

The Miracle in Christianity According to David Hume

Muhammad Alif Rahmadi*

Masjid Jami' Nurul Iman Telkomas, Makassar
Email: alifrahmadi20@gmail.com

Zulfikar**

Universitas Islam Negeri ar-Raniry, Banda Aceh
Email: azuredelifikare00@gmail.com

Abstract

This article examines the views of David Hume on miracles in Christianity in his book "An Inquiry Concerning Human Understanding". Using a literature approach and systematic analysis of David Hume's writings, this research generates several ideas. David Hume wrote that any miracle that happens in this world is a violation of the laws of nature. Miracles destroy the natural order and are not in line with the existing law of nature. David Hume opposed the idea of miracles because he was a religious skeptic, against all things metaphysical and non-natural to humans. Thus, David Hume rejected the truth filled with doubts and questions. David Hume's skepticism leads to the theory of deism, that God is a product of human thought and He does not interfere with what He created.

Keywords: Miracle, David Hume, Christianity, Enquiry, Skepticism.

Abstrak

Artikel ini membahas argumentasi yang ditulis David Hume dalam bukunya, "An Enquiry Concerning Human Understanding" mengenai mukjizat dalam kekristenan. Dengan menggunakan pendekatan literatur dan analisa sistemik terhadap tulisan David David Hume, penelitian ini melahirkan beberapa ide sentral. David Hume 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. David Hume menentang mukjizat karena dia adalah seorang skeptis agama, terhadap semua hal metafisik dan non-alami bagi manusia, sehingga David Hume menolak kebenaran yang penuh dengan keraguan dan pertanyaan. Skeptisisme David Hume mengarah

* Jalan Palapa III No.60, Biring Kanaya, Paccerrakkang, Makassar, Kota Makassar, Sulawesi Selatan 90245.

** Lorong Ibnu Sina No.2, Kopelma Darussalam, Kec. Syiah Kuala, Kota Banda Aceh, Aceh

pada teori deisme, bahwa Tuhan adalah produk pemikiran manusia dan Dia tidak mencampuri apa yang Dia ciptakan.

Keywords: Mukjizat, David Hume, Kekristenan, Penyelidikan, Skeptisisme.

Introduction

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. Eight out of ten Americans also identify themselves as Christians, and of all the world religions, Christianity is the one that has most stressed miracles.¹ Christianity, as one of the most prominent religions in the world,² Its faith-based according to the many miracles occurred in religion history. The four gospels - *Matthew, Mark, Luke, and John* – recorded miracles that Jesus healed leprosy, blindness, and many other diseases in the Bible. He multiplied five loaves and two fish. He walked on water and raised the dead.³

Miracles are founded in all major religions, and with 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 is described as not only an unusual event 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.⁴ In Christianity, a miracle has a lot of numbers to be discussed, whether the extremist believers refused everything that has a connection with nature and unexplainable.⁵ Miracles are not 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.⁶

¹ Kenneth L Woodward, *The Book of Miracles, The Meaning of the Miracle Stories in Christianity, Judaism, Buddhism, Hinduism, Islam*, (New York: Simon and Schuster, 2001), 21

² Charles R. Monroe, *World Religions an Introduction*, (New York: Prometheus Books, 1995), 163

³ Vern Poythress, *The Miracle of Jesus, How the Savior's Mighty Acts Serve as Signs of redemption*, (Wheaton, Illinois: Crossway Books, 2016), 17

⁴ *Ibid*, 18

⁵ Mohamad Adlany, *Eksistensi Tuhan dan Fenomena Mukjizat*, Theosophy Files. wordpress.com. Retrieved on Monday, 29 of May 16.59 PM

⁶ *Ibid*, 20

The researcher will investigate the discussed topics in this study and extract various information from the collected references.⁷ The researcher is the primary tool for collecting, inventorying, and extracting data from the founded resources.⁸ In each chapter, the researcher uses a descriptive model.⁹ To explain every discussed theory, the researcher tries to identify, select and formulate problems with appropriate constructive narratives.¹⁰ Then, the researcher conducts a content analysis deductively from the reference material based on the available variables, categories, and content tabulations. The explanation of miracles is an urgent thing because religion requires the validation needed to be followed by the truth. This is commonly known to find out the extent to which religion can be the handle of its adherents. Therefore, the relevance of the concept of miracles in Christianity needs to be elaborated. Then, what were the factors that contributed to the rejection of the miracle according to David Hume?

