

weak in itself, but the five strands being strong when bound together. The illustration which more closely approximates the truth is that of a chain composed of five weak links, in which case five links are no stronger than one.

3. Those who employ the rational arguments claim that each of the arguments proves a different attribute of God. But they fail to show that the five different arguments do not prove the existence of five different gods! Of course, a person may answer this objection by saying, "Don't be ridiculous! We know there is only one God." The problem with this answer is that it assumes precisely what the arguments are trying to prove, in which case there is no longer any need for arguments to prove it!
4. Those who equate and identify the god of the rational arguments with the God of the Bible can do so only upon the assumption that the God of the Bible is the one and only true and living God, at which point they assume what they are trying to prove. In such a case, the rational arguments may be of help to believers, but they have certainly ceased to be useful as part of the Xn apologetic to unbelievers.
5. The picture is not so bleak when the arguments are considered inductive rather than deductive.
 - (a) We have sketched two inductive versions for the **cosmological argument** (e and f, pp 70-73), and will return to this in our section of the course that deals with Xn Evidences.
 - (b) Several of the objections to the **teleological argument** [(1), (3) and (4), pp 74-76] are weak as responses to inductive arguments, and argument from analogy [(2), p 75] is a standard feature of much inductive argument. The problem of proving a finite god is overstated, since the arguments can be viewed as proving at least a finite god, which is consistent with some non-Xn worldviews, but rules out others.
 - (c) The **ontological argument** is of doubtful validity, and not convincing to many, as it seems to smack of a shell game.
 - (d) The **anthropological and ethnological arguments** may have some inductive force against atheism, but it is hard to see how they can be very effective against polytheism, animism and other theistic religions.