Divine Command Theory And Moral Obligations Tyler Journeaux

"This short and accessible book is designed for those learning about the search for ethical rules that can apply despite cultural differences. Robert Audi looks at several such attempts: Aristotle, Kant; Mill; and the movement known as "common-sense" ethics associated with W.D. Ross. He shows how each attempt grew out of its own time and place, yet has some universal qualities that can be used for an ethical framework. This is a short, accessible treatment of a major topic in ethics by a senior and highly-respected figure."--Jacket.

Morality based on natural law has a long tradition, and has proven to be quite resilient in the face of numerous attacks and challenges over the years. Those challenges are no less serious today, which leads one to ask if natural law is still a viable foundation for ethics. Craig Boyd provides a contemporary defense of natural law theory against modern challenges from the arenas of science, religion, culture, and philosophy. In his analysis, he defends many of the classical elements of natural law, but also takes into account the contributions of scientific discoveries about human nature. He concludes that natural law is a necessary but not sufficient basis for ethics that must be accompanied by a theory of virtue.

The central aim of this book is to attempt to determine the response of the classic texts of Jewish traditions to the famous dilemma posed in Plato's Euthyphro: Does God freely determine morality, or is morality independent of God? The author argues that the picture that emerges from Jewish texts is significantly more complex and nuanced than most of the contemporary Jewish philosophical literature is prepared to
concede. While providing an extensive discussion of the perspective of Jewish tradition on divine command ethics, this book develops a position that is distinct from and critical of other views that have recently been advanced in Jewish scholarship. At the same time, the book provides a substantial analysis of some Christian perspectives on divine command ethics. Relevant biblical, rabbinic and later Jewish texts are discussed, as well as some of the relevant views that have been taken in philosophical literature and in Christian and Jewish thought.

The Dimensions of Ethics offers a concise but wide-ranging introduction to moral philosophy. In clear and engaging fashion, the author first examines the scope of ethical theory, and explores central metaethical questions such as the issue of relativism, and the relationship between morality and religion. He then turns to an exploration of five theoretical approaches (utilitarianism, the deontological approach of Kant, the ethical pluralism of Ross, virtue ethics, and feminist ethics), in each case providing a consideration of various objections that have been advanced as well as a sympathetic exposition of the core principles of each approach. Throughout he uses a wide range of examples, and integrates references to issues in applied ethics with his discussions of ethical theory.

I argue that there are persistent problems in contemporary modifications of divine command theory. Divine command theory states that God’s commands are moral obligations only because he commands them. Modified divine command theories attempt to add to or amend the justification for God’s commands being moral obligations. The problem is that they aren’t successful at escaping the Euthyprho dilemma, which states the following of God’s commands: they are either a) moral obligations because they are commanded by God, or they are b) commanded by God because they are moral obligations.
obligations. Modified divine command theories attempt to navigate between these two alternatives, but they fail to do so successfully. This becomes evident when we see how these theories solve what I will call the arbitrary worry, the worry that on divine command theory, we have no guarantee that God’s commands will not be arbitrary or worse, despotic. Two contemporary attempts to modify divine command theory show this to be the case: Robert Adams’ Finite and Infinite Goods, and Linda Zagzebski’s Divine Motivation Theory. Adams solves the worry by positing that God must be loving to issue obligatory commands, however in doing so he posits value independent of God, namely, the value of relationships and lovingness. Zagzebski solves the worry by positing that God’s nature and thus his motivations are good, which generate our obligations. However she identifies goodness only with whatever God’s nature happens to be, meaning that whatever motivations he is capable of having will generate obligation for us, and we don’t know the extent of his nature or what motivations he is capable of having. Adams thus lands on the second horn of the dilemma, and Zagzebski on the first. This thesis defend John Danaher's version of the Epistemological Objection to Divine Command Theory (DCT). This objection asserts that DCT fails as a metaethical theory of moral obligation due to the fact that there is a group of persons, reasonable nonbelievers, who have knowledge of moral obligations while lacking the knowledge of divine commands required in DCT. The first part of this thesis focuses on this objection and explains how it applies to DCT. An underlying assumption of Danaher's defense is the existence of reasonable nonbelievers, persons who do not violate epistemic duties in their nonbelief. The latter portion of this thesis defends the existence of such persons by considering and responding to the challenge that all
nonbelievers violate at least one epistemic duty since their nonbelief is the product of the culture in which they are immersed, as opposed to rationally informed inquiry. In response to this challenge, it is shown that the existence of reasonable nonbelievers is the default position and that the burden of proof is on those claiming all nonbelief is unreasonable.

