

Lifting the Spell

Steve Cable critically considers atheist Daniel Dennett's book Breaking the Spell to gain a better understanding of the contrast between the "bright" perspective and a biblical perspective.

Blinded by the "Bright"

Is your belief in God purely the result of natural evolutionary forces? Has Christianity evolved over the centuries to dupe you into belief for its own survival? This proposition may insult your faith, your intelligence, and your self worth. However, it is the central theme of a recent book by Daniel Dennett entitled *Breaking the Spell: Religion as a Natural Phenomenon*.[\[1\]](#)

Philosopher Daniel Dennett is best known for his 1995 book, *Darwin's Dangerous Idea*, and his July 2003 op-ed entitled "The Bright Stuff." Dennett is a self proclaimed "bright." According to him,



A bright is a person with a naturalist as opposed to a supernaturalist worldview. We brights don't believe in ghosts or elves or the Easter Bunny—or God. . . . Don't confuse the noun with the adjective: "I'm a bright" is not a boast but a proud avowal of an inquisitive worldview.[\[2\]](#)

I am relieved he is not boasting, but my English teacher would say that "a proud avowal" is a good definition of a boast. In any case, Dennett is a proud proponent of a naturalist worldview.

The book's premise is that religion is a powerful, dangerous force in need of rigorous study, using the tools of modern evolutionary science. By understanding the natural forces that imbue religion with so much power, perhaps an enlightened

world can neutralize religion while retaining the positive benefits, if any. Our hero, Dennett, has ventured into the sorcerer's den of theologians, ministers, and philosophers to break the spell holding us prisoner. He states, "The spell that I say must be broken is the taboo against a forthright, scientific, no-holds-barred investigation of religion as one natural phenomenon among many."[\[3\]](#)

Dennett lobbies for a truly scientific (meaning atheistic) study of the origins and mechanisms of religion. According to Dennett, we had better understand religion before it destroys us. In today's dangerous world, that may not seem to be such a bad sentiment. Romans chapter 1 tells us that religions not based on God's revealed truth are natural phenomenon because they "worship the creature rather than the creator."[\[4\]](#) However, we should examine the implications of his so-called scientific study before biting into the apple with him.

Critically considering some themes from Dennett's book may help us gain a better understanding of the contrast between the "bright" perspective and a biblical perspective. By examining an atheist's misconceptions, we may discover areas where we have unintentionally adopted a "bright" perspective rather than a biblical worldview. Thoughtfully considering the relationship between Christianity and other religions can better prepare us to defend the hope that is in us.

A Bright's View of Religion

What is religion? Dennett begins by defining religion as "social systems whose participants avow belief in a supernatural agent or agents whose approval is to be sought."[\[5\]](#) Later he adds that "religion . . . invokes gods who are effective agents in real time and who play a central role in the way participants think about what they ought to do."[\[6\]](#)

Defined in this way, religion is all about groups of people seeking approval of supernatural agents to obtain real time benefits. He also detects an appearance of design, calling religion “a finely tuned amalgam of brilliant plays and strategies capable of holding people enthralled and loyal for their entire lives.”[\[7\]](#)

You and I are probably not yearning for a social system or an “amalgam of brilliant strategies.” We want an eternal relationship with a real, living God. These definitions are why we sometimes say, “Christianity is not a religion, it is a relationship.”

Dennett wants to completely knock the wind out of your sails by stating “that religion is natural as opposed to supernatural, that it is a human phenomenon composed of events, organisms, objects, . . . and the like that all obey the laws of physics or biology, and hence do not involve miracles.”[\[8\]](#) Elsewhere he says that “I feel a moral imperative to spread . . . evolution, but evolution is not my religion. I don’t have a religion.”[\[9\]](#)

For a bright, science does not follow the evidence wherever it leads, but assumes natural explanations exist for every experience. Thus, he proposes that we should study religion by assuming that its foundation is false. That is like playing tennis with your feet tied together—you can never get to where you need to be to return the ball.

Let’s consider a different definition that better captures the role of religion:

My religion is what I believe about the origin, nature, and future of man and our relationship to the supernatural. My beliefs about eternity form the foundation for how I view my life on earth.

Using this definition, Dennett’s naturalism is his religion. And, your relationship with Jesus Christ resulted from your

religion, your belief that Jesus is God.

