



P. 1, 4, 5 Is the Mormon and

Christian Jesus the Same??

P.1, 3,5,7,8 Moral Argument



P.8 Creation Science

Lecture

P.6 Passover  
Dinner



P.2 LETTERS TO THE EDITOR

P.6 UPCOMING CAMPUS EVENTS

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## Moral Argument

By Charles Curtis

In the book, *He Is There And He Is Not Silent*, Francis Schaeffer made a very prophetic claim about the future of determining right and wrong in culture. Drawing from a proposal by Marshall McLuhan, Schaeffer states that a time is coming when everyone will be wired to a giant computer and the definition of right and wrong will be determined by averages computed at any given time.<sup>1</sup> He goes on further to admit that the proposal sounds far fetched. Although this book was written in the early 1970's, the advent of the Internet, coupled with secular society's commitment to naturalistic ethics, the far-fetched has become commonplace. Everyday, regardless of the types of views held, beliefs and opinions on just about everything are gathered through the Internet, polled, analyzed, targeted

and synthesized as the current views of the moment. What determines right from wrong, in secular culture, depends on general facts about societal beliefs, individual beliefs of the moment or wide gauge observations about either cultures or humans as species. Instead of the importance of the values held, such values can be reduced to simple observations of the individual, group or species holding them. Those who hold to the theory of ethical naturalism believe that such moral values are objective. But are the moral values of ethical naturalism truly objective? Can any view or belief held, especially when concerned with moral values, be meaningful at all without being irreducible and based on an absolute reference point? Upon a closer look, it is determined that objective moral values cannot exist apart from the

necessary existence of the eternal, personal God, revealed in the Bible, providing irreducible moral values and real meaning, grounded in the God's unchanging character. The Bible also reveals the ultimate problem of moral values, being the moral condemnation of all, as well as the exclusive solution, provided by Christ's finished work on the cross. For thousands of years, humankind has attempted to provide sufficient answers to the problem of ethics and moral values. From classical Greek philosophy to the post-modern era, the questions concerning what good is and why one should be moral have never been settled to the satisfaction of many.<sup>2</sup> Because of this, it is important for the Christian evangelical to understand this moral necessity, unashamedly expound it as well as have a true understanding of how this moral necessity succeeds where all alternative systems utterly fail.

What do objective moral values mean as compared to subjective moral values? When one speaks of objective moral values, one refers to values that truly exist, independent of the person or culture adhering to them or rejecting them. The existence of objective moral values means that moral statements reveal either truth or falsehood. It also means they describe real properties of people and acts the statements refer. There must be an absolute point of reference for these values for them to be objective. Lastly, they are universally applicable, rather than relative to individuals, cultures or species. By contrast, if no objective moral values exist, all moral statements are subjective, in that their value is relative to the person, culture or society who holds or rejects them, at that particular time. Once more, the

absence of objective moral values also means that moral statements cannot be indicative, carrying an "oughtness" with them but instead would be mere description of the person, culture or species having such notions.

Matthew 5:14 "You are the light of the world, a city on a hill cannot be hidden.



### Non-Theistic Alternative Theories to Moral Values

Before focusing on the comparison of ethical naturalism to Biblical ethics, it is important to at least provide an overview of the many different types of meta-ethical theories available. By the term meta-ethics, these systems attempt to provide a logically coherent, empirically adequate and experientially persuasive explanation for the existence of ethics and morals. The many meta-ethical systems discussed below are

■ Please see...Moral Argument continued p.3

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## Is the Mormon and Christian Jesus the same?? You Decide.

What a "Mormon" thinks of Christ

By Tim Dorius

I recently read with interest the November article "Is Mormonism Christian?" in which the author of this article states "Mormonism is not Christian." After reading this, I had the opportunity to speak with Rick Thomas, Editor of Beacon OU, who invited me to respond with my own article. I thank the Beacon for the opportunity to write this article. I will not examine the contentions expressed in the previous article, but if anyone has any question about any specific points of doctrine of my church, or about anything I say that may not be completely clear, please talk to any member or missionary, or you may feel free to email me at [tdorius@ou.edu](mailto:tdorius@ou.edu). I will say that I do not feel that anyone on earth has the authority to determine and declare whether one who claims to be a Christian really is what he claims to be. As Christ himself said, "Judge not that ye be not judged (Matt. 7:1)." In fact, in John 5:22, we learn that "the Father judgeth no man, but hath committed all judgment unto the Son." Once, in Luke 9:49-50, the apostles came across a man who was casting out devils in Christ's name and they rebuked him, saying that he followed not with them. When Christ heard this, He gently chastised His

My Testimony of Mormonism

By Rose Creswick

As a Mormon, I often "bore my testimony." Although I could prove nothing, I stated all sorts of philosophical and religious sentiments with the words, "I know . . ." Without a doubt . . ." and so forth. I stated uncertainties with absolute, misplaced confidence. Throughout my monologue, I appealed to feelings rather than to fact—as though truth can be ascertained through emotions. In this paper, therefore, I will concentrate on truth, supported by the Bible. Interestingly, like other Mormons, I ended those "testimonies" saying, "I leave these words with you in the name of Jesus Christ. Amen."

As I begin to state my position as a Christian, let me join in agreement with the Latter-Day Saint (aka "Mormon") who contributed to this edition of the BeaconOU. I know with certainty that God lives and that Jesus

Christ is His Son. I emphatically state that we've been placed here for a purpose and that Jesus  
■ Please see...Article continued p.4 &5

The letters to the Editor is my favorite section of every newspaper that I read. We love to hear from our readers. Remember, all letters to the Editor may be reprinted in a latter editon of the Beacon unless specific request is made by the sender not to publish their letter. E-mail us at [beaconou@ou.edu](mailto:beaconou@ou.edu). [www.ou.edu/beaconou](http://www.ou.edu/beaconou). Let your opinion be heard. We are currently looking for people to help with funding, distribution, and advertising. Rick Thomas, Editor.

To the Editor,

In reference to my comment about the possibility of there being a phenomenon of spontaneous existence I once again make my point that it's a theory based on the observations of the scientific community. Until there is some credible evidence it will remain as such, and not worthy of your cynicism or my intellectual backing aside from mention it. Nonetheless, if it is true then Kalam's argument is invalid. Thus far, there is no credible evidence for your theories.

Your logic about a personal god causing creation can be disproved by looking at the Big Crunch theory (BC). The BC states that eventually the universe will suffer heat death slowing its expansion to a finite point, and then stopping it. This is the point where the theory states that the gravity of the universe's bodies and matter will begin to pull it back together in a collapsing fashion until the gravity causes the remaining bodies to speed and heat up, until they have "crunched" back down into a finite point as it was in the Big Bang (BB). It's called the M-Theory. If the universe can create itself and then unmake itself back into a finite point there is no need of a personal deity.

