

# Does God Exist?

## CHAPTER 4

### REASON #3

Universal and timeless moral values can exist only if God exists.

We know universal, timeless moral values do exist.

Therefore; God must exist.

#### **Imagine the following scenario:**

Two men, one named Bob, the other named Dan, are asked to create an animal in their minds that does not exist.

After doing this, Bob claims, “*My animal is bigger than yours.*” But Dan replies, “*No, my animal is bigger.*”

#### **How would you decide who was right?**

It would be impossible to decide who was right in this case because the animals that were created in their minds do not exist.

Now, what if Bob and Dan were asked to think of an animal that does exist and then write the name of the animal down on a piece of paper?

After doing this, Bob claims, “*My animal is bigger than yours.*” But Dan replies, “*No, my animal is bigger.*”

#### **How would you decide who was right?**

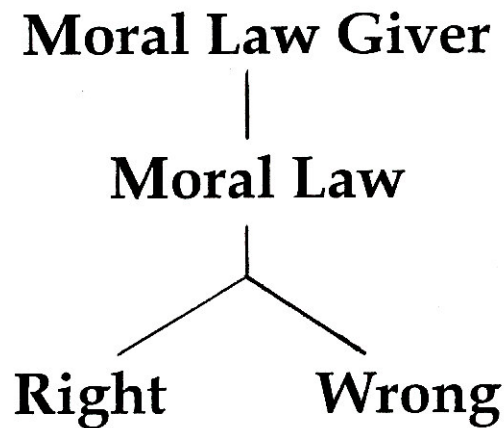
This time it would be easy to decide who was right. If Bob wrote the word “elephant” and Dan wrote the word “mouse” – obviously, Bob would be right! Elephants and mice really do exist. Elephants are always bigger than mice.

## **How do we decide who is right and who is wrong when it comes to morality?**

When World War II was over, some of the war criminals were brought to trial. Some of these people were asked, "*How could you kill so many innocent people?*" Some answered, "*I was just obeying the commands of my leaders and following the laws of my country.*" The judges asked, "*But, is there not a law that is bigger and above national laws? Isn't there a universally recognized law of morality that we all must live by?*"

If a law exists that is bigger and above national laws, human feelings and personal opinions then who created this universal moral law?

**This law must come from someone who is bigger and above nations and humans -- This law must come from God!**



If there is no God, there is no universal moral law. Many atheistic philosophers affirm this.

Jean Paul Sartre admits that this is the atheist's dilemma. This French atheistic philosopher, wrote "*everything is indeed permitted if God does not exist, and man is in consequence forlorn, for he cannot find anything to depend upon either within or outside himself...Nor on the other hand if God does not exist, are we provided with any values or commands that could legitimize our behavior.*"<sup>i</sup>

In other words, if we take God out of the picture -- right and wrong, good and evil go with Him. In the process, we lose the right to say anything is wrong or evil.

Trying to decide who is right or wrong without the standard of a moral law is like trying to decide whose imaginary animal is bigger.

When God is no longer in the picture terms like "Morality," "Good," "Evil," and "Truth" can only be defined by conflicting human opinions, personal feelings or personal tastes.

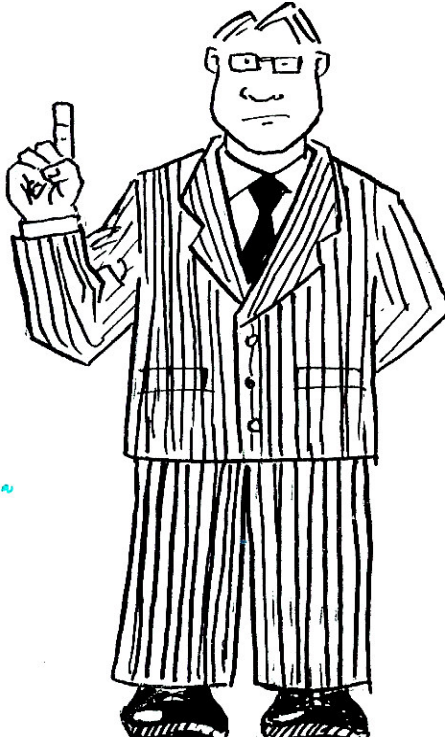
If morality is based solely on human opinion or personal feelings, whose opinion or feelings should we choose to follow? If nature is the author of the moral law, whose nature do we choose to follow?