To be fair, *organized religion* is a social system for practicing and propagating a common set of religious beliefs. Organized religion may result in some of my beliefs being ingrained rather than chosen, but they are still my belief system. Determining which, if any, of these organized religions is teaching the truth about eternity should be of utmost importance to every person.

The Purpose of Religion

What is the purpose of religion? Throughout his book, Dennett suggests that religions are evolutionary artifacts. Thus, any benefits of religion must be realized here and now to be favored by natural selection. From Dennett's perspective, what religious people say they want from religion is "a world at peace, with as little suffering as we can manage, with freedom and justice and well-being and meaning for all."[\[10\]](#)

He also surmises that

The three favorite purposes . . . for religion are:

- To comfort us in our suffering and allay our fear of death.
- To explain things we can't otherwise explain.
- To encourage group cooperation in the face of trials and enemies.[\[11\]](#)

At first blush, these sound like good purposes, things we all desire (except perhaps the last one for those of us who have been burned by group projects). Some churches even promote these goals as the primary message of Christianity. But how can these purposes explain Jesus saying, "In the world you have tribulation, but take courage; I have overcome the world"?[\[12\]](#) Or, Paul saying, "For momentary, light affliction is producing for us an eternal weight of glory"?[\[13\]](#) Dennett's purposes cannot explain these statements because they are

based on a naturalistic worldview where death is the end.

Ultimately, religion is not about this life. It is about the next life. One of my wife's favorite sayings to help in dieting is, "A moment on the lips means a lifetime on the hips." It is this perspective of lasting consequences for our actions that gives religion such power. Whether it is a Buddhist seeking karma, a Muslim seeking paradise, or a Christian seeking crowns in glory, an eternal perspective is a common trait of the devoted.

The essential contrast between religions is not over which can offer the best temporal benefits or produce moral behavior. It is about which one offers the truth about the nature of God, life, and eternity. Salvation occurs when you believe that Jesus is *the way, the truth and the life*,[{14}](#) and you confess Him as Lord.[{15}](#) In contrast, eternal separation is the result of rejecting the truth. As Paul tells us, "[they] perish, because they did not receive the love of the truth so as to be saved."[{16}](#)

The purpose of religion is to propagate the truth about the important questions that determine our eternal destiny. The most important topic to study is not "How can we get the temporal benefits from religion, while really assuming that there is no eternity?" but instead "How can I determine which religion has the truth about eternity?"

Defending the Bright Religion

In *Breaking the Spell*, Dennett proposes evolutionary science can explain religious beliefs as natural phenomenon. He believes his religion, Darwinism, can make the world better by neutralizing the power of theistic religion. One problem; his religion is not accepted by most Americans. Dennett laments:

[O]nly about a quarter [of America] understands that evolution is about as well established as the fact that

water is H₂O. . . . how, in the face of. . . massive scientific evidence, could so many Americans disbelieve in evolution? It is simple: they have been . . . told that the theory of evolution is false (or at least unproven) by people they trust more than . . . scientists.{17}

Naturally, Dennett argues for his point of view. His argument exhibits three flaws common in many arguments for Darwinism:

1. *Bait and switch definitions.* The Darwinist says, "Fact: Evolution defined as change over time through natural selection occurs. Fact: Darwinism is based on evolution. Conclusion: Darwinism is proven as the explanation for life in this universe." Claiming that Darwinism is proven because evolution occurs is like the over eager detective stating, "Fact: You were in the city on the day of the murder. Fact: The murderer had to be in the city on that day. Conclusion: You are proven to be the murderer." The two facts are correct, but the reasoning is flawed.

2. *Attack the skeptics, not the evidence.* Dennett states that "there are no reputable scientists who claim (that Darwinism is unproven). Not a one. There are plenty of frauds and charlatans, though." {18} So, anyone who doubts is a fraud regardless of their credentials. His assertion is laughable when one realizes over seven hundred scientists with impressive credentials have signed a statement expressing their skepticism of Darwinism. {19} When you don't have an answer for the evidence, your only recourse is to attack the witness.

3. *Declare yourself the winner.* Assume Darwinism is true and use that assumption to refute other theories. Dennett states, "Intelligent Design proponents . . . have all been carefully and patiently rebutted by conscientious scientists who have taken the trouble to penetrate their smoke screens of propaganda and expose both their shoddy arguments and their apparently deliberate misrepresentations." {20}

Since defenders of Darwinism attempt to create smoke screens of propaganda, shoddy arguments, and apparently deliberate misrepresentations, it is not surprising that most Americans have not signed up for his religion. However, they control the media and educational systems, so the battle is far from over. Equip yourself to use this conflict to share the truth by checking out Probe's material, [on evolution and Darwinism](#), at [Probe.org](#).

