

**THE**

**WARREN-BARNHART**

**DEBATE**

**ON CHRISTIAN ETHICS  
VERSUS UTILITARIAN ETHICS**

**Participants**

THOMAS B. WARREN, Ph.D.

JOE E. BARNHART, Ph.D.



How to decide whether an act is right or wrong—by the  
*will of God?*

By the *pleasure or pain* it brings?

Do *motives or intentions* have anything to do with the  
matter?

Study these—and many more vital questions—  
in this unique debate



# THE WARREN-BARNHART DEBATE

On Christian Ethics Versus Utilitarian  
(Psychological Hedonistic) Ethics

A four-night oral debate held in the Main Auditorium on the campus of North  
Texas State University, Denton, Texas  
November 3-6, 1980

## PARTICIPANTS

JOE E. BARNHART, Ph.D. (Boston University), Professor of Philosophy,  
North Texas State University, Denton, Texas

THOMAS B. WARREN, Ph.D. (Vanderbilt University), Dean of the Gradu-  
ate School, Tennessee Bible College, Cookeville, Tennessee, Professor of  
Christian Doctrine, Apologetics, and Philosophy.

## PROPOSITIONS DISCUSSED

1. (Nov. 3-4) **RESOLVED:** Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior.

THOMAS B. WARREN, affirmed      J. E. BARNHART, denied

2. (Nov. 5-6) **RESOLVED:** Utilitarianism (specifically as advanced by Jeremy Bentham) is superior to Christian Theism (specifically as advanced by the New Testament) as the basis for evaluating human behavior.

J. E. BARNHART, affirmed      THOMAS B. WARREN, denied

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THE WARREN-BARNHART DEBATE  
on Christian Ethics versus Utilitarian  
(Psychological Hedonistic) Ethics

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## OPENING STATEMENT BY GARY EALY

I would like to welcome you to the first night of this four-night debate centering around the question of morality and how to make our moral decisions.

The debate is being sponsored by the Student Organization on the campus of North Texas State University and Texas Woman's University, called Dawn, and overseen by the University Church of Christ. The faculty advisors for this organization are Harold Duncan and Gary Ealy.

We want to thank you so much for coming and being here. We believe this debate is one of extreme importance. We appreciate your coming.

Without taking up too much time, I'd like to thank a few people whom, I feel, I must thank. Certainly, I would like to thank both disputants in this debate for their agreement to come and to debate one another these four nights. I would like to thank the Elders at the University Church of Christ because it is by their approval that we are overseeing this debate.

I would like to thank also the staff, the secretary, the Minister, and others who helped so much.

The audience needs to pay very careful attention to this announcement made at this time. Due to the material of this debate being copyrighted, no private taping of this debate can be permitted.

There are many factors involved that brought about that decision. And it's the judgment of all of those who are involved in this, that it would be in the best interest of this debate and those disputants in this debate, both of them, that no private taping be allowed.

The proposition for the first two nights of this debate is "Resolved: Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior." Dr. Thomas B. Warren will be affirming, and Dr. Joe E. Barnhart will be denying this proposition.

The second two nights of this debate, Wednesday and Thursday evenings, the proposition reads as follows: "Resolved: Utilitarianism (specifically as advanced by Jeremy Bentham) is superior to Christian Theism (specifically as advanced by the New Testament) as the basis for evaluating human behavior." Dr. Joe E. Barnhart will affirm, and Dr. Thomas B. Warren will deny.

Dr. Thomas B. Warren will be the affirmative speaker for the first two nights, as I have indicated. He is the Dean of the Graduate School and Professor of Philosophy and Christian Doctrine and Apologetics at Tennessee Bible College in Cookeville, Tennessee. He received a Ph.D. in Philosophy from Vanderbilt University in Nashville, Tennessee. His moderator for the debate is Dr. Roy Deaver, the Vice President of Tennessee Bible College.

Dr. Joe E. Barnhart will be in the affirmative the second two nights. He is a Professor of Philosophy here at North Texas State University. He received his Doctorate, also in Philosophy, from Boston University. His moderator

tonight is Dr. Maxwell Slater, who is the head of the Philosophy Department here at North Texas State University. He received his Ph.D. degree in Philosophy at Southern Illinois University.

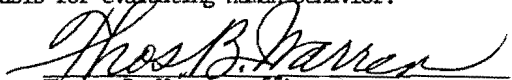
We would like to ask and request that the audience refrain from both verbal responses and applause during this debate. The debate is an academic discussion from which all men ought to draw their conclusions based on the evidence. We are asking you to abide by that request and to try not to show your emotions or your feelings by either verbal responses or by applause.

Each night the affirmative speaker's moderator will open the discussion by reading the rules of conduct for the debate. So, after Dr. Deaver reads the rules of conduct for the debate tonight, Dr. Warren will begin his affirmative argument. After Dr. Warren's second affirmative, there will be a brief intermission, and then we will assume once again with the debate. And now, Dr. Deaver.

DR. DEAYER: I want to join with Brother Ealy in expressing our gratitude and the gratitude of all of us for your presence tonight. I do that in

## PROPOSITIONS FOR THE DEBATE 200

1. RESOLVED: Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior.

  
Thomas B. Warren, affirms

  
J. E. Barnhart, denies

2. RESOLVED: Utilitarianism (specifically as advanced by Jeremy Bentham) is superior to Christian Theism (specifically as advanced by the New Testament) as the basis for evaluating human behavior.

  
J. E. Barnhart, affirms

  
Thomas B. Warren, denies

order to emphasize the importance of your being here every night. What is done tomorrow night will be different not only from what is done tonight but what is done throughout the discussion. And so we do urge you to make your plans to be here for *every* session. I join with Brother Gary Ealy in emphasizing that we regard this as a very important occasion.

The proposition to be discussed tonight, as already indicated, is as follows, number 200 on our chart, if you would like to keep in mind the number of it, the proposition is "Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior."

I emphasize that that is the proposition tonight and tomorrow night. The debate will be about that proposition and about nothing else. That's the proposition.

Now then, our chart 200-A, as indicated, at this time I want to read the rules for the conduct as related to the Warren-Barnhart debate. Here they are as signed by both of these men.

1. The debate will be conducted on the campus of North Texas State University.

2. The disputants in the debate will be Dr. J. E. Barnhart and Dr. Thomas B. Warren.

3. Dr. Warren will be in the affirmative on the first two nights (November 3 and 4) of the debate and, therefore, Dr. Warren will be the first speaker on the first night and the second night.

4. Dr. Barnhart will be in the affirmative on the last two nights (November 5 and 6) and, therefore, will be the first speaker on the third and fourth nights of the discussion.

5. The session each night will consist of three 20-minute speeches and one 5-minute speech by each of the two disputants. These speeches are to be delivered alternately by the two disputants.

6. The propositions to be discussed will be those which have been signed by the two disputants for this specific debate.

7. Each disputant will have a moderator, and the two moderators will settle any point of order which might arise in the conduct of the debate.

We stress again these rules, seven of them, they have been signed by Dr. Warren and by Dr. Barnhart.

We would like you to keep in mind that the debate will be published and that, therefore, we are concerned not only about the audience which will be assembling here each evening, but also we must keep in mind the book which is to be produced.

May we express that it is the responsibility of the *affirmative* speaker to present his case, which means simply setting out his position clearly, and, secondly, setting forth the evidence related to that position.

It is the responsibility of the *negative* speaker to respond to the affirmative case, and to do so with negative material.

You recognize, of course, the importance of and, in fact, the necessity for the introduction of some general material, introductory material, and especially the first night. Not all of the arguments will be made on the first night or on the third night when Dr. Barnhart is in the affirmative.

The disputants will be exceedingly careful to call for the charts by number. If we present chart number 200, and if Dr. Barnhart in his speaking knows that he will want to respond to chart number 200, then all he has to do is call for chart number 200, and then it will be presented.

The proposition is to set out the extent and the limitations of the debate. Each disputant is obligated to be careful to stay on the proposition, whether it be Dr. Warren or Dr. Barnhart. We urge them to be exceedingly careful to stay on the proposition assigned.

Each disputant is to keep in mind that the negative speaker must respond to the affirmative case. It is not the prerogative of the negative speaker to present his affirmative case, but rather to respond to the affirmative case that has been made.

Here, now, is Dr. Warren.



# WARREN-BARNHART DEBATE

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# WARREN'S FIRST AFFIRMATIVE

## FIRST NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen. I assure you that it is a genuine pleasure for me to be involved in this discussion in the city of Denton, to have you with us, and to be a fellow disputant with Dr. Barnhart. While he and I have not been closely associated, I certainly regard him as a friend. And everything that I say in this debate will be in the light of that friendship.

Of course, each of us will do our very best to press the position which he believes to be correct. The greatest person who ever trod this earth pressed his position as strongly as it could be pressed, but always in the spirit of genuine love for the person with whom he was dealing. And I assure you that such is the case in my heart as far as Dr. Barnhart is concerned, even though I will do my very best to show what I conceive to be the truth to be true, and what I conceive to be false to be false.

I shall begin by calling attention to the *meaning* of the terms involved in the proposition. Christian Theism is parenthetically explained in the proposition specifically as advanced by the New Testament. That simply means the religious and/or ethical system advanced in the New Testament itself. I hold in my hand a copy of the New Testament. I am saying that the basic teaching as governs human behavior, as set forth in that book, is superior. As a matter of fact, I believe a stronger proposition than this proposition. I believe that this book is *the* book, that there is no other system known to man that can even really compare to it. But the proposition which we have signed in this discussion is, and in this debate I am obligated only to prove that the New Testament ethic is superior to that advanced by Jeremy Bentham, a philosopher. And so you must understand that I will be arguing for the most part for a position which is "softer" or weaker than what I really believe. But it is the proposition we have, and it is the one to which I will address myself. Dr. Barnhart and I had considerable correspondence in working out the proposition.

I have in my hand here a copy of a newspaper which sets forth, I think in a very graphic way, a basic difference that will help you from the very beginning to see the difference between what I am affirming here tonight, and what Dr. Barnhart is doing in denying this proposition.

