

Solid Ground

Enhanced

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May/June 2014

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Can evolution explain ethics? Can “goodness” and “badness” be deduced from biology? Can Mother Nature—mixing genetic mutation with natural selection—supplant Father God as morality’s maker? In this issue of *Solid Ground* I answer that question decisively: *No, it can’t, not even in principle.* In fact, though Darwinists have been chanting the slogan “good for goodness’ sake,” evolution actually renders the phrase meaningless. My case, though, requires a precise understanding of the basic concepts involved, and a willingness to see a line of thought through to the end. And that’s what I give you this month in “God, Evolution, and Morality.”

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Greg Kousser





May 1, 2014

Dear Friend,

C.S. Lewis launched his well-known case for Christ, *Mere Christianity*, with this argument. I closed *Relativism—Feet Firmly Planted in Mid-Air* with it.

Not only does it provide compelling basis for belief in God, it demonstrates that evil is actually evidence *for* God instead of against Him.

I'm referring, of course, to the moral argument. Put simply, if there is no God, there is no objective morality. However, objective morality exists (the problem of evil proves this). Therefore, God exists. The defense rests.

Not so fast, Darwinists say. You've stumbled coming out of the gate. Your first premise is false. Millions are moral with no belief in God at all, and many are doing a better job at it than religious folk.

No, God is not necessary for goodness. Darwinism can accomplish the task all on its own. The "blind watchmaker" is also the "blind moral-maker."

Can evolution explain ethics? Can "goodness" and "badness" be deduced from biology? Can Mother Nature—mixing genetic mutation with natural selection—supplant Father God as morality's maker?

In this issue of *Solid Ground* I answer that question decisively: *No, it can't, not even in principle.* In fact, though Darwinists have been chanting the slogan "good for goodness' sake," evolution actually renders the phrase meaningless.

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Thanks for your partnership.

For the truth,

Gregory Koukl



GOD, EVOLUTION, AND MORALITY

By Greg Koukl

The billboards read: “No God? No Problem. Be Good for Goodness’ Sake,” and “Are You Good without God? Millions Are.” The point was clear: Morality in no way depends on belief in God. [And why should it?](#)

Atheists can be good, too. New atheist Christopher Hitchens regularly challenged his religious opponents to suggest a single act of goodness they could perform that he, the atheist, could not accomplish with equal success.

The campaign is intended as a broadside against a central evidence for God, the moral argument, classically one of four cornerstones for the case for God’s existence.¹ Put most simply, if there is no God, there is no morality. However, morality exists. [Therefore, God exists.](#)²

Note, by the way, that *objective* morality is the issue here. Clearly, no God is necessary for the make-me-up morality of relativism. Universal moral obligations, however, require transcendent grounding. [That’s the argument.](#)

An About Face

Atheists, at least until recently, have characteristically agreed with the first premise: No God, no morality. Fine. They understood the calculus and were willing to live with the consequences. Indeed, Jeremy Rifkin sees the silver lining of atheism’s moral nihilism and rejoices:

*We no longer feel ourselves to be guests in someone else’s home...No set of pre-existing cosmic rules...It is our creation now. We make the rules. We are responsible for nothing outside ourselves. We are the kingdom, and the power, and the glory.*³

Times have changed.

While 20th century British atheist, A. J. Ayer, dismissed moral judgments as meaningless grunts of emotion (“[emotivism](#),”⁴ he called it), the new atheists want to occupy the high moral ground.

In my [2010 national radio debate with American atheist Michael Shermer](#), the *Skeptic* magazine editor repeatedly denied he was a relativist and insisted that evolution was adequate to explain morality. [New atheist Christopher Hitchens’s position](#) was the same. Natural selection and social contract were sufficient to make sense of his objective ethics.

Oddly, while much of the culture shifts increasingly towards relativism (“It’s wrong to push your morality on others,” “Who are you to judge?”), there’s a trend in atheism moving in the opposite direction.

And for good reason. Support for subjective morality means surrendering the most rhetorically appealing argument against God: evil. Indeed, in a relativistic realm, Richard Dawkins would be denied his famous flourish against the Bible’s God in *The God Delusion*:

*The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty, ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.*⁵

Clearly, to Dawkins, God is not just “unpleasant,” but wicked. [The professor is not simply emoting, but judging.](#) That requires a real morality, not merely a morality-according-to-me.