Toxic Tolerance

In *Breaking the Spell*, Dennett assures us that atheism is the best course, but he may be willing to tolerate other religions if it can be shown they produce some benefits. He lists three main options among those who call themselves religious but vigorously advocate tolerance:

1. *False humility*. "The time is not ripe for candid declarations of religious superiority, . . . let sleeping dogs lie in hopes that those of other faiths can gently be brought around over the centuries."[{21}](#)

2. *Religious equality*. "It really doesn't matter which religion you swear allegiance to, as long as you have some religion."[{22}](#)

3. *Benign neglect*. "Religion . . . really doesn't do any good and is simply an empty historical legacy we can afford to maintain until it quietly extinguishes itself (in) the future."[{23}](#)

How does your faith fit into his list of viable options? If you believe your religion is true, none of these options makes sense. How can you "let sleeping dogs lie" or say "it doesn't really matter" when you have good news of eternal significance? Moreover, if your religion is "simply an empty historical legacy," don't put up with it any longer. Join with Paul in saying, "If we have hoped in Christ in this life only,

we are of all men most to be pitied.”{24}

Dennett’s tolerance options assume that religions claiming revealed truth cannot coexist without leading to conflict and suffering. To the contrary, religious wars are the result of the selfish ambition of men rather than the conflict between competing truth claims. Jesus gave us the model of authentic religious tolerance when he said, “My kingdom is not of this world. If my kingdom were of this world, my servants would be fighting.”{25} Christianity is not about physical or political conquest. It is about redeeming people from slavery to freedom, from death to eternal life.

Truth is not threatened when competing worldviews are able to enthusiastically promote their beliefs. When each person is free to seek the truth and make truth choices without fear of reprisals or coercion, the gospel can flourish. Eternity, not religious wars or religious leaders, will eventually be the judge of what is truth. In the end, truth is not determined by the majority, but by reality.

One thing we know to be true is that “God does not desire any to perish.”{26} Consequently, we should not accept any version of tolerance which mutes proclaiming the good news.

Dennett wants to “break the spell” against studying religion as a natural phenomenon. Instead, let’s join together in lifting the spell of naturalism by proclaiming the truth that Jesus Christ is indeed our Creator and Lord.

Notes

1. Daniel Dennett, *Breaking the Spell: Religion as a Natural Phenomenon*, Viking Press, 2006.
2. Daniel Dennett, “The Bright Stuff,” *The New York Times*, July, 2003.
3. Dennett, *Breaking the Spell*, 17.
4. Romans 1:25. (All Scripture references are taken from the New American Standard Bible, update version.)

5. Dennett, *Breaking the Spell*, 9.
6. Ibid., 11.
7. Ibid., 154.
8. Ibid., 25.
9. Ibid., 268.
10. Ibid., 17.
11. Ibid., 103.
12. John 16:33.
13. 2 Cor. 4:17.
14. John 14:6.
15. Romans 10:9-10.
16. 2 Thess 2:10-12.
17. Ibid., 59.
18. Ibid., 61.
19. www.dissentfromdarwin.org.
20. Ibid., 61.
21. Ibid., 290.
22. Ibid., 290.
23. Ibid., 290.
24. 1 Corinthians 15:19.
25. John 18:36.
26. 1 Timothy 2:3.

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Answering the New Atheists – A Christian Addresses Their Arguments

Kerby Anderson counters the claim by popular new atheists that Christianity (along with other religions) is blind, irrational

and without any evidence. Kerby demonstrates that contrary to the atheists' claims God is not an invention of mankind, that faith is not dangerous, and that science and Christianity support one another. From a Christian point of view, the new atheists are bringing out tired old arguments that don't stand up to rational scrutiny.

Is Faith Irrational?

Many of the best selling books over the last few years have been written by the New Atheists. I'd like to consider some of the criticisms brought by these individuals and provide brief answers. You may never meet one of these authors, but you are quite likely to encounter these arguments as you talk with people who are skeptical about Christianity.

✖ For our discussion, we will be using the general outline of the book *Is God Just a Human Invention?* written by Sean McDowell and Jonathan Morrow.^{1} I would encourage you to read the book for a fuller discussion not only of the topics considered here but of many others as well.