This appeared in *The Tennessean*, the morning newspaper of Nashville, Tennessee, October 29, 1980. The headline is: "Child 5, Allegedly Raped, Takes Stand." "As her mother wept nearby, the little girl told in a child's words yesterday how she had been raped by her babysitter's nephew, hurting her so badly that she walked crooked. Barely able to see over the railing of the witness stand, the little girl calmly pointed to him"—his name was given, of so-and-so address—" as the person who attacked her last March 22nd, then gave her some money to buy candy at the store. Damage to the child's vaginal

area was so severe she was forced to undergo more than three hours of surgery.” And there is much more to that.

According to the teaching of the New Testament, this man was guilty of a grievous wrong. But given the theory of Jeremy Bentham, as advanced by Dr. Barnhart, if this man experienced *more pleasure* than *pain* in raping this child, then *for him* this was a *morally good act!* Let that be before you all the way through this debate. There is no way Dr. Barnhart will ever avoid the force of that, save by some kind of misunderstanding or perversion of the basic doctrine of Jeremy Bentham.

## A CRUCIAL QUESTION 201

**CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT.  
(TO LEAVE A BOX BLANK IS TO INDICATE THAT THE  
STATEMENT IS FALSE):**

- THE ETHICAL SYSTEM OF JEREMY BENTHAM IS TRUE.
- THE ETHICAL SYSTEM OF JEREMY BENTHAM IS FALSE.
- THE ETHICAL SYSTEM OF JEREMY BENTHAM IS NONSENSICAL AND THIS IS NEITHER TRUE NOR FALSE.

Now, I have some questions for Dr. Barnhart. First of all, chart number 201. I would like for him to check the box in front of each true statement. To leave a box blank indicates that the statement is false.

The first box: The ethical system of Jeremy Bentham is true.

The second box: The ethical system of Jeremy Bentham is false.

Third: The ethical system of Jeremy Bentham is nonsensical and thus is neither true nor false.

Chart number 201-A further questions for Dr. Barnhart, three more:

1. As relates to the problem of the existence of God (that is, the infinite God of the Bible), please check the box in front of each *true statement*. (To leave a box blank is to indicate that the statement is false): I. Dr. Barnhart—

1. AS RELATES TO THE PROBLEM OF THE EXISTENCE OF GOD (I.E., THE INFINITE GOD OF THE BIBLE), PLEASE CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT (TO LEAVE A BOX BLANK IS TO INDICATE THAT THE STATEMENT IS FALSE): I, BARNHART,--
  - KNOW THAT GOD DOES NOT EXIST.
  - KNOW THAT NO ONE KNOWS THAT GOD DOES EXIST.
  - KNOW THAT GOD DOES EXIST.
  - KNOW THAT THE QUESTION AS TO WHETHER GOD DOES OR DOES NOT IS NOT EVEN RELEVANT TO THE PROBLEM OF EVALUATING HUMAN BEHAVIOR.
  
2. AS REGARDS VALUE, PLEASE CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT (TO LEAVE A BOX BLANK IS TO INDICATE THAT THE STATEMENT IS FALSE):
  - VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING.
  - VALUE EXISTED BEFORE THE FIRST HUMAN BEINGS BUT NOT BEFORE THE FIRST SENTIENT NON-HUMAN BEINGS.
  - REAL (OBJECTIVE) VALUE CAN EXIST WITHOUT GOD.
  - AT ONE TIME VALUE DID NOT EXIST.
  
3. TRUE FALSE If you (BARNHART) HAD BEEN A SOLDIER DURING WW II, AND IF THE NAZIS (1) HAD CAPTURED YOU AND (2) HAD GIVEN YOU THE CHOICE OF EITHER JOINING THEM IN THEIR EFFORTS TO EXTERMINATE THE JEWS OR BEING MURDERED, THEN YOU (BARNHART) WOULD HAVE HAD THE OBJECTIVE MORAL OBLIGATION TO DIE RATHER THAN TO JOIN THEM IN THE MURDER OF JEWISH MEN, WOMEN, AND CHILDREN (EVEN IF SUCH JOINING WOULD HAVE BROUGHT YOU ONLY PLEASURE AND NO PAIN AT ALL).

- Know that God does not exist,
- Know that no one knows that God does exist,
- Know that God does exist,
- Know that the question as to whether God does or does not exist is not even relevant to the problem of evaluating human behavior.

2. As regards *value*, please check the box in front of each true statement. (To leave a box blank is to indicate that the statement is false):

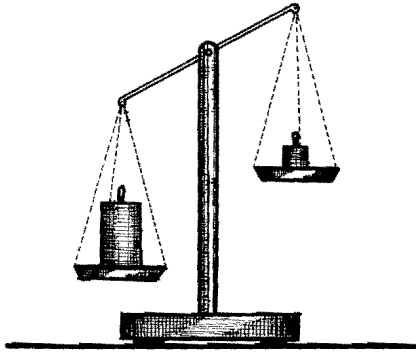
- Value did not exist before the first human being,
- Value existed before the first human beings but not before the first sentient non-human beings.
- Real (objective) value can exist without God,
- At one time value did not exist.

3. TRUE/FALSE (On the others he has to check the box or leave it blank. On this one he has only to circle either true or false.) True/False: If you (Dr. Barnhart) had been a soldier during World War II, and if the Nazis (1) had captured you and (2) had given you the choice of either joining them in their efforts to exterminate the Jews or being murdered, then you (Dr. Barnhart) would have had the objective moral obligation to die rather than to join them in the murder of Jewish men, women, and children (even if such joining would have brought you only pleasure and no pain at all).

We need the answers to those questions.

# A MEASURE OF TRUTH 203

CHRISTIANITY VS. UTILITARIANISM



"WEIGHED IN THE BALANCES —  
AND FOUND WANTING"  
—DANIEL 5:27

Let's look at chart number 203. Those questions will help to focus the issue. In the Flew and Matson debate, Dr. Flew from England and Dr. Matson from the University of California, we answered questions *before* the speeches began each evening. But we do not have that agreement in this debate, so we do need those questions answered very quickly in his speeches.

Notice here: the measure of truth. In this debate we are considering the weighing of Christianity vs. utilitarianism. Actually, or more specifically, what might be brought under the general umbrella of utilitarianism, *psychological hedonism*; that is, hedonism related to pleasure that one *ought* and *must* do what will bring more pleasure over pain.

And we shall show in this debate that utilitarianism, and more particularly that brand offered by Jeremy Bentham, will be weighed in the balances and found wanting, as indicated in Daniel 5:27, in a general principle of that matter.

Chart number 206: "The basic problems of the various classic formulations of utilitarianism." These are matters to which Dr. Barnhart needs to give attention to clarify his own specific viewpoint.

I know what *Bentham* says about it. I am wondering if he (Barnhart) will stay with that view.

In my debates with Dr. Flew and Dr. Matson—even though they both signed atheistic propositions—they sought to gradually slip over into *agnosticism*.

**THE BASIC PROBLEMS OF THE VARIOUS  
CLASSIC FORMULATIONS  
OF UTILITARIANISM**

206

**I. THE PROBLEM OF DECIDING WHICH CONSEQUENCES  
OF AN ACTION ARE RELEVANT.**

1. ACTUAL CONSEQUENCES, OR —
2. INTENDED CONSEQUENCES, OR —
3. RATIONALLY EXPECTABLE CONSEQUENCES, OR —
4. MERELY POSSIBLE CONSEQUENCES.

**II. THE PROBLEM OF DECIDING WHETHER THE  
CONSEQUENCES OF AN ACTION SHOULD BE ASSESSED:**

1. ABSOLUTELY, OR —
2. BY COMPARISON WITH THE CONSEQUENCES OF  
AVAILABLE ALTERNATIVES.

**III. THE PROBLEM OF DECIDING WHETHER OBLIGATION  
SHOULD BE DEFINED:**

1. POSITIVELY — IN TERMS OF THE MAXIMIZATION  
OF PLEASURE, — OR —
2. NEGATIVELY — IN TERMS OF THE MINIMIZATION  
OF PAIN.

Now, let us see if Dr. Barnhart will stay with Bentham's position.

1. *The problem of deciding which consequences of an action are relevant:*

Does he mean only the *actual* consequences, *i.e.*, what actually happens?

Or, does he mean if a person tries to decide between doing this act, act number *a* or act *b*, is it only what was *intended* by him, what he *wants* to happen? Or is it what is the *rationally expectable* consequence, that is, if he figured it out logically he might expect *this* to happen or *that* to happen? Or is it merely *possible* consequences?

He needs to let us know what he believes on that. We cannot proceed properly until he tells us.

2. *The problem of deciding whether the consequences of an action should be assessed:*

*Absolutely.* In other words, can I decide simply from the basis of the net pleasure over pain of this action, or *must it be compared to some other action* by comparison with the *consequences* of available alternatives.

3. *The problem of deciding whether obligation should be defined:*

*Positively.* That is, in terms of the *maximation* of *pleasure*? Or, *negatively* in terms of the *minimization* of *pain*?

Which? Tell us that, Dr. Barnhart.

Now, let us look at chart number 211-F. Here is the evaluation of the man who was a disciple of Jeremy Bentham. But as he studied further, J. S. Mill, a brilliant man, but who yet retained himself in the general field of utilitarian-

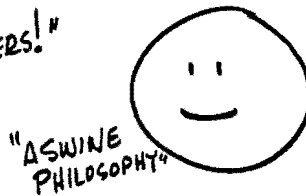
**"THE PHILOSOPHY FIT ONLY FOR SWINE"**

211-F

J. BENTHAM



J.S. MILL



<p>"... MANKIND UNDER THE GOVERNANCE OF TWO SOVEREIGN MASTERS, PAIN AND PLEASURE."          - JEREMY BENTHAM, AN INTRODUCTION TO THE PRINCIPLES OF MORALS AND LEGISLATION (GARDEN CITY, N.Y. : DOUBLEDAY AND COMPANY, INC., DOLPHIN BOOKS EDITION, 1961), P.17.</p>	<p>"... A DOCTRINE WORTHY ONLY OF SWINE...."          - J.S. MILL, UTILITARIANISM, (GARDEN CITY, N.Y.: DOUBLEDAY AND COMPANY, INC., DOLPHIN BOOKS EDITION, 1961) P.407E.</p>
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ism, as he looked at the doctrine of Jeremy Bentham he said, "It is a philosophy fit only for swine." It has therefore been referred to often the "pig philosophy."

