

God: Evidence For

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The Definition of God's Existence

■ Which God?

■ **Theism:** God created All

■ **Deism:** God is beyond the world but not in it

■ **Finite Godism:** God is beyond world but is limited in power and/or perfection

■ **Atheism:** No God at All

■ **Pantheism:** God is All

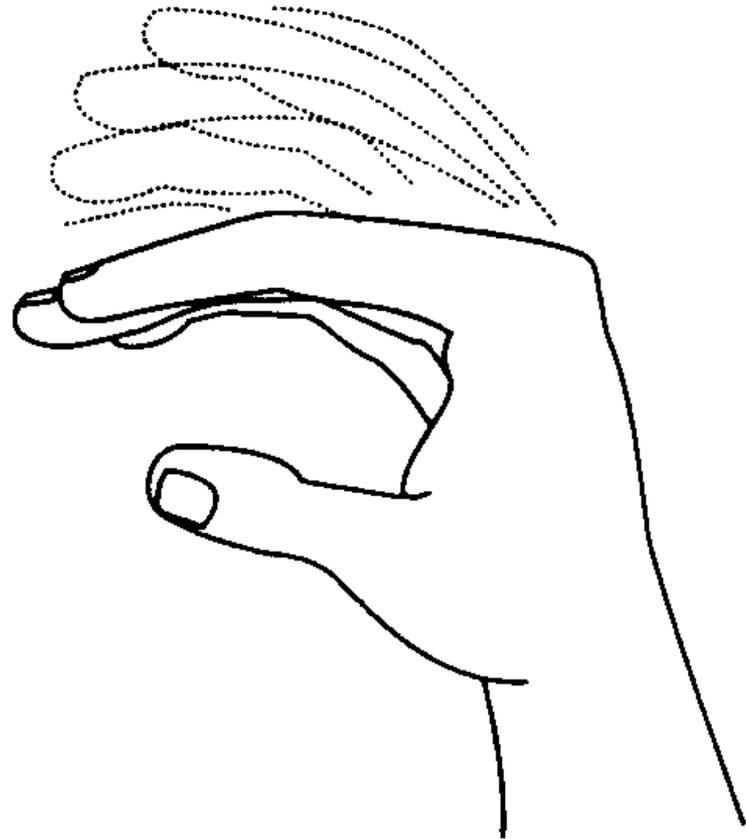
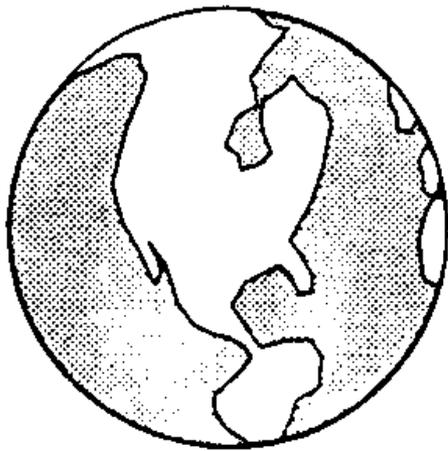
■ **Panentheism:** God is in All

■ **Polytheism:** There are many finite gods.

Theism: *God created All*



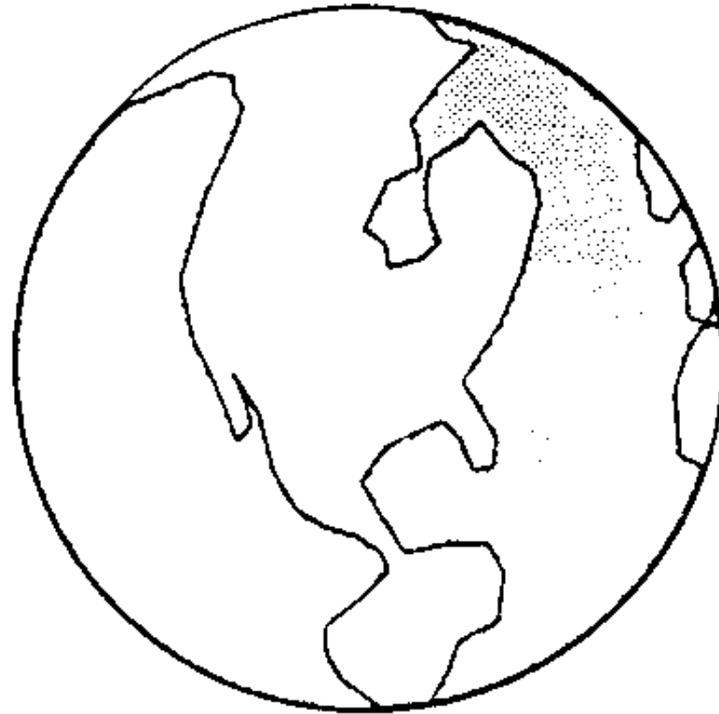
Deism: *God is beyond
the World but not in it*



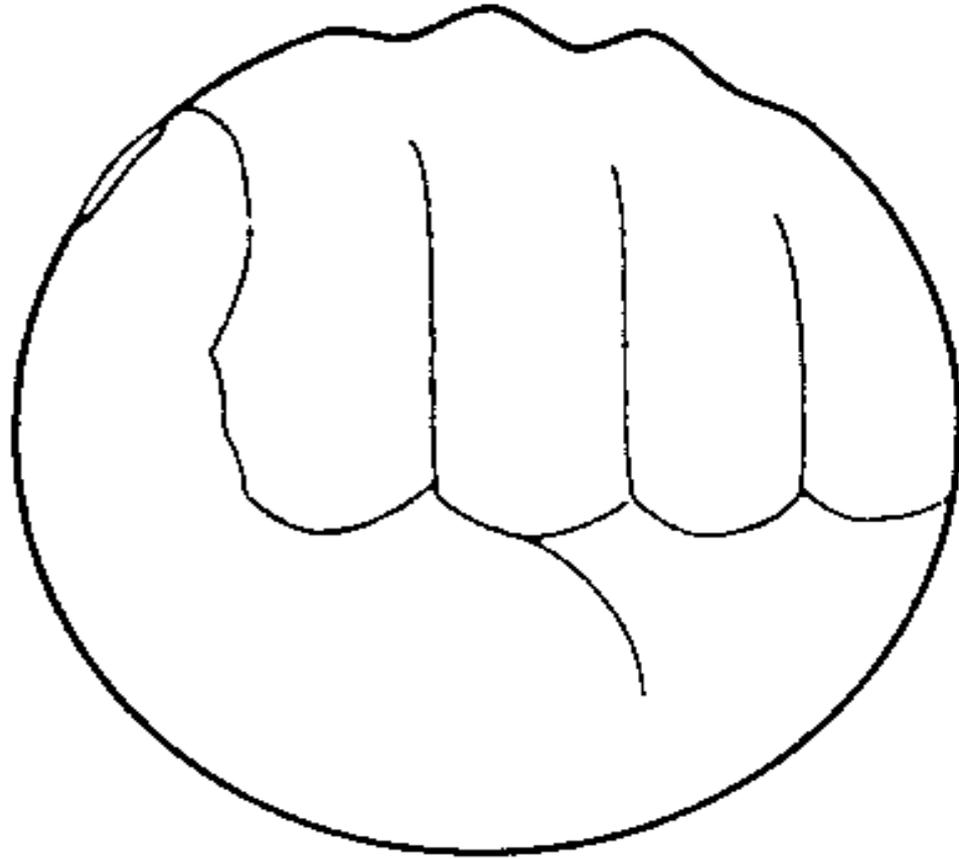
Finite Godism: *God is beyond world but is limited in power and/or perfection*