Can’t a materialistic scheme do this, though? Can’t natural selection acting on genetic mutation produce substantive ethics? Surely, right and wrong are obvious to most people, even “godless” ones. Mere belief in the Divine doesn’t seem to add anything. Morality helps us, as a species, get our genes into the next generation. Nature selects the survivors. Moral genes win. Simple.

Two thoughts, quickly.



EVEN IF DARWINISM WERE TRUE –
EVOLUTION STILL COULD NOT ACCOUNT
FOR OBJECTIVE MORALITY (“GOOD FOR
GOODNESS’ SAKE”), NOT EVEN IN PRINCIPLE.

First, it’s tempting for evolutionists to think that any trait conferring reproductive advantage must have evolved. They tell a natural selection story, wave their Darwinian wand, and the conversation is over. This is dangerously close to being circular. Simply telling a tale about, say, the survival benefits of altruism is not enough. Exactly how does this work? How does a mechanistic process produce a moral obligation? In what sense is goodness or badness a physical quality? Genes might determine *behavior*, but how do they determine *beliefs* about behavior when it comes to right and wrong?

Second, the materialist account of morality starts with the assumption that the truth of evolution—in the technical, neo-Darwinian-synthesis sense—is unassailable.⁶ However, in the last decade even nonreligious thinkers have raised serious doubts about the program’s actual capabilities.

A host of secularists are having significant misgivings, and for good reason. In 2008, a group of evolutionary biologists, now known as the “Altenberg 16,” met in Austria “united in their conviction that the neo-Darwinian synthesis had run its course and that new evolutionary mechanisms were needed to explain the origin of biological form.”⁷ Noted philosopher Thomas Nagel, himself a committed atheist, stunned the academic world with his recent book, Mind and Cosmos—Why the Materialist Neo-Darwinian Conception of Nature Is Almost Certainly False.⁸

Let’s set those issues aside for now, though. I want to look at a different problem: Even if Darwinism *were* true—even if “good” and

“bad” somehow identified genetically transferable, physical traits—evolution *still* could not account for objective morality (“Good for goodness’ sake”), not even in principle.

To defend this claim, however, I must be clear on terms. It makes no sense to try to explain morality unless we’re clear on what kind of morality we have in mind. In common parlance, there are two varieties: subjective and objective. When it comes to the question of God, evolution, and morality, the difference is critical. But what, exactly is that difference?

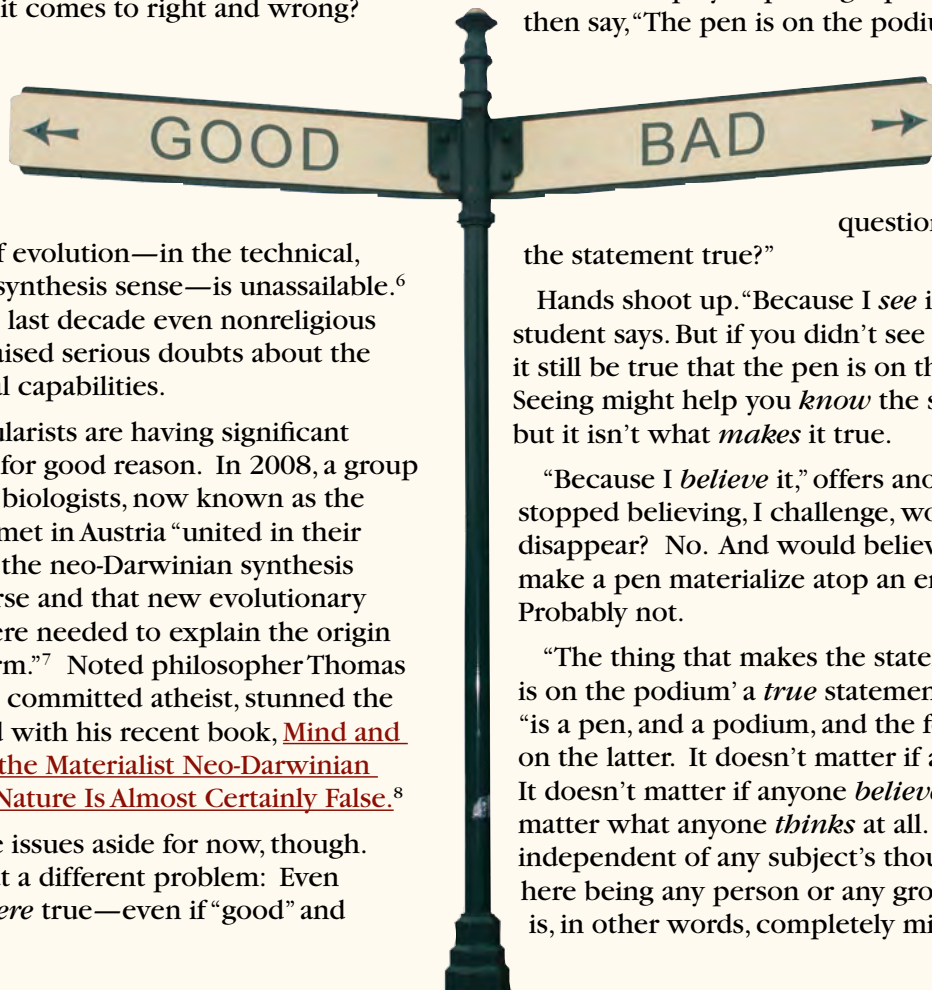
In the Mind or in the Matter?