Notice under the "picture" of Bentham the statement from his book, "... Mankind is under the governance of two sovereign masters, pain and pleasure." And Mr. Mill says it is "... a doctrine worthy only of swine."

Now, let's look more carefully at chart number 207-A-1, "Sovereign Masters." I want you to look at this statement from his book, *The Introduction to the Principles of Morals and Legislation*. Listen carefully. The issue in this debate is stated right here.

"Mankind is governed by pain and pleasure. Nature has placed mankind under the governance of two sovereign masters." Notice: sovereign, chief, absolute ruler, *pain and pleasure*. There is no other consideration in making moral decisions. It seems incredible that anyone would ever believe this. But Dr. Barnhart believes it, and Jeremy Bentham believed it. "It is for them alone," nothing else, "to point out what we ought to do." Given this, the *only* moral obligation you have is to be governed by a net of pleasure over pain: not only what we *ought* to do, as well as to determine what we *shall* do! It not only



# SOVEREIGN MASTERS

207-A-1

## CHAPTER I.

### OF THE PRINCIPLE OF UTILITY.

I. Mankind governed by pain and pleasure. Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The principle of utility<sup>1</sup> recognises this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.

But enough of metaphor and declamation: it is not by such means that moral science is to be improved.

II. Principle of utility, what. The principle of utility is the foundation of the present work: it will be proper therefore at the outset to give an explicit and determinate account of what is meant by it. By the principle<sup>2</sup> of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of every

FROM: THE UTILITARIANS: AN INTRODUCTION TO THE PRINCIPLES OF MORALS AND LEGISLATION

tells you what you *ought* to do; it tells you what you *shall* do. There is *no other way* you *can* act! You may pretend, you may deceive yourself into thinking you're acting in some other way, but Bentham says that you are only deceiving yourself when you do that. And all of your efforts to try to do something else only confirms the fact that you are under these two sovereign masters. On the one hand, the standard of right and wrong. Notice that, the standard of right and wrong. The standard of right and wrong—the one and only standard of right and wrong is pleasure and pain. On the other, the chain of causes and effect—what causes you to do what you do—(you never act otherwise) are fastened to their throne. “They govern us in all we do, in all we say, and all we think; every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire”—you may pretend to get out of it, but what is really the case,

according to Bentham—"but in reality he will remain subject to it all the while."

SOME BASIC ELEMENTS OF THE BENTHAM/BARNHART THEORY

204-A

1. "NATURE" HAS PLACED EACH HUMAN BEING UNDER THE GOVERNANCE  
OF TWO SOVEREIGN MASTERS: (1) PAIN, AND (2) PLEASURE.
2. IT IS FOR THESE TWO (PAIN AND PLEASURE) ALONE:  
(1) TO POINT OUT WHAT EACH PERSON OUGHI TO DO, -- AND --  
(2) TO DETERMINE WHAT EACH PERSON WILL DO.
3. FASTENED TO THE THRONE OF PLEASURE AND PAIN ARE:  
(1) THE STANDARD OF RIGHT AND WRONG;  
(2) THE CHAIN OF CAUSES AND EFFECTS.
4. PLEASURE AND PAIN GOVERN EACH PERSON:  
(1) IN ALL HE DOES;  
(2) IN ALL HE SAYS;  
(3) IN ALL HE THINKS.
5. NO MAN CAN OVERCOME THEIR POWER OVER HIM--IT IS IMPOSSIBLE  
FOR ANY PERSON TO GET OUT OF HIS SUBJECTION TO PLEASURE  
AND PAIN.

Now, let's look at chart 204-A: *Some basic elements of the Bentham/Barnhart theory*. I put Dr. Barnhart's name there with Bentham because he is affirming it. Notice:

1. *Nature*. What is "Nature?" Is it the physical universe? Is it nothing but non-living rocks and dirt? Is there no thinking thing involved in it? How did "Nature" place man under pleasure and pain? Let Dr. Barnhart describe how these two sovereign masters were being placed by nature over each human being.

2. It is for these two (pain and pleasure) alone:  
(1) To point out what each person *ought* to do, and—  
(2) To determine what each person *will* do.
3. Fastened to the throne of pleasure and pain are:  
(1) The standard of right and wrong;  
(2) The chain of causes and effects.
4. *Pleasure and pain govern each person*. Notice carefully:  
(1) In all he *does*;  
(2) In all he *says*;  
(3) In all he *thinks*.

5. *No man can overcome their power over him*— it is impossible for any person to get out of his subjection to pleasure and pain. Bentham's position is:

204-A  
-1

SOME BASIC ELEMENTS OF THE BENTHAM/BARNHART THEORY (CONT.)

5. (CONTINUED.)
- (1) A MAN MAY PRETEND TO "ABJURE THEIR EMPIRE."
  - (2) BUT--EVERY EFFORT HE MAKES TO THROW OFF HIS SUBJECTION TO THEM (PLEASURE AND PAIN) WILL ONLY SERVE TO DEMONSTRATE THE FACT THAT HE IS SUBJECT TO THEM (PLEASURE AND PAIN).
  - (3) ANY SYSTEM WHICH ATTEMPTS TO EVEN QUESTION THE SUBJECTION OF EVERY HUMAN BEING TO PLEASURE AND PAIN:
    - A. DEALS IN SOUNDS INSTEAD OF SENSE;
    - B. DEALS IN CAPRICE (A SUDDEN WHIM OR FANCY) INSTEAD OF REASON;
    - C. DEALS IN DARKNESS INSTEAD OF LIGHT.
6. NO MOTIVE CAN BE EITHER GOOD OR EVIL (IPML, 100, 101).
7. WHEN A WORD IS SPOKEN OF AS BEING USED IN A GOOD SENSE, ALL THAT IS NECESSARILY MEANT IS THIS: THAT IN CONJUNCTION WITH THE IDEA OF THE OBJECT IT IS PUT TO SIGNIFY, IT CONVEYS AN IDEA OF APPROBATION: THAT IS, OF A PLEASURE OR SATISFACTION, ENTERTAINED BY THE PERSON WHO EMPLOYS THE TERM AT THE THOUGHTS OF SUCH OBJECT. IN LIKE MANNER, WHEN A WORD IS SPOKEN OF AS BEING USED IN A BAD SENSE, ALL THAT IS NECESSARILY MEANT IS THIS: THAT, IN CONJUNCTION WITH THE IDEA OF THE OBJECT IT IS PUT TO SIGNIFY, IT CONVEYS AN IDEA OF DISAPPROBATION: THAT IS, OF A DISPLEASURE ENTERTAINED BY THE PERSON WHO EMPLOYS THE TERM AT THE THOUGHTS OF SUCH OBJECT. (IPML, 101).

- (1) You may *pretend* to do so—on chart 204-A-1.
- (2) But every effort you make to try to get out of it will only serve to demonstrate, that is, to *prove* the fact that you are subject to pleasure and pain.
- (3) Any system which attempts to even question the subjectivity of every human being to pleasure and pain:
  - A. Deals in *sounds* instead of *sense*;
  - B. Deals in *caprice* (a sudden whim or fancy) instead of *reason*;
  - C. Deals in *darkness* instead of *light*.

6. And no motive—notice carefully—no motive, no intention of action can be either good or evil. This is determined *only* by the *consequences* of the act! You may *intend* to do well, *but* if the *consequences* turn out to bring pain, then you have been guilty of moral wrong. And you may *intend* to do *wrong*, but if the *consequences* turn out to bring *pleasure*, then you have done the morally right deed.

I submit to you that *this is as evil as any moral doctrine could be!*

7. *When a word is spoken of as being used in a good sense*, all that is necessarily meant is this: That in conjunction with the idea of the object it is

put to signify, it conveys an idea of *approbation*: that is, of approval of a pleasure or satisfaction, entertained by the person who employs the term at the thoughts of such an object. In like manner, when a word is spoken of as being used in a *bad* sense, all that is necessarily meant is this: that, in conjunction with the idea of the object it is put to signify, it conveys an idea of *disapprobation*: that is, of a *displeasure* entertained by the person who employs the term at the thoughts of such object.

All right. Let's turn now to the first argument that I shall present. I have set before you now what Christian Theism is and what the psychological hedonism of Jeremy Bentham is. You must see that before you can see the sense of the argument which proves that one system is superior to the other.

205

**T.B.W. ARGUMENT No. 1**  
**"BENTHAM/BARNHART THEORY**  
**IS AS EVIL AS CAN BE ——"**

My first argument is this. Look at chart number 205. The Bentham/Barnhart theory is as evil as any ethical system can be. Now, I do not make that charge lightly. It gives me no pleasure to make it, but necessity has been laid upon me in the fact that I am in this discussion with these propositions.

## MEANING OF SYMBOLS

205-A

- MEANS "and"
- v MEANS "either... or..."
- ⊃ MEANS "if... then..."

Look at chart number 205-A. I will set forth an argument that will really be very simple but perhaps may look somewhat complicated. But I want you to notice the simple symbols that I shall be using sometimes to help you to see how the argument flows.

A *dot* in the midst of letters that will stand for statements or propositions; that little dot means simply our ordinary "and." That little *v*-looking thing, sometimes called a wedge, means "either/or." Between two statements we're saying, "Either this one is true or that one is true," or sometimes it means that *both* of them are true. Sometimes it means one is true and the other one is not. Then the little *horseshoe* on its side conveys the idea of "if . . . then . . ." That's the sign of implication.

## T.B.W. ARGUMENT No. 1 SET OUT IN SYMBOLIC TERMS

205-B

1.  $(I \cdot \sim J) \supset W$
2.  $I$  [SEE PROOF ON CHARTS 205-E AND 205-F]
3.  $\sim J$  [SEE PROOF ON CHARTS 205-I SERIES]
4.  $I \cdot \sim J$  2, 3, CONJ.
5.  $\therefore W$  1, 4, M.P.