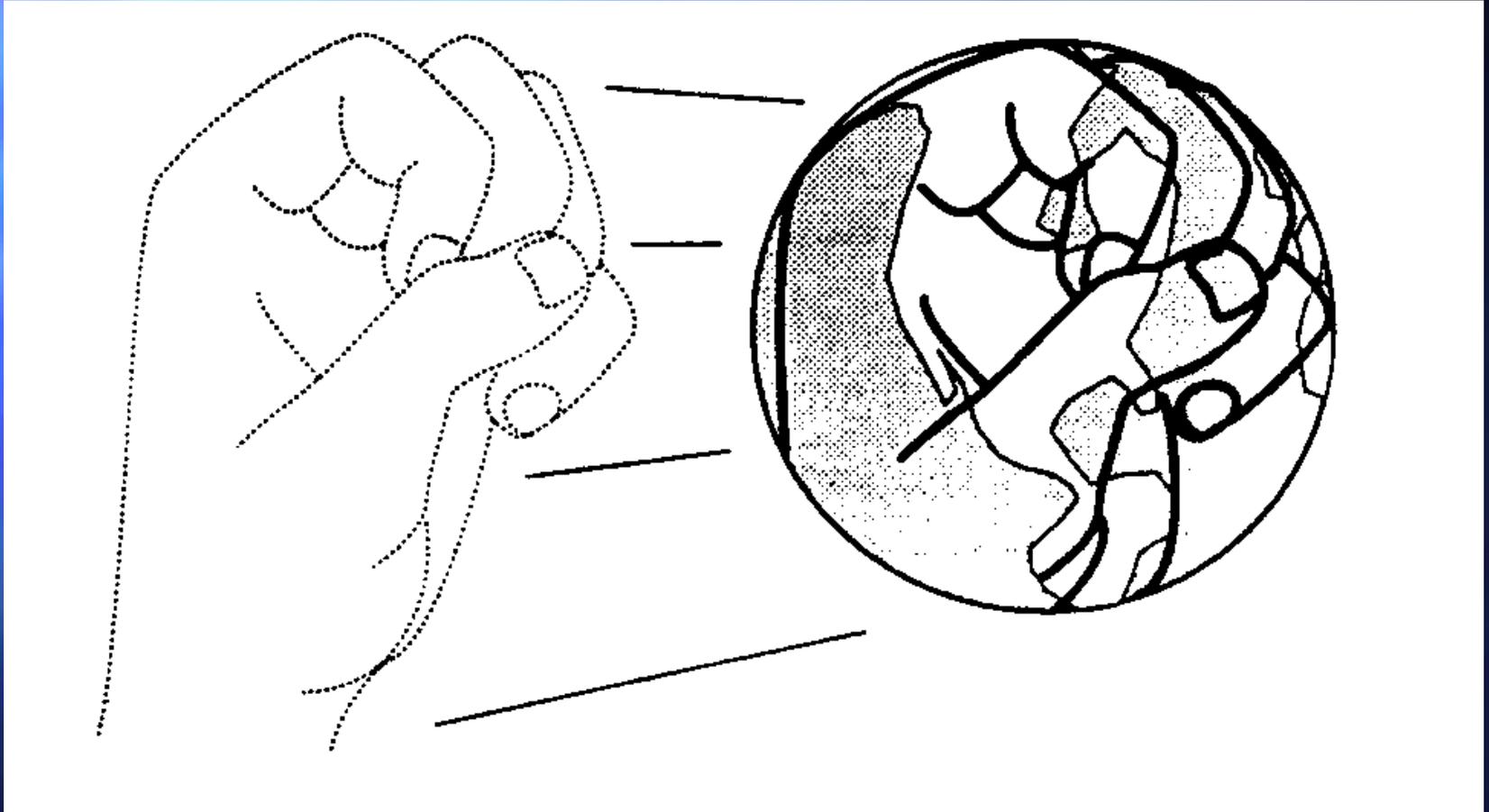
Atheism: *No God at All*



Pantheism: *God is All*



Panentheism: *God is in All*



Polytheism: *There are many finite gods.*



Outline:

I. The Importance of God's Existence

II. The Definition of God's Existence

III. The Evidence for God's Existence

I. Cosmological Argument

- A. Horizontal Form (*Kalam* Argument)—
- (Every chain has a first link)
 - 1. Avicenna (Muslim)
 - 2. Bonaventure (Christian)

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 - 2. Bonaventure (Christian)
- B. Vertical Form
- (Every pile of blocks has a bottom block)
 - 1. Thomas Aquinas
 - 2. Stuart Hackett

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– Horizontal Cause

- Coming to be
- Originating cause
- Cause back then
-

Vertical Cause

- Continuing to be
- Sustaining cause
- Cause right now

A. Horizontal Form

- 1. Everything that begins had a cause.
- 2. The universe had a beginning.
- 3. Therefore, the universe had a Cause.

2. The Universe had a beginning

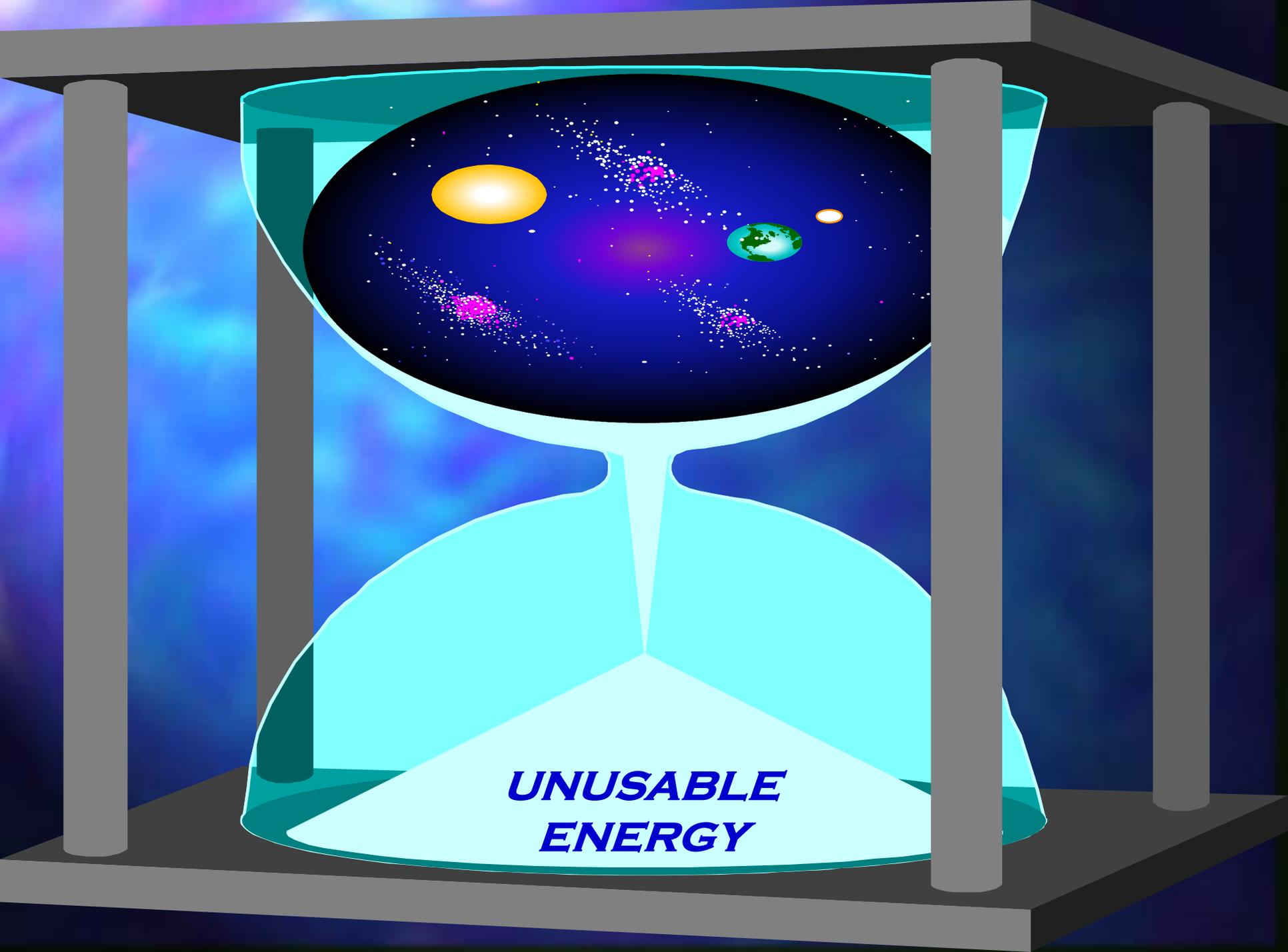
■ A. Scientific evidence

- *Second Law of Thermodynamics*
- *Universe is Expanding*
- *Radiation Echo*
- *General Relativity*
- *Energy Mass at Edge of Universe*

Second Law of Thermodynamics



- *"Once hydrogen has been burned within that star and converted to heavier elements, it can never be restored to its original state. Minute by minute and year by year, as hydrogen is used up in stars, the supply of this element in the universe grows smaller"* (Jastrow, *God and the Astronomers*, 15-16).