**C.S. Lewis wrote:** "*The moment you say 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 ... You are, in fact, comparing them both with some Real Morality, admitting that there is such a thing as a real Right, independent of what people think, and that some people's ideas get nearer to that real Right than others.*"<sup>ii</sup>

**Of course, there are some objections to this argument.**

Some people say...

**"This universal moral law came from thousands and thousands of years of social human evolution."**



**Why does this not make sense?**

**Here are reasons why the idea of an evolution of morality does not make sense:**

1. *"Not one proponent of evolutionary ethics has explained how an impersonal, amoral first cause through a non-moral process can produce a moral basis of life."<sup>iii</sup> (Ravi Zacharias).*
2. *If morality is evolving then society's morals should be getting better, but we see that we are not getting better. We have just ended the bloodiest century in human history, it would be hard to prove that we are progressing in areas of morality.<sup>iv</sup>*
3. *The theory of evolution uses the words "the survival of the fittest" to explain how animals evolve. This theory claims that it is natural that a bigger, stronger living thing lives and the smaller, weaker living thing dies. If this is true, then a strong person killing a weak person is a natural result of evolution. But, we know that this is evil. Thus, the Universal Moral Law must be bigger and above any theory of evolution.*
4. *Evolutionary ethics can't explain why sometimes strong, healthy people will die to save a weaker, unhealthy individual.*

What is the relevance of this argument?

1. If there really is a moral law, (going back to the law of causality) there has to be a moral law giver. “*A law implies a law giver.*”
2. If God is the author of the Moral Law then we can learn a lot about Him from this Law.
3. It may occur to us...”Hey wait, a minute... I consistently break the moral law! And because I do and will again break this law, I just may be an enemy of the Creator of the Universe. I may be in serious trouble!!”

C. S. Lewis, in his classic book *Mere Christianity* which deals with this issue says this...

*“It is after you have realized that there is a real Moral Law, and a Power behind the law, and that you have broken that law and put yourself wrong with that Power – it is after all this, and not a moment sooner, that Christianity begins to talk. When you know you are sick, you will listen to the doctor. When you have realized that our position is nearly desperate you will begin to understand what the Christians are talking about...They tell you how the demands of this law, which you and I cannot meet, have been met on our behalf, how God Himself becomes a man to save man from the disapproval of God...The Christian religion is, in the long run, a thing of unspeakable comfort. But it does not begin in comfort; it begins in the dismay I have been describing, and it is no use at all trying to go on to that comfort without first going through that dismay.”*<sup>v</sup>

In this lesson we have been reminded that a Moral Law exists and a Moral Law Giver exists (God). We have also been reminded that because of our sin – we have made ourselves enemies of God. But there is hope and there is good news.

His name is Jesus Christ.

**The Bible says...**

***“You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him! For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.” (Romans 5:6-11)***

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## NOTES

<sup>i</sup> *French Philosophers from Descartes to Sartre*, (New York: Meridian Books, 1961), 485.

<sup>ii</sup> C. S. Lewis, *Mere Christianity* (San Francisco: HarperSanFrancisco, 2001).

<sup>iii</sup> Ravi Zacharias, *Jesus Among Other Gods* (Nashville: Word Publishing, 2000), 113.

<sup>iv</sup> Ravi Zacharias, *Is There Meaning in Evil and Suffering?* (Video: Faith and Science Lecture Forum, Ravi Zacharias International Ministries, 1999).

<sup>v</sup> C. S. Lewis, *Mere Christianity* (San Francisco: HarperSanFrancisco, 2001), 32.