You cannot read a book by the New Atheists without encountering their claim that religion is blind, irrational, and without any evidence. Richard Dawkins makes his feelings known by the title of one of his books: *The God Delusion*.

Why does he say that? He says religions are not evidentially based: "In all areas except religion, we believe what we believe as a result of evidence."^{2} In other words, religious faith is a blind faith not based upon evidence like other academic disciplines. So he concludes that religion is a "nonsensical enterprise" that "poisons everything."^{3}

Each of the New Atheists makes a similar statement. Dawkins states that faith is a delusion, a "persistent false belief held in the face of strong contradictory evidence."^{4} Daniel Dennett claims Christians are addicted to blind faith.^{5} And

Sam Harris argues that “Faith is generally nothing more than the permission religious people give one another to believe things without evidence.”[\[6\]](#)

Is this true? Do religious people have a blind faith? Certainly some religious people exercise blind faith. But is this true of all religions, including Christianity? Of course not. The enormous number of Christian books on topics ranging from apologetics to theology demonstrate that the Christian faith is based upon evidence.

But we might turn the question around on the New Atheists. You say that religious faith is not based upon evidence. What is your evidence for that broad, sweeping statement? Where is the evidence for your belief that faith is blind?

Orthodox Christianity has always emphasized that faith and reason go together. Biblical faith is based upon historical evidence. It is not belief in spite of the evidence, but it is belief because of the evidence.

The Bible, for example, says that Jesus appeared to the disciples and provided “many convincing proofs, appearing to them over a period of forty days and speaking of [the things concerning the kingdom of God](#)” (Acts 1:3).

Peter appealed to evidence and to eyewitnesses when he preached about Jesus as “a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know” (Acts 2:22).

The Christian faith is not a blind faith. It is a faith based upon evidence. In fact, some authors contend that it takes more faith to be an atheist than to believe in God.[\[7\]](#)

Is God a Human Invention?

Human beings are religious. We are not only talking about

people in the past who believe in God. Billions of people today believe in God. Why? The New Atheists have a few explanations for why people believe in God even though they say God does not exist.

One explanation that goes all the way back to Sigmund Freud is projection. He wrote that religious beliefs are “illusions, fulfillments of the oldest, strongest, and most urgent wishes of mankind.”[\[8\]](#) In other words, we project the existence of God based on a human need. It is wish fulfillment. We wish there would be a God, so we assume that he exists.

As Sean McDowell and Jonathan Morrow point out in their book, there are five good reasons to reject this idea. One objection is that Freud’s argument begs the question. In other words, it assumes that there is no God and then merely tries to find an explanation for why someone would believe in God anyway.

The projection theory can also cut both ways. If you argue that humans created God out of a need for security, then you could also just as easily argue that atheists believe there is no God because they want to be free and unencumbered by a Creator who might make moral demands on them.

Perhaps the reason humans have a desire for the divine is because that is the only thing that will satisfy their spiritual hunger. C.S. Lewis argued that “Creatures are not born with desires unless satisfaction for those desires exists. A baby feels hunger: well, there is such a thing as food. A duckling wants to swim: well, there is such a thing as water. Men feel sexual desires: well, there is such a thing as sex. If I find in myself a desire, which no experience in this world can satisfy, the most probable explanation is that I was made for another world. Probably earthly pleasures were never made to satisfy it, but only arouse it, to suggest the real thing.”[\[9\]](#)

Some atheists suggest that perhaps we are genetically wired to

believe in God. One example would be the book by Dean Hamer entitled *The God Gene: How Faith is Hardwired into Our Genes*. It is worth noting that even the author thought the title was overstated and at least admitted that there “probably is no single gene.”[\[10\]](#) Since the publication of the book, its conclusions have been shown to be exaggerated. Francis Collins served as the director of the Human Genome Project and has plainly stated that there is no gene for spirituality.

Richard Dawkins believes that religious ideas might have survived natural selection as “units of cultural inheritance.”[\[11\]](#) He calls these genetic replicators *memes*. Although he has coined the term, he is also quick to acknowledge that we don’t know what memes are or where they might reside.