Let's look at chart 205-B. Now, here is the argument. I shall be involved, likely, for the rest of this evening in setting forth this argument. And I will be

proving—look at number five at the bottom. Therefore *W*—those three dots there indicate “therefore”—The *W* stands for the proposition that I am affirming, namely, that Christian Theism is superior to the doctrine of Jeremy Bentham.

*First* of all, look at the first premise. There is a proposition that I am indicating by the letter *I*. If it is the case that proposition *I* is true and proposition *J* is false, then my proposition *W* is true. *Secondly*, *I* is true. I will be under the obligation to *prove* that—not to merely *assert* it. Dr. Barnhart understands that and so do I, and I take it that you do. The *third* premise is that proposition *J* is false. I have the obligation to prove that—as I shall do in chart 205-I series—just as I will prove *I* in chart 205-E and chart 205-F. In other words, I am now simply setting out the *form* of the argument so that you can follow what I am doing as I go through it.

The *fourth* step is simply the logical move of recognizing that if you have two statements separately that are true, you may combine them into what we call a *conjunctive* statement. If *I* is true, and if *J* is false, then it follows that the *conjunction* of *I* and not-*J* is also true.

So from premises two and three we have our conjunction. Now, notice, back up to proposition number one. This is the antecedent (that which comes before the “horseshoe”) is now affirmed in premise four. Now, when you have that situation—as I have indicated in the last point, number five from one and four, by the logical move Modus Ponens, you have the proof of proposition *W*. And that is the *form* of argument which proves my proposition in this debate.

Now let us look at 205-C. I now begin to show you the actual words, in English words, of the letters that have stood for the proposition.

TBW ARGUMENT NUMBER 1  
 THE BENTHAM/BARNHART ETHIC IS AS EVIL  
 AS ANY ETHICAL SYSTEM COULD BE, THEN--

205-C

1. IF (I) THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE, AND IF IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE, THEN (W) CHRISTIAN THEISM (SPECIFICALLY AS ADVANCED BY THE NEW TESTAMENT) IS SUPERIOR TO UTILITARIANISM (SPECIFICALLY AS ADVANCED BY JEREMY BENTHAM) AS THE BASIS FOR EVALUATING HUMAN BEHAVIOR.
2. (I) THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE [PROOF ON CHART]
3. IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE [PROOF ON CHART]
4. THUS, BOTH (I) THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE, AND IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE. [2, 3, CONJUNCTION.]
5. THEREFORE, (W) CHRISTIAN THEISM (SPECIFICALLY AS ADVANCED BY THE NEW TESTAMENT) IS SUPERIOR TO UTILITARIANISM (SPECIFICALLY AS ADVANCED BY JEREMY BENTHAM) AS THE BASIS FOR EVALUATING HUMAN BEHAVIOR. [1, 4, MODUS PONENS.]

The Bentham/Barnhart ethic is as evil as any ethical system could be.

Now, notice on the chart—Number one:

1. If I: the Bentham/Barnhart ethical system is as evil as any ethical system could be, and if it is *false* that J, the ethical system of the New Testament is as evil as any ethical system could be—notice that I'm saying that if it is false that such is the case—then W, Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior.

2. I is true. For this reason the Bentham/Barnhart ethical system is as evil as any ethical system could be; that is, anything that one can think of as being evil, one can—if it brings pleasure to that person—regard it as good. It is good for him! Thus, anything one may call *good*—if it brings *pain* to him—it can be rightly called evil, given this doctrine.

3. It is *false* that J, the ethical system of the New Testament is as evil as any ethical system could be.

4. Thus, both I, the Bentham/Barnhart ethical system, is as evil as any ethical system could be, and it is *false* that J, the ethical system of the New Testament, is as evil as any ethical system could be is a true conjunction.

(Time expired.)

So, we'll continue this in our next speech.

# BARNHART'S FIRST NEGATIVE

## FIRST NIGHT

Across the street is Voertman's Book Store, and I have some books over there, if some of you are interested. I asked the proprietor to put them out. There is also a book called *Biblical Christian Marriage*. In case you have time, you might want to go straight across the street to Voertman's and look at it.

I will not check this paper of Tom's. I will not agree, and specifically I told him I would not do that because I want to make my own debate. I noticed that Tom did not give an affirmative; he gave an attack on utilitarians. I'm going to give the attack on what remains of Tom's view. I have to *read* what Tom's view is because I did not hear his view. His was mostly an attack, a negative. The negative is my position. But I will let that go by.

By the way, may I express my pleasure, my hedonistic pleasure, at being here for this debate. It's going to be rough. Several friends and acquaintances asked, "Joe, why would you agree to speak to the group of the Church of Christ, especially the most extreme element? These people aren't interested in growing and developing in their knowledge like other human beings," I was told. "They are a ghetto all their own, convinced they have already under their belts all the important answers to all the important religious questions."

"Oh?" I replied. "Are Church of Christ people no longer fellow human beings so that we should ignore them, leave them to feud among themselves? Can we learn nothing from them, and they nothing from us?"

I would be the first to admit that of the Church of Christ preachers I have known personally, some, but not all, are perhaps the most narrow-minded human beings I have encountered, so narrow that they could look through a keyhole with both eyes. But I seriously doubt that the Church of Christ has a monopoly on narrowness and insensitivity. And it has been my privilege to overcome some of my narrowness and to know a number of Church of Christ people—elders, professors, preachers, and those who pay the bills. Among them are to be counted some of the most open and interesting people I have met. It has become a rewarding and pleasant surprise for me. Much to the despair of Thomas Warren, the Church of Christ is a rainbow of beautiful diversity, an interesting group of my fellow human beings from whom I have learned much about human relationships and from whom I hope to learn more in the future.

Some of us have high moral goals and views which we sometimes do not measure up to. Thomas Warren represents the opposite case. His behavior is far superior to some of the vile and ruthless aspects of his philosophical position, which, I will try to show, is a network of perversity and obscenity. Tom asked to be allowed to begin with the negative in this debate, but I said, no, I want to. In reading through Tom's earlier debates, I noticed that he was largely on the attack, and spent little time explicating and defending his position in the affirmative manner. So we flipped a coin, and I won. (But I won't say it was divine providence.)



Tom has the first affirmative, and I had hoped that instead of going on the attack from the start, he would do as the affirmative is supposed to do, namely, outline and defend his position as it is in itself, rather than trying to knock over utilitarianism and thus presume that his own position has been established.

I suggest there is a reason why Tom prefers to attack rather than defend. Very simply, his position is without defense. This is too mildly stated. What I want to say is, his position is morally vicious at the core, and it is time to expose it. To expose it to the sunlight is to find it offensive, an odious carcass, as I will try to show.

Tom speaks often of objectivity and subjectivity. But his position is one of—I'm going to try to show it's surprisingly one of—*atheism*. There is a self-contradiction in his "Christian Theism." His atheism is of the most brutal form, and his "moral" scheme is subjectivity of the most degenerate form. To be sure, Tom drops the name 'God' at the twitch of the nose, but we recall that the German army has engraved on its belt buckles, "Gott Mit Uns"—God with us. Tom doesn't believe God was with the German army, and I will argue that Tom (the structural atheist) is indulging himself in equal blasphemy when he engraves the title 'God' on his depraved philosophy.

Those of you who know me may find it surprising that I would speak so strongly and sharply about such a view, but I think you may agree when I have finished, that I have never spoken in opposition to a philosophical system that is so venal and sordid as the one which Thomas Warren claims to represent.

Tom has written a great number of words about Hitler and the Nazis. Tom is, of course, quite different from Hitler in that Tom lacks Hitler's power to carry out his ideological violence on his fellow man. Furthermore, it may be that he would experience personal repulsion because he is firstly a moral man, repulsed at his own philosophical scheme if it were carried out in concrete and personal terms instead of abstract words. It is one thing to say that the vast majority of the human race of adults will be tortured and tormented endlessly because they did not subscribe to Tom's ideological tenets. It is another thing to say more concretely that Tom's grandfather or his brother is currently screaming in hell, and that Tom's only word of comfort is, "Granddad, you have what was coming to you. So take your torture and know that it is fully just."

Some of you don't know—and will have a difficult time believing—that Tom Warren's position entails widespread mayhem and violence. To be sure, he and some of his associates rightly complain about violence and brutality on television and in the movies. But Tom's horror tale of violence and torture would make Marquis de Sade appear to be a mere apprentice in aggression toward our fellow human beings.

Let me tell you of Tom's nefarious tale. As you know, George Handel wrote the unbelievably beautiful masterpiece "The Messiah" to honor his God as he perceived him. According to Tom's theology, however, at this moment—while you and I are here in this comfortable building—Handel is literally screaming in agony in a cosmic ghetto which Tom insists is sustained

and underwritten by the energy of a Cosmic Being on whom Tom in his blasphemy bestows the sacred name of 'God.' You recall the beautiful musical composition, "Jesu, Joy of Man's Desiring." The musician who wrote that chorale and hundreds of other unsurpassed musical compositions—Johann Sabastian Bach—is no longer playing the organ in his masterful way but rather is on the rack, being tortured day and night forever. This is Tom's theological ideology. You're beginning—just beginning—to see why I refer to it as base, venomous and degenerate at the core.

To be sure, like the sorry sycophants serving in the courts of Stalin, Tom can rationalize all the pain and unsurpassed torment that his Cosmic Being underwrites and sustains. Stalin's apologists wrote books on top of books to try to rationalize his brutality and savagery. Hitler had his henchmen who tried to justify the cruelty perpetrated on the Jews. And Tom, with a dance of incredible rationalization and mockery of decency and goodness, has written pages upon pages to make his Cosmic Stalin appear as the soul of morality. Indeed, carrying out this dance of perversity, Tom has gone to the limit by bestowing on such wretchedness such names as 'justice' and 'holiness.'