I cannot believe that you used Stephen J. Gould to back up your points! He is probably one of the most ardent anti-Creationists alive today, and if you knew his work at all you would see that it does much more harm to your argument than you could ever imagine! I encourage all who read these words to actually read Gould's work and learn for themselves. As for *Ockham's Razor*...which is more likely, that an



all-powerful god created the universe but left no proof whatsoever of his existence, or that the universe came from the causes that science not only has evidence to support but follows the laws of physics that man has discovered and detailed?

To avoid any future misunderstandings I would like to hear your responses on a few subjects. Firstly, I am interested in hearing why Allah is not all-loving as you said? I take it Allah is not the same god as you worship. Moreover, I wonder what your response is to the Problem of Evil: This argument claims that the following three statements cannot be all true: (a) evil exists; (b) god is omnipotent; and (c) god is all-loving. 1. If god can prevent evil, but doesn't, then he isn't all-loving. 2. If god intends to prevent evil, but cannot, then he isn't omnipotent. 3. If god both intends to prevent evil and is capable of doing so, then how can evil exist?

What would you say to someone who asked if god created evil? Thank you for your time, Cameron E. Westphal Senior - History Major.

**Response:** Dear Mr. Westphal,

I would have liked it, Mr. Westphal, if you would have referenced one physicist from any university, who believes matter is coming into existence, caused by nothing. Even if what you say were true (which I am confident it is false, a mistake, or a fringe radical theory) it would be more rational to say that scientists do not know the cause.

In your letter to the editor before your current one, you proposed the big bang theory as your alternative to God creating the universe (not knowing at the time that theists use the *big bang* theory as one of their

arguments). You wrote, "What's wrong with the Big Bang?" It appears that you have now abandoned your original argument and now trying the *oscillating model* on for size.

Firstly, the oscillating model is not possible within the laws of physics. Though it is possible that gravity, given enough matter, could cause the *big crunch*, there's no mechanism in the laws of physics that would cause a re-expansion of the universe. The late Professor Tinsley of Yale wrote in a personal letter, "there is no known physics to reverse the collapse and bounce back to a new expansion." Several scientists affirmed, "there is no understanding of how a bounce can take place..." (Duane Dicus, "The Future of the Universe," Scientific American, March 1983).

Secondly, even if a physical mechanism existed to cause a bounce back of the universe, the bounce would not be 100% efficient due to the second law of thermodynamics stating that there is no perpetual-motion machine. Energy would be lost with every bounce until there is not enough to bounce at all. And if the universe has always been bouncing from eternity it would have stopped long ago. Laws of physics, like entropy, don't just check out for lunch because we're talking of an oscillating model.

Thirdly, Even if we add all the luminous and dark, non-luminous, matter in the universe together, we still only have 10% of the matter necessary to make this supposed gravitational big crunch. (Sandage and Tammann, "Dynamical Parameters", p. 144)

Fourthly, the oscillating model requires that there be an infinite regress of past events, which if you remember in *God's Existence Pt.2*, I disproved with three separate arguments; 1) set theory, 2) impossibility of forming an actual infinite by addition, 3) and the impossibility

of transversing an actual infinite.

As for my use of Stephen J. Gould, it seems you missed the point. In using a quote from Gould it showed that even a leading anti-creationist admits the fossil record doesn't testify to gradualism.

In the first paragraph of your letter you defend the idea that *the universe is not caused or in your words it had "spontaneous existence"* (a scientific term for "I don't know, but I am close to the implication of God."), so that it just appeared. Your argument for a universe that appears from nothing denies the statement, "*the universe came from causes*". It also denies the oscillating, in that your oscillating model hinges on the idea that the universe has always existed, cycling from eternity. In

fact, each argument you have used in your letter has defeated every other argument you have put forth.

Why is Allah not all loving? The Koran teaches Allah loves a person only after conversion to Islam. So according to the Koran, God does not love you Mr. Westphal, but I have good news for you. According to the Bible, Jesus loves you so much that He died for your sins against Him prior to any conversion.

As for the "Problem of Evil," I will be glad to write an article on the subject in next month's BeaconOU.

By Kelly Greene

Do you have a desire to grow in your relationship with Christ and knowledge of God? Here are some favorite links of mine that may help in your personal studies. I may not agree with the full content of the web-sites, but they had some awesome free resources that I think would benefit all Christians. I think that you will be amazed by the content. [www.christiananswers.com](http://www.christiananswers.com) has more resources than I could ever list and a lot of videos on-line.

[www.higherpraise.com](http://www.higherpraise.com), More resources than I could ever list, a lot of videos on-line.

[www.icr.org](http://www.icr.org), [www.ou.edu/css](http://www.ou.edu/css), and [www.drduino.com](http://www.drduino.com), includes a lot of evolution and creation research.

[www.livingwaters.com](http://www.livingwaters.com), includes Kirk Cameron and Ray Comfort stuff, videos, and audios.

[www.biblegateway.com](http://www.biblegateway.com), is the searchable Bible on-line.

[www.cbn.com](http://www.cbn.com), is a Christian news web-site.

[www.ag.org](http://www.ag.org), is the assemblies of God site with a lot of current issues in society addressed.

I found this incredible offer that I think you should check out. It's a **free** 37 volume Logos Bible Software CD that this nonprofit ministry gives away (they do make you pick up the shipping). Check out the [www.higherpraise.com](http://www.higherpraise.com) site first, they had some of this stuff for free on-line. You can get the free CD at this ministries website: [www.FreeBibleSoftware.com](http://www.FreeBibleSoftware.com) or by calling 866-66-BIBLE. In Christ, Rick Thomas [www.ou.edu/beaconou](http://www.ou.edu/beaconou)

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# ■ Moral Argument continued from p.1

attributed to and more fully defined in J.P. Moreland's *Scaling the Secular City*.<sup>3</sup> The ethical systems discussed can be divided into two broad categories of non-cognitivist and cognitivist theories of meta-ethics. The terms cognitivist and non-cognitivist are used to imply whether ethical systems are based on either discernable facts being true or false or whether they are indiscernible concepts, based simply upon arbitrary sources. Non-cognitivist theories claim that moral statements do not refer to facts about morals themselves but are merely emotions or imperative statements.<sup>4</sup> There are two kinds of non-cognitivist: the emotivist and the imperativist. The emotivist proclaims that moral statements are reduced to the emotional state of the person making them. Statements such as "rape is immoral" can be translated as, "I really hate rape!" The imperativist proclaims that moral statements are not reduced to emotions but to prescriptive statements that are merely commands, such as "Do not rape." On the other hand, cognitivist theories can be divided into subjectivist and objectivist theories. The subjectivist disagrees with the non-cognitivist, in that moral statements are facts about morals themselves, in that they are true or false. The two types of subjectivist theories are private subjectivism and cultural relativism.<sup>5</sup> Instead of moral statements being reduced to emotions

or mere commands, they are anchored in the psychology of the individual or the sociological properties of the culture or society making them. In short, moral statements such as "Rape is immoral" reflect the true belief held by the person or society making such a statement. The statement can be falsified if it is found that the person or culture making such moral statements really doesn't adhere to them, or hold such beliefs but refuse to admit to them. Objectivist theories can be split into ethical naturalism and ethical non-naturalism. Each holds that not only are moral statements indicative statements of truth or falsehood, but that they describe real facts. The difference between the two is best distinguished in that ethical naturalists believe that these objective values can be reduced to non-moral properties that can be empirically observed and measured by scientific means, while ethical non-naturalists believe that objective moral values are irreducible.