"Ethics and Experience" presents a wide-ranging and thought-provoking introduction to the question famously posed by Socrates: How is life to be lived? 'An excellent primer for any student taking a course on moral philosophy, the book introduces ethics as a single and broadly unified field of inquiry in which we apply reason to try and solve Socrates' question. "Ethics and Experience" examines the major forms of ethical subjectivism and objectivism - including expressivism, error theory', naturalism, and intuitionism. The book lays out the detail of the most significant contemporary moral theories - including utilitarianism, virtue ethics, Kantianism, and contractarianism - and reconsiders these theories in the light of two questions that should perhaps be asked more often: Is moral theory, with its tendency to regiment ethical thought and experience, really the best way for us to apply reason to deciding how to live? And, might it not be more truly reasonable to look for less system and more insight?

In 2018, William Lane Craig and Erik J. Wielenberg participated in a debate at North Carolina State University, addressing the question: "God and Morality: What is the best account of objective moral values and duties?" Craig argued that theism provides a sound foundation for objective morality whereas atheism does not. Wielenberg countered that morality can be objective even if there is no God. This book includes the full debate, as well as endnotes with extended discussions that were not included in the debate. It also
includes five chapters by other philosophers who have written substantive responses to the debate - J. P. Moreland, David Baggett, Mark Linville, Wes Morriston, and Michael Huemer. The book provides crucial resources for better understanding moral realism and its dependence on, or independence from, theistic foundations. Key Features A valuable debate about whether or not God is the best explanation for objective morality, bringing together theists and atheists working on the same subject who normally are not in conversation with each other. Includes clear coverage of ontological and epistemological issues in metaethical theories, focusing on Divine Command Theory and Non-natural Robust Moral Realism. Engaging and accessible throughout, making the book well suited for undergraduate and seminary classrooms. There has been a debate between modern ethicists who see moral judgments as objectively corresponding to a moral reality independent of human opinion and those who insist that moral judgments are essentially expressions of our will. In this excellent philosophical work John Hare outlines a theory that combines the merits of both views, arguing that what makes something right is that God calls us to it. In the first chapter Hare gives a selective history of the sustained debate within Anglo-American philosophy over the last century between moral realists and moral expressivists. Best understood as a disagreement about how objectivity and subjectivity are related in value judgment, this debate is of particular interest to Christians, who necessarily feel pulled in both directions. Christians want to say that value is created by God and exists whether we recognize it or not, but they also want to say that when we value something, our hearts' fundamental commitments are also involved. Hare suggests prescriptive realism as a way to bring both perspectives together. The second chapter examines the divine command theory of John Duns Scotus, looking particularly at the
relationship that Scotus established between God's commands, human nature, and human will. Hare shows that a Calvinist version of the divine command theory of obligation can be defended via Scotus against natural law theory as well as against contemporary challenges. A significant theme treated here is the view that the Fall disordered our natural inclinations, rendering them useless as an authoritative source of guidance for right living. In the last chapter Hare moves to the key philosophical juncture between the medieval period and our own time -- the moral theory of Immanuel Kant in the late eighteenth century. Modern moral philosophy has largely taken Kant's work as a refutation of divine command theory and a refocusing of the discussion on human autonomy. Hare shows that Kant was in fact not arguing against the kind of divine command theory that Hare supports. He discusses what Kant meant by saying that we should recognize our duties as God's commands, and he defends a notion of human autonomy as appropriation. Featuring original moral theory and fresh interpretations of the thought of Duns Scotus and Kant, God's Call is valuable both for its overview of the history of moral debate and for its construction of a sound Christian ethic for today.