Some of the apologists of Stalin eventually turned away from all attempts to justify the butcher's carnage, and many who once defended this alleged Cosmic Being that Tom claims to worship have given up their previous mockery of decency. I recommend a book entitled *The God That Failed*, written by some who once defended Stalin's malevolence but who later fled the courts of Stalin for a more excellent and noble way. The book offers an interesting study in the capacity of human beings to rationalize and whitewash conspicuous evil.

#### PHILOSOPHIES OF VIOLENCE

NAZISM: DESTROY OR ENSLAVE NON-ARYANS

STALINISM: DESTROY OR DOMINATE NON-COMMUNISTS

WARRENISM: TORTURE ENDLESSLY ALL NON-CHURCH-OF-CHRIST  
INDIVIDUALS

\* \* \*

NAZISM: MURDERED SIX MILLION JEWS PLUS OTHERS

STALINISM: MURDERED AT LEAST 40 MILLION PEOPLE

WARRENISM: THREATENS TO TORTURE HUNDREDS OF MILLIONS  
OF PEOPLE (FOR HUNDREDS OF MILLIONS OF  
YEARS)

### Figure 1

Please note *Figure I: Philosophies of Violence*. *Nazism*: Destroy or enslave Non-Aryans. *Stalinism*: Destroy or dominate non-communists. *Warrenism*: Torture endlessly all who are not of the Church of Christ.

Let me ask you, would you rather the little girl in Tennessee be raped or sent to hell? Tom would send to hell 99% of those *raped*. He worries over a rape case; I worry over both those raped and those presumably sent to hell.

Nazism: Murdered six million Jews plus others. Stalinism: Murdered at least 40 million people, and probably more if the truth were known. Warrenism: Threatens to torture *hundreds of millions* of people (for hundreds of millions of years). There's no comparison. That's the most evil and vile view I could imagine. If you can imagine one more vile your imagination is "superior" to mine.

But let us hear more of the tale of atrocity, which, hip-deep in his rationalization, Tom designates as retribution. The premises of Tom's view forces the conclusion that there is not a single deceased President of the United States who is not at this moment groaning in agony, begging for relief from unimaginable torture, all of which is worse than being raped. Washington, Lincoln, Jefferson—all are in hell. And if Reagan or Carter should die tonight, both of them, either of them, would be in hell, torture, worse than rape. The founders of the Salvation Army and the Red Cross, they're already in hell *if* Tom's ideological premises are to be believed. The founders of most hospitals and schools are also now in a condition which is so horrible that it is perhaps impossible for us to imagine. And Tom, in his intimidating oratory, insists that you, too, will suffer from this same torture unless you embrace *his* ideology.

As with all connoisseurs of violence, Tom's version of religious liberty is liberty for him and his band only, not for those who honestly disagree with them.

Indeed, some of you will have a difficult time believing what I am about to tell you because it sounds so heinous. If I have understood Tom's position—which I have studied carefully over the years—it entails that there can be no honest disagreement with his theology. Tom, you presumably think you can be honest in your heart and disagree strongly with me—honestly. But the question I have for you is this: On your view, is it possible for me and millions of others like me to honestly disagree in our hearts and mind with your view? If you say Yes, then you seem to be strapped to the following conclusion: Your Cosmic Being—your Cosmic Sadist—would put on the rack all those who are honest in their hearts and minds and in their religious conviction.

But that is not all. That is not the worse of it. What option do you leave open? Shall all who honestly disagree with your view become dishonest in order to agree with you and thereby presumably save their spiritual necks and skins? Is that your version of a gospel? Is that the consequence that spills forth from the lap of this so-called objective morality that you wish to spread throughout the world?

I hope you have as an answer something more advanced than what is called the “I-honestly-hit-the-tree” argument. According to it, even if Bill runs into a tree and does so honestly, the tree doesn’t move aside. It knocks Bill down. Now, extending this argument, Tom thinks his Cosmic Being is there with some hard and heavy punishments to dish out to you who aren’t able to see things the way Tom sees them. Your honesty counts for nothing. You’re going to get crushed in the ideological machine.

Now, this comparison between the tree, or the machine, and Tom’s Cosmic Being is revealing. We clearly do not attribute morality to the tree. We don’t designate it as morally good. It’s just there. We don’t worship it. We go around it. According to Tom, if the Cosmic Being mows you down because you honestly didn’t think it was there, then that’s too bad. You get stomped forever.

But what can we say? Well, we can point out that the tree we ran into just didn’t jump out of its roots and stomp on us until every bone in our bodies are broken and we ache forever and ever. Such viciousness and meanness and vindictiveness is reserved for Tom’s invisible Cosmic Sadist. And Tom, like the apologists of Hitler, stands ready to tell you how wonderfully sane and good and just and holy and lovely all this brutality really is if only you had the faith to believe it.

In the book, *The God That Failed*, Arthur Koestler, after he had finally given up defending the Soviet sadist, remarked, “Faith is capable of making you believe that a herring is a race horse.” Or, in Tom’s case, his faith can hocus pocus make him believe that his Cosmic Sadist, his Cosmic Stalin, is the essence of love, the apex of moral objectivity, and the seat of holiness, justice and righteousness. Stalin and Hitler could have used your talents, Thomas. If today you can believe that this Cosmic Lunatic of yours is the loving Heavenly Father, then what’s to prevent you from thinking tomorrow that your Heavenly Godfather is an agent of mercy instead of the thug and brutal savage he really appears to be in your own scheme.

To be sure, your Cosmic Godfather will be nice to his little family. Even Eichmann was supposed to have been a good father. But from God we rightly expect more than simply the projection of wholesale human vengeance under the guise of just retribution.

Now, you Baptists, evangelicals, and Bible Church people in the audience will be disappointed if you think you will find in Tom’s position comfort for yourselves. For according to Tom, V. E. Howard, Johnny Ramsey, and others of this version of the Church of Christ, you will get your necks stretched, too. You haven’t been immersed under the precise and exact conditions; so there’s a noose for you. You must not think that I am being excessive in my descriptions when I say to you you will be hanged if you fail to come around to what Tom regards to be the infallible and inerrant revelation of heaven. In fact, your future will be so miserable, you would gladly exchange it for the option of having your hands tied behind you and your neck carrying your entire weight as you swing and gag in the wind, not for a year, but

forever. Now, if you can think up a more vicious view, you're better than I am, or worse. But what's even more immoral is Tom's blasphemous attempt to hide all this human rage and revenge under the name of God.

According to Tom's view, virtually every Baptist, Catholic, Methodist, Disciple of Christ, Pentecostal, Buddhist, Muslim, Humanist, Hindu—you name it—will be choking or burning for eternity. Now, you may gasp, "What incredible hatred for the human race!" But Tom will tell you that it's nothing but his Cosmic Being's way of showing you how much he respects you and how much he regards your free will. Clearly, with love and justice of Tom Warren's type, you don't need hatred and vindictiveness. You already have it under the guise of love. It's called loving you to death—or to endless torment, in this case.

Tom's rationalizations remind us so much of the apologists of Hitler and Stalin. They, too, were intelligent men and women. And they, too, could speak their own perversity in symbolic logic—the same—as well as, Tom does it. And they felt they were justifying goodness. But some of them had a moral conversion, and you, too, if you grow weary of drinking from this foul sewer of Tom's ideology, you, too, can have a conversion by simply walking off and leaving it. You have no duty to defend atrocities. You have no moral ties to such wickedness.

If you total all the atrocities of the Soviet KGB, Stalin, the Nazis, Idi Amin the butcher, and all the earthly sadists, you would still not have a total to equal the torture and torment sustained by Tom's Cosmic Sadist. Are we to believe that this Cosmic Sadist is the objective foundation of human morality? This is shocking. Such a view belongs with the necrophiliacs—the lovers of death, the lovers of carnage and villainy. I suggest that this doctrine of hell is not a revelation of God at all, but is instead a revelation—a reflection—of deep-seated hatred and resentment coming from the heart of us men and women when we are at our worst.

Most of us in times of moral weakness would like to tell someone to go to hell and stay there. But when we become rational and morally strong again, we turn our backs on such savagery. Unfortunately, Tom's philosophy would take human meanness and crown it as a jeweled virtue, calling it justice and holiness. But, Tom, a dung heap is still a dung heap regardless of whether you sprinkle it with a teaspoon of your ideological talcum powder. An odious cesspool is still what it is. And no little bottle of theological Airwick is going to change that.

I hope you can defend your position, Thomas, instead of going on the attack. I can understand why you are going on the attack; you have nothing to defend.

The School of Music, the Department of Art, the teachers of literature and drama—all these might be interested in learning that according to Tom's X-rated theological script, over 99% of the great composers, artists, and writers are at present each stripped of their dignity and strapped in a casket

and buried alive, with no other person to communicate with in the darkness, with only seven inches left to breathe where the rats crawl back and forth forever and ever.

This will be a hard debate. Thank you.

## WARREN'S SECOND AFFIRMATIVE

### FIRST NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen. Well, I've heard a lot of speeches and debates, but I believe this one "takes the cake," as we say, as far as the complete absence of any response whatever to the affirmative speech, in spite of the efforts of the moderator in making clear what the responsibility of the negative speaker is.

In spite of the fact that Dr. Barnhart has refused to answer questions, I am still going to give him some. It will be building up in your mind the fact that this man will not face up to his responsibility. What we talked about was writing answers to questions and handing them back *before* the speeches, as did Dr. Flew and Dr. Matson and I, which helps to get the discussion a "long ways down the road" the very first night. We said *nothing* about our not being able to ask questions *during* our actual speeches. I noticed that he asked one, incidentally, and apparently he expects me to answer that, and I'll be glad to do it. We will see if he will do this also. He does not have to do anything but just to answer them. He doesn't have to write anything—just come up here and answer them.

201-B

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1980

PLEASE CIRCLE "TRUE" OR "FALSE" AS APPROPRIATE:

4. TRUE FALSE IT IS AT LEAST POSSIBLE THAT HITLER (OR SOME OTHER INDIVIDUAL AMONG THE NAZIS) RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.
5. TRUE FALSE IT IS AT LEAST POSSIBLE THAT THE MAJORITY OF THE NAZIS RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.
6. TRUE FALSE IT IS AT LEAST POSSIBLE THAT THE MAJORITY OF THE GERMAN PEOPLE RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.