Non-cognitivist theories are inadequate for providing sufficient answers to moral values. Moral motions can be held without emotions and emotions can be amoral. Likewise, moral motions can be held in the absence of statements and statements can be amoral. Non-cognitivist views also imply that there can be no moral disagreements, since morals are reduced to emotions or

statements. For example, if two people disagree about abortion, the non-cognitivist concludes that no real disagreement exists because neither is making a truthful statement of fact. They are either exchanging different emotions, from the emotivist view, or arbitrary commands, from the imperativist view. Subjectivist theories are also inadequate for similar reasons. Both private subjectivism and cultural relativism do not imply any normative moral truths but only psychological or sociological descriptions of individuals and societies. Although the individuals or societies can hold different moral views, there is no way to adjudicate between them in a normative sense. To hold to either non-cognitivist theories or subjectivist theories is to claim that there can be no such thing as moral disagreements. As a result, neither non-cognitive theories nor cognitive, subjectivist theories can provide sufficient explanations for moral values. The remaining attention will be given to ethical naturalism as compared to Biblical ethics, since there are few ethicists hold to non-cognitive theories or subjectivist theories.<sup>6</sup> Ethical naturalism and Biblical ethics both claim that morals are objective although it will be shown that ethical naturalism's claim to objective values is untenable. Aside from Biblical Christianity, there are other forms of ethical non-natural theories including the theistic systems like Judaism and Islam. It

could be persuasively argued that eastern religions treat morals much like ethical naturalists, but without the scientific terminology. For example, the concept of *karma* or *dharma* refers to some objective, impersonal causal force, which compares with many of the ethical naturalist's reduction of ethics to verifiable non-moral factors. Considering this, only Biblical Christianity will be supported and by doing so, reflect the exclusive nature of the Christian answer.

## Objective Moral Values of Ethical Naturalism

As will be explained, the objective nature of moral values to the ethical naturalist is quite different from the ethical non-naturalist. The ethical naturalist holds that moral values can be reduced to non-moral properties, which are empirically verifiable, while the objectivity of moral values to the ethical non-naturalist are the irreducible moral values themselves. For that reason, to place both ethical naturalists and non-naturalists in the objectivist category can be deceiving since these differences are vast, outside of the fact that both are ethical systems and both have some claim to objectivity.

Where does one begin in the formulation of ethical systems and moral values? For the ethical naturalist, the starting point is within a nominalist structure, meaning that

non-physical ideas and concepts do not exist but are reduced to nature and nature consists of physical matter and natural forces. All ideas or concepts, which are non-physical, are merely mental constructs created through experience by the brain. Ideas, including moral values, do not exist in and of themselves but the experiences that cause these mental constructs are real and verifiable. For example, from an evolutionary viewpoint, ethics are the result of natural selection, observed in human beings' axiomatic desire to survive. Why is murder wrong? Because the human basic instinct is survival and any act, which does not compliment this instinct is thrown out of the ethical system being formulated. The ethical naturalist's theory of survival being the foundation to human ethics is widely held. A popular theory, which under girds this foundation, was developed in detail by John Rawls and is called wide reflective equilibrium.<sup>7</sup> This theory states that human beings have axiomatic judgments, views and values, prior to building an ethical system. These are called pre-ethical or pre-theoretical commitments. Once these are considered, competing moral systems are compared to these pre-theoretical commitments in order to build a coherent moral system. Those aspects of competing moral systems, which compliment these commitments, are kept while those,

■ Please see... Moral Argument continued p.5

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# Page 4 Is the Mormon and Christian Jesus the same?? You Decide cont. 1

Beloved apostle John, saying, “he that is not against us is for us.” Although this other believer in Christ perhaps had other ideas than those of the apostles, Christ reminded His apostles that not even they could judge this man. Even the well-respected Protestant minister Billy Graham, speaking of a man who claimed to be a Christian but perhaps didn’t act the part said, “only God knows our hearts, and only He knows whether this person has sincerely put his faith in Christ as his Lord and Savior.” I believe, as the Bible teaches, that no person on this earth, be he a minister, a priest, a member of my church or any church, or a writer for the Beacon, can take upon himself the right of judgment, a right so sacred that it is expressly reserved for the Lord Himself. There is no need to pass judgment on us, follow the advice of Gamaliel in Acts 5:34-39, for judgment is the Lord’s. In writing this article, I hope to accurately elucidate what I, as an active member of the Church of Jesus Christ of Latter-day Saints, believe in reference to the Savior. This is not an official response of the church, but I believe it will reflect the sentiments of those of us who are members of The Church of Jesus Christ of Latter-day Saints.

I now wish to explain just exactly who we, as members of The Church of Jesus Christ of Latter-day Saints, believe Christ to be. In reading this, I invite the reader to pay attention to his feelings, for the Holy Ghost will confirm the truth of all things; by the same power that one knows that God exists, one may know that what I have written is true. We believe in the same Christ in whom all Christians place their faith, for there is only one Redeemer (Acts 4:10-12). Christ’s physical existence began when He was born more than 2000 years ago; He existed spiritually before this. Jesus lived with His Father and had great glory (John 17:5, 24). The Bible attests to the fact that God the Father, Jesus Christ, and the Holy Spirit function as one but are three distinct entities. We can see exactly what Christ meant when He said in John 10:30 that “I and my Father are one.” The distinctness of these three entities is abundantly clear in such examples as Christ’s baptism (Matt. 3:16-17), Christ’s teachings in the temple, where He refers to Himself and His Father as two men and goes on to say that if we come to know Christ, we will also come to know the Father (John 8:17-19), and in the great intercessory prayer when the Savior repeatedly prays that those on earth “may be one, as we are (John 17:11).” He goes on to emphasize, in verses 21-23, His desire that we be one, as He and His Father are one. We cannot suppose that Christ and the Father are one distinct being, for this would force us to assume that Christ wishes to take all the people of the earth and somehow mold them into one body, an idea which I believe all would agree to be ludicrous. He is one with His Father in purpose, and He wants us to enjoy the same union. In any event, this understanding of the nature of God helps us understand how “In the beginning was the Word (Christ), and the Word was with God, and the Word was God (John 1:1).” Christ was with God the Father, and He was God in that His Father sanctified Him and gave Him the right of Godhood (John 10:33-37). Indeed, Jesus Christ was known in Old Testament days by another name: Jehovah (Isaiah 12:2).