***UNUSABLE
ENERGY***

Agnostic Astronomer Robert Jastrow:

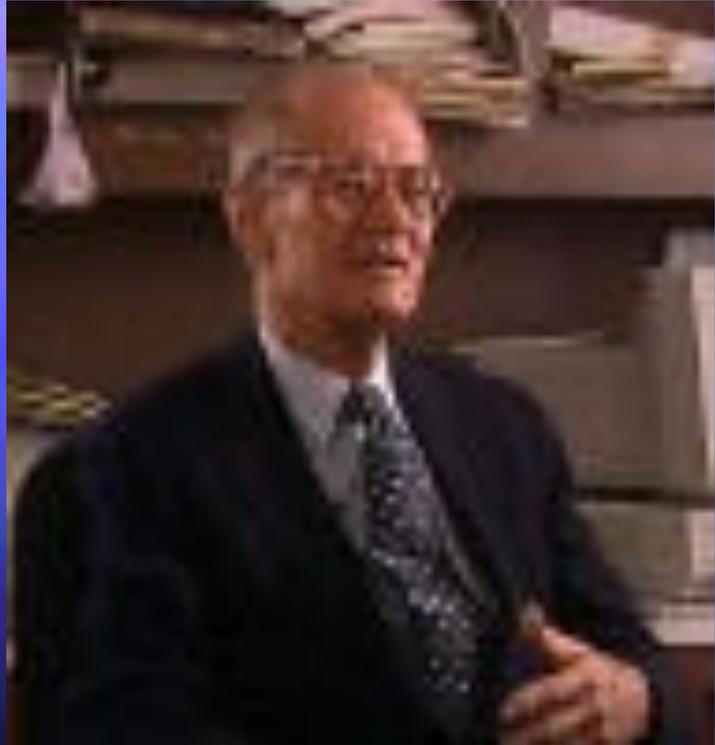
"Now we see how the astronomical evidence leads to a biblical view of the origin of the world. The details differ, but the essential elements in the astronomical and biblical accounts of genesis are the same: the chain of events leading to man commence suddenly and sharply at a definite moment in time,

Science Ends with a Beginning

"The scientists pursuit of the past ends in the moment of creation. This is an exceedingly strange development, unexpected by all but theologians. They have always accepted the word of the Bible: 'In the beginning God created the heaven and the earth'"

(Jastrow, God and the

A Supernatural Creator



- *"That there are what I or anyone would call supernatural forces at work is now, I think, a scientifically proven fact"*
(*Christianity Today*, 8-6-83, p. 15).

Astronomer Victor J. Stenger

"The universe exploded
out of nothingness"
(*Free Inquiry, Winter,*
1992-93, 13).

Note: "Nothing comes
from nothing; nothing
ever could!"

Atheist's Response

"A proponent of [the big bang] theory, at least if he is an atheist, must believe that the matter of the universe came form nothing and by nothing" (Anthony Kenny, *Five Ways*, 66).

2. The Universe had a beginning

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2. The Universe had a beginning

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■ B. Philosophical argument

- *1) An infinite number of moments has no end.*
- *2) But this moment is the end of all moments before it.*
- *3) Hence, time had a beginning (and a Cause).*

- **Objection:** There can be an infinite number of moments before today (just like there are an infinite number of points between any places in space).
- **Answer:** This confuses an *abstract* infinite series (which is possible) with a *concrete* one (which is not possible).
- **Problem:** As such, it does not prove God exists now but only back then (like Deism).
- **Remedy:** Show that the First Cause is not contingent (i.e., it is necessary). At this point the argument merges with a vertical cosmological argument.

A. Horizontal Form

- 1. Everything that begins had a cause.
- 2. The universe had a beginning (SURGE).
- 3. Therefore, the universe had a Cause.

B. Vertical Form

- 1. Every contingent beings is caused.
- 2. The universe is contingent (dependent).
- 3. Hence, the universe is caused.
- Or--
- 1. Every part of the universe has a cause.
- 2. Therefore, the whole universe has a cause.

B. Vertical Form

- 1. Every contingent beings is caused.
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- Or--
- 1. Every part of the universe has a cause.
- 2. Therefore, the whole universe has a cause.
 - **Problem:** This is this the fallacy of composition (viz., whole is same as parts).
 - **Answer:** No, it is not (If every part of a chair is wood, then so is the whole chair).

The Atheist's Dilemma

- 1. Either the universe is more than its parts or else it is equal to its parts.
- 2. If it is equal to its parts, then it needs a cause (since every part needs a cause).
- 3. If it is more than its parts, then it is, independent of all the parts, uncaused, eternal, and the Cause on which all the parts depend.
- 4. But this is what is meant by a theistic God.
- 5. Therefore, a theistic God exists.

Another Cosmological Argument (From Jonathan Edwards)

- 1. Something exists (e.g., I do).
- 2. But nothing cannot cause something.
- 3. Hence, something exists eternally and necessarily.
 - a. It must be eternal since if ever there were ever nothing, there would always be nothing.
 - b. It must be necessary (independent) since everything cannot be contingent (dependent).

- **Problem:** This does not disprove Pantheism.
- **Remedy:** Show I am a contingent being (i.e., I am not God because I change).

The Problem with Pantheism

Pantheist's Claim:

1. I am God.
2. God does not change.
3. But I change because:

I came to realize that I am God (by enlightenment).

So, I changed from not being conscious that I am God to being conscious that I am God.

4. Hence, I am not God because:

God does not change and—

He was always conscious that He was God.

And I was not.

Still Another Cosmological Argument (from Thomas Aquinas)

- 1. Things change (i.e., change is real).
- 2. Things that change have the potentiality for that change.
- 3. But no potentiality can change itself.
- 4. Therefore, there must be a Pure Actuality which causes the change in changing things.
 - Substantial change—is in what we **are**
 - Accidental change—is in what we **have**

The Ontological Argument(s)

■ The First Argument:

- 1. God is by definition an absolutely perfect Being.
- 2. But an absolutely perfect Being cannot lack any perfection including existence (If it did, then it would not be absolutely perfect).
- 3. Therefore, an absolutely perfect Being must exist.
- **Objection:** Existence is not a perfection; it is only an instance of some perfections. An ideal dollar has all the characteristics of a real one. Further, no **real** things can be proven from merely an **idea** of it. What is more, a perfect Island may exist in my mind but not in reality.

The Ontological Argument(s)

■ The Second Argument:

- 1. God is by definition a Necessary Being.
- 2. But a Necessary Being must necessarily be (exist), otherwise it would not be a Necessary Being.
- 3. Therefore, God (a Necessary Being) exists.
- **Objection:** This does not prove God exists but only that **if** a Necessary Being exists, then it must exist necessarily. Likewise, **if** a triangle exists, then it must have three sides. But this does not mean that any triangle actually exists.

II. Teleological Argument

- A. From Astronomy (Anthropic Principle)
 - 1. Anticipatory design shows an intelligent Designer.
 - 2. Human life shows anticipatory design.
 - 3. Hence, human life shows an intelligent Designer.

Every Design has a Designer





Sir Isaac Newton (1642-1727)

is not to be conceived that mechanical causes could give birth to so many regular motions, since the comets range over all parts of the heavens in very eccentric orbits.... This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being." ("Scholium," 369)