This volume responds to the growing interest in finding explanations for why moral claims may lose their validity based on what they ask of their addressees. Two main ideas relate to that question: the moral demandingness objection and the principle "ought implies can." Though both of these ideas can be understood to provide an answer to the same question, they have usually been discussed separately in the philosophical literature. The aim of this collection is to provide a focused and comprehensive discussion of these two ideas and the ways in which they relate to one another, and to take a closer look at the consequences for the limits of moral
Access Free Divine Command Theory And Moral Obligations Tyler Journeaux

normativity in general. Chapters engage with contemporary discussions surrounding "ought implies can" as well as current debates on moral demandingness, and argue that applying the moral demandingness objection to the entire range of normative ethical theories also calls for an analysis of its (metaethical) presuppositions. The contributions to this volume are at the leading edge of ethical theory, and have implications for moral theorists, philosophers of action, and those working in metaethics, theoretical ethics and applied ethics.


Islamic Ethics Divine Command Theory in Arabo-Islamic Thought Culture and Civilization in th

This book explores philosophical ethics in Arabo-Islamic thought. Examining the meaning, origin and development of "Divine Command Theory", it underscores the philosophical bases of religious fundamentalism that hinder social development and hamper dialogue between different cultures and nations. Challenging traditional stereotypes of Islam, the book refutes contemporary claims that Islam is a defining case of ethical voluntarism, and that the prominent theory in Islamic ethical thought is Divine Command Theory. The
author argues that, in fact, early Arab-Islamic scholars articulated moral theories: theories of value and theories of obligation. She traces the development of Arabo-Islamic ethics from the early Islamic theological and political debates between the Kharijites and the Murjiâ€™ites, shedding new light on the moral theory of Abd al-Jabbar al-Muâ€™tazili and the effects of this moral theory on post-Muâ€™tazilite ethical thought. Highlighting important aspects in the development of Islamic thought, this book will appeal to students and scholars of Islamic moral thought and ethics, Islamic law, and religious fundamentalism.

G. E. Moore was a central figure in twentieth-century philosophy. Along with Russell and Wittgenstein, he pioneered analytic philosophy, and his Principia Ethica shaped the contours of twentieth-century ethics. Indeed, until the publication of Rawls's A Theory of Justice, no single book in moral philosophy was to equal Principia's influence. Unfortunately, however, Principia Ethica has so dominated critical discussions of Moore's work that even experts on his moral philosophy have tended to ignore his Ethics, which he published eight years later. But Ethics is Moore's only other book on moral philosophy, and one of only a handful of post-Principia publications dealing with ethics. Its detailed discussions of utilitarianism, free will, and the objectivity of moral judgements find no real counterpart in Principia while its account of right and wrong and of the nature of intrinsic value deepen our understanding of his moral philosophy. The republication of Ethics thus rounds out our understanding of Moore's ethical thought. But the book's value goes beyond its historical or scholarly interest. A short but philosophically rich text, Ethics stands independent of Principia and repays careful study in its own right. By raising a number of fundamental questions in ethics, questions that remain live today, by proffering clear, credible, and often innovative
answers to them, and by doing so with a philosophical skill that is still impressive, Moore's short book is a minor classic. Almost a century after its original publication, it still amply rewards those who read it. This new edition of Moore's Ethics includes his essay 'The Nature of Moral Philosophy' as well as editorial notes, an introduction, and a guide to further reading.

Twentieth-century analytic philosophy ushered in a renewed interest in an ethical theory known as the Divine Command Theory of ethics (DC). Consequent to the work of G.E. Moore, philosophers have been involved in metaethics, or how we may ground ethical terms such as 0?good0?+ and 0?right0?+. The traditional DC response is to argue that God is the source of good, and best serves that role in that He is an 0??ideal observer0?+ of all states of affairs. The question is how is God0?9s will relevant to determining the moral status of actions? At this point one may distinguish between what God wills and what God in fact commands. However, the contemporary debate is to determine whether it is God0?9s commands or God0?9s will that is primary in determining moral obligation. The most vivid portrait of this distinction is found in the binding of Isaac. There we note that God commands Abraham to sacrifice Isaac, but it is not at all clear that God wills the actual death of Isaac. Thus, in this work I will present and defend a coherent DC view of ethics, whereby our moral obligations are derived from the commands of God. In chapter II I will provide a brief history of philosophers who have endorsed DC. In chapter III I will argue that the best ground for objective moral values is best defined by DC. Chapter IV will be devoted to my particular argument for DC. I will take up the task of defending the traditional command view of DC. Chapters V and VI will be devoted to developing plausible responses to major objections to DC. In chapter V I will attempt a resolution of the
famous Euthyphro dilemma, and in chapter VI I will argue that endorsing a DC view of ethics in no way negates the autonomy of the moral agent.