When I tutor students on objective truth, I start with a statement, then ask two questions. I make a dramatic display of placing a pen on the podium, then say, “The pen is on the podium.” Next, I ask if the assertion is true. When the students nod, I ask the critical question: “What *makes* the statement true?”

Hands shoot up. “Because I *see* it there,” one student says. But if you didn’t see it, I ask, wouldn’t it still be true that the pen is on the podium? Seeing might help you *know* the statement is true, but it isn’t what *makes* it true.

“Because I *believe* it,” offers another. If you stopped believing, I challenge, would the pen disappear? No. And would believing really hard make a pen materialize atop an empty podium? Probably not.

“The thing that makes the statement ‘The pen is on the podium’ a *true* statement,” I tell them, “is a pen, and a podium, and the former resting on the latter. It doesn’t matter if anyone *sees* it. It doesn’t matter if anyone *believes* it. It doesn’t matter what anyone *thinks* at all. It is completely independent of any subject’s thoughts—a ‘subject’ here being any person or any group of people. It is, in other words, completely mind *independent*.”





This is an object lesson on the meaning of objective truth. If the “truth maker”—the condition that makes the statement true—is something about the *object* itself, then the truth is an *objective* truth, that is, the statement accurately fits some feature of the world “out there,”⁹ regardless of anyone’s opinion about it.

PUT MOST PRECISELY, OBJECTIVE MORALITY IS WHEN THE WORDS “MORAL” OR “IMMORAL” DESCRIBE AN ACT, NOT SOMEONE’S OPINION ABOUT THE ACT.

By contrast, think of my daughter, Eva, at five years old, amusing herself with a book beyond her reading ability. As she tells the tale, out tumbles the dramatic details. She turns each page at proper intervals, yet her yarn bears no resemblance to anything on the page. It’s purely a product of her own imagination. The story is in her head, not in the book.

Put another way, the “truth” spoken is in the subject (Eva), not in the object (*Fancy Nancy*). It is mind *dependent* (a five-year-old mind, in this case). Therefore, it is a *subjective*, or relative, truth.

Real Bad or Feel Bad?

These same distinctions apply in exactly the same way to morality. It’s the difference between *real* bad and merely *feel* bad.

Moral objectivism is the view that moral claims are like the statement, “The pen is on the podium.” Philosophers call this “moral realism” because moral qualities are as real as the pen, though not physical. The “truth maker” is an objective fact, not a subjective feeling.