One critic said that “Memetics is no more than a cumbersome terminology for saying what everybody knows and that can be more usefully said in the dull terminology of information transfer.”[\[12\]](#) Alister McGrath perceives a flaw: “Since the meme is not warranted scientifically, we are to conclude that there is a meme for belief in memes? The meme concept then dies the slow death of self-referentiality, in that, if taken seriously, the idea explains itself as much as anything else.”[\[13\]](#)

There is another explanation that we can find in the Bible. Why do most people believe in a God? The writer of Ecclesiastes (3:11) observes that it is God who has “set eternity in the hearts of men.”

Is Religion Dangerous?

The New Atheists contend that religion is not just false; it’s also dangerous. Sam Harris believes it should be treated like slavery and eradicated.[\[14\]](#) Christopher Hitchens wants to rally his fellow atheists against religion: “It has become

necessary to know the enemy, and to prepare to fight it.”[\[15\]](#)
Richard Dawkins is even more specific: “I am attacking God, all gods, anything and everything supernatural, wherever and whenever they have been invented.”[\[16\]](#)

Much of the criticism against religion revolves around violence. We do live in a violent world, and religion has often been the reason (or at least the justification) for violent acts. But the New Atheists are kidding themselves if they think that a world without religion would usher in a utopia where there is no longer violence, oppression, or injustice.

Sean McDowell and Jonathan Morrow point out in their book on the New Atheists that details matter when you are examining religion. Injustices by the Taliban in Afghanistan ought not to be used as part of the cumulative cases against religion in general or Christianity in particular. The fact that there are Muslim terrorists in the world today does not mean that all Muslims are dangerous. And it certainly doesn't mean that Christianity is dangerous.

Alister McGrath reminds us that “all ideals—divine, transcendent, human or invented—are capable of being abused. That's just the way human nature is. And that happens to religion as well. Belief in God can be abused, and we need to be very clear, in the first place, that abuse happens, and in the second, that we need to confront and oppose this. But abuse of an ideal does not negate its validity.”[\[17\]](#)

Religion is not the problem. People are the problem because they are sinful and live in a fallen world. Keith Ward puts this in perspective:

No one would deny that there have been religious wars in human history. Catholics have fought Protestants, Sunni Muslims have fought Shi'a Muslims, and Hindus have fought Muslims. However, no one who has studied history could deny

that most wars in human history have not been religious. And in the case of those that have been religious, the religious component has usually been associated with some non-religious, social, ethnic, or political component that has exerted a powerful influence on the conflicts.[*{18}*](#)

The New Atheists, however, still want to contend that religion is dangerous while refusing to accept that atheism has been a major reason for death and destruction. If you were to merely look at body count, the three atheistic regimes of the twentieth century (Hitler in Nazi Germany, Stalin in Russia, and Mao in China) are responsible for more than 100 million deaths.

Dinesh D'Souza explains that "Religion-inspired killing simply cannot compete with the murders perpetrated by atheist regimes." Even when you take into account the differences in the world's population, he concludes that "death caused by Christian rulers over a five-hundred-year period amounts to only 1 percent of the deaths caused by Stalin, Hitler, and Mao in the space of a few decades."[*{19}*](#)

Religion is not the problem; people are the problem. And removing religion and God from a society doesn't make it less dangerous. The greatest death toll in history took place in the last century in atheistic societies.

Is the Universe Just Right for Life?

The New Atheists argue that even though the universe looks like it was designed, the laws of science can explain everything in the universe without God. Richard Dawkins, for example, says that "A universe with a creative superintendent would be a very different kind of universe from one without."[*{20}*](#)

Scientists have been struck by how the laws that govern the

universe are delicately balanced. One scientist used the analogy of a room full of dials (each representing a different physical constant). All of the dials are set perfectly. Move any dial to the left or to the right and you no longer have the universe. Some scientists have even called the universe a "Goldilocks universe" because all of the physical constants are "just right."

British astronomer Fred Hoyle remarked, "A commonsense interpretation of the facts suggests that a super intellect has monkeyed with physics, as well as chemistry and biology, and that there are no blind forces worth speaking about in nature."[{21}](#)

McDowell and Morrow provide a number of examples of the fine tuning of the universe. First is the expansion rate of the universe. "If the balance between gravity and the expansion rate were altered by one part in one million, billion, billion, billion, billion, billion, there would be no galaxies, stars, planets, or life."[{22}](#) Second is the fine tuning of ratio of the electromagnetic force to the gravitational force. That must be balanced to one part in 10 to the 40th power. That is 1 with 40 zeroes following it.