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Many people question whether God is the source of morality. Under divine command theory, God's will creates the moral order, and therefore ethical truths are true because of God's will. Under natural law, on the other hand, some ethical truths do not depend on God's will, and yet perhaps they depend on his reason or creation. Ethics and Religion develops strong, defensible, and original versions of both divine command theory and natural law. The book also discusses ethics and atheism: how atheists
object on ethical grounds to belief in God and how they view ethics. The book defends belief in God from criticisms and analyzes related concepts, such as practical reason, the golden rule, ethics and evolution, the problem of evil, and the fine-tuning argument. In this wide-ranging study, Quinn argues that human moral autonomy is compatible with unqualified obedience to divine commands. He formulates several versions of the crucial assumptions of divine command ethics, defending them against a battery of objections often expressed in the philosophical literature.

This introduction to ethics judiciously combines moral theory with applied ethics to give an opportunity for students to develop acute thinking about ethical matters. The Author Begins Motivating A Concern For moral discourse by dispelling often met objections over relativism and subjectivity. interweaving normative and meta-ethical considerations, a convincing modern account of moral thinking emerges. Moral theories - consequentialism, Kantianism, contractualism - are explained and illustrated in a way that holds the reader’s attention, and students of ethics will take away a perceptive and practical understanding of the nature of moral reasoning and an ability, on such matters, to think afresh for themselves. This anthology is designed for use as a brief
introduction to ethical theory. Included are sections on various forms of ethical theory: Ethical Relativism; Divine Command Theory; Egoism; Consequentialism; Deontology; Justice; Virtue Ethics; and Feminist Ethics. Each section includes two or three of the most important and interesting contributions to the field, together with brief introductions by the editors. A final section, Theories in Practice, consists of five selections on the issues of abortion, world poverty, and affirmative action.

A compelling account of Kierkegaard's ethical views, seeing him against the backdrop of nineteenth-century European society but showing the relevance of his thought for the twenty-first century. Kierkegaard's view of morality as grounded in God's command to love our neighbours as ourselves has clear advantages over contemporary secular rivals.

"He [Francis Bacon] writes of science like a Lord Chan cellor" - William Harvey "Don't say: 'There must be something common . . . ' - but look and see" Ludwig Wittgenstein In the history of western moral philosophy since Plato, there has been a pervasive tendency for the moral theorist to write, in effect, like a scientist, i.e. to seek completely general principles of right conduct. Of late, moreover, there has been an attempt to set forth a theory underlying the general principles, not of right conduct, admittedly, but of justice. To be sure, we are sometimes warned that the principles (which must exist?) may be too
complex to be formulated. Also they may not exist prior to action - nonetheless, we are told, they serve as guides to conduct! One inight argue that Baconian inductivism provides one basis for skepticism with respect to a number of familiar epistemological problems. Thus, the skeptic argues, a certain conclusion - say, the existence of another's pain - is not justified on the basis of (behavioral) evidence either deductively or inductively, and hence it is not justified at all. Similarly, I should claim, by establishing an unattainable standard, the search for exceptionless principles may become a source of moral skepticism. After all, when con fronted with a supposed principle designed to justify a particular action, one can generally imagine a counter-example to the principle without excessive difficulty.

Using data from the Household Component of the Medical Expenditure Panel Survey (MEPS-HC), this Statistical Brief presents health insurance estimates for the Hispanic population by subgroups and U.S. citizenship status. An examination of these estimates reveals dramatic disparities in insurance coverage within the Hispanic population due to differences in eligibility for public programs and access to private coverage.