David Hume Life

David Hume was born the twenty-sixth of April 1711 to a moderately wealthy family from Berwickshire Scotland, near Edinburgh.¹¹ His background was politically Whiggish and religiously Calvinistic. As a child, he faithfully attended the local Church of Scotland, pastored by his uncle. His widowed mother educated Hume until he left for Edinburgh at the age of eleven. His letters describe 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

⁷ Hardani, et. al, *Buku Metode Penelitian Kualitatif Kuantitatif*, (Yogyakarta: CV Pustaka Ilmu Grup, 2020), 93

⁸ Philipp Mayring, *Qualitative Content Analysis, Theoretical Foundation, Basic Procedures, and Software Solution*, (Austria: Copyright Philipp Mayring, 2014), 12

⁹ A Descriptive Method is a working through the texts with a deductively formulated category system and registering the occurrence of those categories, in a nominal way (e.g: category X has been found in the material) or in category frequencies. Lihat di: Philipp Mayring, *Qualitative Content Analysis, Theoretical Foundation, Basic Procedures, and Software Solution* (Austria: Copyright Philipp Mayring, 2014) 12

¹⁰ Sarah J. Tracy, *Qualitative Research Methods, Collecting Evidence, Crafting Analysis, Communicating Impact* (UK: John Wiley & Sons, Ltd, 2013) 29

¹¹ David K. Bernard, *A History of Christian Doctrine*, three volumes, (Hazelwood: Pentecostal Publishing House. 1995), xvii. See also at Routledge, *The shorter routledge encyclopedia of philosophy edited by Edward craig*, (USA and Canada: Simultaneously, 2005) 397. See also at David O'Connor, *Routledge Philosophy Guide Book to Hume on Religion*, (USA and Canada: Simultaneously Published, 2001), 1

was the result of 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.¹²

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 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.¹³

David Hume started his education when his family estate, Ninewells, which was not significant, was in Berwickshire, 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 from tutors hired to teach his brother and himself. 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 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. Mossner, 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.¹⁴

The History of Christianity

Initially, the true religion shows the truth there is only one in the world and has been handed down by God since the time prophet Adam As even before the prophet Jesus As born into the world, even thousands of prophets were sent to this world to convey the messages of Allah to his people So those who are lost from their path

¹² David K. Bernard, *A History...*, 403

¹³ Routledge, *The shorter routledge encyclopedia of philosophy*, edited by Edward craig (USA and Canada: Simultaneously, 2005), 397-398

¹⁴ David O'Connor, *Routledge Philosophy Guide Book to Hume on Religion*, (USA and Canada: Simultaneously Published, 2001), 2

can be awakened back to the square of the God path.¹⁵ God only lost one religion that led to the truth to the world so that people do not claim that they were the most accurate religion and create animosity that can ruin the world. Then why today are there 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 the prophets have brought.¹⁶

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 some people argue that he was born between 7-5 BC. At age 27, he was first taught the doctrine in Galilee, which later spread among the Palestinians. Many people believe that he came to bring the good news about redemption. For the sake of waging symbols of his teachings, he raised 12 apostles, who later gave him much help in broadcasting the teachings he had brought.¹⁷

Christianity intended only for the Jews as their national religion. However, when Peter (one of prophet Isa As apostle) led the church in Jerusalem, a piece of historical evidence said that he had baptized a Roman named Cornelius and his entire family in Caesarea.¹⁸ This incident has changed the identity of the Jewish religion that firstly national into an international religion, and 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 67 AD; Peter was the first to be considered the supreme leader of the existing main church in Jerusalem.

