

## ***THE MORAL ARGUMENT***

- 1. Here's the argument.**
  - a. There is an objective, transcendent moral law.
  - b. Every moral law has a lawgiver.
  - c. Therefore, there is a transcendent moral lawgiver.
  - d. God is the most reasonable explanation for such a transcendent moral lawgiver.
  
- 2. Anytime we use the word “ought,” we show we believe in objective moral truth.**
  - a. Moral truths don't describe “how things work” between abstract objects; they describe “how things ought to work” between persons.
  
- 3. The existence of objective, transcendent moral truths is self-evident.**
  - a. It's never morally acceptable to:
    - (1) Torture babies for the fun of it.
    - (2) Kill someone for the fun of it.
  - b. Every society distinguishes between *justified* and *unjustified* killing.
  - c. Throughout history, humans have recognised objective, transcendent moral truths.
    - (1) “Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow countrymen, or every one. But they have always agreed that you ought not to put yourself first. Selfishness has never been admired.”<sup>1</sup>
  - d. The Golden Rule is represented in every historic theological or philosophical system.
  
- 4. We expect more from ourselves and one another than we do from other species.**
  - a. We don't hold our pets morally responsible, but we do hold one another responsible.
  - b. Humans develop constitutions and laws and build courthouses. Animals do not.
  - c. If we are the product of blind physical and chemical laws, the accidental consequence of an evolutionary process, there's nothing special about us.
  
- 5. There are no true moral relativists.**
  - a. None of us behaves as if morals were *totally* relative.
  - b. If personal opinion is the basis for moral truth, nothing distinguishes Mother Teresa from Hitler.
  
- 6. Atheists have a very difficult burden.**
  - a. They must prove *all* moral truths are the product of cultural perspective or subjective preference.
  - b. If only one moral truth transcends culture or personal preference, the atheist loses. With just one moral absolute, the theist wins.
  - c. Atheists don't want there to be a God because they want to be held accountable.
  
- 7. Atheism cannot explain the existence of objective moral truths and obligations.**
  - a. The material universe cannot be the source of objective moral truths.

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<sup>1</sup> C. S. Lewis, *Mere Christianity* (New York: HarperOne, 2001), 6.

- b. “Moral truth is distinct from the environment in which it exists.”<sup>2</sup>
- c. “Those who believe the pursuit of human well-being is the origin of moral truth begin with a definition of well-being already infused with moral truth.”<sup>3</sup>

**8. With no standard transcending the majority, moral relativism denies the minority the chance to argue against a majority.**

- a. “Growing up, I was a fan of Star Trek. Imagine an episode in which a superior race of aliens from another planet invades Earth with the goal of enslaving humans for their own selfish purposes—not an unusual Star Trek story line. In a scenario such as this, would we (as humans) have a right to complain? After all, we have a history of using horses, hunting dogs, oxen, and a variety of other species in a similar way. How could we argue against such treatment by a species as superior to us as we are to other forms of life on this planet?”<sup>4</sup>

**9. Someone has to be the ultimate authority in the moral hierarchy.**

- a. Is the highest authority in the moral hierarchy really sitting in New York, Brussels, Washington, Beijing, or Auckland?
- b. If moral truth is determined by societies:
  - (1) Which society is correct?
  - (2) How many people in the society have to agree?
  - (3) Which segment of the society, which set of individuals, gets to decide what’s morally acceptable?
- c. If the ultimate moral authority is not God, it must be a human being or group of human beings.
- d. This is the “sez who” problem.

**10. Transcendent moral laws require a transcendent moral law source.**

- a. The source of moral truths and obligations must be “outside the room.”<sup>5</sup>
- b. Because moral obligations exist between persons, it seems reasonable to look for a transcendent person to whom we are ultimately obligated.

**11. Under the biblical worldview:**

- a. Moral truths and obligations are grounded in a personal, transcendent moral being.
- b. There is a transcendent standard by which we all are measured.
- c. Human beings don’t create moral truths and obligations, they discover them.
- d. God is the ultimate, personal moral authority to whom we can appeal and to whom we must answer.

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<sup>2</sup> J. Warner Wallace, *God’s Crime Scene*, 166.

<sup>3</sup> J. Warner Wallace, *God’s Crime Scene*, 169.

<sup>4</sup> J. Warner Wallace, *God’s Crime Scene*, 170.

<sup>5</sup> J. Warner Wallace, *God’s Crime Scene*, 173.