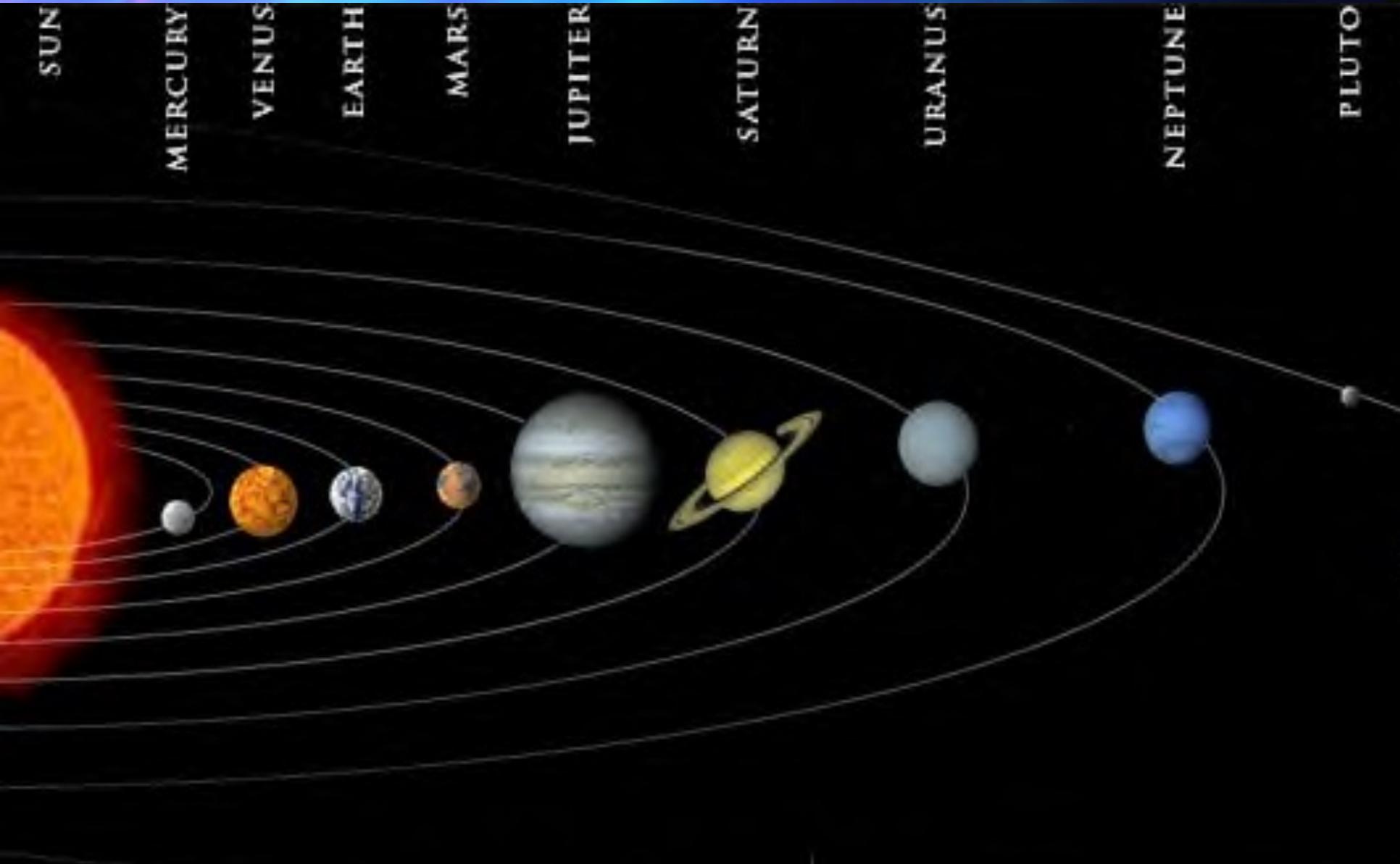
The Anthropic Principle

- ***"The anthropic principle is the most interesting development next to the proof of the creation, and it is even more interesting because it seems to say that science itself has proven, as a hard fact, that this universe was made, was designed, for man to live in. It is a very theistic result" (Jastrow, Christianity Today [1982], 17).***

Universe was Fine-Tuned for Human Life

- 1. 21 % of oxygen in air is just right for human life.**
- 2. Gravitational force is perfect for life to exist.**
- 3. Distance from the sun provides the right heat for life.**
- 4. Expansion rate of universe is just right for life.**
- 5. Thickness of earth's crust is the correct amount for life.**
- 6. Tilt of the earth offers the best condition for life.**
- 7. The speed of light is proper amount for life.**
- 8. The strong nuclear force holds the atoms together.**
- 9. The distance between stars is necessary for life.**
- 10. The cosmological constant (energy density of space) is minutely right for matter to exist.**
- 11. The right amount of seismic activity is needed for life.**
- 12. The position of Jupiter protects life on earth.**

Who Designed it That Way?



II. Teleological Argument

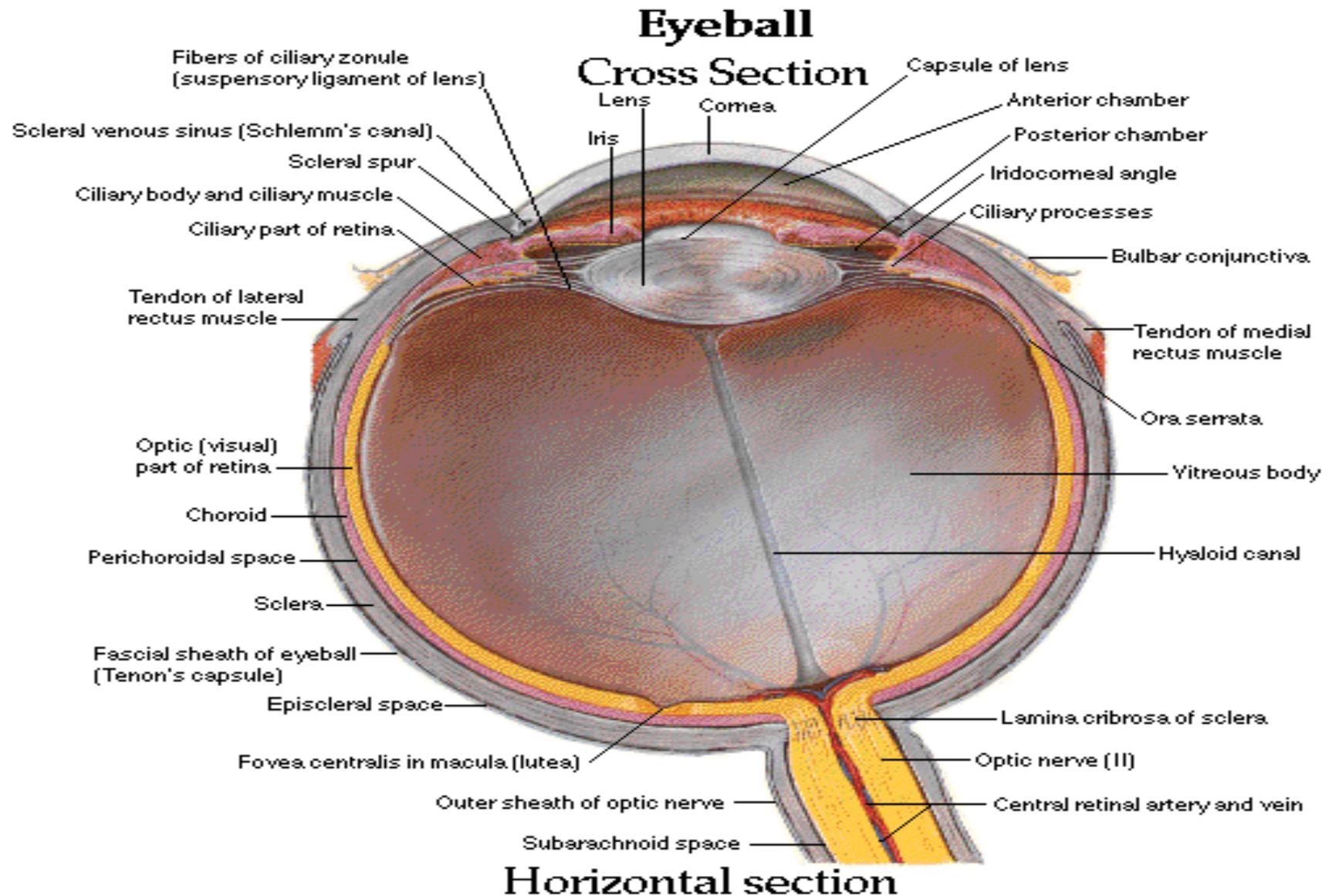
- A. From Astronomy (Anthropic Principle)
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- B. From Micro Biology (Argument 1)
 - 1. **Specified complexity** has an Intelligent designer.
 - 2. First life had specified complexity.
 - 3. Hence, first life had an intelligent Designer.