The Christian designation word is addressed to people who came from Nazareth,¹⁹ Which is intended to Prophet Isa As because he comes from Nazareth, in the sense that the Christians 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 Latin, which means savior

¹⁵ Taken from: *Sejarah Lahirnya Agama Kristen: Kisah Sebenarnya Tentang Yesus dan Paulus*, 1

¹⁶ *Ibid.*, 2

¹⁷ John M. Robertson, *A Short History of Christianity*, (London: WATTS & CO., 1902), 18-19

¹⁸ Rahmat Fajri, *Agama-Agama Dunia*, (Yogyakarta: Penerbit Belukar, 2012), 467

¹⁹ 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, *Perbandingan Agama...*, 93

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.²⁰ The people of Prophet Isa never used the word Christ himself. For the first time, and it has sounded after rising the ideology of the trinity, especially after many Romans who embraced this religion.

Besides that, the Christian word also emerged from Antioch's great cities in Northern Syria, when Barnaba and Paul carried out their mission in the great city, the Roman Empire's capital for the Eastern Hemisphere. This is because Barnaba and Paul, while spreading his teachings, incessantly say and confirm that Jesus is Christos (Christ),²¹ Therefore the people around call them followers of Christ.

On the contrary of the facts above, David Hume he appeared as one of the most influential British Enlightenment Philosopher in the history of western philosophy, and also an essayist and historian.²² In his *Enquiry*,²³ he states that miracle as a something wrong,²⁴ and he claimed that miracle in religions is an impossible event. This is an argument that he maintained for, which raised an issues 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 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.²⁵

One of the main things that he denied is that he would not believe the occurrence of a miracle because the Biblical Witnesses do not live in their era and not become a witness of religion's miracles directly.²⁶ All the testimonies in the bible are untrustable and could not become a source of miracle occupation. All the miracle occurred are against human tradition, pieces of knowledge, and experiences. Just like a man coming back from death, according to Hume, is a

²⁰ *Ibid.*, 93

²¹ Joesoef Sou'yb, *Agama-Agama Besar di Dunia*, (Jakarta: Pustaka Alhusna, 1983), 322.

²² Fitzgerald Kennedy Sitorus, *David Hume: Sang Skeptis Radikal*, A paper for Philosophy Class: Modern Philosophy in Serambi Salihara, retrieved on Saturday, 19 of November 2016

²³ David Hume, *An Enquiry Concerning Human Understanding and Other Writings*, Section X, Of Miracles, (New York: Cambridge University Press, 2007), 96.

²⁴ *Ibid.*, 100

²⁵ The Biblical World, *Are Miracles Essential to Religious Faith? The Popular Conception of A Miracle*, (Published by: The University of Chicago Press, Volume 32 No 4 October 1908), 227.

²⁶ Linwood Urban, *Sejarah Ringkas Pemikiran Kristen*, (Jakarta: PT BPK Gunung Mulia, 2006), 258.

violation of the law of nature, and in this case, he thought that miracle on of the religion's deception.²⁷ From all the statements above, Hume, his philosophy known as an empirical thought,²⁸ is had a little doubt and show confusion in Christian belief. His thought deserves to be considered as one of the most dangerous attacks that have been made in religion, especially in Christianity.²⁹ Another word, he has a skepticism theory in his way of thinking about religion, which it affects a lousy impression of Christian belief.³⁰

After such a few research, the reason that writer would like to describe more about the concept of a miracle according to Hume's thought is to discover deeply about Hume's argument in miracles that he writes in his book, *An Enquiry*,³¹ and furthermore, the writer would like to determine Hume's written effects on The Christians, as the writer knew that miracle is one of the prevalent beliefs in Christianity. In addition, the writer draws the view of his historical background of Hume's life, his significant works, the criticism of Christian figures to his thought, their responses, and what role that Hume's had in the foundation of Christian Faith. After such a few research, the writer would like to describe more about the concept of a miracle according to Hume's thought to discover deeply about Hume's argument in miracles that he writes in his book, *An Enquiry*.

David Hume Argument Against Miracle

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

²⁷ Fiderald Kennedy Sitorus, *David Hume: Sang Skeptis...*, 21.

