any event that reveals God is miracle, regardless of whether it violates the laws of nature or not.92 From the whole statements above, Huxley(1894), said that miracle as a violation of the laws nature is in reality an employement of language, which on the face of the matter can not be justified.93 However, miracle are not contrary to the nature, a fully proved that God sustained His creation, to welcoming The Kingdom of Heaven.94 Just need to remember, miracle was an essential factor to religious faith, strengthened its teachings, and not missing

90 Luke 9:13-17
91 Chris Gousmet, The Miracle of Nature...p.124
93 Sir Edmund Beckett, A Review of Hume and Huxley in Miracles (New York: E. & J. B CO, 1883) p3. For nature mean, nothing more nor less than a phenomena presented to our experience, the totally of events, pasts, presents, and to come. In writer idea, sometime miracle also occured without any experience, comes suddenly.
94 The factual relation between the coming of the kingdom and Jesus’s miracle is also brought out not only by casting out of devils but also by Jesus’ other miracles. For they are prove that Satan’s power has been broken, therefore, the kingdom has come. See more at; Herman Ridderbos, The Coming of The Kingdom, ( Canada: Prebyterian and Reformed Publishing Company, 1962) p.66
away from the soul of Christian.\textsuperscript{95} Example, the Resurrection of Jesus that resulted the church, as his body, and Christology, as the system of religion.\textsuperscript{96}

\begin{quote}
Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; whoever lives by believing in me will never die. Do you believe this?\textsuperscript{97}
\end{quote}

With that miracle, as a principal foundation of Christian belief, provide a new life for believer, through His Spirit. A miracle was important, interpreted Christian teachings an Eschatology\textsuperscript{98}, like a matters such as death, judgement and the final destiny of the soul\textsuperscript{99}.

\textbf{B. A Miracle is A Religion’s Deception.}

In his Enquiry, Hume started his argument that connected with religion’s deception, like this following passage:

\begin{quote}
The plain consequence is (and it is a general maxim worthy of our attention) that is no testimony is sufficiently to establish a miracle, unless the testimony be such a kind, that its falsehood would be more miraculous, than the fact, which its endeavours to establish; and even in that case there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degrees of force, which remains, after deducting the inferior. When anyone tells me, that
\end{quote}


\textsuperscript{96} Huston Smith, \textit{Agama-Agama Manusia}, (Jakarta: PT Serambi Ilmu Semesta, 1st publishing, December 2015) p.370. To understand the power of the Jesus Resurrection, we must realize that this is related to more than just fate of a glorious man.

\textsuperscript{97} John 11:25-26

\textsuperscript{98} Eschatology: The part of Theology concerned with death and judgement. See at: A.S Horby, Oxford Advanced Learners Dictionary, (Oxford University Press, 2015) p.515. Eschatology become a system of religion, because in this matter, a discussion about trinity, The Father, The Son, and The Holy Spirit, are involved to the events still to come, liuake the death and the judgement day. Look at: Michael J Vlach, Ph.D. \textit{The Trinity and Eschatology}, The Masters Seminary Journal, Vol 24, Number 2, Fall 2013

he saw a dead man restored in life, I immediately consider with myself, whatever it be more probable, that this person should either deceive or be deceived, or that the fact, which he relates, should really have happened. I weigh the one miracle against the other: according to the superiority, which I discover, I pronounce my decision, and always reject the greater miracle. If the falsehood of his testimony, would be more miraculous, than the even which he relates, then, and not till then, can he pretend to command my belief or opinion.  

David Hume said that the dead people, when he coming back from his death, is a deception in religion. This statement actually interrupted the harmony of nature, the balance of human social life that never happened before. Hume’s argument clearly explained that’s it was not an obligatory to believe the arising life for a man that has been died before. The statement that surprised the writer here that a man, is exactly the same with the case of Jesus Resurrection. He is coming back from death three days after his funeral. The Resurrection is a vindication not only of his life but also his claims. This Jesus who suffered death actually stood at the center of God’s promise and had authority of life.  

In the bible, the writer find many verses that explain miracles about the dead man restored back to his life.

“Because he has fixed a day in which he will judge the world in righteousness through a man whom he has appointed, having furnished proof to all men by raising him from the dead.”