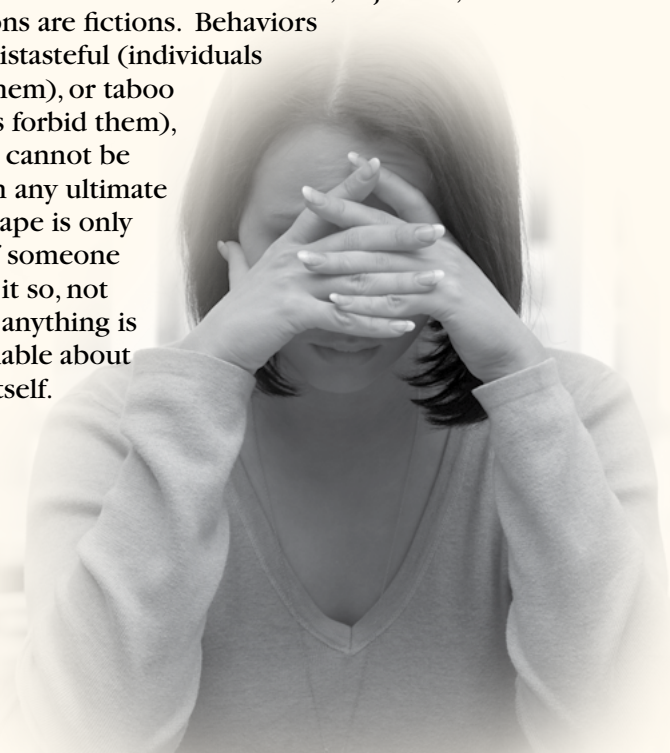
So, for example, when an objectivist says, “Rape is wrong,” he means to be describing rape itself, not merely his own belief, feeling, opinion, point of view, or preference about rape.¹⁰ In objectivism, something about the *object* (an action, in this case) makes the moral statement true. If rape actually

is wrong, it’s because of something about rape, not something about a person, his culture, or his genetic conditioning. Objective moral truth is mind *independent*.

By contrast, moral relativism is like little Eva’s story. The “facts” are only in her head, not in the world. No act is bad *in itself*. The words “evil,” “wicked,” or “wrong” (or “good,” “virtuous,” or “noble,” for that matter), never actually describe behavior or circumstances. Rather, they describe a judgment in the mind of subject—an individual or a group—who has either expressed a preference or felt an emotion.

In relativism, the *subject*—her beliefs, tastes, or preferences—is the “truth maker.”¹¹ In a relativistic world, then, no belief can actually be false. Instead, it is true *for* the person who holds it. It is true *for her*, even though it might not be true *for others* who have different beliefs. That’s because in relativism moral truth is mind *dependent*.

Moral relativism is also called “moral non-realism” because moral statements do not describe real properties of actions. Transcendent, objective, moral obligations are fictions. Behaviors can be distasteful (individuals dislike them), or taboo (cultures forbid them), but they cannot be wrong in any ultimate sense. Rape is only wrong if someone believes it so, not because anything is questionable about the act itself.



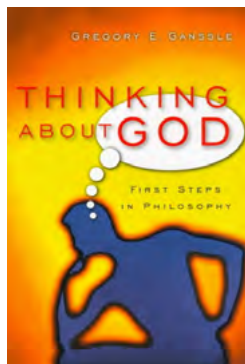


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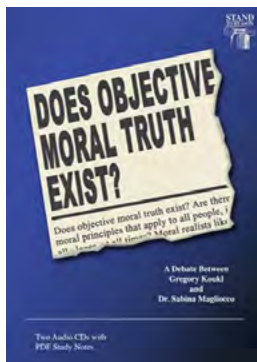
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Does objective moral truth exist? Are there moral principles that apply to all people, in all places, at all times? Moral realists like Greg Koukl say yes, moral truths are real, objective features of the world. Moral relativists disagree. Moral rules may be real as customs or as cultural conventions, but they are not objective truths in themselves because there are no moral absolutes of any kind. Dr. Sabina Magliocco, professor of Cultural Anthropology at California State University, Northridge, defends this view.

In this debate, taped only a few days after 9/11 at the Cal State campus in Northridge, California, each participant gives a 20-minute opening argument, an 8-minute rebuttal, and a 5-minute closing statement, followed by a Q&A session.