Now, I want to ask him on Chart 201-B the fourth true or false question.

4. True or False. It is at least possible that Hitler (or some other individual among the Nazis) received more pleasure than pain out of the murder of six million Jewish men, women and children.

Now, you see, he cannot answer that without getting in trouble. *I just dare him to answer it!* I dare him to answer any of the ones that I have *already* given him, or to answer this one! He *knows* that his doctrine means that if a majority of the people in this country—depending upon whether he accepts altruistic hedonism or egoistic hedonism, (just himself, it could be just himself)—decided that they would receive pleasure from murdering all of the black people, or all of the Chinese, or all of the Germans in our nation, they were morally right, according to *his* doctrine! And then for him to get up here and show the “inutterable gall” to charge that somebody else was teaching an “incredible doctrine”! *He cannot answer this question. I challenge you, Dr. Barnhart, to answer this question.*

5. True or False. Is it at least possible that the *majority* of the Nazis received more *pleasure* than *pain* out of the murder of six million Jewish men, women and children?

Did they or didn't they? Is it *possible* or not?

6. True or False. Is it at least *possible* that a *majority* of the German people, even outside the Nazi party, received more pleasure than pain out of the murder of six million Jewish men, women and children?

And he did not answer questions having to do with what is truly crucial (where to put the emphasis). Is he talking about pleasure for *self alone*? or pleasure for others?

<p><b>FOR BENTHAM-BARNHART—</b>  <b>WHICH THINGS SHOULD BE CONSIDERED</b>  <b>IN MAKING A MORAL DECISION?</b></p>	201-C
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(CHECK ALL APPROPRIATE BOXES)

QUESTION 7:

- SELF ALONE
- OTHERS ALONE
- SELF & OTHERS
- CONSEQUENCES
- SHORT-RANGE CONSEQUENCES
- LONG-RANGE CONSEQUENCES
- ACTUAL CONSEQUENCES
- INTENDED CONSEQUENCES
- POSSIBLE CONSEQUENCES
- PROBABLE CONSEQUENCES
- COMPARATIVE CONSEQUENCES

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QUESTIONS FOR DR. BARNHART—MON. NIGHT, NOV. 3, 1980.

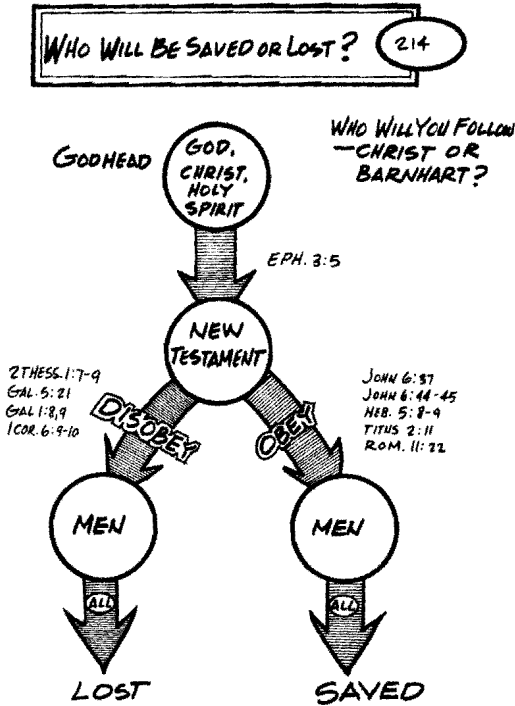
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Let's look at chart number 201-C. That preceding chart was 201-B.

Is it for others alone; self and others; consequences; short-range consequences; long-range consequences; actual consequences; intended consequences; possible consequences; probable consequences, or comparative consequences?

He will *not* answer that question! He *cannot* and stay in this debate.



Let us now look at chart number 214. I indicated earlier that we were going to press each other's position rather strongly. But I believe that Dr. Barnhart has given about as strong a perversion of a position as I have ever heard.

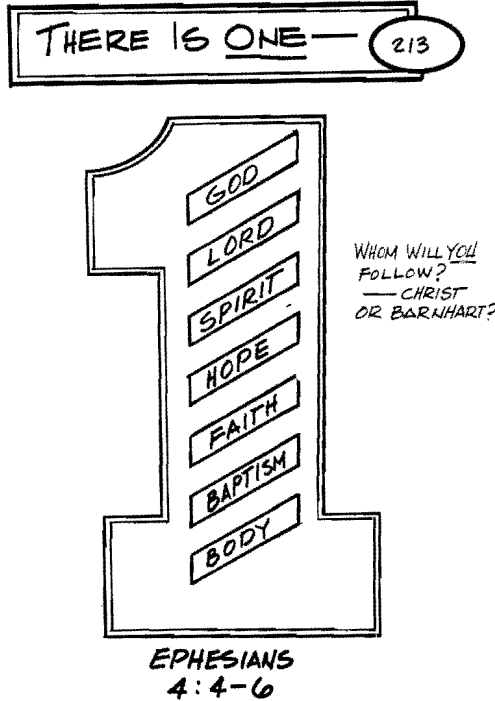
Dr. Barnhart has "attacked" by saying that I did not have the right to deal with the *Bentham* philosophy. Pray tell, how would I prove that *Christian Theism* is superior to the *Bentham philosophy* (psychological hedonism) without *explaining* psychological hedonism. That is absolutely incredible.

I am proving my proposition by showing that *his* theory is as evil as any ethical system could be, while that is *not* the case with *Christian Theism*!

Next, he has attacked the Lord's church. He has attacked the Church of Christ by trying to picture us as some sort of self-righteous little clique that looks with glee at the possibility of eternal damnation for everyone. *There is nothing that could be further from the truth.*

Let us look at what the Bible teaches about this matter on chart number 214. The Godhead has given us the sacred scriptures, the New Testament. It is this broad: *all* who will recognize, believe in, love and obey the Lord Jesus Christ will be *saved* without one exception! But those who disobey will be lost.

It seems that Dr. Barnhart cannot even conceive of the infinite God as being infinite in *justice* as well as infinite in *love*. He has even failed to answer the question as to whether he believes in God or not, or whether he thinks ethics has anything at all to do with God.



Let us now look at chart number 213. The Bible plainly teaches there is one God; one Lord (that is, the Lord Jesus Christ); one Spirit (the Holy Spirit); one hope (the hope of life everlasting); one faith (that is, the body of doctrine which is the New Testament); one baptism (that act of obedience which brings the believer into Christ), and one body (which is the body of the saved, those purchased by the blood of Christ).

That basically answers what Dr. Barnhart said. But let me hurriedly go through what he said. He said that Tom did not give an affirmative and had no right to attack the negative. That is absolutely false. I was in the midst of giving an *affirmative* argument which—from the way the propositions are written—entail that I *must* explain the theory of *Bentham* and show what is wrong with it.

He alleges that the Church of Christ is comprised of the most *narrow-minded* people in the world. It is, as a matter of fact, as broad as God, as broad as the Bible, which emphasizes that God will save *every* person who responds to him properly.

It is clear that Dr. Barnhart has no vision whatever of the heinousness of sin, or of what it means to live in rebellion to God; what it means to be guilty of sin. The Bible teaches in Romans 6:23: "The wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord." What one actually *earns* by a life of disobedience is death, eternal death, that is in a sense of separation from God and everything that is good. And one gains the life everlasting *not* by earning it, but as a *gift* on the basis of one's loving obedience to God. The accusation that *I* am guilty of *atheism* is so absurd as to not even merit an answer.

He claims that I like Hitler's power, and that I like Stalin's power. All of those claims are simply false. He has absolutely no basis for such an allegation. And he says that I am repulsed by my own doctrine. That charge is false. And he says that Johann Bach may be in hell. The Bible teaches, in Romans 6:23, that "The wages of sin is death." It does not matter how great a musician one may be during this life. Such ability has nothing to do with whether or not one is right with God.

All of the rest that he had to say was simply along that line. And so, I have answered in principle everything that he said while he answered nothing that I said. He did not answer the questions. He did not even make an attempt to answer the argument that was presented to him.

TBW ARGUMENT NUMBER 1  
 THE BENTHAM/BARNHART ETHIC IS AS EVIL  
 AS ANY ETHICAL SYSTEM COULD BE, THEN--

205-C

1. IF (I) THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE, AND IF IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE, THEN (W) CHRISTIAN THEISM (SPECIFICALLY AS ADVANCED BY THE NEW TESTAMENT) IS SUPERIOR TO UTILITARIANISM (SPECIFICALLY AS ADVANCED BY JEREMY BENTHAM) AS THE BASIS FOR EVALUATING HUMAN BEHAVIOR.
2. (I) THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE [PROOF ON CHART]
3. IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE [PROOF ON CHART]
4. THUS, BOTH (I) THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE, AND IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE. [2, 3, CONJUNCTION.]
5. THEREFORE, (W) CHRISTIAN THEISM (SPECIFICALLY AS ADVANCED BY THE NEW TESTAMENT) IS SUPERIOR TO UTILITARIANISM (SPECIFICALLY AS ADVANCED BY JEREMY BENTHAM) AS THE BASIS FOR EVALUATING HUMAN BEHAVIOR. [1, 4, MODUS PONENS.]

Now, I continue with point four on chart number 205-C. I have already referred to that chart and have read premises one, two and three. Now, point four.

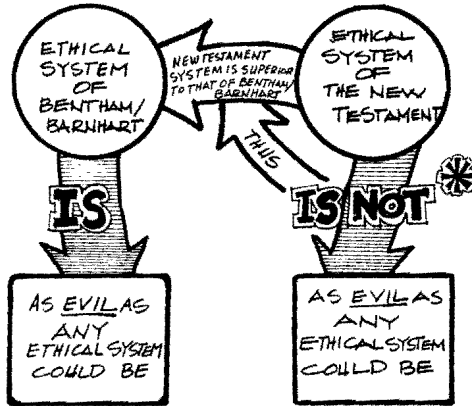
4. Thus, both *I*, the Bentham/Barnhart ethical system is as evil as any ethical system could be, and it is *false* that *J*, the ethical system of the New Testament is as evil as any ethical system could be. (From premises two and three by conjunction.)