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100. David Hume, *Of Miracles*, An Enquiry Concerning ... p101
101. Darell L Bock, Meaning of Empty Tomb and Resurrection, *Who Is Jesus* (New York: Howard Book, Simon and SchusterInc), p.209. The resurrection proclaimed Jesus’ authority over a death and over the sin that leads to it. Jesus claims over life in the announced kingdom of God is also claim to be able to nulify all that stands against it: Injustice, hate, death, and forces that seek to distort what God has created.
102. Acts 17:31
“The tombs were opened, and many bodies of the saints who had fallen asleep raised.”

“Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead”.

In the following passage, Hume also gave an example from the arising life of Queen Elizabeth:

“On the First January, 1600, Queen Elizabeth died; that both before and after her death she was seen by her physicians and the whole court. As is usual with persons of her rank, that her successor was acknowledged and proclaimed by the parliament; and that, after being interred a month, she again appeared, resumed the throne, and governed England for three years: I must confess that I should be surprised at the occurrence of so many odd circumstances, but should not have the least inclination to believe, so miraculous event. I should not doubt of her pretended death, and of those other public circumstances that followed it, I should only assert it to have pretended, and that it neither was, nor possibly could be real”.

Some quotations above stated that Hume actually didn’t believe the miracle, and the writer see that Hume make his reason as a source to explore the religious occurrence. Just like miracle, the writer knew that reason can not become the master of faith.

Faith is the product of educated spiritual passion, religious traditions, and great foundational documents of religion; Holy Bible.

C. The Miracle In Christianity is Lack of Evidences.

Believing in Christ resurrection can be proved with at least as much certainty as any universally believed and well

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103 Matthew 27:52
104 Corinthias 15:12
105 David Hume, An Enquiry ...p113
107 Ibid...p.12
documented event in the history of Christianity. Here Hume, as a skeptic one, argues that no testimony could, even in principle, be good enough to make it reasonable to believe that a miracle had occurred. Practically, in the world of scepticism, there are five possible theories about what really happened in Jesus Resurrection. First as what Christianity stated, Jesus died and rose. This is the main faith of everyone does, even the sceptics. Half of them believed this, half of them were not. Second, Jesus Resurrection was a hallucination. Why? Because the apostles, who believed in Jesus prophetic, were deceived. This argument were really wrong, absolutely different with Jesus resurrection. Hallucination are private, individual, and subjective. Whether Jesus Resurrection witnessed by Mary Magdalene, to the Disciples Thomas at Emmaus, to the fisherman on the shore, to James, and even to the five hundred people at once. Third, Jesus followers created a Myths, not meaning literally. Fourth, some of Jesus followers were really deceivers, who inspired to foist on the world; the most famous and successful in the history. Last, Jesus only swooned and not resurrected. Hume start his argument like this:

“That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous, than the fact, which it endeavours to establish”108

We have to trust to miracle on God. When we trust Him, we have no longer doubt of a supernatural superstition. We have know all the evidences which the integrity of the person could give us, as to any ordinary event attested by Him. That the doctrine as came from God, is for God, and therefore true.109

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108 David Hume, Of Miracles...p.110
From his definition above, Hume shortly said that testimony in the bible could not be believed. The miracles and the prophecies are irrational, can only be believed through an act by definitely inspired faith. The biblical witnesses that writer found in the bible itself, included one of many evidences that truly affirmed and supported the occurrence of miracles.

The miracle did not happen without witnesses, because the witness bring out the testimony. The testimony, become a theological model for understanding the gospels entirely, which mean we can know the historical Jesus completely. Theologically speaking, the category of testimony enables us to read the gospels as a precisely kind, to recognize the disclosure of God and the history of Jesus.\textsuperscript{110} Another word, testimony as the same as Gospels, the writer recognize the theological meaning of miracle in the history of Christianity. The miracle in Christianity proved by the witnesses that founded in the bible, it is not about proof also exceptions. It’s merely an event that creates faith.\textsuperscript{111}

There are a lot of biblical witnesses in bible, within writer would like provide it some, to strengthen the power of miracle that occured in Christianity.

"Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has set down at the right hand of the throne of God".\textsuperscript{112}

\textsuperscript{110} Ibid, p.13
\textsuperscript{111} Mark Vernon, The Big Question...p.11
\textsuperscript{112} Hebrews 12:1-2
“There came a man sent from God, whose name was John. He came as a witness, to testify about the light, so that alight believe through Him. He was not the light, but he came to testify the light”.

Anthony Kenny, in his book about Hume on religion, stated that Hume offers three absolut arguments that shows miracle never have been existed on his evidence that fully enough to meet his standards. First, Kelly said categorically that Hume’s on miracle has been sufficiently attested by sufficient good witnesses who have much to lose and be easily detected for its fakery. Second, he evokes the credulity of human race, as shown in the numerous imposture miracle that subsequently detected. The mind of human being, are totally bizzare, and just easy getting some rests and ex-cases in reason. Hume means here that the establishing of miracle are imposture, a lie, and human just judging too fast the unreally occurrence of miracles. Third, he maintains that supernatural and miraculous stories abound chiefly among ignorant and barbarious nations. Miracles are just showed up from them, in many evils people. Regarding Christianity or many others divine religions, the coming of miracles aren’t not from these religions. Fourth, miracles are claimed to have been wrought in aid of religions that contradicted each other. Miracles are useless for religion, it just used to the contrary of doctrine.

D. Hume doesn’t believe on miracles on Transubstantiation, The Eucharistic Miracle.

In the first paragraph of his enquiry, “Of Miracles”, Hume begins to reference to an argument against the real presence, which hume criticize the transubstantiation, that he claims

113 John 1:6-8
115 Transubstantiation, according to the teachings in Catholic Church, the change substance by which the bread and the wine offered and the wine offered in the sacrifice of the sacrament during Eucharist. Whether Eucharist, is one of the seven sacrament of the
have finds in Dr. Tillotson writings.\textsuperscript{116}

How Hume used his argument, that it was impossible for John Tillotson argument to have any truth, from Eucharist miracle, because this event, according to Hume, operated equally against the gospels as the Catholic Miracle. Hume argues that if the truth of the unobservable miracle, the evidence of transubstantiation would actually counted against transubstantiation itself. That is, the reason of rejecting Transubstantiation can not be observed. In like manner Hume argues that the reason in believe an event is miraculous is the same reason in reject the miraculous events.\textsuperscript{117}

Hume stated in his opening lines:

\hspace{1cm} "There is, in Dr Tillotson writings, an argument against the real presence, which is as concise, and elegant, and strong as any argument can possibly be supposed against the doctrine, so little worthy of a serious refutation. It's acknowledged on all hands, says that learned prelate, that an authority, either or of scripture or a tradition, is founded merely in the testimony of the apostles, whowere eye-witness to those miracles of our saviour, by which he proved his divine mission. Our evidence, for the truth of the christian religion is less than the evidence for the truth of our senses, because, even in the first author of our religion, it was no greater, and its evident it must diminish in passing from them to their disciples; not can anyone rest such confidence in
catholic church. It’s practiced and made available to Catholic mass. The belief is the priest, acting in the person of Jesus Christ, concentrated the unleaved bread and grape wine, which, upon concentration become the actual body and blood of Jesus Christ. See more in writings: Patrick Selwood, The Catholic Doctrine of Transubstantiation: an exposition and defense. ( Honor’s theses: Buckell University, April 14, 2010) p.5


\textsuperscript{117} Francis J Beckwith, David Hume’s Argument against Miracles, A Critical Analysis (Las Vegas: University of Nevada, 1989) p.25
their testimony, as in the immediate object of his senses”.

Hume also said that evidence, for the truth of the christian religion is less than the evidence for the truth of our senses. Therefore, the doctrine of the real presence ever so clearly revealed on scripture were directly contrary to the rules of just reasoning to give an assent to it. The transubstatiation contradicted sense, though both the scripture and tradition. In the other words, a miracle could establish the doctrine of transubstantiation, but because going back to tillotson’s main argument – the doctrine of transubstantiation undercuts all reliance, observations by reason could never establish the occurence of miracel needed to certify the doctrine. Contrary from Hume’s argument, the bible offered this sacrament instead:

“Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said: “Take, eat, this is my body.”