Put most precisely, objective morality is when the words “moral” or “immoral” describe an act, not someone’s opinion about the act. It is mind independent, matching some feature of the external world. Nothing *inside* a subject’s mind makes moral claims true.

Subjective, relativistic morality does not describe acts, but beliefs. It is mind dependent, tied to the opinion or belief of an individual or group. Nothing *outside* a subject’s mind makes moral claims true.

ATHEISTS WANT TO UNDERMINE THE FORCE OF THE MORAL ARGUMENT FOR THEISM BY ACCOUNTING FOR MORALITY IN PURELY NATURALISTIC TERMS. NO GOD NEEDED.

In an objective statement, moral *facts* make a claim true. In a subjective claim, a subject’s moral *feelings* make the claim true. In moral realism, morality is a property of *behaviors*. In moral non-realism, morality is a property of *subjects*. They are beliefs subjects hold, not properties objects have.

Objectivism is the view that morality is like gravity. Relativism is the view that morality is like golf. The facts of physics are features of the world, not a matter of personal whim, individual taste, or cultural convention. Golf, on the other hand, is man-made. The rules are up to us.

Notice, I am not here saying objectivists are correct and relativists are incorrect. I am simply clarifying the differences between the two. I am defining terms, not defending a view.

But why all this tedium about definitions?

Explaining the Explanation

It is axiomatic that for an explanation to be a good one, it must explain what needs explaining. If evolution is capable of explaining one kind of thing, and morality turns out to be something else, then the evolutionary explanation fails. The critical question is this: Does the kind of morality evolution is capable of accounting for fit the morality that actually needs to be explained?

Atheists say that purely natural processes are adequate to produce the kind of morality central to the moral argument for God—*objective* morality, goodness *for its own sake*, in their words.

Relativistic morality is utterly useless to this task. Only a successful Darwinian account of moral *realism* will succeed. Nothing else will do. That’s the crux. Can evolution rise to this task? Let’s see.

The Blind Moral Maker

Most of us know the basic Darwinian story. Simply put, natural selection chooses among genetic variations (mutations), selecting those traits best suited for survival and reproduction. This process mimics design so well, Richard Dawkins famously dubbed it “the blind watchmaker.”

In *Descent of Man*, Darwin argued that every human faculty—including the moral one—is the result of the same mindless process that governs all the rest—the blind *moral* maker, if you will. Note atheistic philosopher and committed Darwinist, Michael Ruse: “We are genetically determined to believe that we ought to help each other.”¹² My radio debate opponent, Michael Shermer, explains:

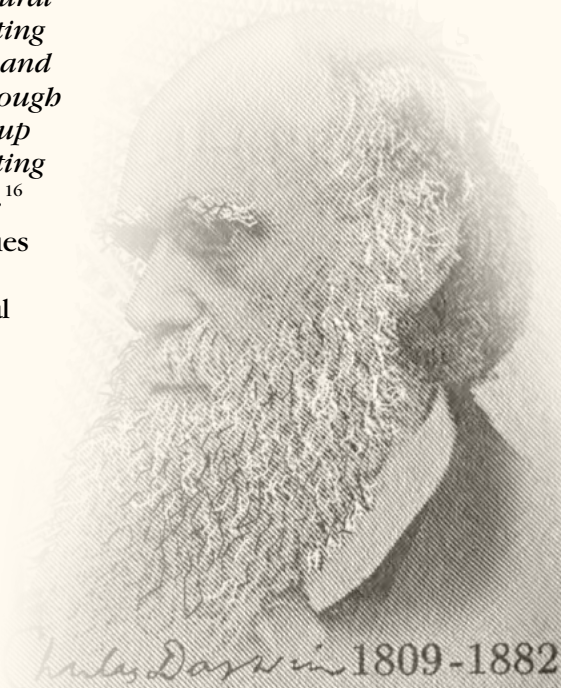
*Evolution generated the moral sentiments out of a need for a system to maximize the benefits of living in small bands and tribes. Evolution created and culture honed moral principles out of an additional need to curb the passions of the body and mind. And culture, primarily through organized religion, codified those principles into moral rules and precepts.*¹³