Overview: What makes an action right or wrong? Why is something good or bad? How does one make moral decision about what is right and good? These
are among the main questions in ethics that are the subject of moral theory. This book explores some of the most historically important and currently debated moral theories about the nature of the right and good. After introducing students in the first chapter to some of the main aims and methods of evaluating a moral theory, the remaining chapters in this book are devoted to an examination of various moral theories including the divine command theory, moral relativism, natural law theory, Kant's moral theory, moral pluralism, virtue ethics and moral particularism. Providing an introduction to moral theory that explains and critically examines the theories of such classical moral philosophers as Aristotle, Aquinas, Kant, Bentham, Mill and Ross, this book acquaints students with the work of contemporary moral philosophers. This book explores philosophical ethics in Arabo-Islamic thought. Examining the meaning, origin and development of "Divine Command Theory", it underscores the philosophical bases of religious fundamentalism that hinder social development and hamper dialogue between different cultures and nations. Challenging traditional stereotypes of Islam, the book refutes contemporary claims that Islam is a defining case of ethical voluntarism, and that the prominent theory in Islamic ethical thought is Divine Command Theory. The author argues that, in fact, early Arab-Islamic scholars articulated moral
theories: theories of value and theories of obligation. She traces the development of Arabo-Islamic ethics from the early Islamic theological and political debates between the Kharijites and the Murji’ites, shedding new light on the moral theory of Abd al-Jabbar al-Mu’tazili and the effects of this moral theory on post-Mu’tazilite ethical thought. Highlighting important aspects in the development of Islamic thought, this book will appeal to students and scholars of Islamic moral thought and ethics, Islamic law, and religious fundamentalism. This textbook provides a much-needed, straightforward introduction to moral philosophy. It will particularly benefit students following courses containing an ethics module, including philosophy from secondary school onwards, religious studies, law and medicine, but it has also been written for any reader puzzled by moral disputes and dilemmas. Written in an easy and approachable style and packed with lively examples from everyday life, the first section of the book clearly explains and assesses the arguments for and against the rival moral theories of utilitarianism, Kantianism, Divine Command Theory and virtue ethics. The second section develops this by analysing the conflicting advice each moral theory gives regarding four controversial areas of life, namely euthanasia, abortion, animal rights and the environment. The final section concludes with an account of the vital
debate concerning whether the difference between right and wrong is an objective fact discovered by us, like gravity, or is instead a human creation and invented by us, like tax laws. Throughout the book moral arguments are broken down into their component parts and explained in clear and simple stages so that readers not previously familiar with philosophical reasoning are aware at all times of where they are in the debate, and where the strengths and weaknesses lie in each position. As such, it is an ideal introduction to critical thinking as well as to moral philosophy.