God, through His Son, created “the worlds (Hebrews 1:2-8).” This means that Christ, in perfect harmony with the Father, performed the actual creation of this world and all other planets and worlds created. Before our births on earth, we too were with God. In fact, we are His spiritual children, his “offspring” as Paul put it (Acts 17:28). We didn’t simply come to exist when we were born; spiritually we were all in the presence of God and rejoiced with Him before the foundation of this earth, as is taught abundantly throughout the Bible (Jeremiah 1:5, Proverbs 8:22-32, and Job 38:7). For example, in Ecclesiastes 12:7, we learn that at death, the body shall return to the dust, and “the spirit shall return unto God who gave it.” As we all know, it is impossible to return to a place in which we have never been. In fact, in heaven we fought with Michael against the Devil and his angels (Rev. 12:7-11, Jude 1:6) in a great war in heaven, after which Lucifer was cast out. The first man was created, and with his fall came the human race. The innocence of Eden was lost and sin and death entered the world, creating two obstacles that impeded our return to the presence of God. Death made us unlike our immortal Father, and sin made us unworthy to stand in His perfect presence. Thus, a Savior was needed, One who could defeat both sin and death.

We believe that our Savior was born in Bethlehem of Judea. His Father was God, and His mother was a chosen virgin, Mary. We know little of His childhood, but we do know that He grew with the grace of God upon Him (Luke 2:40). At age 30, He went forth to be baptized to show us the example we must follow, for He taught that unless a man be born of water and of the Spirit, “he cannot enter the kingdom of God (John 3:3-5).” He then set out upon His ministry, curing the sick, raising the dead, and performing many other miracles. Christ also chose 12 of His disciples and gave them the call to be apostles, witnesses of Christ (Matt. 10). He gave them authority to act in His name and emphasized the importance of revelation as the link of communication between God and His children (Matt. 16:15-19). In doing this, He organized His church. We later see in Acts 1 that this group of twelve was to remain a cohesive, functioning group of twelve, who would lead the church of Jesus Christ and receive revelation from God to do so. In fact, the Church of Christ still must have apostles and prophets, even in our time, for they are to remain “till we all come in the unity of the faith (Ephesians 4:11-14).” The organization of His church was essential to the salvation of all, for this church was led by God Himself and administrated the ordinances necessary to salvation, such as baptism (John 3:5, Ephesians 4:5).

After accomplishing that which was necessary in life, the hour arrived for this Lamb of God to offer Himself up as a sacrifice for us. He held the Last Supper with His apostles, instituted the Sacrament of the Lord’s Supper, representing His blood and body, and gave them His final instructions. Then the Savior of the world walked to the garden of Gethsemane where He often went to pray, to begin the inexplicably painful experience of paying a divine ransom for the sins of mankind. Christ, in agony, pleaded with the Father, wishing, if at all possible, that he could save the world in some other way. He “fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me (Matt. 26:39).” He then humbly, and beautifully added “nevertheless, not as I will, but as thou wilt.” We know that He began to sweat great drops of blood as He cried in agony unto God (Luke 22:44). This sweating of blood, excruciating in and of itself, was in reality a side effect of the inner agony and torment that He felt as He thought of our lives,

Christ is worthy of all our love, adoration and, in fact, He is worthy of our lives. That reality is why I left the

Mormon Church.

There are many points, however, where I disagree with this very articulate, and probably very sincere, Mormon. I do not believe, as his church teaches, that Jesus Christ and God the Father are separate entities. I believe, instead, in one divine Trinity (Gen 1:26 & Deut 6:4). Furthermore, as a Christian, I am forced to disagree with the Mormon version of Christ’s sufferings in our place. Mormons believe that Christ paid the penalty for our transgressions in the Garden of Gethsemane—hours before he was presented to Pilate and almost a whole day prior to His crucifixion. Furthermore, I emphatically renounce the heretical Mormon doctrines about Christ’s relationship to us. As the Mormon *Journal of Discourses* CLEARLY expounds upon, they believe that He is our literal elder brother, conceived with us, by Father and Mother God, on the planet Kolob, and also a polygamist. Mary and Martha were His wives, among others. With these huge identifying issues in mind, I believe that Mormons and Christians are worshiping the different God/gods with the same name.

Consider the following:

Pretend you met two students who had just taken physics at any particular university. In talking with them, you notice that they each hold different ideas about Newton’s laws. Asides from definitional disparities, they apply the concepts in contrasting ways. Do you assume they were taught by different professors? No, you cannot with certainty. The differences could be due to attention-span issues, preconceived ideas, varying degrees of interest or any number of personal factors. Although the possibility of different professors has not been ruled out, it has certainly not been proven. If the story ended at this point then the Latter-Day Saint position that we serve the same Jesus (and they are therefore “Christians” like us) would be a valid possibility.

Let’s say, however that the two students begin to describe their professors.

Student A: “My professor just arrived in the United States from Nigeria. He is a brilliant man but his English leaves something to be desired. I’ve never seen any African American as dark as this man.”

Student B: “My professor isn’t really a ‘professor’. He’s a grad student from Oxford and he was sick a lot. I’ve heard English people are sometimes sickly but this guy was paler than a ghost!”

After listening to these descriptions, would you assume that both students had been taught by the same individual? Of course not and it would hardly matter that both instructors were called “Professor Robson.” The label would be meaningless.

I elaborate on this point because a proper understanding is crucial to our discussion of Mormonism. The bottom line is that Mormons and Christians are **not** being taught by the same Christ.

Christian: “Christ, who was God, was also the only son of God, born into this world by a virgin. When we accept Him, however, we are adopted into God’s family as well. His death on the cross, and later resurrection from the grave, guaranteed forgiveness of sins and salvation for everyone who accepts Him as Savior and Lord. Nothing else is necessary on our part because Christ’s purpose is to glorify the Father and not the nonexistent ability of man to please, in and of ourselves, a Holy and Righteous God.”

Mormon: “Christ, our Elder Brother since the pre-existence, came into this world to show us how to return to our Heavenly Father (his purpose) and attain Godhood. Furthermore, Christ was a polygamist working, as we do, to achieve all that his Father had. Nevertheless, he suffered in Gethsemane (sweating blood) so that forgiveness of sins is possible if a person is baptized by the proper authority (by a Mormon priesthood holder) and faithfully takes the sacrament. His conquering of death means that all men will eventually be resurrected to judgment and eternal consignment to some degree of glory. After we have done all we can do, IF we have done all we can do, the grace of Christ will get us the rest of the way to Heaven and Godhood.”