*By a moral sense, I mean a moral feeling or emotion generated by actions....These moral emotions probably evolved out of behaviors that were reinforced as being bad either for the individual or for the group.*¹⁴

*The codification of moral principles out of the psychology of moral traits evolved as a form of social control to ensure the survival of individuals within groups and the survival of human groups themselves.*¹⁵

*Moral sentiments...evolved primarily through the force of natural selection operating on individuals and secondarily through the force of group selection operating on populations.*¹⁶

Shermer identifies two factors he thinks form “moral sentiments,” or “moral feelings,” in humans: moral traits determined genetically by evolution, and codes enforced culturally for



the good of the group—a combination of nature and nurture.¹⁷ This is a standard evolutionary characterization of the naturalistic origins of morality.¹⁸

I want you to think very carefully about the implications this Darwinian explanation of morality has for our question about goodness and God. Atheists want to undermine the force of the moral argument for theism by accounting for morality in purely naturalistic terms. No God needed. The morality evolutionists must explain to successfully parry the moral argument, though, is *objective* morality since it's the only kind of morality relevant to the argument. As I said earlier, relativism won't do.

Recall that objective morality (moral realism) is mind *independent*, based on facts *outside* the subject, the object being the truth-maker, while relativistic subjective morality (moral non-realism) is mind *dependent*, based on feelings or beliefs *inside* a subject (an individual or cultural group), the subject being the truth-maker.

BEHAVIORS ARE PHYSICAL, BUT WHETHER ANY BEHAVIOR IS MORALLY GOOD OR BAD IS NOT IN ITS CHEMISTRY OR PHYSICS.

So here's my question: What kind of morality did Shermer describe in his Darwinian account above, objective or subjective? Note the phrases "moral *sentiments*," "moral *feeling* or *emotion*," "the *psychology* of moral traits," and ethics that "*culture*...honed...and codified." In each case Shermer describes a morality that is mind *dependent*, grounded on feelings in the *subject*, with the subject being the truth-maker. Relativism, in other words.¹⁹

Atheists like Shermer and Hitchens claim to be objectivists (and seem convinced they are), yet consistently ground their "morality" in entirely subjectivist ways. Michael Ruse, however, is not so confused: "Ultimately, morality is an illusion put in place by our genes to make us social facilitators."²⁰ He explains:

Substantive ethics, claims like "Love your neighbor as yourself," are simply psychological beliefs put in place by natural selection in order to maintain and improve our

*reproductive fitness. There is nothing more in them than that... We could easily have evolved a completely different moral system from that which we have.*²¹

As a Darwinist, Ruse explicitly rejects objectivism, labeling his view, appropriately, "moral nihilism" and "moral non-realism."²² In this, he is being doggedly (and refreshingly) consistent. Indeed, he adds, even one's conviction that morality is objective is part of evolution's clever deceit.²³

Consider, in support, Robert Wright's characterization of evolutionary morality in *The Moral Animal*:

*The conscience doesn't make us feel bad the way hunger feels bad, or good the way sex feels good. It makes us feel as if we have done something that's wrong or something that's right. Guilty or not guilty. It is amazing that a process as amoral and crassly pragmatic as natural selection could design a mental organ that makes us feel as if we're in touch with higher truth. Truly a shameless ploy.*²⁴

I'm not denying here that evolution can account for the "shameless ploy" of our *sense* of morality (though I am deeply skeptical). That's a different issue. I'm arguing that if it does, it can only give subjective morality, not objective.

Matter in Motion

But there's a second problem.

Darwinism is a strictly material process by definition—as one put it, "clumps of matter following the laws of physics."²⁵ How can a completely materialistic process (natural selection acting on genetic variations)—even if true—produce genuine, objective moral obligations? How can a mere reshuffling of molecules cause an immaterial moral principle to spontaneously spring into existence and somehow attach itself to behaviors? It can't.

Behaviors are physical, but whether any behavior is morally good or bad is not in its chemistry or physics. Right and wrong, virtue and vice, values and obligations, are not material things.

A Piece of My Mind

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No Darwinian process can make rape wrong. It can only—even in principle—make people *think* rape is wrong. Indeed, no biological process can tell us anything about the morality of rape at all.