Scientists also realize that planet Earth has extremely rare conditions that allow it to support life at a time when most of the universe is uninhabitable. Consider just these six conditions: (1) Life must be in the right type of galaxy, (2) life must be in the right location in the galaxy, (3) life must have the right type of star, (4) life must have the right relationship to the host star, (5) life needs surrounding planets for protection, and (6) life requires the right type of moon.[{23}](#)

Scientists (including the New Atheists) are aware of the many fine tuned aspects of the universe. They respond by pointing out that since we could only exist in a fine-tuned universe, we shouldn't be surprised that it is fine tuned. But merely

claiming that we could not observe ourselves except in such a universe doesn't really answer the question why we are in one in the first place.

Richard Dawkins admits that there is presently no naturalistic explanation for the fine-tuning of the universe.^{24} But he is quick to add that doesn't argue for the existence of God. And that is certainly true. We know about God and His character from revelation, not from scientific observation and experimentation. But we do see the evidence that the design of the universe implies a Designer.

Are Science and Christianity in Conflict?

The New Atheists believe that science and Christianity are in conflict with one another. They trust science and the scientific method, and therefore reject religion in general and Christianity in particular.

Sam Harris says, "The conflict between religion and science is unavoidable. The success of science often comes at the expense of religious dogma; the maintenance of religious dogma always comes at the expense of science."^{25}

Richard Dawkins believes religion is anti-intellectual. He says: "I am hostile to fundamentalist religion because it actively debauches the scientific enterprise It subverts science and saps the intellect."^{26}

Are science and Christianity at odds with one another? Certainly there have been times in the past when that has been the case. But to only focus on those conflicts is to miss the larger point that modern science grew out of a Christian world view. In a [previous radio program](#) based upon the book *Origin Science* by Dr. Norman Geisler and me, I explain Christianity's contribution to the rise of modern science.^{27}

Sean McDowell and Jonathan Morrow also point out in their book

that most scientific pioneers were theists. This includes such notable as Nicolas Copernicus, Robert Boyle, Isaac Newton, Blaise Pascal, Johannes Kepler, Louis Pasteur, Francis Bacon, and Max Planck. Many of these men actually pursued science because of their belief in the Christian God.

Alister McGrath challenges this idea that science and religion are in conflict with one another. He says, "Once upon a time, back in the second half of the nineteenth century, it was certainly possible to believe that science and religion were permanently at war. . . . This is now seen as a hopelessly outmoded historical stereotype that scholarship has totally discredited."[\[28\]](#)

The New Atheists believe they have an answer to this argument. Christopher Hitchens discounts the religious convictions of their scientific pioneers. He argues that belief in God was the only option for a scientist at the time.[\[29\]](#) But if religious believers get no credit for the positive contributions to science (e.g., developing modern science) because "everyone was religious," then why should their negative actions (e.g., atrocities done in the name of religion) discredit them? It is a double standard. The argument actually ignores how a biblical worldview shaped the scientific enterprise.[\[30\]](#)

The arguments of the New Atheists may sound convincing, but once you strip away the hyperbole and false charges, there isn't much left.

If you would like to know how to answer the arguments of the New Atheists, I suggest you visit the Probe Web page at www.probe.org and also consider getting a copy of the book by Sean McDowell and Jonathan Morrow. You will be able to answer the objections of atheists and be better equipped to defend your faith.

Notes

- Is God Just a Human Invention? (Grand Rapids, MI: Kregel Publications, 2010).
2. Richard Dawkins, "The Faith Trap," 20 March 2010, bit.ly/fFvLLJ.
 3. Ibid.
 4. Richard Dawkins, *The God Delusion* (New York: Houghton Mifflin, 2008), 28.
 5. Daniel Dennett, *Breaking the Spell: Religion as a Natural Phenomenon* (New York: Penguin, 2006), 230-231.
 6. Sam Harris, *Letter to a Christian Nation* (New York: Vintage Books, 2008), 110.
 7. Norman Geisler and Frank Turek, *I Don't Have Enough Faith to Be an Atheist* (Wheaton, IL: Crossway, 2004).
 8. Sigmund Freud, *The Future of Illusion* (New York: Norton, 1989), 38.
 9. C.S. Lewis, *Mere Christianity* (New York: Simon and Schuster, 1996), 119-122).
 10. Quote of Dean Hamer in Barbara Bradley Hagerty, *The Language of God: A Scientist Presents Evidence for Belief* (New York: Free Press, 2006), 263.
 11. Dawkins, *The God Delusion*, 316.
 12. Victor Stenger, *God: The Failed Hypothesis* (Amherst, NY: Prometheus, 2007), 257.
 13. David Berlinski, *The Devil's Delusion: Atheism and Its Scientific Pretension* (New York: Basic Books, 2009), 26-27.
 14. Harris, *Letter to a Christian Nation*, 87.
 15. Christopher Hitchens, *God Is Not Great: How Religion Poisons Everything* (New York: Twelve, 2007), 283.
 16. Dawkins, *The God Delusion*, 36.
 17. Alister McGrath, "Challenges from Atheism," in *Beyond Opinion*, ed. Ravi Zacharias (Nashville: Thomas Nelson, 2007), 31.
 18. Keith Ward, *Is Religion Dangerous?* (Grand Rapids: Eerdmans, 2007), 73.
 19. Dinesh D'Souza, *What's So Great About Christianity* (Washington, D.C.: Regnery, 2007), 215.
 20. Dawkins, *The God Delusion*, 78.