²⁸ 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: Fiderald Kennedy Sitorus, *David Hume: Sang Skeptis...*1

²⁹ George Campbell D.D, *A Dissertation on Miracles containing an examination of the principles advanced by David Hume, in an Essay of Miracles*, (London: Harvard College Library)

³⁰ In his scepticism, Hume cticize 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: Fiderald Kennedy Sitorus, *David Hume: Sang Skeptis*.1

³¹ David Hume, *An Enquiry Concerning* 96.

that David Hume was also a naturalist, which is half of his thought leads to the matter of nature.³² For a philosopher like Hume, nature is a matter that they concerned. 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.³³

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 documented event in the histroy 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 eveyone does, even the sceptics. Second, Jesus Resurrection was a hallucination. 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. We have to trust to miracle on God. When we trust Him, we have no longer doubt of a supernatural supertition. 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.³⁴

³² 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 attempts 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 Univrtsity, June 4, 2015)

³³ Hugh G Gauch JR, *The Testability of Worldviews, A Journal for Science, Worldview, and Education*. (USA: Cornell University, Springer 2006), 16

³⁴ Richard Bauckham, *Jesus and the Eyewitness, The gospels as Eyewitness Testimony*, (Cambridge: 2006), 13

Miracle is A Religious Deception

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 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 Gods promise and had authority of life.³⁵

Hume and "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 criticizes the transubstantiation,³⁶ that he claims have found in Tillotson writings.³⁷ 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

³⁵ Darel L Bock, *Meaning of Empty Tomb and Resurrection, Who Is Jesus* (New York: Howard Book, Simon and Schuster Inc), 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 nullify all that stands against it: Injustice, hate, death, and forces that seek to distort what God has created.

³⁶ 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 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 unleavened bread and grape wine, which, upon concentration became 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: Bucknell University, April 14, 2010), 5

³⁷ John Tillotson, 1630-1691, was an English Archbishop, was a son in puritan Clothier in Sowerby, Yorkshire. In 1663 he published a characteristic sermon on "The Wisdom of being Religious", where he wrote " A Discourse about Transubstantiation". Look more on the "The Encyclopedia Britannica, A Dictionary of Arts, Sciences, Literature, and General Information". (New York: The Encyclopedia of Britannica Company, Eleventh Edition. 1911), 976

Hume argues that the reason in believe an event is miraculous is the same reason in reject the miraculous events.³⁸

Skepticism and Deism in Hume Thought

David Hume thought sorrounded 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 denying defininte knowledge, denying the expression of dogmas that contained in the literatures, in the gospel and in the scriptures. Religious truth, that have been existed in the past ages, does not apply to skeptics. Terms such as “God Exist”, or “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.³⁹ Hume believe, that he only source of knowledge is only from expereinces. Take, and gifted from human rasionality.

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.⁴⁰ 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.⁴¹ 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.⁴²

³⁸ Francis J Beckwith, *David Hume’s Argument against Miracles, A Critical Analysis*, (Las Vegas: University of Nevada, 1989), 25

³⁹ Louis P Pojman, *Ethics, Discovering Right and Wrong*, (United States: Wadsworth Cengage Learning, Sixth Edition, 2006), 170

⁴⁰ F. Budi Hardiman, *Sang Skeptis Radikal, Filsafat Modern, dari Machiavelli sampai Nietzsche*, (Jakarta: PT Gramedia Pustaka Utama: Second Publishing, March 2007), 85

⁴¹ Daniel R Langton, *Atheism, Skepticism, and Challenges to Monoteism*, (United Kingdom, University of Manchester, 2015), 128.