II. Teleological Argument

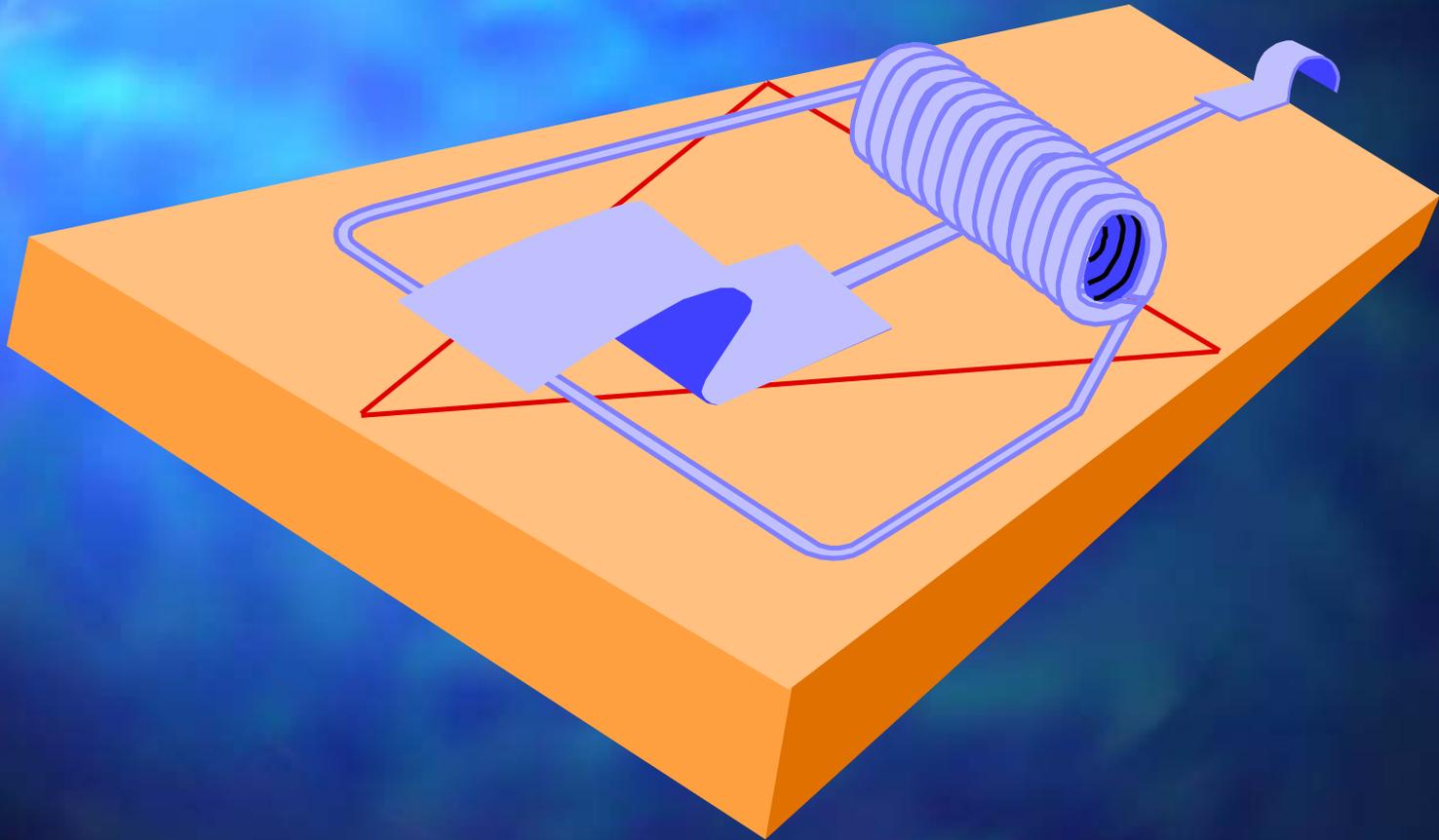
- C. From Micro Biology (Argument 2)
 - 1. Irreducible complexity has an intelligent designer.
 - 2. First life had irreducible complexity.
 - 3. Hence, first life had an intelligent Designer

It Made Darwin Shudder



Irreducibly complex.

All Parts Needed to Work



Behe:

"No one at Harvard University, no one at the National Institutes of Health, no member of the National Academy of Sciences, no Nobel prize winner--no one at all can give a detailed account of how the cilium, or vision, or blood clotting, or any complex biochemical process might have developed in a Darwinian fashion." He adds, "Other examples of irreducible complexity abound, including aspects of DNA replication, electron transport

Intelligent Design from an Intelligent Being! (Mom)

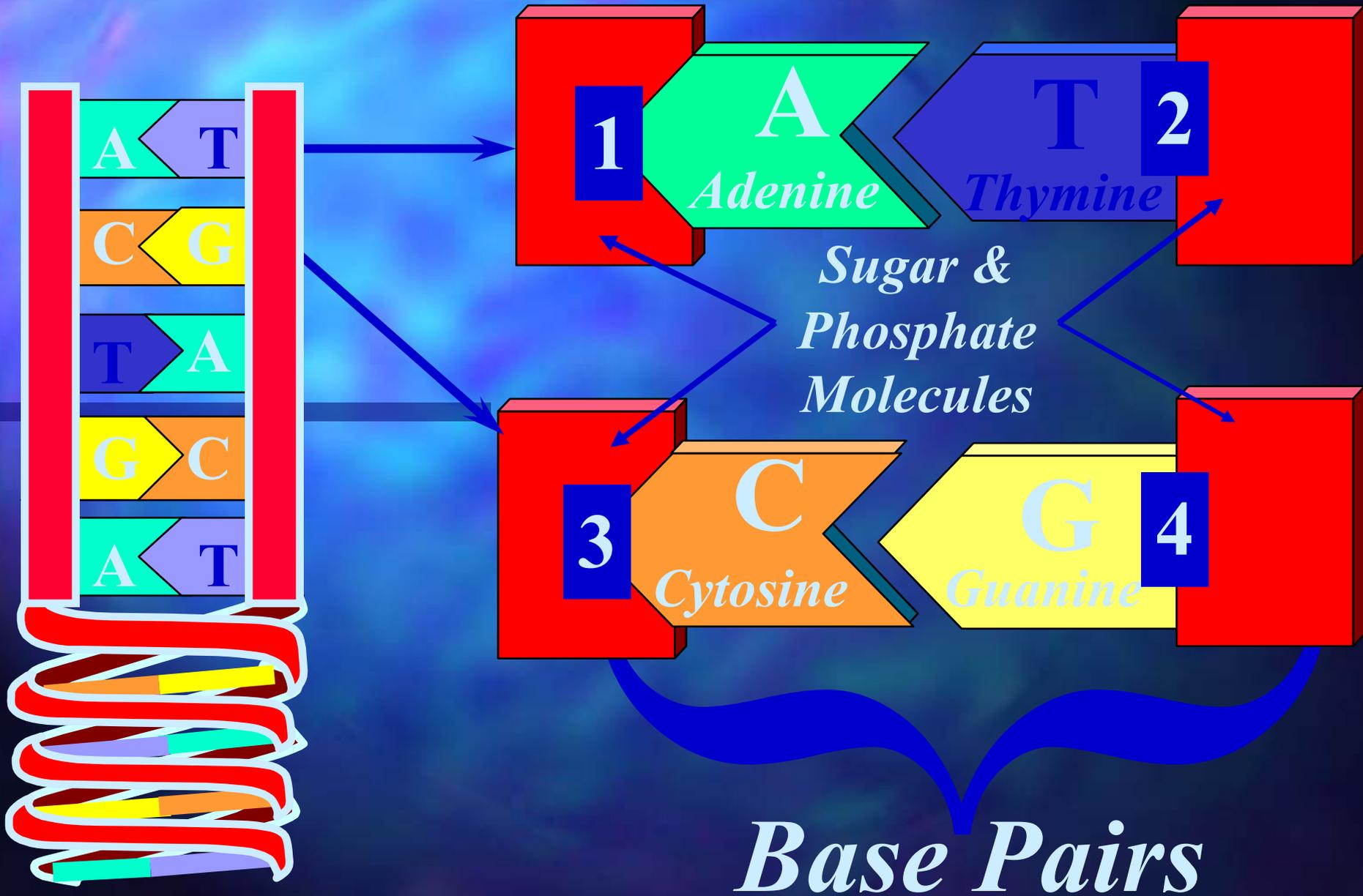
T A K E O U T
T H E G A R B A G E
- M O M



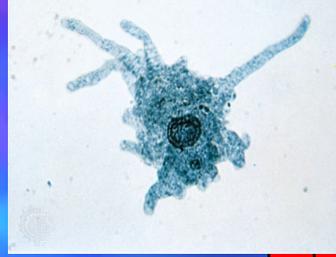
Drink
Coke



Who Designed the Genetic Code?