Both figures of worship have been labeled “Jesus Christ” but two different persons are being described. No wonder we can’t agree on Salvational laws (Mormons define “salvation” as exaltation to godhood—although they never mention that before you join the church) . . . or anything else. We’ve been taking different classes taught by drastically different professors.

Aside from the identity of Christ, Mormons and Christians disagree on the Bible. Yes, Mormons do recognize it as the word of God . . . especially the Joseph Smith Translation, which every worthy church-member is sure to own. Also, as their own *Articles of Faith* state, they believe in it “to the extent that it is translated correctly.” That statement means, as it was explained to me by a Mormon missionary, that the Bible was written correctly and then corrupted over the years. As this doctrinal tenet clearly implies, they believe the Bible has errors and that we cannot know what those mistakes are and must handle God’s precious word as a somewhat tainted document. Realistically, the Bible is either God’s perfect word

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our sins, our struggles, and our pains, all of which, individually, pale in comparison to what He felt that night in that garden. We love Him for what He did in that garden.

After being betrayed and unjustly convicted, He was sentenced to be scourged with a leather whip that was embedded with pieces of bone and metal. He was mocked, crowned with thorns, scourged, and then forced to make the painful journey to Golgotha, carrying His own cross. Having lost so much blood, the Savior stumbled, and finally fell, the weight of the cross falling upon His lacerated back. Finally He was nailed to the cross, with nails penetrating His hands, wrists, and feet. He was hoisted up for all to look upon. Even in this moment, the Redeemer did not think of Himself, but of His mother, who he entrusted to John. After being given vinegar to quench His thirst, He cried out, saying “Eli, Eli, lama sabachthani? That is to say, My God, My God, why hast thou forsaken me (Matt. 27:46)?” At this point, He was completely alone. He announced that His work was finished, commended His Spirit into His Father’s hands, and gave up the ghost.

Christ could not be killed by anyone (John 10:18). I suppose that He did not die from the crucifixion itself, but from a broken heart. He gave His life willingly. At this point, we know from 1 Peter 3:18-19 and 1 Peter 4:6 that Christ preached the gospel to the spirits in prison.

Finally the glorious day arrived for Christ to rise from the dead. His body was perfected and into it, His Spirit entered, never to die again. He appeared to Mary Magdalene, the apostles, and more than five hundred brethren (1 Cor. 15:6). He then ascended to heaven. We believe that He will return and reign during the Millennium, as prophesied throughout the Bible. If we are faithful, the Bible promises great rewards (Romans 8:16-17, 1 John 3:2, Revelation 3:21). In Revelation 3:21, we are promised that if we overcome the trials of the world, He will grant us the privilege of sitting with Him in His throne. Because of Christ’s infinite and eternal gift to us, God has promised this awesome gift to us, His children, if we but follow His Son’s teachings and example.

Throughout the ages, prophets in the old world have written about Christ. We have their writings in the form of the Bible. As members of The Church of Jesus Christ of Latter-day Saints, we believe in the Bible, for it is the word of God. We are also privileged to have the record of God’s dealings with those in the new world, the ancestors of the American Indians. This book is called The Book of Mormon, and through it we can gain even more knowledge about Jesus Christ. It contains the same truths that the Bible contains, truths given to all of God’s children throughout the world. Prophets in the Americas wrote of the revelations given them by God. Not all of Christ’s doings can possibly fit in the Bible (John 21:25), therefore our loving Heavenly Father has seen fit that we receive The Book of Mormon. I wish to invite all to examine this book. In His infinite wisdom, God, knowing that a “new” book of scripture would meet some skepticism, instructed an ancient Book of Mormon prophet, Moroni, to end the book with a promise to all who would read The Book of Mormon. This promise is found in Moroni 10:3-5, and it reads, in part, as follows: “And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things.”

I know of no more powerful promise than one that admonishes the reader to ask God Himself if what he is reading came from Him. One does not have to rely on friends, family, missionaries, pastors, or anyone else to know if The Book of Mormon is true; one can know of a surety whether this book is God’s word, along with the Bible, by simply asking God. I know that The Book of Mormon and the Bible are true, and through these sacred books, I know that Jesus is my and each individual’s personal Savior.

And so, to any who believe that members of my church are not Christians, you may continue to believe so, for that is your prerogative, however, I hope that you will reserve such an important judgment for the Lord. I leave my witness to all: as God lives, I am a Christian. I believe in the same Jesus in whom all true Christians believe, the Savior of whom the Bible teaches. I know that Jesus paid for my sins, died for me, and rose from the dead so that I too may do so. Through His grace, I can receive forgiveness for my sins and become worthy to return home to Him and to my Father in Heaven. I am grateful to Him. I love Him with all my heart, and it is in His name that I leave these words.

or it’s not—you cannot have both. If it contradicts the *Book of Mormon*, the *Doctrine and Covenants* or any of the other more-modern revelations, they believe that the Bible is simply wrong. For instance, when Brigham Young taught that Adam was God and that there are a plethora of other gods with their own planets but we serve the one over this world, he was right and the Bible wrong. Scary! The Bible clearly states in Isaiah 43:10 and Deut 6:4, that there is only one God—and He reigns over the entire universe (Romans 11:36 and John 1:3). As 2 Corinthians 4:4 states, “the god of this world” is satan. Hmmm.

These differences, and so many more, aren’t petty and cannot be overlooked. The Church of Jesus Christ of Latter-Day Saints teaches falsehood and gravely misrepresents the truth. There are so many other ways in which this cult, mislabeled a “church,” has transgressed against the TRUE and LIVING God. To me, it is very sad.

Honestly, I’m writing these articles because I’ve been asked to but not because I enjoy this sort of thing. “Mormon Bashing” is hardly pleasant and definitely not my intent. I simply wish to obey my precious and very real Savior, Jesus Christ, in bringing truth to light. The knowledge I gained of seldom-discussed Mormon doctrine and Temple secrets (which I haven’t discussed in this article) is the result of grave sin that was in my life. Regurgitating those painful memories for public discussion is hardly self-edifying.

Proclaiming the truth of what Christ has done in me, however, is an entirely different issue. Perhaps you are wondering how I went from being Mormon to being a follower of the true Jesus (God Most High!). Honestly, it was a miracle and the result of so many people praying for me. I’ll go ahead and include it as a separate article in this paper. Nevertheless, my story is not what’s important. The story of man’s redemption by God, on the other hand, is crucial. The true God of Abraham and Jacob, wrote us a **love letter** through his Holy Prophets and it has been called the Bible. It is perfect, without defect and its Author is worthy of all our worship. He paid for our sins on the cross so that we could be saved from the Hell our transgressions deserve. If you don’t know Him, then PLEASE meet the true Lover of Your Soul! Unlike Mormons, we don’t have to work for His favor. He accepts us where we are and then He changes us into what we never dreamed we could be—full of Joy and full of His peace; alive in Him.