The writer thought that the doctrine of transubstantiation is must-believed thing to every God’s believer, to show the essence of their faith, which paradise is their final purpose. In this sacrament, Christians receive not the dead body of the Christ, but a living soul and divinity, whether it seemable or not, His imaginary existence really affected to the life for the God believer, the authentication of His power.

C. The Response of Christians on Hume’s Argument

1. A response from robert Fogelin.

Robert Fogelin, A Leading American Philoshoper known for his work on philoshopical individualism, wrote that Hume has

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118 David Hume, Of Miracles..., p.101
119 Ibid...p.96
121 Matthew 26:26
a number of mistakes of interpretation. One mistake is to suppose that Hume thinks the argument of part one of his Enquiry is adequate in itself to show that testimony of miracles is sufficient to establish a miracle. He argues, either explicitly or implicitly, that all report of miracles are false because that is no such expereinces have ever occured.

This failure, almost gets direction of Hume’s argument background. A second mistake, which is often tied to the first, is to attribute to Hume a priori argument against the possibilty that testimony can established the testimony of miracles. Clearly, part one as having a self contained argument concerning miracles is simply false.

Robert said that the mistake of a David Hume also in his languages, taken quite literally, rather than concerned from what we speak daily. Hume thought wrongly rather than we usually speak about bible and Christianity, he suggest some genuine, though perhaps small, and doubts remain. Hume’s thought fully enough with religious fakery and credulity of religions deceptions. Hume’s treatment of miracles has encountered in recent literature. His work was provoked in part of misguided, often ill—tempered and bashings. Also, Hume’s argument of miracles, seem highly improbable. Therefore, when it is properly understood, exhibits a level of richness, subletely, coherence, and it does not force not generally appreciated in the Christian world. So, the writer sees that the main problem of miracle of David Hume is a partial belief, formed under the flag of scepticism against miracle.

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123 Ibid..., p.34
124 Ibid..., p.3
2. The response of John Earman.

John Earman, one of the famous American Philoshopers, recently an author of Hume’s abject Failure: The Argument Against Miracle, contended that Hume argument was largery deritative, an abject failure. Hume’s argument was intended to launch an in-priciple attack on the possibilty of establishing the credibilty of religious miracles. The immediate implication there is no detailed proof or examination of historical and empirical evidence is necessary even helpful for reaching a verdict of miracle.125

Earman attacks Hume which he motivated purely by desire to set a recored of issues and many discussion, a soul of searching, that a sharpness of the attack is in part of his reaction of Hume’s argument.126 In criticizing Hume’s argument against miracle, Earman occasionally does not have a hidden agenda to attack Christian apologetics, but just the figure of Hume himself. He thought that how valuable in the Christian’s heritage, but nothing attractive, in the theological doctrines of Christinity.

Hume provides a definition of his subject not at the beginning of the miracles essay but several page into part 1, where he declares that “A miracle is a violation of the laws of nature”. After offering a “proof” against miracles in this sense, Hume gives a second definition, which he indicates more accurate than the first one: “A miracle maybe accurately defined, a transgression of a law of nature by a particular voilation of the deity, or by interposition of some of invisible agent. A miracle may either by discoverable by men or not. This alters not its nature and the essence of a house or ship into the air is a visible miracle the raising of a feather , when the wind wants ever so little of a froce requisite for that purpose, is a real a miracle, though no so sensible with regard to us.127

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125 Hugh G Gaugh Jr, Science, Worldview... p.16
126 John Earman, Hume’s abject failure, the argument against miracle... p.5
127 David Hume, Of Miracles, An Enquiry....p.98
This definition is buried in the middle of a long footnote, the main purpose of which is to reject the concepts of miracles, the main focus of Hume’s essay is on eyewitness testimony. When witnesses report having been present at a miracle, say, the raising of a man from the dead, they are typically testifying to the occurrence of a naturally characterized event and not to supernatural intervention as a cause of the event.\textsuperscript{128}