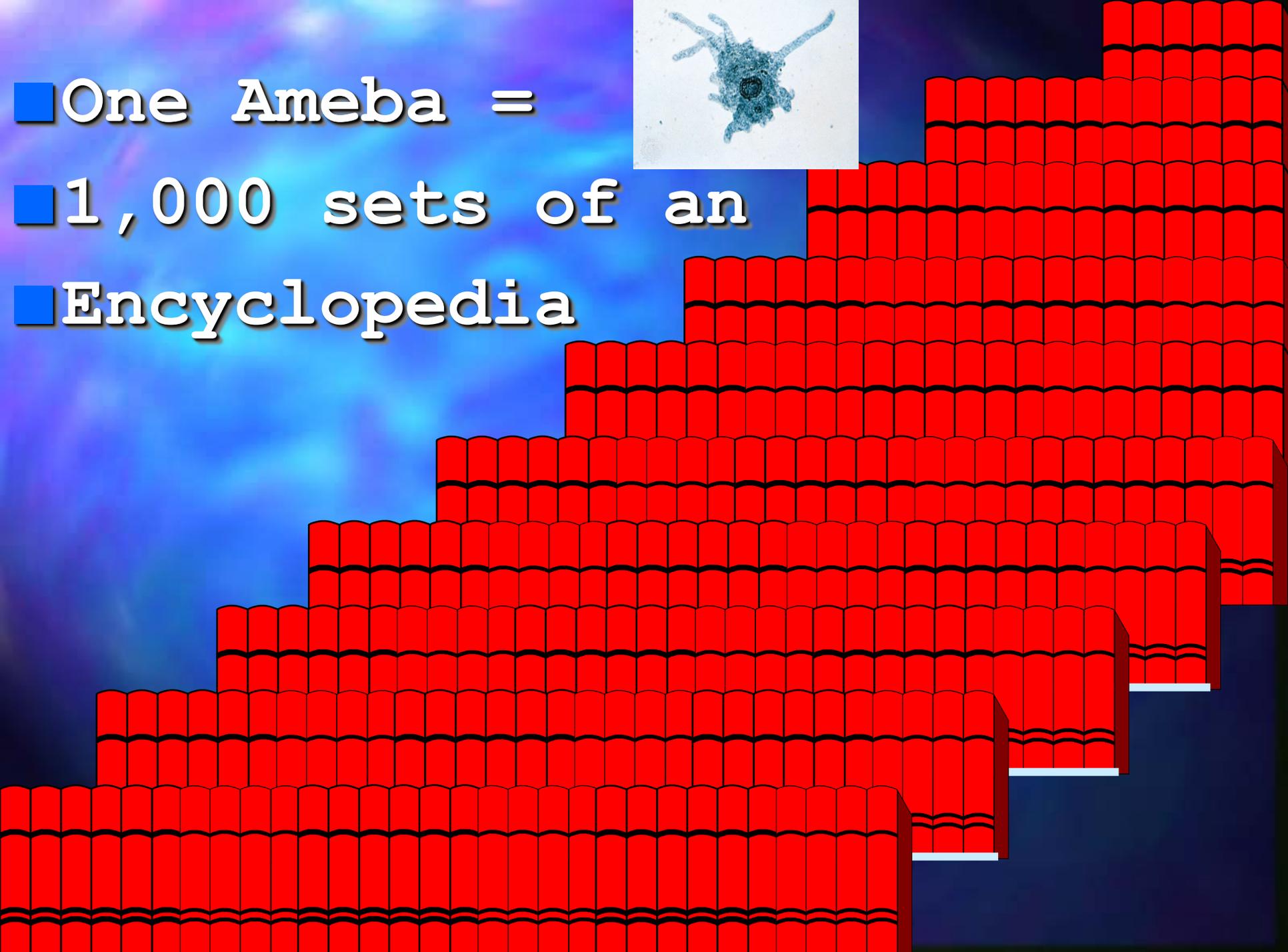


■ One Ameba =



■ 1,000 sets of an

■ Encyclopedia



Design:

- Thus, *"The conclusion of intelligent design flows naturally from the data itself--not from sacred books or sectarian beliefs. Inferring that biochemical systems were designed by an intelligent agent is a humdrum process that requires no new principles of logic or science"* (Behe, *ibid.*, 193).

"Life on earth at its most

million volumes of
information !



volumes
on each seat!



III. Moral Argument

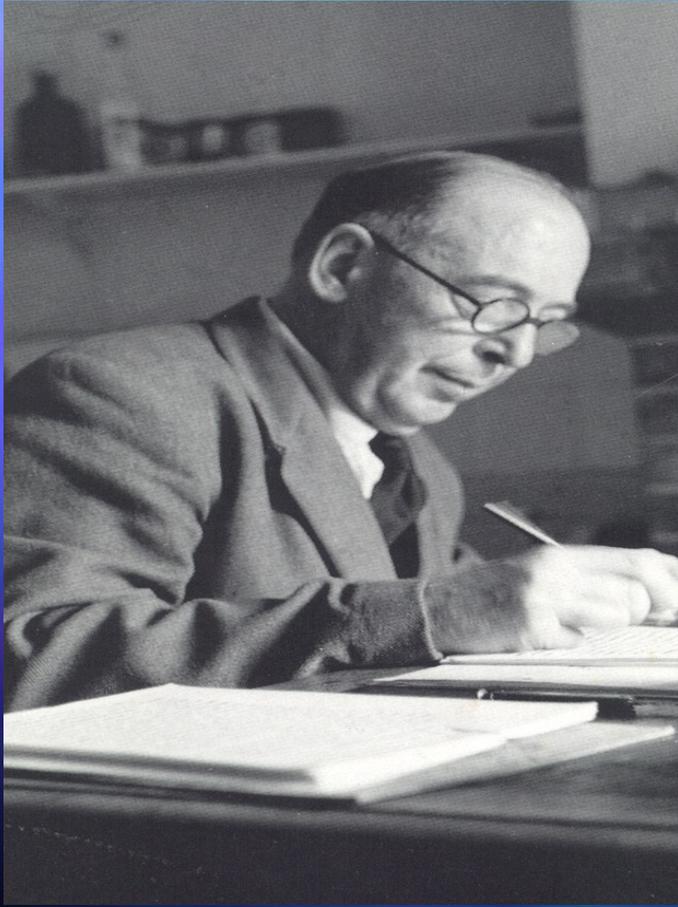
- A. Every law has a law giver.
 - 1. *Every prescription has a prescriber.*
 - 2. *Every legislation has a legislator.*
- B. There is an absolute moral law.
- C. Hence, there must be an Absolute Moral Law Giver.

III. Moral Argument

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- “B” is the crucial premise. There are many arguments in support of it:

1. We can't know what is in-just unless we know what is Just.



[As an atheist] my argument against God was that the universe seemed so cruel and unjust. But how had I got this idea of just and unjust? A man does not call a line crooked unless he has some idea of a straight line.

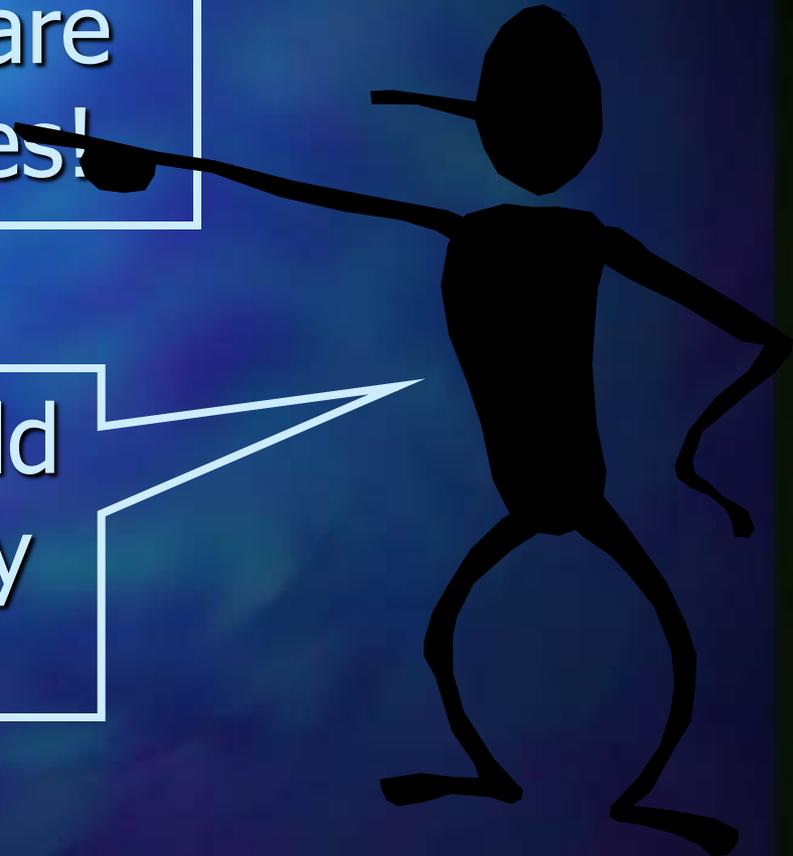
*C.S. Lewis
Mere Christianity, 45.*

Straight Line = Absolute Standard

2. Absolutes are undeniable.



I am absolutely sure there are no absolutes!



You should never say 'never'!

The Father of Situational Ethics



Joseph Fletcher

He declared that
we should:

1. Always avoid using "always."
2. Never use "never."
3. Absolutely avoid absolutes.

(Situation Ethics, 43)

3. Moral comparisons demand an objective moral standard.



Mother Teresa is better than Hitler

4. True progress (or regress) demands an absolute standard.

We can't know the world is getting **better** (or worse) unless we know what is **Best**

5. Everything can't be relative?

It can't be
relative to the
relative, etc!



It must be
relative to what
is NOT relative!