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## Moral Argument cont. from page 3

which are not complimentary, are eliminated. The end result is an ethical system that is coherent and built upon these pre-ethical judgments and commitments. In short, those who hold to survival as the pre-theoretical commitment would state that the process of eliminating all values that ultimately do not aid in survival are rejected while those which do aid survival are kept.

Since the ethical naturalist believes moral values exist but can be reduced to non-moral properties, moral values are independent of the concept of God and are actually a precondition for the belief and acceptance of God, rather than having their source in God. To the ethical naturalist, the Christian has a problem with anchoring moral values to God. Much of the arguments from this view draw from Plato’s dialogue in *Euthyphro*, in which Plato supplies a two-sided dilemma by asking: does God will something because it is good or is something good because God wills it?<sup>8</sup> The affirmative answer in the former case results in the good being something God adheres to, rather than being the source. This being the case, God is not the source of moral values. The affirmative in the latter case results in the good being

arbitrary and capricious. For example, murder of the innocent could actually have been a moral good, rather than not, had God decided to decree murdering the innocent as good. As philosopher Kai Nielson concludes, in either case, God is an insufficient basis for moral values. Nielson expands his argument by not only dealing with the predication of “good” to God but of God Himself.<sup>9</sup> According to Nielson, the concept of God faces a similar problem in which God is either insufficient, by definition, or incoherent, based on the His transcendence. To Nielson, if anthropomorphic attributes are given to God, His essence cannot be sufficient enough to be deity since all this produces is an amplified version of man. On the other hand, if one takes the view that God is wholly transcendent, then the attributes of God become completely incoherent since He is beyond any human experience. As a result, the statement, “God is good” is meaningless to Nielson. Good does not rely on God, according to Nielson, and even the concept of God itself is incoherent. In short, Nielson holds that moral values cannot come from an incoherent, indiscernible thing.

From the naturalist point of view, not only are ethics built around the pre-ethical commitments by means of some sort

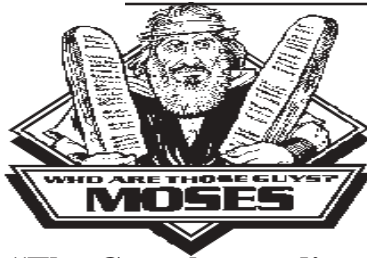
of reflective equilibrium, but also they are validated or justified by means of the results they produce, sometimes referred to as utilitarianism or consequentialism.<sup>10</sup> According to Peter Singer, the utilitarian judges the value of ethics based on the results such decisions would play in maximizing comfort and minimizing pain. To utilitarian ethicists such as Singer, this maxim of maximizing comfort and minimizing pain is an axiomatic, pre-ethical starting point for human beings.<sup>11</sup> To Singer, not only are results or goals the basis of moral values, but also he rejects subjectivist theories, claiming these values as universal and applicable to everyone. Although not all moral values have to be directly tied to the utilitarian maxim, those that are not, such as justice, sanctity of life and purity, are to be accepted or rejected on the basis of reason.

### Critique of Ethical Naturalism

Ethical naturalism is not a sufficient explanation for objective moral values. The theory cannot provide prescriptive, normative ethical systems but can only provide descriptive, behavioral characteristics of human beings as a species. For moral values to be normative, they must go beyond mere description, either by

■ Please see...Moral Argument continued p.7

# Upcoming Events For Campus Ministries



## “The Gospel according to Moses.”

Want to learn how the book of Exodus is a shadow of the Messiah and things to come? From studying the Book of Exodus, you will receive a clearer understanding of the New Testament. Understand the book of Revelations through studying Exodus and Jewish Traditions.

*Jacob's Ladder Bible Study meets on Thursday nights at Christ on Campus from 7:30 to 8:30. 824 Elm Ave.*

## Creation O U C h r i s t i a n S c i e n c e Faculty and Staff Society

March 10, 2003 - Dr. Michael G. Strauss- Science and Human Significance 5:30-7:00 p.m. - Dale Hall Room 125 Lectures are open to the public contact James Wickett merechristian@ou.edu

Speakers series are open to the public. All lectures are at 7PM in the Conoco Auditorium, LL2 in Bizzell Library. **Monday March 10th** Prof. Bob Reed, “Economic Evidences for Christianity” **Monday March 31st** Prof. Michael Scaperlanda, “Reflections on the Cultures of Life and Death” **LUNCH- For Faculty and Staff only** Discussion topic: “All truth is God’s truth.” **Every other Tuesday, 12:00 pm**, Alma Wilson Rm., OMU. contact mscaperlanda@ou.edu or kstephenson@ou.edu

*Chi Alpha XA* Has a Tuesday night, XAlive 7:30P.M. at Rome XII above Papa John’s in Stubbeman Village Mall. Come check out our new office on the third floor of the Union/ Conoco Leadership Wing Praise God! He has increased our meeting space. We now have the other side of Rome XII and some major renovation has taken place. Come check it out! Greg & Susan Tiffany OU XA Campus Pastors office - OMU / Conoco Leadership Wing **OUreach Center - Rome XII / Stubbeman Village Mall** phone: (405) 325-1377e-address: OUXA@aol.com website: [www.ou.edu/student/xa](http://www.ou.edu/student/xa) [www.romeXII.com](http://www.romeXII.com)

## C a l v a r y Chapel Bible Study

Tuesday 7PM ROTC building Rm. 21

**LifeStream** Thursdays 9p.m. at Journey Church 3400 W. Main (Old Wal-mart across from Sooner Mall) Brad Baker-College Pastor ([Brad@journeyonline.tv](mailto:Brad@journeyonline.tv)) JourneyChurch 217-8700

**Society of Christian Apologists & Philosophers** Meets on Sundays at 10PM in Rm. 1128 West Walker dorms

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## You are invited to OU’s first Messianic Passover Seder! A Night Different from All Other Nights



Come and celebrate Jesus’ resurrection this year by celebrating Passover! This is your chance to take part in the Passover the same way the Jewish people have been since the days of their liberation from Egypt. The Feast of Passover is a feast to the Lord and a feast of freedom. We will come together to remember God’s great deliverance of His chosen people, and to celebrate our great deliverance from the bondage of sin and death through Yeshua”Jesus—our Salvation and our Passover Lamb!