Now, Dr. Barnhart will not escape the force of that by simply saying that I did not have the right to go on the attack against him. The proposition which he had a leading role in formulating, and which we have signed, *necessarily* entails that I do that. He will not for a moment lead me astray from affirming this proposition.

The conclusion therefore to this argument is:

5. Proposition *W*, Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior. That follows from premises one and four by the logical move "Modus Ponens."

THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS IT CAN BE 205-D



**\* NOTE:** THE CASE FOR CHRISTIAN THEISM IS MUCH STRONGER THAN THIS [THE NEW TESTAMENT SYSTEM IS PERFECT] BUT THIS IS ALL THE PROPOSITIONS IN THIS DEBATE CALL FOR. MORE WILL BE SAID LATER ON THIS ENTIRE MATTER.

Let us now look at chart 205-D. “The Bentham/Barnhart ethical system is as evil as it can be.” And warn me a minute or so before I sit down. I want you to give me a couple of minutes; I want to look at the chart that he put on the screen. He did not have a number on it. If you’ll give me that chart, we will discuss it at that time.

“The Bentham/Barnhart ethical system is as evil as it can be.” Now that, as I told you before, is the case because anything you can think of—it doesn’t matter if it is rape of little girls, or if it is forced homosexual acts of little boys followed by their murder, their torture, their murder—that is right if it brings *pleasure* to the person who is doing it. And this man then has the “incredible gall” to attack someone as having an ethical system that is not adequate.

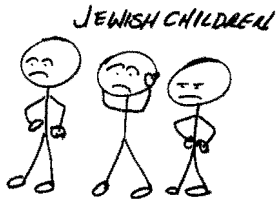
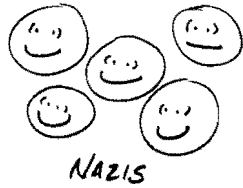
BENTHAM/BARNHART ETHICAL DOCTRINE IS AS EVIL AS ANY SYSTEM COULD BE 210-F



Let us look next at chart number 210-F. “The Bentham/Barnhart ethical doctrine is as evil as any system can be.” I really want this to stick in your mind—I read from this newspaper a moment ago—the people who hold this theory would be saying to the man—if indeed he gets pleasure from this action—to torture her, rape her, murder her. It follows from the Bentham doctrine. And there is no way he can escape the implication that if the torture, rape and murder of the five-year-old girl brings more *pleasure* than *pain* to a man or to the majority of the people—then such acts would be morally right. To try to compare that with the exalted, perfect ethical system of the New Testament of holiness, righteousness, love, and purity is simply incredible.

**BARNHART/BENTHAM ETHICAL SYSTEM IS AS EVIL AS ANY SYSTEM COULD BE** 210-E

TORTURE THEM!  
THROW THEM INTO  
QUICK-LIME-COATED  
BOXCARS! PUT  
THEM INTO THE  
GAS OVENS!

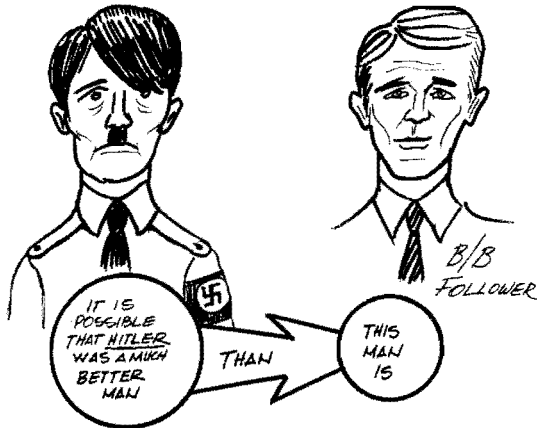


*IF THE TORTURING AND MURDERING OF JEWISH CHILDREN RESULTS IN MORE PLEASURE THAN PAIN FOR THE MAJORITY OF THE NAZIS, THEN SUCH WOULD BE MORALLY RIGHT!*

Chart number 210-E. "The Barnhart/Bentham ethical system is as evil as any system could be." Here is Hitler with the Jewish children. "Torture them." Here are the Nazis: "Torture them! Throw them into quick-lime-coated boxcars! Put them into the gas ovens!" If the torturing and murdering of Jewish children results in more pleasure than pain for the majority of the Nazis, then such would be morally right!"

IN FACT, GIVEN THE BENTHAM/  
BARNHART THEORY—

211-C-2



THIS IS THE CASE BECAUSE, GIVEN THE  
BENTHAM/BARNHART THEORY, ANY AND EVERY  
ACT WHICH RESULTS IN MORE PLEASURE THAN  
PAIN (FOR THE INDIVIDUAL WHO DOES THE ACT) IS  
A GOOD ACT.

In fact, we look at chart 211-C-2. “Given the Bentham/Barnhart theory it is possible that Hitler was a much better man that this man is.” I mean by that, a follower of the Bentham/Barnhart theory. I do not for a moment believe that *Joe Barnhart* actually *practices* what he *teaches*. If he did, he would be dangerous to be allowed in the streets. He would be dangerous to be let out anywhere. But it is *possible* that anyone who believes what *he* believes, and then acts in harmony with it, would be a worse man than *Hitler* ever thought about being. Because certainly you could *not* take Hitler’s theory and make any and everything that is good to be evil, and any and everything that is evil to be good. This is the case because according to this theory—Barnhart’s theory—any and every act which results in more pleasure than pain for the individual who does the act, is a *good act!*



# SOVEREIGN MASTERS

207-A-1

## CHAPTER I.

### OF THE PRINCIPLE OF UTILITY.

(I.) Mankind governed by pain and pleasure. Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The principle of utility<sup>1</sup> recognises this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.

But enough of metaphor and declamation: it is not by such means that moral science is to be improved.

(II.) Principle of utility, what. The principle of utility is the foundation of the present work: it will be proper therefore at the outset to give an explicit and determinate account of what is meant by it. By the principle<sup>2</sup> of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of every

FROM: THE UTILITARIANS : AN INTRODUCTION TO THE PRINCIPLES OF MORALS AND LEGISLATION

Remember the chart that I put on the screen which set out the words of Jeremy Bentham, that pleasure and pain are your absolute masters, your sovereign masters. They not only tell you what you *ought* to do, but they tell you what you *shall* do! You do not even have any choice about it. It is a complete rejection of the freedom of man. It is completely determinative: the only thing that happens in any and every situation of human decision is that of deciding *for pleasure* and *against pain*! There's no such thing as self-denial and self-sacrifice for the good of your children or of your wife, or of the community. It is all for yourself. There is no way Dr. Barnhart can explain it otherwise.

**SYMBOLIC PROOF OF PROPOSITION  $\textcircled{I}$  IN T.B.W. ARGUMENT No 1.**

**205-E**

1.  $(I_1 \cdot I_2) \supset I$

2.  $I_1$  [SEE PROOF ON CHARTS 205-G AND 205-G-1]

3.  $I_2$  [SEE PROOF ON CHARTS 205-H AND 205-H-1]

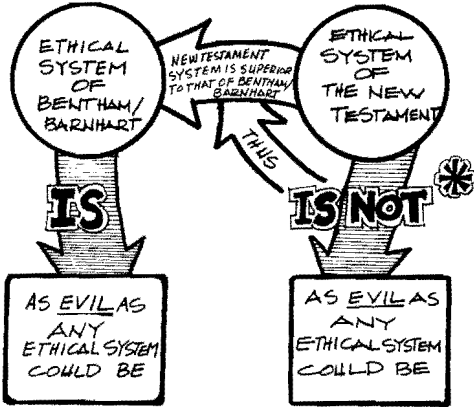
4.  $I_1 \cdot I_2$  2, 3, CONJUNCTION

5.  $\therefore I$

Now, let's look again at chart number 205-E, as we continue the argument that I am giving you in establishing my proposition. Dr. Barnhart has said that I am not giving an argument, that I'm not defending my case, and that he doesn't blame me for not doing so because I do not have one. That is just false. I am proving my case. I am going through it logically, precisely. Now, look before we go to 205-E, look again at 205-D to show you where I am on this chart. Remember now, 205-B is the basic argument. You can see the whole argument here set out at once. I am now going to prove proposition  $I$  which is the second premise.

THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS IT CAN BE

205-D



**\* NOTE:** THE CASE FOR CHRISTIAN THEISM IS MUCH STRONGER THAN THIS [THE NEW TESTAMENT SYSTEM IS PERFECT] BUT THIS IS ALL THE PROPOSITIONS IN THIS DEBATE CALL FOR. MORE WILL BE SAID LATER ON THIS ENTIRE MATTER.

T.B.W. ARGUMENT No. 1  
SET OUT IN SYMBOLIC TERMS

205-B

1.  $(I \cdot \sim J) \supset W$
2.  $I$  [SEE PROOF ON CHARTS 205-E AND 205-F]
3.  $\sim J$  [SEE PROOF ON CHARTS 205-I SERIES]
4.  $I \cdot \sim J$  2, 3, CONJ.
5.  $\therefore W$  1, 4, M.P.

Proposition *I*—just leave this one up here. Proposition 205-E is seen in these symbols. If proposition *I* sub one ( $I_1$ ), and Proposition *I* sub two ( $I_2$ ) are true, then proposition *I* is true. Proposition *I* sub one is true. And we'll be showing you the proof of that on Chart 205-G, and 205-G-1. Proposition 3: *I* sub two. The proof of *I* sub two will be given on charts 205-H and 205-H-1. Then *I* sub one and *I* sub two is seen to be true by conjunction of propositions two and three, and, therefore, it follows that proposition *I* is true. And that will be the proof of the second premise that I have right here.