21. Quoted in Paul Davies, *The Accidental Universe* (Cambridge: Cambridge University Press, 1982), 118.
22. Mark Whorton and Hill Roberts, *Holman QuickSource Guide to Understanding Creation* ((Nashville, TN: B&H Publishing, 2008), 308.
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24. Dawkins, *The God Delusion*, 188.
25. Harris, *Letter to a Christian Nation*, 63.
26. Dawkins, *The God Delusion*, 321.
27. "Origin Science," www.probe.org/origin-science/.
28. Alister McGrath and Joanna Collicutt McGrath, *The Dawkins Delusion* (Downers Grove, IL: InterVarsity, 2007), 46.
29. "The Jewish God, the Christian God, or No God?" Debate between Christopher Hitchens, Dennis Prager, and Dinesh D'Souza, 1 May 2008.
30. Nancy Pearcey and Charles Thaxton, *The Soul of Science* (Wheaton, IL: Crossway Books, 1994).

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Science or Religion?

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The latest debate about science textbooks has surfaced a typical complaint about the scientific basis of intelligent design. Critics of intelligent design say that it is not science because it cannot be falsified. But nearly every critic then goes on to argue that intelligent design has been falsified. Obviously it can't be both falsifiable and non-falsifiable at the same time. Such is the level of argumentation against intelligent design.

✖ But there is another argument I find even more fascinating. It is that intelligent design cannot be considered science because it has religious implications. As I point out in my book, *A Biblical Point of View on Intelligent Design*, just because an idea has religious (or philosophical implications) shouldn't necessarily disqualify it from scientific consideration. There are significant religious and philosophical implications for Darwinian evolution. Consider just a few of these.

Oxford biologist Richard Dawkins believes that Darwinian evolution provides the foundation for his atheism and claims that "Darwin made it possible to be an intellectually fulfilled atheist."

Daniel Dennett says: "In the beginning, there were no reasons; there were only causes. Nothing had a purpose, nothing has so much as a function; there was no teleology in the world at all."

Princeton bioethicist Peter Singer argues that we must "face the fact that we are evolved animals and that we bear the evidence of our inheritance, not only in our anatomy and our DNA, but in our behavior too."

Each of these men draws religious or philosophical inferences from the theory of evolution. Does that disqualify evolutionary theory? Is evolution unscientific because there are religious and philosophical implications? No. Likewise, intelligent design's possible implications should not render it unscientific.

The New Atheists – Kerby Anderson Blog

Kerby Anderson writes that unlike the old-style atheists who were content to merely argue that Christianity is not true, the new atheists now argue that Christianity is dangerous.

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For centuries there has been conflict and debate between atheists and Christianity. But the rise of what journalists are calling “The New Atheists” represents a significant change in the nature of the debate. “The New Atheists” is part reality and part journalistic catch phrase. It identifies the new players in the ongoing battle between science and religion.

Unlike the atheists who came before them who were content to merely argue that Christianity is not true, these new atheists now argue that Christianity is dangerous. It is one thing to argue about the *error* of Christianity, it is quite another to argue about the *evil* of Christianity.

Many of these authors have books in the *New York Times* bestseller list. *Letter to a Christian Nation* by Sam Harris is one of those books in the top ten. He goes beyond the traditional argument that suffering in the world proves there is no God. He argues that belief in God actually *causes* suffering in the world. He says, “That so much of this suffering can be directly attributed to religion—to religious hatreds, religious wars, religious delusions and religious diversions of scarce resources—is what makes atheism a moral and intellectual necessity.” He argues that unless we renounce religious faith, religious violence will soon bring civilization to an end.