6. Moral disputes call for an objective standard outside the dispute.



C.S. Lewis
Mere Christianity, 25.

The moment you say that one set of moral ideas can be better than another, you are, in fact, measuring them both by a standard, saying that one of them conforms to that standard more nearly than the other. But the standard that measures two things is something different from either.

7. We don't invent the moral law any more than we invent mathematical or physical laws.



No one invented the laws of math-- and Newton did not invent gravity.

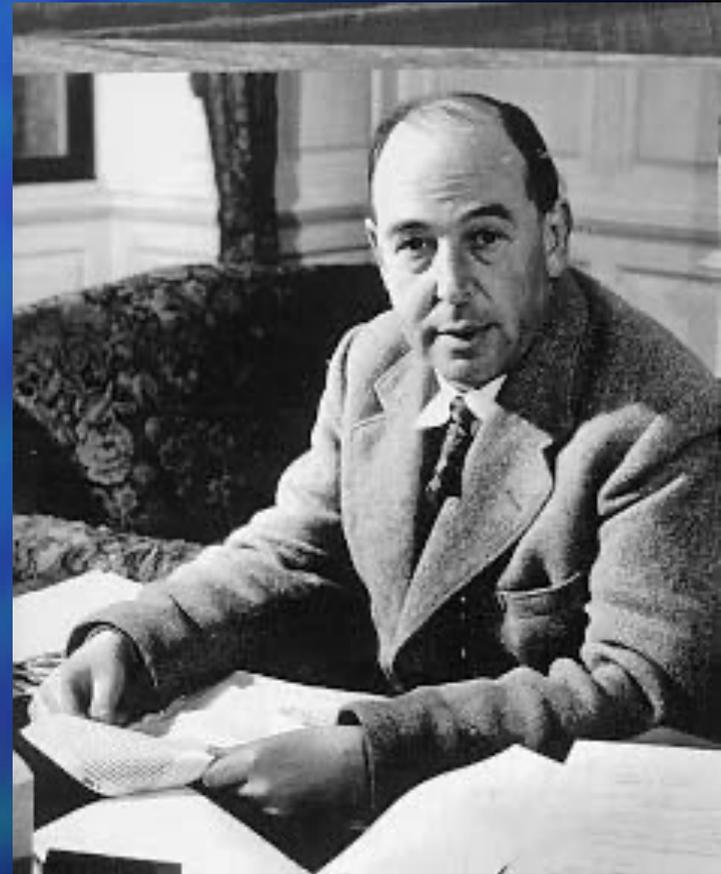
Like moral laws, they were **discovered!**

8. Universal moral guilt shows there is a universal moral law.



Making Excuses for our Faults

It seems then we are forced to believe in a real Right and Wrong. First, human beings all over the earth have this curious idea that they ought to behave in a certain way. Second, they do not in fact behave in that way. The truth is, we believe in decency so much that we cannot bear to face the fact that we are breaking it, and consequently we try to shift the responsibility.



C. S. Lewis
Mere Christianity, 21

9. We sometimes choose duty over instinct.



**10. We all find some things evil
(e.g., genocide, racism & bigotry)**

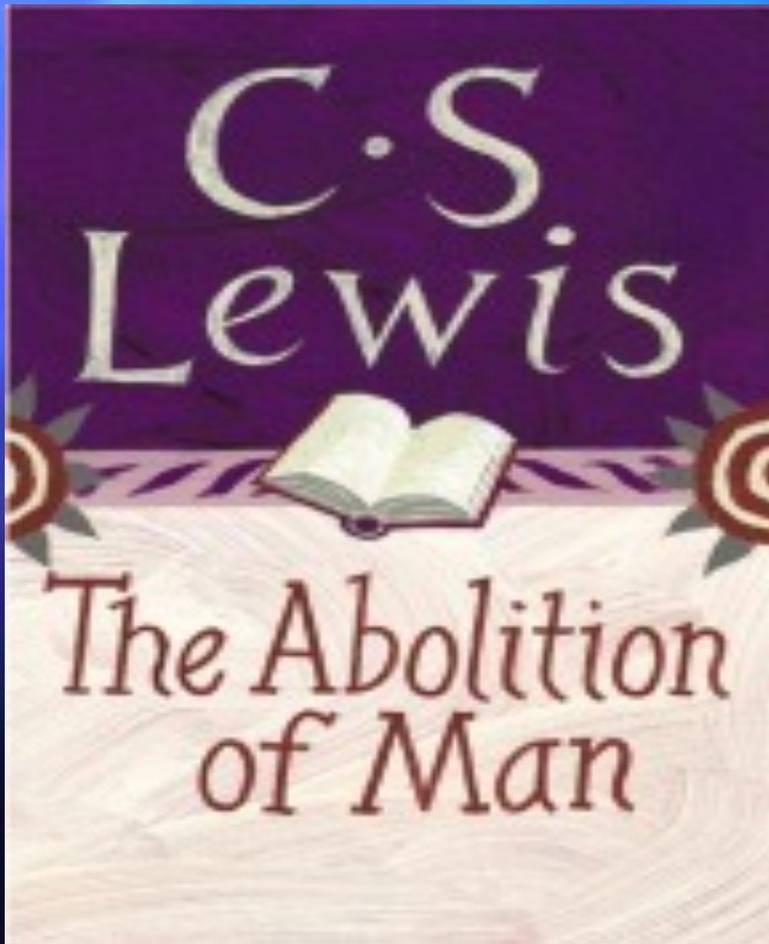


11. There are many things we don't want others to do to us (e.g., lie, cheat, abuse, and kill).

"Do unto others what you would have others do to you"

--The Golden Rule

12. The same basic moral codes are found in all major cultures



Lewis shows that prohibitions against disrespect for parents, lying, stealing, and killing are found in all major cultures of the world (see Appendix)

The Combined Arguments

■ God is—

- 1. **Infinitely powerful**—Cosmological Argument
- 2. **Infinitely intelligent**—Teleological Argument
- 3. **Absolutely Perfect**—Moral Argument
- 4. **Absolutely Unique (One)** because:
 - 1. There cannot be two infinite Beings.
 - 2. There cannot be two perfect Beings.
 - 3. There is only one Mind behind the universe as is indicated by—
 - a. The anthropic principle;
 - b. The universality of physical, mathematical, and logical laws.
-

Outline:

- I. The Importance of God's Existence**
- II. The Definition of God's Existence**
- III. The Evidence for God's Existence**
- IV. The Rejection of God's Existence**

Evidence, Why Do Some Reject God?

- You Can Lead a Horse
to the
Water, but...

Scientist's

■ Arthur Eddington:

"Philosophically, the notion of a beginning of the present order of Nature is repugnant to me... I should like to find a genuine loophole" (in Heeren, *Show Me God*, 81).

Scientist's

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"Philosophically, the notion of a beginning of the present order of Nature is repugnant to me... I should like to find a genuine loophole" (in Heeren, *Show Me God*, 81).

■ **Einstein:** *"This circumstance [of an expanding Universe] irritates me."* And *"To admit such possibilities seems senseless"* Why? *"I believe in*

■ **Robert Jastrow.** -- "There is a kind of religion in science. It is the religion of a person who believes there is order and harmony in the universe.... Every effect must have its cause: There is no first cause.... This religious faith of the scientists is violated by the discovery that the world had a beginning under conditions in which the known laws of physics are not valid, and as a product of forces or circumstances we cannot discover. When that happens, the scientist has lost control" (GA 113-114).

Other Reactions

- **Julian Huxley:** *"For my own part, the sense of **spiritual relief** which comes from rejecting the idea of God as a supernatural being is enormous..."* (Huxley, *Religion without Revelation*, 32).

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-
- **Friedrich Nietzsche:** *"If one were to prove this God of the Christians to us, we should be even less able to believe in him"*

St. Paul's

Declaration:

- He speaks of those *who* "...*suppress the truth by their wickedness because what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from*

Lewontin

■ *"We take the side of science in spite of the patent absurdity of some of its constructs... because we have a prior commitment to materialism. It is not that the methods and institutions of science somehow compel us to accept a materialistic explanation of the phenomenal world but, on the contrary, that we are forced by our a priori adherence to material causes.... Moreover that materialism is absolute for we cannot allow a divine foot in the door"* (New York Review of Books, 1/9/96).

Objections to Teleological Argument

- **Objection 1:** Things could have happened by chance, not by design.
- **Answer:** First, the chances are virtually zero. Second, science is not based on chance but on regularity which demands an intelligent cause of life. Third, chance is not a cause. The only causes are natural forces or intelligent ones. And life needs an intelligent cause.
- **Objection 2:** Natural selection could have caused first life to emerge.
- **Answer:** First, there is no natural selection on the pre-biotic level. Second, natural selection only explains the survival of the old, not the arrival of the new. Third, natural selection has never been observed to produce life from chemicals.