God and Morality evaluates the ethical theories of four principle philosophers, Aristotle, Duns Scotus, Kant, and R.M. Hare. Uses their thinking as the basis for telling the story of the history and development of ethical thought more broadly. Focuses specifically on their writings on virtue, will, duty, and consequence. Concentrates on the theistic beliefs to highlight continuity of philosophical thought. This dissertation presents an alternative response to the Euthyphro dilemma that will be referred to as the Non-Voluntarist Theory. It offers a critical evaluation of contemporary evangelical divine command theories to demonstrate the inherent ambiguity as they relate to Divine Command Theory, and their lack of apologetic force for answering the Euthyphro dilemma. To accomplish this task, it is important to understand how the Euthyphro Dilemma relates to
theology and apologetics in general, and the contemporary attempts to ground objective moral values and duties in particular. The topic relates to theology, since one’s response to the Euthyphro Dilemma can implicitly or explicitly speak to God’s moral sovereignty. The topic relates to apologetics in two primary ways. First, the Euthyphro Dilemma is still offered by contemporary non-theists as a critique of the Christian faith. Therefore, the response one gives, and the method used, is vital to the apologetic enterprise. Second, the Euthyphro Dilemma is meant to challenge the belief that God is the explanatory ultimate for objective moral values and duties. In addition, an examination of the philosophical landscape that surrounds the relationship between the Euthyphro Dilemma and Divine Command Theory is needed. Contemporary formulations of divine command theories of ethics make a distinction between moral values and moral obligations and duties. While this is not an illicit distinction, it is a distinction that weakens the apologetic force of the argument. Therefore, it is imperative that a proposed solution to the Euthyphro Dilemma is able to explain sufficiently moral ontology, moral epistemology, and moral obligation. Contemporary evangelical formulations of Divine Command Theory are not evangelical, per se. Rather, these formulations are moral theories that happen to be ones that evangelicals tend to support. In order to critically
evaluate contemporary evangelical divine command theories, one should be aware of the historical development of the Standard Divine Command Theory. In the field of research, special attention is given to one of the most notable representatives of the Standard Divine Command Theory, William of Ockham. Thus, one must be familiar with Ockham’s work. Also, one must be aware of the modifications that have been made to Divine Command Theory that depart from the Ockhamist version and frame the modern perspective. Non-theists tend to understand the Divine Command Theory in Ockhamist terms. Consequently, attempts by contemporary evangelical modified divine command theorists use divine command terminology in a non-standard way, which creates a more cumbersome apologetic. This dissertation will advance a position that moves towards the first horn, or non-voluntarist horn, of the Euthyphro Dilemma. It is thought that those who embrace this horn commit to the existence of a moral standard “outside, or distinct, from God” that guides the divine will. For example, William Lane Craig argues that to embrace the non-voluntarist horn of the Euthyphro Dilemma is to embrace atheistic moral Platonism. Traditionally, those who affirm this horn argue for the existence of objective moral values and duties that exist independent of God’s existence and are accessible independent of divine revelation or command. This
position at times has been referred to as the Guided Will Theory, since God would be guided by these independent moral values and duties. This dissertation advances a Non-Voluntarist Theory of moral values, obligations, and duties by affirming that God’s divine nature is the basis for morality as a whole. It will be argued that a Non-Voluntarist Theory does not commit the theist to a standard of moral values, obligations, and duties that exist independently from God. Furthermore, if a clear methodology is employed a Non-Voluntarist Theory provides common ground with the non-theist, and provides a practical theistic framework for ethics. The book proposes a framework for ethics that is organized around a transcendent Good and its relation to the many finite goods of our experience. Two main themes are the central role of the Good in ethics and the transcendence of the infinite Good, which is identified with God.

This study is an introduction to the problems of moral philosophy designed particularly for students of theology and religious studies. It offers an account of the nature and subject matter of moral reasoning and of the major types of moral theory current in contemporary moral philosophy. The account aims to bring out the major issues in moral theory, to present a clear, non-technical articulation of the structure of moral knowledge and to explore the relation between religious belief and morality.
Is there a connection between religion and morality? Ivan Karamazov, in Dostoevsky's The Brothers Karamazov, famously declares that if God does not exist, then "everything is permitted." Most philosophers reject such a view and hold that moral truths do not depend on God. C. Stephen Evans argues that the truth lies somewhere between these two claims. It is not quite right to say that there would be nothing left of morality if God did not exist, but moral obligations do depend on God ontologically. Such obligations are best understood as God's commands or requirements, communicated to humans in a variety of ways, including conscience. In God and Moral Obligation, Evans also argues that two views often thought to be rivals to a divine command morality, natural law ethics and virtue ethics, are not rivals at all but provide necessary complementary elements of a comprehensive morality. A number of objections to a divine command account of moral obligations are posed and answered. In the concluding chapters Evans points out the advantages such an account has over secular rivals. The authority and objectivity of moral obligations are best explained by seeing them as divine commands.