Response to his book has been glowing. One reader found the

book to be “a wonderful source of ammunition for those who, like me, hold to no religious doctrine.” Others enjoyed the pounding he gives Christianity. For them it “was like sitting ring side, cheering the champion, yelling ‘Yes!’ at every jab.”

But Christians are not the only target of his criticism. Harris also argues that religious moderates and even theological liberals function as “enablers” of orthodox Christianity. His book is not only a criticism of Christians, but it is a call for tolerant people in the middle to get off the fence and join these new atheists.

Another popular book is *The God Delusion* by Oxford professor Richard Dawkins. He says that religious belief is psychotic and arguments for the existence of God are nonsense. He wants to make respect for belief in God socially unacceptable.

He calls for atheists to identify themselves as such and join together to fight against the delusions of religious faith. He says, “The number of nonreligious people in the US is something nearer to 30 million than 20 million. That’s more than all the Jews in the world put together. I think we are in the same position the gay movement was in a few decades ago. There was a need for people to come out.”

Like Harris, Dawkins does not merely disagree with religious faith, but he disagrees with tolerating religious faith. He argues that religious people should not be allowed to teach these religious “myths” to their children, which Dawkins calls the “colonization of the brains of innocent tykes.”

Dawkins hammers home the link between evolution and atheism. He believes that evolutionary theory must logically lead to atheism. And he states that he is not going to worry about the public relations consequences of tying evolution to atheism.

Daniel Dennett is another important figure and author of the book, *Breaking the Spell: Religion as a Natural Phenomenon*. He

does not use the harsh and critical rhetoric of the others, but still is able to argue his case that religion must be subjected to scientific evaluation. He believes that “neutral, scientifically informed education about every religion in the world should be mandatory in school” since “if you have to hoodwink—or blindfold—your children to ensure that they confirm their faith when they are adults, your faith *ought* to go extinct.”

In addition to the books by “The New Atheists” have been a number of others that have targeted Christian conservatives. David Kuo wrote *Tempting Faith* to tell conservative Christians that they were taken for a ride by the administration that derided them behind closed doors. Add to this Michael Goldberg’s *Kingdom Coming: The Rise of Christian Nationalism* and Randall Balmer’s *Thy Kingdom Come* and Kevin Phillips’ *American Theocracy*. Each put the religious right in their crosshairs and pulled the trigger.

Many of these books border on paranoia. Consider James Rudin’s book, *The Baptizing of America*. His opening paragraph says, “A specter is haunting America, and it is not socialism and certainly not communism. It is the specter of Americans kneeling in submission to a particular interpretation of a religion that has become an ideology, an all-encompassing way of life. It is the specter of our nation ruled by the extreme Christian right, who would make the United States a ‘Christian nation’ where their version of God’s law supersedes all human law—including the Constitution. That, more than any other force in the world today, is the immediate and profound threat to our republic.”

These comments move from anti-Christian bigotry to anti-Christian paranoia. Please, tell me who these dangerous Christian conservatives are so we can correct them. I interview many of the leaders and do not even hear a hint of this. If anything, these leaders want the judges to *follow* the Constitution not supercede it with another version (either

secular or Christian).

Rudin goes on to argue that these Christian leaders would issue everyone a national ID card giving everyone's religious beliefs. Again, who are these people he is talking about? Frankly, I have not found anyone that wants a national ID card (either secular or Christian).

Nevertheless, Rudin maintains that "such cards would provide Christocrats with preferential treatment in many areas of life, including home ownership, student loans, employment and education." And the appointed religious censors would control all speech and outlaw dissent. Do you know we wanted to do that?

Clearly we are moving into a time in which atheists see religion as full of error and evil. And Christian conservatives are especially being singled out because of their belief in the truth of the Bible.

Christians should respond in three ways. First, we must always be ready to give an answer for the hope that is in us (1 Peter 3:15) and do it with gentleness and reverence. Second, we should trust in the power of the Gospel: "I am not ashamed of the Gospel, because it is the power of God for all those who believe (Romans 1:16). Third, we should live godly lives before the world so that we may (by our good behavior) silence the ignorant talk of foolish men (1 Peter 2:15).

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