- **Objection 3:** There is lack of design in nature—things which have no purpose.
- **Answer:** First, no known purpose does not mean no purpose. Second, we now know a purpose for many things we did not. Third, we may yet find a purpose for the rest. Fourth, even randomness has a purpose (cf. breath). Fifth, even empty space is needed for life here on earth.
- **Objection 4:** Some designs are not perfect. There is waste. Organism's break down. Mutations occur.
- **Answer:** First, even less than perfect designs still need a designer. Second, the world's imperfections may have a moral cause. It may have been made perfect to begin with but only later became imperfect (cf. Gen. 3; Rom. 8).

Objection 5: There could be endless designers and no first Designer.

Response: First, every **cause** does not need a cause; only every **effect** does.

Second, every **designer** does not need a cause; only every **design** does.

■ **Objection 6:** The designer must be like designers we know, namely, finite, multiple, male or female, imperfect, etc. But God is not like this.

■ **Answer:** First, the principle of uniformity demands only **similarity**, not identity of causes in the past with those in the present. Second, similarity of cause to effect means both like and different. Third, the Cause of the world must be different from the world it causes in many ways:

■ The Cause of the World	■ The World
■ Creator	■ The Creature
■ No Beginning	■ A beginning
■ Infinite (unlimited)	■ Finite (limited)
■ Pure Actuality	■ Actuality and potentiality

■ **Conclusion:** The effect is like the cause in its actuality but unlike it in its potentiality (limitations).

Objections to Cosmological Argument

Objection 1: Who made God?

Answer: No one. God is the unmade Maker and the uncaused Cause. He never came to be but always was.

Answer: God needs no cause. Even atheists believe in an uncaused universe. So, why not an uncaused God. If there is anything, then something always was—either the universe or God. And the universe had a beginning. Hence, it was caused.

Objection 2: If everything needs a cause, then so does God.

Answer: Everything does not need a cause. Only what begins (is contingent or finite) needs a cause. The world is all of these, but God is none of these. Hence, God does not need a cause, but the universe does.

Objection 3: Energy is eternal and uncreated. Hence, the universe needs no cause. For the First Law of Thermodynamics says: "Energy can neither be created nor destroyed."

Answer: This is a misstatement of this Law. It should be stated: "The amount of actual energy in the universe remains constant."

It says nothing about its origin or destiny.

Science is based on observation, and the first statement is not based on observation. Hence, it is not scientific but purely speculative.

Objections Answered

- **Objection 4:** An infinite series (regress) of causes is possible. Hence, there is no First Cause.
- **Answer:** An infinite regress is not possible since:
 - 1. Any infinite series of actual things is not possible (since in any series one more can always be added, but more than an infinite is not possible).
 - 2. An infinite number of causes is not possible since every one is being caused, and yet one is causing. So, one is causing itself which is impossible.
- **Objection 5:** Things can happen without a cause.
- **Answer:** This is absurd. Even the skeptic Hume said so. It is absurd to affirm that nothing can produce something. "Nothing comes from nothing; nothing ever could."

Objections Answered

- **Objection 6** According to Heissenberg, things in the subatomic realm operate without a cause.
- **Answer:** He never said this. He only said we cannot **predict** the exact course of a particle, not that it did not have a cause. Further, we can't "see" the subatomic world without disturbing it. Also, the pattern produced by particles is regular and predictable and, hence, it must have a cause.
- **Objection 7:** Believing there is a First Cause leads to antinomies or contradictions. For if everything needs a cause, then there must be a First Cause. But if everything needs a cause, then so does the First Cause. Hence, the contradiction.
- **Answer:** Everything does not need a cause. Only what begins (is finite or contingent) needs a cause.

Objections Answered

- **Objection 8:** Only a finite cause is needed to explain a finite effect, not an infinite one.
- **Answer:** Not so. Since every finite needs a cause, then the First Cause cannot be finite or else it would need a cause. Hence, the First Cause must be not-finite, that is, infinite. Just as the First Cause must be uncaused, so the First Cause cannot be finite, contingent, or have a beginning.
- **Objection 9:** In all deductive arguments the conclusion cannot contain anything more than is already in the premises. But if God is already in the premises, then the argument begs the question by assuming God.
- **Answer: First,** God is only there implicitly, not explicitly. He is an inference from the premises. **Second,** God is only there hypothetically. That is, if the world has a beginning, then there is a God. The world had a beginning. Hence, there really is a God.

- **Third**, it can be formulated like a transcendental argument, namely, the necessary condition to explaining the existence of the finite world is an infinite Cause. This avoids any alleged deductive fallacy.
- **Objection 10**: The cosmological argument is based on the ontological argument which is invalid.
- **Answer**: This is not true since the cosmological argument is based on something that **really exists**, but the ontological argument is based on **the mere idea** (of a perfect or necessary Being).

Other Objections

- **Objection 1:** The God of philosophy is not the God of the Bible.
- **Answer:** They must be the same since:
 - 1. They are both infinite Beings, and there cannot be two infinite Beings.
 - 2. They are both absolutely perfect, and there cannot be two absolutely perfect Beings.
 - 3. There is more than one way to approach the same object (like a mountain peak).
 - a. Objectively--philosophically
 - b. Subjectively—religiously

- **Objection 2:** Philosophical arguments can't be used to bring anyone to God.
- **Answer:** This is not true because:
 - 1. The Bible says they can (Rom. 1:19-20; 2:12-15).
 - 2. It is unreasonable to believe the God of reason will bypass reason He has created to reach reasonable creatures (God does not bypass the mind on way to the heart).
 - 3. Many people testify to the use of reason and evidence to bring them to God (St. Augustine, C.S. Lewis, Frank Morrison, C.S. Lewis, Jay Budziszewski, and many others).

- **Objection 3:** Depraved men cannot understand the truth about God (1 Cor. 2:14).
- **Answer:** Yes they can because —
- 1. This text says they don't **receive** it (by their will), not that they can't **perceive** it (in their mind).
 - 2. Otherwise God is wrong in condemning them for not responding to general revelation in nature (Rom. 1:19-20).
- 3. The image of God is not *erased* but only *effaced* in fallen man (Gen. 9:6; Jas. 3:9).
- 4. They couldn't suppress the truth unless they knew what they were suppressing (Rom. 1:18). Indeed, God said it was "clear" and "evident" to them (Rom. 1:19-20).

Objections to the Moral Argument

- **Objection 1:** Moral Law is just herd instinct.
- **Answer:** This is not so because: 1) If so, the stronger instinct would always win, but it does not (since moral duty sometimes sides with the weaker instinct). 2) If so, we would always act from instinct, not for it (to bolster it, as we sometimes do).
- **Objection 2:** Moral Law is merely social convention.
- **Answer:** First, what is learned *through* society (e.g., Math and Logic) is not *based on* society. Second, judgment about society being better (or worse) only make sense if they are independent of society. Third, most differences in judgment are over *fact*, not *values* (e.g. *Should witches be treated like murderers?*)

- **Objection 3:** Moral Law is just the law of nature.
- **Answer:** First, nature's laws are descriptive, not prescriptive (as moral law is). Second, situations factual more inconvenient are sometimes morally desirable (e.g., being accidentally tripped).
- Third, things naturally more convenient are sometimes condemned by moral duty (e.g., betraying one's friend for money).
- Fourth, even factual convenience for the whole race does not explain why I ought to do that when it is not factually convenient to me.
- **Objection 4:** The moral law is mere fancy.
- **Answer:** It can't be since we can't get rid of it. Also, value judgments are meaningless without it. Further, I did not make it since it condemns me.

Objection 5: People interpret the moral law differently.

Answer: Scientists have interpreted nature differently, but natural laws have not changed.

Objection 6: We used to burn witches but no longer do. So, values change.

Answer: Not so, our understanding of the facts did.

Objection 7: Practices vary from culture to culture.

Answer: Moral law is not what people **do** but what they **ought** to do. This we know by what we want people to do to us (not by what we do to them).

Objection 8: Even our understanding of virtues differ from culture to culture (e.g., Eskimos).

Answer: My understanding of love has changed over time but love has not changed.

- **Objection 9:** Political debates reveal a conflict of value (e.g., on war, poverty, etc).
- **Answer:** These are largely debates over means not ends (values).
- **Objection 10:** The abortion debate is a conflict of values.
- **Answer:** Much of it over the fact (of when life begins), not over the value of life.
- The conflict of values can be resolved by appealing to expectations, not actions.

God: Evidence For

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