⁴² J.J Smart and J.J Haldane, *Atheism and Theism*, (United Kingdom: Blackwell Publishing, reprinted, 2001), 22

The Responses of Christians on Hume Miracle

Robert Fogelin, A leading American Philosopher known for his work on philosophical individualism, wrote that Hume has a number of mistakes of interpretation.⁴³ 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 reports of miracles are false because that is no such experiences have ever occurred. On the other side, John Earman, one of the famous American Philosophers, recently an author of *Hume's Abject Failure: The Argument Against Miracles*, contended that Hume's argument was largely derivative, an abject failure. Hume's argument was intended to launch an in-principle attack on the possibility of establishing the credibility of religious miracles. The immediate implication is there is no detailed proof or examination of historical and empirical evidence is necessary even helpful for reaching a verdict of miracle.⁴⁴

Earman attacks Hume which he motivated purely by desire to set a record of issues and many discussions, a soul of searching, that a sharpness of the attack is in part of his reaction of Hume's argument.⁴⁵ In criticizing Hume's argument against miracles, 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 heritage, but nothing attractive, in the theological doctrines of Christianity. In fact, Hume's essay does have the virtue of bringing into focus a number of central issues in 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.⁴⁶

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

⁴³ Robert J Fogelin, *A Defense of Hume on Miracles*, (New Jersey, Princeton University Press, 2003) 32

⁴⁴ Hugh G Gaugh Jr, *Science, Worldview, and Education*, (Springer Science, Volume 18), 641

⁴⁵ John Earman, *Hume's abject failure, the argument against miracle...*,5

⁴⁶ *Ibid...*,5

and probabilistic reasoning. With these essays, Hume gives religious philosophy a bad name. Hume 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 problematic testimony.

Conclusion

Hume view on religion, God, and miracle are basically abolished the doctrine of christianity and it was not suitable into the experiences of religious people. The conclusion, that Christianity, not only was at first attended with miracles, but even at this day, many miracles cannot be believed by any reasonable person out one. Mere reason is insufficient to convince of miracle veracity, because it was God 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 power, its mean 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. Hume argument, about miracle was impossibly occurred, lack of evidences, and untrusting miracle of thats 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.

Bibliography

- Asghari, Ali Yazdi. 2016. *Sejarah Skeptisisme: Jatuh Bangun Paham Keraguan atas Kebenaran*. Jakarta. Sadra Press
- Beckwith, J Francis. 1989. *David Hume's argument Against Miracle, A Critical Analysis*. Las Vegas. University of Nevada.
- Fogelin, J Robert. 2003. *A defense of Hume on Miracles*. New Jersey: Princeton University Press.
- Hakkaraine, Jani. 2007. *Hume's Skepticism and Realism. Finland. A Thesis for Department of Statistics and Philosophy, University of Tampere, Finland*

- Hume, David. 2007. *An Enquiry Concerning Human Understanding*. New York. Cambridge University Press.
- Kaelan, M.S. 2012. *Metode Penelitian Kualitatif Indisipliner. Bidang Sosial, Budaya, Filsafat, Seni, Agama, dan Humaniora*. Yogyakarta, Penerbit Paradigma.
- Kreeft, J Peter. 2009. *The Resurrection, Handbook of Christian apologetics, Reasoned answered to Questions of faith*. San Francisco. Ignatius Press.
- Langton, R Daniel. 2015. *Atheism, Skepticism, and Challenges to Monoteism*. United Kingdom. University of Manchester.
- McFarlane, Marylyn. Without Year. *Sacred Stories. Wisdom from world religion*.
- Monroe, R Charles. 1995. *World Religions an Intouduction*. New York. Prometheus Book.
- Muslih, Mohammad. 2014. *Filsafat Ilmu*. Yogyakarta. Eight Edition. Belukar Publishing.
- O'Connor, David. 2001. *Routledge Philosophy Guide Book to Hume in Religion*. USA. Simultaneously Publishing.
- Poythress, S Vern. 2016. *The Miracle of Jesus, How the savior's Might Acts Serve as Signs of Redemption*. Illinois: Crossway Publishing.
- Sitorus, F Kennedy. 2016. *David Hume, Sang Skeptis Radikal. A Paper for Philosphy Class: Modern Philosophy Class: Modern Philoshophy in Serambi Salihara*.
- Vernon, Mark. 2012. *The Big Question of God*. London. Quercus Publishing Plc
- Urban Lindwood. 2006. *Sejarah Ringkas Pemikiran Kristen*. Jakarta: PT Bpk Gunung Mulia