Darwin, No Exit

These are intractable problems for evolutionists. The difficulties are so deep, it's impossible for them to rescue their moral project.

No, Darwin will not help the atheist here. Since evolution is a materialistic process, it can only produce physical merchandise. No stirring and recombining of molecules over time will ever cause a moral fact to pop into existence in the immaterial realm.

At best, Darwinism might account for behaviors or beliefs human beings falsely label objectively "moral" because nature's deception accomplishes

some evolutionary purpose. But it is deception, nonetheless. Evolution might be able to explain subjective moral *feelings*. It can never explain objective moral *obligations*. It can never make an act wrong in itself.

This is a fatal challenge. On a Darwinian view, there can be no such thing as "goodness for its own sake"—goodness for the inherent good of goodness—because "good" can only exist in the evolution-deluded minds of its subjects, and that's relativism.

The moral argument for God stands. Darwinism can't touch it.

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In Part II, I will discuss the "grounding" problem, address Sam Harris's approach to objective morality without God, and answer Christopher Hitchens's claim that atheists can do any good thing a theist can do.

Putting This Solid Ground into Action

- Keep in mind that atheists try to appeal to evolution to explain morality, but they muddle the difference between objective morality and subjective morality. No god is necessary for make-me-up morality, but universal moral obligations require transcendent grounding.
- Understand the difference between real bad and feel bad. Objective moral truth is mind independent, rather than true just for the person who holds it.
- Do your homework. Making the case for objective morality requires a precise understanding of the basic concepts involved and a willingness to see a line of thought through to the end.
- Remember what makes a behavior good or bad is not in its chemistry or physics. Right and wrong, virtue and vice, values and obligations are not material things.

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Stand to Reason Speakers Near You



Greg Koukl

May

[24-29](#) European Leadership Forum, Wisla, Poland [Contact](#)

June

[20](#) Summit Worldview Conference, La Mirada, CA [Contact](#)

[27-29](#) Riverview Church, Pine River, MN [Contact](#)



Alan Shlemon

May

[16-17](#) Valley Christian Church, Imperial, CA [Contact](#)

[28](#) Summit, Manitou Springs, CO [Contact](#)

June

[5-7](#) Impact 360 [Contact: \[jcmorrow@thinkchristianly.org\]\(mailto:jcmorrow@thinkchristianly.org\)](#)

[10](#) Summit, Manitou Springs, CO [Contact](#)

[18](#) Summit, Manitou Springs, CO [Contact](#)



J. Warner Wallace

May

[2-3](#) Eis Apologetics, West Seneca, NY [Contact](#)

[9](#) North Coast Calvary Chapel, 7pm–9pm Carlsbad, CA [Contact](#)

[16-17](#) Valley Christian Church, Imperial, CA [Contact](#)

June

[6](#) Summit, Manitou Springs, CO [Contact](#)

[19](#) Summit, Manitou Springs, CO [Contact](#)

[23](#) Summit Biola University, La Mirada, CA [Contact](#)



Brett Kunkle

May

[2-3](#) CMTA, Pasadena, CA [Contact](#)

[4](#) Grace Utah Training

[6](#) Ignite Christian Club, Redlands, CA [Contact](#)

[8](#) Emmanuel Faith Community Church, 7 pm, Escondido, CA [Contact](#)

[12](#) Calvary Chapel Downey (high school chapel),
7:50–8:50 am, Downey, CA [Contact](#)

[17](#) Valley Christian Church, Imperial, CA [Contact](#)

[18](#) Grace Utah Training

[26-31](#) Heartland Evangelical Free Church, Central City, NE [Contact](#)

June

[1-3](#) Impact 360 [Contact: \[jcmorrow@thinkchristianly.org\]\(mailto:jcmorrow@thinkchristianly.org\)](#)

[9](#) Harvest Christian Fellowship – Utah Mission Trip Training [Contact](#)

[11](#) Hume Lake Christian Camp [Contact](#)

[15](#) Grace Utah Training

[16](#) Harvest Christian Fellowship – Utah Mission Trip Training [Contact](#)

[20](#) Summit Biola University, La Mirada, CA [Contact](#)

[24-26](#) Pray's Mill Baptist Church, Douglas, GA [Contact](#)

To get information about inviting an STR speaker to your church, email Dawnielle@str.org for Alan, Brett or Jim, or Melinda@str.org for Greg.