In response, it might be said that the belief of the witnessess that the event without proof is due to supernatural causes is relevant to an assessment of the credibility of that witness. In fact, Hume’s essay does have the virtue of bringing into focus a number of central issues—eyewitnesses, epistemology, and philosophy of religion. Hume’s argument is a contrary against religion, the whole doctrine and religious Christianity practice of miracles and possibility of God’s power. It is not simply that Hume’s essay does not achieve its goals, but his goals are ambiguous and confused.\textsuperscript{129} Most of Hume’s considerations are unoriginal, warmed over a version of arguments that are found in the writings of predecessors and contemporaries. The parts of “of Miracles” that set Hume apart do not stand up to scrutiny and truth. It’s gone worse, still his essay reveals the weakness and the poverty of Hume’s own account of induction and probabilistic reasoning. With these essays, Hume gives philosophy a bad name. Hume’s inductive reasoning is incapable of satisfying these essay. Hume wrote his argument and backed with skeptical attack on the problem of induction and his eyewitness and problematics testimony.

3. **Writer position against David Hume’s argument.**

The writer stands on position to reject Hume’s argument. Hume’s argument against miracle comes into a dangerous zone in the nuances of the Christian faith. For over centuries, the historical

\textsuperscript{128} John Earman, *Hume’s Abject Failure*... p.9

\textsuperscript{129} *Ibid*...p.5.
literaries described in many verses of gospels and earlier sacred stories, explained the importance of miracles and wonders to religion believers, as the power of God to His creation.

Miracles are believed, the author sees it as a guarantee, looked from it’s significance of religion and demands the protection from evil. Indeed, David Hume is a Philoshoper, but the writer sees the influence of his argument againts the world of Christian theology, some serious steps must be taken to avoid further religious skeptics. The authors argue, that all the religious believers should adherent to avoid Humes thought about miracles and its influence. Because it can be descontruct of belief in religion and decrease the values of faith—The power of God itself.
CHAPTER FOUR
CONCLUSION AND SUGGESTION

A. CONCLUSION
Alhamdulillahirabbil- alamin, our gratitude is never over to offered to Allah SWT, for all his power and miracle to all of us, so then the writer is able to complete this humble research. After long discoveries about David Hume and all his thinking, searching his way of philoshopies and the important points of miracles, now the time for grateful is come. The writer does not forget to ask many apologizes to all sides directly in completing this written cause many errors, both in writing and sources. Finally, the writer do not forget to say thanks as much as possible to the all components that have been providing a good help and positive assistance in the form of supports, books, and prayers for the completion of this research. Based on the results of a simple study above that has been done by the writer, now the writer tries to conclude and take some points and the importance of this research. Hume’s view on religion, God, and miracle are easily attacked, because it is not suitable into the experiences of religious people. The writer may conclude, that Christinity was not only first attended with miracles, but even at this day, many miracles cannot be believed by no one reasonable person. Mere reason is insufficient to convince the writer of miracle veracity, because it was God’s activity.

The whole miracles that occurred in Christianity are capable of proof from testimony, and there is a proof from this testimonies, from biblical verses, and many sacred stories of history, to show that miracle is an important religious belief of a Christians. When a religious Christians fully believes the God’s power, it means religion has an important role to control his life. Miracle are believed with intelligent person without doubts, and then promote the happiness of human society.
From written above, Hume argument about miracle was impossibly occurred, lack of evidences, and untrusting miracle of ehats happening in Eucharist miracle, a transubstantiation, there are totally unacceptable in system of religious belief. Not valid. He sees the religion only from his own worldview, interpreted wildly, with full of doubts and hesitations. This way of thinking to explore miracle means in Christianity clearly explained that this must be stopped, to stand away from any skeptic religion in the further life.

B. SUGGESTION

The author has finally done the studies of miracle of David Hume in Christianity. At glance, the author knows the mistakes and errors in data collections and reserches with only limited capability, Therefore, the writer hopes and suggest the further research can provide more in many datas dan research results.

The writer suggests for those who want to explain more about David Hume, should like to open more the additional sources and many references, with thinking deeply and philosophically wide, in order to get more detailed and satisfactory results. With a great feeling, hopefully this simple research can be useful for students of Darussalam University especially student of Religious studies. Finally may Allah accepts our sacrifices for everything has been done.
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