- Who: Everyone at OU is invited!
- When: 6:30-9:30 PM, Monday, April 14
- Where: University Christian Church, Norman
- Cost: \$10.00 (includes dinner)

To register, stop by the Christ on Campus House (824 Elm, across from Dale Hall) or call 364-2703. Space is limited, so call and sign up now! “For Messiah, our Passover Lamb, has been sacrificed. Therefore let us keep the Festival...” (I Corinthians 5:7)



command or behavior, and carry a duty or obligation with them that is universal. Objective moral values are not only concepts that human beings hold but human beings are duty bound to abide by them or else they cannot be objective. Ethical naturalism also does not provide a sufficient explanation as to why human species are the locus of moral values, rather than scorpions, vultures, lions or mosquitoes. When a lion kills another lion it is not called murder. When a vulture snatches a field mouse, it is not described as theft. If humans cannot be the locus of moral values and one must look to nature and comparatively, these distinctions between humans and the animal kingdom become sharply evident. As Francis Schaeffer aptly explained in his book, *He Is There and He Is Not Silent*, nature displays both cruelty and non-cruelty.<sup>12</sup> To state that human moral behavior is superior to all other animal behavior would be guilty of “specieism” or the unquestioned bias of human values as a species, over all others.<sup>13</sup> The other alternative to this would be to consider all behavior of all creatures, whether cruel or non-cruel, as ultimately the same value.

Methods of building ethical systems, such as Rawl’s wide reflective equilibrium theory, already begin from a moral framework with the defined pre-ethical judgments or commitments, so to suggest this as objective basis for ethical systems seem very problematic since moral and ethical notions are already presupposed before the system in question is ever built. If human beings consider the minimization of pain and the maximization of comfort as the pre-ethical commitments required to build ethical systems, the obvious question is to ask why this commitment is justified. Is it justifiable that human survival, either individual or corporate, is an objective good, let alone comfortable survival? On what would the ethical naturalist base this affirmative answer to this question? Is it also possible, considering the claims of current cosmology of all life being destroyed by either an aging sun or a contracting universe, that survival really has no value at all, including human survival? Considering these things, it would also seem that life itself was rather pointless and there would be no reason to reject nihilism. In the end, these pre-commitments are never justified but taken as axiomatic, which makes the claim of objectivity questionable. The conclusion leads to these pre-ethical considerations as making morality merely preferential and relative, rather than objective and universal. For example, in a debate between Kai Nielson and J.P. Moreland, Moreland summed up the ultimate result of Nielson’s conclusions by stating the following: “The radical nature of this thesis, however, is that if there is no moral truth to be discovered and if I have to simply choose the moral point of view because that type of life is what I find worthwhile for myself, then the decision is arbitrary, rationally speaking. And the difference between say, Mother Teresa and Hitler is roughly the same difference between whether I want to be a trumpet player or a baseball player. There is no rational factor or truth of the matter at stake. There are no moral truths that can be discovered to adjudicate between the two choices. I have to just decide my form of life.”<sup>14</sup>

Lastly, Singer’s and particularly Nielson’s objections to objective moral values having their source in God are problematic and unpersuasive. The dilemma that Plato brought forth in *Euthyphro* and utilized by Nielson and Singer, as a silver bullet against a theory of morality based on God is neither a complete assessment nor the explanation found in Scripture. Moral values are neither arbitrary decree by God nor are they concepts God subscribes to, but are grounded in

the immutable nature of God Himself. Something is good because it reflects God’s nature.<sup>15</sup> To know the good is to know something of the character of God (Romans 2:1-4; 14-15). Therefore, moral values are neither behind God nor are they capriciously declared by God but instead are grounded in His very nature. Nielson’s argument that moral values are a required prerequisite before considering God or whether to believe in Him are without merit because of his confusing the order of knowing with the order of being. In essence, since we recognize objective moral values, whether we believe in God or not, has absolutely no bearing on the being or source of where those moral values come from (Romans 1:18). The Apostle Paul clearly demonstrates that all people, whether believers or non-believers have inherent, God-given moral intuitions written on their hearts, resulting in moral accusation and moral defense (Romans 2:14-15).

Nielson’s argument which he sets forth to propose the concept of God as either insufficient or incoherent is also unpersuasive. The presupposition Nielson uses before ever building his argument is the idea that man creates God or that the concept of God originates with man and either has anthropomorphic attributes or indescribable, ephemeral qualities. If all conceptual knowledge of God is purely human convention, then Nielson is correct. By inventing God, one ascribes human-like characteristics to God or God is left as ephemeral and indescribable, which makes reference to Him questionable and incoherent. But to take the inference that morals are independent of God because man invented God, begs the question. The question of God’s existence is central to determining the truth or falsehood of any of Nielson’s arguments, which is the point of the whole debate in the first place. The Bible states that all things were created by God (Genesis 1:1) and that moral values reflect God’s character and the basic moral intuitions of this aspect of God’s character are implanted within human beings (Genesis 1:26; Romans 2:15), created in His image. Instead of morality being based on merely nature or biological facts, morality is based on the God who created man and man’s moral qualities are actually evidence of God’s existence (Romans 1:20). If we take the position that God does not exist, then we are left with the dilemma ethical naturalism faces, as mentioned above, which is that objective moral values really do not exist either.

### The Biblical Problem of Objective Moral Values and the Christian Answer

If God exists, objective moral values exist. Rather than morals, ideas and universals being in Plato’s impersonal spiritual realm, they are grounded in the character and Mind of God (Exodus 34:6-7). However, if objective moral values do exist, the problem arises that human beings are not only physically and mentally finite or limited, but they are also morally finite or limited. Without an absolute reference point for moral values, no real moral standards can be knowable but with the Absolute Moral God, through which all moral values are grounded, human beings stand in a very precarious and somewhat hopeless position. People, being created in the image of God, can recognize objective and universal moral intuitions yet cannot follow them consistently. Human beings stand morally imperfect before the perfect reference point for all moral values, being God. Even those who reject God can willfully subscribe to their own set of moral values, in protest to the God revealed in Scripture, but the same cannot escape the fact that no matter what, they will never be able to escape basic moral notions and value judgments inherent in all human beings, providing further evidence of GoOnce more, they will not even be able to perfectly adhere to their own prescribed moral values, let alone God’s (Romans 2:14-15). The dilemma of human beings is that they recognize inherent morality but are also convicted of not being able to satisfy that morality and cannot even satisfy alternatives they create for

themselves. Culture has a built in defense mechanism in which they claim “nobody’s perfect” and that many moral violations are mere peccadilloes. However, such claims are question begging and without much justification, outside of the attempt to provide some subjective method to escape moral guilt. Again, the Apostle Paul explains the dilemma faced with this proposal (Romans 7:7:8). He states that as soon as he discovered more about the moral requirements from God, the more condemnation he realized. The closer Paul came to the knowledge of God’s moral law, the more condemned he became, rather than being liberated or finding refuge. This lack of perfection is called sin in the Bible and only Christianity provides the sufficient answer to the dilemma. The Bible clearly states that all human beings fall short of satisfying moral requirements (Romans 3:23; 9-18; Jeremiah 17:9) and human beings cannot merit perfection before God (Isaiah 64:6). Jesus Christ, being both fully God and fully man, came to condemn sin in the flesh and become the substitute for God’s justice, providing reconciliation of moral imperfection, as well as imputation of Christ’s moral perfection. Although human moral imperfection provides impossible solutions, God, by providing His own Son as a sacrifice for sins, provides the only solution from Himself, rather than from human agency (Matthew 19:25-26). By accepting Christ’s work on our behalf, we have the righteousness of God imputed to us and we are liberated from the condemnation (Romans 8:1-2). This liberation, according to Paul, brings peace with God (Romans 5:1) and now, having believed, personal moral notions are not based on biological considerations or mere whim but pure gratitude and love with the purpose of pleasing the God who liberated the elect from this condemnation.