Endnotes

1. The other three are the cosmological, teleological (design), and ontological arguments.
2. This form of argument is called *modus tollens*.
3. Jeremy Rifkin, *Algeny: A New Word—A New World* (New York: Viking Press, 1983), 244.
4. A.J. Ayer, “Emotivism,” published in Louis Pojman, *Ethical Theory* (Belmont, CA: Wadsworth, 1995), 416.
5. Richard Dawkins, *The God Delusion* (Boston: Houghton Mifflin, 2006), 31.
6. Philosopher Michael Ruse begins his naturalistic account of morality with, “The matter of scientific fact with which I start this discussion is that evolution is true.” R. Keith Loftin, ed. *God and Morality—Four Views* (Downers Grove, IL: Intervarsity Press, 2012), 54.
7. Stephen C. Meyer, *Darwin’s Doubt* (New York: HarperCollins, 2013), 292.
8. Thomas Nagel, *Mind and Cosmos* (New York: Oxford University Press: 2012).
9. This is called the “correspondence” view of truth.
10. He may have beliefs, feelings, etc., about rape, but that’s not what he’s describing.
11. Moral relativism, then, is a kind of *subjectivism* since judgments of right and wrong are completely up to the *subject*—the individual person or group—to decide.
12. Loftin, 60.
13. Michael Shermer, *The Science of Good and Evil* (New York: Holt, 2004), 149.
14. *Ibid.*, 56.
15. *Ibid.*, 64.
16. *Ibid.*, 19.
17. Curiously, these are two entirely distinct processes: an event cause (mechanistic, evolutionary forces acting on the genetic code), and an agent cause (cultural norms—a type of human intelligent design).
18. Though some evolutionists focus solely on the genetic contribution.
19. Clearly, there can be objective *criteria* for, say, human flourishing, but that is not the same as objective *morality*. If human flourishing is itself an objective moral good, that must be established separately.
20. Loftin, 69.
21. *Ibid.*, 65.
22. *Ibid.*
23. *Ibid.*, 68.
24. Robert Wright, *The Moral Animal* (New York: Pantheon Books, 1994), 212.
25. James Anderson, *What’s Your World View?* (Wheaton: Crossway, 2014), 69.


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Goodness by Gallup

By Greg Koukl

I often argue for the existence of God on the basis of the observation that it seems clear that there are moral things that exist in the universe. There are moral rules that are immaterial things, but they are still real. I often give as an example the moral rule that torturing babies for fun is wrong. That strikes me as reliable moral rule. In other words, torturing babies for fun seems to be a moral fact that is not tied to culture in any way, shape, or form. It's a moral absolute.

If there is even one moral absolute, one has to ask the question, What kind of thing is it? Clearly, it is not physical. If it is not physical, then it is non-physical. If it is not material, it is immaterial. What we have determined, then, is an immaterial thing exists, which means that the immaterial world must exist to possess that immaterial thing. This

opens up the possibility of a lot of other things existing in that immaterial world other than just single moral absolutes—possibly, the existence of God in that immaterial world.

It also invites the question, Where does such a thing come from? I have argued that the best explanation for where a moral rule comes from is a moral Rule-Giver. The Giver here would be a capital G because I'm referring to a Personal Being who gives moral rules to His creation. Therefore, if moral rules exist, it seems to be a good argument for the existence of God. That is the way the moral argument for God's existence goes. My modus operandi here is to try to get the inference to the best explanation. It seems that there are moral truths, and it seems that the fact of moral truths imply the existence of a moral Rule-Giver. That seems to be the best explanation.

There are counters to this. When I ask what best explains the existence of any moral rules, and then I say a moral Rule-Giver—God—others can say that this is simply a convention of society. Morality was invented to help civilization to survive. Virtually every single time that I give a talk on this issue, I get this question. I believe that morality does help civilization to survive, but I don't think that is what morality is. Nor does that explain where morality came from. I think it is an inadequate explanation.

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