Religion and Morality addresses central issues arising from religion's relation to morality. Part I offers a sympathetic but critical appraisal of the claim that features of morality provide evidence for the
truth of religious belief. Part II examines divine command theories, objections to them, and positive arguments in their support. Part III explores tensions between human morality, as ordinarily understood, and religious requirements by discussing such issues as the conflict between Buddhist and Christian pacifism and requirements of justice, whether 'virtue' without a love of God is really a vice, whether the God of the Abrahamic religions could require us to do something that seems clearly immoral, and the ambiguous relations between religious mysticism and moral behavior. Covering a broad range of topics, this book draws on both historical and contemporary literature, and explores afresh central issues of morality and religion offering new insights for students, academics and the general reader interested in philosophy and religion. Reflection on religion inevitably involves consideration of its relation to morality. When great evil is done to human beings, we may feel that something absolute has been violated. Can that sense, which is related to gratitude for existence, be expressed without religious concepts? Can we express central religious concerns, such as losing the self, while abandoning any religious metaphysic? Is moral obligation itself dependent on divine commands if it is to be objective, or is morality not only independent of religion, but its accuser if God is said to allow horrendous evils? In any case, what happens to the absolute claims of religion in what is, undeniably, a morally pluralistic world? These are the central questions discussed by
Philosophers of religion and moral philosophers in this collection. They do so in ways which bring new aspects to bear on these traditional issues.

The Nature of God explores a perennial problem in the philosophy of religion. Drawing upon developments in philosophy, most notably those in philosophical logic, Edward R. Wierenga examines the traditional divine attributes of omnipotence, omniscience, eternity, timelessness, immutability, and goodness. His philosophically defensible formulations of the nature of God are in accord with the views of classical theists. The author provides an account of each of the divine attributes by stating in contemporary terms what such classical theists as Augustine, Anselm, and Aquinas wrote about the nature of God; he then seeks to determine whether one can defend the ascription of traditional divine attributes to God against philosophical objections. Clearly written and comprehensive, The Nature of God contains a wealth of illuminating and original material on a central topic in the philosophy of religion.

This volume is unique in providing a comprehensive discussion of moral education in the light of a range of ethical theories. In a balanced, thoughtful and penetrating account, the author addresses important contemporary issues and controversies (morality and citizenship, family values, sexual morality). The author is a highly respected authority on this and related educational topics. The book is written in an accessible and jargon-free style.

This first-rate introduction to ethical theory contains
sections on various forms of ethical theory, such as egoism, virtue ethics, divine command theory, and consequentialism. Each section includes two or three of the most important contributions to the field, together with brief introductions by the editors. The second edition contains an improved approach to applied ethics. Each chapter on moral theories now includes a selection that deals with a moral problem, such as human cloning, abortion, and global warming. The selection illustrates how the relevant theoretical approach is put to use. There is therefore a much tighter integration between theory and practice than before. The new edition also contains an improved section on feminist ethical theory. Does God's existence make a difference to how we explain morality? Mark C. Murphy critiques the two dominant theistic accounts of morality—natural law theory and divine command theory—and presents a novel third view. He argues that we can value natural facts about humans and their good, while keeping God at the centre of our moral explanations. The characteristic methodology of theistic ethics is to proceed by asking whether there are features of moral norms that can be adequately explained only if we hold that such norms have some sort of theistic foundation. But this methodology, fruitful as it has been, is one-sided. God and Moral Law proceeds not from the side of the moral norms, so to speak, but from the God side of things: what sort of explanatory relationship should we expect between God and moral norms given the existence of the God of orthodox theism? Mark C. Murphy asks whether the conception of God in orthodox theism as an
absolutely perfect being militates in favour of a particular view of the explanation of morality by appeal to theistic facts. He puts this methodology to work and shows that, surprisingly, natural law theory and divine command theory fail to offer the sort of explanation of morality that we would expect given the existence of the God of orthodox theism. Drawing on the discussion of a structurally similar problem—that of the relationship between God and the laws of nature—Murphy articulates his new account of the relationship between God and morality, one in which facts about God and facts about nature cooperate in the explanation of moral law.

This work is a philosophical defence of the tenability of divine command theory as an acceptable Christian account of morality. The theory states that morality is founded upon God's commands. It has been associated particularly with Duns Scotus and William of Ockham. What God commands, man has a moral duty to do; what He forbids, man ought to avoid; and man's duties arise only because God commands or forbids certain things. There are various ways of understanding what constitutes a divine command and this work focuses on the claim that revealed, scriptural commands are the foundation of morality.