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### (Footnotes)

■ Please see... Moral argument cont. p.8

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<sup>1</sup>Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer*, vol. 1, Wheaton, IL: Crossways Books, 1982, reprint ), 296-297.

<sup>2</sup>Peter Singer, *Writings on an Ethical Life* (New York, NY: HarperCollins, 2000, reprint ), 15.

<sup>3</sup>J. P. Moreland, *Scaling The Secular City* (Grand Rapids: Baker Book House, 1987, reprint ), 108-113.

<sup>4</sup>Morland further explains the difference between cognitive theories and non-cognitive theories by stating that cognitive theories claim moral statements are indicative. That being said, such indicative statements for the cognitive theory, result with ontological repercussions of the existence of moral notions, either by the irreducible existence of the moral values themselves or, in the case of the ethical naturalist, the non-moral facts behind them. With the cognitive theory, moral statements such as “Theft is wrong” really do refer to something or some

state of affairs that exist and can either be validated or falsified.

<sup>5</sup>Private subjectivism differs from emotivism in that moral claims go further than merely describe feelings but describe psychological states of the person making the claim. Cultural relativism is the same for cultural or societal norms. At first glance, it would appear that private subjectivism and cultural relativism could also be categorized under ethical naturalism, since they hold that moral values can change from person to person or culture to culture. However, the subtle difference between these subjectivist theories and ethical naturalism is in the area of the existence of moral notions. The subjectivist holds that objective moral values do not exist and moral statements make no normative claims, in the absence of any moral absolutes, are in essence, non-moral statements. The ethical naturalist does hold to the existence of normative claims and absolutes, even though such things are ultimately reduced to non-moral properties.

<sup>6</sup>Ibid., 110

<sup>7</sup>Daniel Little, “Reflective Equilibrium and Justification” (Colgate University: Creighton Club, 1981, photocopied), 1-2.

<sup>8</sup>Kai Nielson, *Ethics Without God* (Amherst, NY: Prometheus Books, 1990, reprint ), 90.

<sup>9</sup>Nielson states not that he finds the proposition of God’s existence as false, but that the idea of a transcendent God is incoherent and meaningless.

<sup>10</sup>Peter Singer, *Writings on an Ethical Life* (New York, NY: HarperCollins, 2000, reprint ), 8.

<sup>11</sup>Ibid., xv

<sup>12</sup>Francis A. Schaeffer, *The Complete Works of Francis A. Schaeffer*, vol. 1, Wheaton, IL: Crossways Books, 1982, reprint ), 296.

<sup>13</sup>Peter Singer, *Writings on an Ethical Life* (New York, NY: HarperCollins, 2000, reprint ), 35.

<sup>14</sup>J.P. Moreland, and Kai Nielson, *Does God Exist? The Debate Between Atheists and Theists*, ed. William D. Watkins (Amherst, NY: Promtheheus Books, 1993), 117.

<sup>15</sup>Psalm 7:11, *The Hebrew-Greek Key Study Bible: New American Standard Bible*. (Chattanooga TN AMG International, 1984). All biblical excerpts unless noted quote this version, 587.

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## The Creation Science Society hosts:

### Dr. Ray Bohlin

Raymond G. Bohlin is currently the Executive Director of Probe Ministries. Dr. Bohlin was born and raised in Chicago, IL and is a graduate of the University of Illinois (B.S., zoology, 1971-1975), the University of North Texas (M.S., population genetics, 1977-1980), and the University of Texas at Dallas (M.S., Ph.D., molecular and cell biology, 1984-1991). Dr. Bohlin has been with Probe Ministries since 1975 and has lectured and debated on dozens of college and university campuses. He has addressed issues in the creation/evolution debate as well as other science-related issues such as the environment, genetic engineering, medical ethics, and sexually transmitted diseases. He has written *Natural Limits to Biological Change*, among his many books, and will be presenting some new material on the subject.

Topic: The Natural Limits to Biological Change

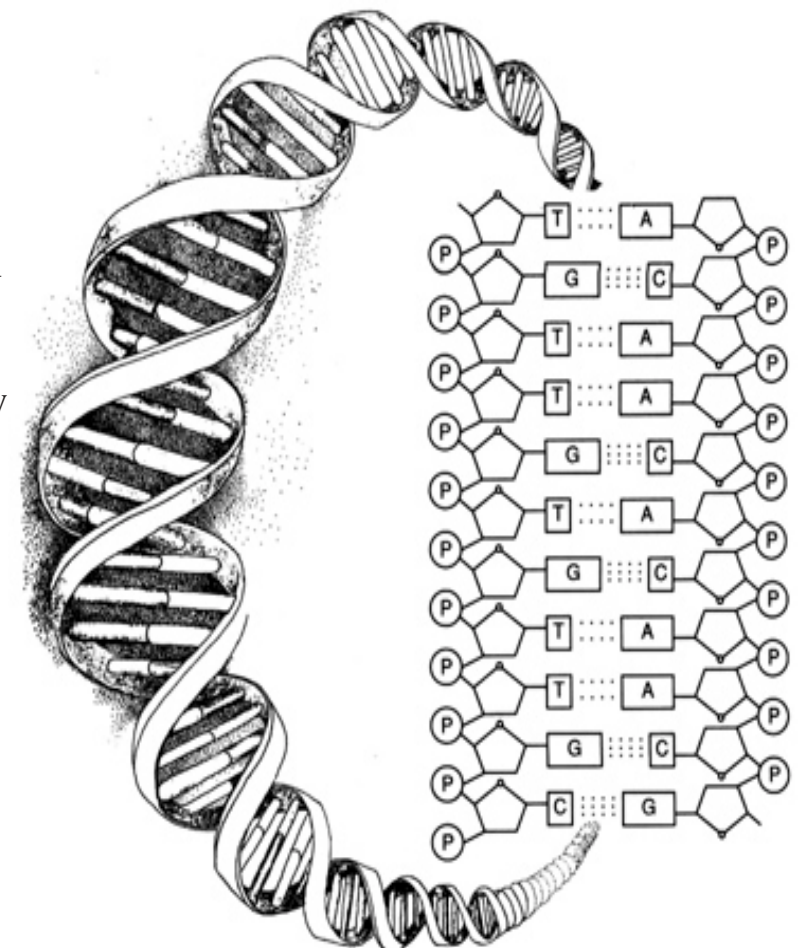
When: 7:00, Wednesday, April 2

Where: George Lynn Cross - Rm 123

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