**PROOF OF PROPOSITION  $I$  IN**  
**TBW ARGUMENT No. 1**
205-F

1. IF  $I_1$  ANY AND EVERYTHING WHICH ANYONE MAY CALL GOOD CAN—GIVEN THE BENTHAM/BARNHART THEORY—BE SHOWN TO BE EVIL, AND IF  $I_2$  ANY AND EVERYTHING WHICH ANYONE MAY CALL EVIL CAN—GIVEN THE BENTHAM/BARNHART THEORY—BE SHOWN TO BE GOOD, THEN  $I$  THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM CAN BE.
2.  $I_1$  ANY AND EVERYTHING WHICH ANYONE MAY CALL GOOD CAN—GIVEN THE BENTHAM/BARNHART THEORY—BE SHOWN TO BE EVIL.
3.  $I_2$  ANY AND EVERYTHING WHICH ANYONE MAY CALL EVIL CAN—GIVEN THE BENTHAM/BARNHART ETHICAL SYSTEM—BE SHOWN TO BE GOOD.
4. THUS, BOTH  $I_1$  ANY AND EVERYTHING WHICH ANYONE MAY CALL GOOD CAN—GIVEN THE BENTHAM/BARNHART THEORY—BE SHOWN TO BE EVIL, AND  $I_2$  ANY AND EVERYTHING WHICH ANYONE MAY CALL EVIL CAN—GIVEN THE BENTHAM/BARNHART THEORY—BE SHOWN TO BE GOOD.
5. THEREFORE,  $I$  THE BENTHAM/BARNHART ETHICAL SYSTEM IS AS EVIL AS ANY ETHICAL SYSTEM CAN BE.

All right. So, let us look at chart 205-F. What I'm going to be doing here is proving Proposition *I* in my basic argument. We indicated to you that it would take some time to give this proof, but I am going through a precisely stated proposition, a precisely stated argument. All right.

1. If *I* sub one is true, then any and everything which anyone may call good can—given the Bentham theory—be shown to be evil, and if *I* sub two, any and everything which anyone may call evil can—given the Bentham/Barnhart theory—be shown to be good, then *I*, that is the Bentham/Barnhart ethical theory, is as evil as any ethical system can be.

2. If *I* sub one is true, then any and everything which anyone may call good can—given the Bentham/Barnhart theory—be shown to be evil. This is the case because anything that brings more *pain* than *pleasure* is evil—it does

not matter what it is. The man who was accused in Chicago of the homosexual rape and murder of those boys that he then buried under his house acted morally *if* it brought him pleasure. It is right according to Barnhart's theory.

3. *I* sub two. Any and everything which anyone may call evil can—given the Bentham/Barnhart ethical system—be shown to be good, and if a person spends his life in helping those who are in need—if such brings him *pain* then such helping is evil. But rape, torture, murder of one, ten, or ten thousand, or ten million; the murder of the millions in Germany, the murder of millions in Russia and Cambodia is all good, given Barnhart's theory, if indeed it brings *pleasure*.

4. Thus, both *I* sub one ( $I_1$ ), any and everything which anyone may call good can—given the Bentham/Barnhart theory—be shown to be *evil*, and *I* sub two ( $I_2$ ), any and everything which anyone may call evil can—given the Bentham/Barnhart theory—be shown to be *good*. That is simply a conjunction of those two propositions. And they, therefore, constitute the antecedent of the original proposition number one. And it therefore follows that Proposition *I* is true. Therefore, I have established the truthfulness of Proposition *I*, which was the second premise in the basic argument.

PROOF OF PROPOSITION ( $I_1$ )  
IN T.B.W. ARGUMENT No. 1

205-G

1. IF ( $I_2$ ) ACCORDING TO THE BENTHAM/BARNHART THEORY ANY AND EVERYTHING WHICH RESULTS IN MORE PAIN THAN PLEASURE FOR ANY INDIVIDUAL IS —FOR THAT INDIVIDUAL— EVIL, AND IF ( $I_1$ ) ACCORDING TO THE BENTHAM/BARNHART THEORY IT IS EVEN POSSIBLE THAT ANY AND EVERYTHING (SUCH AS TRUTH-TELLING, SAVING LIFE, FEEDING THE POOR, ETC.) COULD RESULT IN MORE PAIN THAN PLEASURE FOR AT LEAST SOME INDIVIDUAL, THEN ( $I_3$ ), ANY AND EVERYTHING WHICH ANYONE MAY CALL GOOD CAN—GIVEN THE BENTHAM/BARNHART THEORY— BE SHOWN TO BE EVIL.
2. ( $I_2$ ) ACCORDING TO THE BENTHAM/BARNHART THEORY ANY AND EVERYTHING WHICH RESULTS IN MORE PLEASURE THAN PAIN FOR ANY INDIVIDUAL IS —FOR THAT INDIVIDUAL— GOOD.
3. ( $I_1$ ) ACCORDING TO THE BENTHAM/BARNHART THEORY ANY AND EVERYTHING WHICH RESULTS IN MORE PAIN THAN PLEASURE FOR ANY INDIVIDUAL IS —FOR THAT INDIVIDUAL— EVIL.
4. THUS, ( $I_3$ ) ACCORDING TO THE BENTHAM/BARNHART THEORY ANY AND EVERYTHING WHICH RESULTS IN MORE PLEASURE THAN PAIN FOR ANY INDIVIDUAL IS —FOR THAT INDIVIDUAL— GOOD, AND ( $I_1$ ) ACCORDING TO THE BENTHAM/BARNHART THEORY ANY AND EVERYTHING WHICH RESULTS IN MORE PAIN THAN PLEASURE FOR ANY INDIVIDUAL IS —FOR THAT INDIVIDUAL— EVIL. (2,3, CONJUNCTION)

Let us, now look at Chart 205-G. Here we will be proving Proposition *I* sub 1, which was involved in the proposition, or in the argument which I have just shown you.

1. If Proposition *I*, sub 3 (*I*<sub>3</sub>), according to the Bentham/Barnhart theory, any and everything which results in more *pleasure* than *pain* for *any* individual is—for that individual—good, and if *I*, sub 4 (*I*<sub>4</sub>), according to the Bentham/Barnhart theory, it is even *possible* that any and everything (such as truth-telling, saving life, feeding the poor, and so forth) could result in more *pain* than *pleasure* for at least some individual, then *I*<sub>1</sub>—for that individual it was wrong—and any and everything which anyone may *call good* can—given the Bentham/Barnhart theory—be shown to be *evil*.

2. In the second premise I show—as I did on chart 207-A—that in Bentham’s book, *The Introduction to the Principles of Morals and Legislation*, he *did* teach this doctrine. I have already shown this before. I have already discussed this, so I need not do it again.

Let us now look at Dr. Barnhart’s chart Figure 1. “Philosophies of Violence. Nazism: Destroy or enslave Non-Aryans.” Now, this is a doctrine of Dr. Barnhart’s. This is Benthamism. It brought *pleasure* to the *Nazis* to do it. They were *not* violating any law of Germany, and they were *not* under any *other* law, according to Dr. Barnhart. In fact, they were under only the law of *pleasure* and *pain*! And yet here he comes up here and calls it (Nazism) a “philosophy of violence.” It is *Benthamism* and *Barnhartism*, pure and simple.

Next, Stalinism: if it gives *pleasure* to *Communists* to destroy non-Communists, then it is good, morally good—not only good, it is what they *ought* to do, and it is what they *must* do. Given Dr. Barnhart’s theory, the Communists *could not* avoid murdering the Non-Communists. Now, let him deal with that! “Warrenism” has nothing whatever to do with that.

The message of the New Testament pleads for men to recognize the will of God, the Creator of this world; that everything that exists—other than God himself—exists because of God, that he (God) loved the world so much that he gave his Son to die to give men the opportunity to live everlastingly with him. These truths are vitally connected to the heinousness of sin. The fact that Jesus Christ died on the cross for the sins of the world is not only the greatest declaration that God is, but is also the greatest declaration of our sins, of the *enormity* of our sins—that it required the death of the *Son of God* to provide man a way of it, that we cannot save ourselves, that only *God* can do it, that *God* has the *power* to do it, that he *wants* to do it, that he *will* do it because of his love, but that it requires *us* to live in submission and obedience to him. God could not be God and submit himself to a mere man, such as is Joe Barnhart.

## BARNHART'S SECOND NEGATIVE

### FIRST NIGHT

Since my friend Tom Warren doesn't have the case apparently he wants to take, he prefers to misrepresent my own position. If you'll be here Wednesday and Thursday you'll discover that I don't advocate all of these things he's talking about. It's the opposite. Apparently, he's trying to build a case by misrepresenting my position, and then somehow saying that now that you've found out my case, his will stand alone. If he did refute one position, that doesn't mean the other position isn't worthless. They may *both* be bad. But I'm going to show you—be here Wednesday and Thursday and you may find out. You're not going to learn anything about utilitarianism from Tom Warren. If you want to learn about church of Christ theologians, read their books. If you want to learn something about the Benthamite position, ask the Benthamite, read his works. Tom Warren wasn't instructive in this, I'm afraid.

The School of Music, the Department of Art, literature and drama will be interested to know that Tom's X-rated theological script—and this is to be taken not as poetry—that all these people, Shakespeare, Keats, all the great musicians will be buried alive, with no other person to communicate with in the darkness, and only seven inches of space between their faces and the lid of the casket—seven inches to allow the rats to roam over the body and face, and to chew on it, as the victim lies staring defenselessly into the eyes of the foul-breathed rodents.

Now, some of Tom's students may say, "I have never heard Tom describe hell in that way. You're exaggerating, Joe."

Well, I wish I were. But Tom is here and he can tell us whether he thinks the hell he is preaching over the radio and elsewhere is (1) as bad as I have described, or (2) is not as bad, or (3) is worse. Kindly inform us, Tom, when your time comes to speak. Please, no pussyfooting. I will be very pleased to change and say that you don't mean what your ideological premises entail. Or if you choose to equivocate, I could give you one of your own self-serving lectures on the Excluded Middle.

But I do know this about Tom. He was once asked whether, according to his version, hell was composed of fire. I ask you, Tom, will the inmates of your version of hell be roasted in flames? Will all of those millions of humans whom you profess in stained-glass tones to love—will they become perpetual human shisk kabob if they fail to believe as you? Tom says if you don't believe, you go to hell, and that's the end of it. But what I'm trying to tell you is: all of the evil that he thinks might be entailed in hedonism, none of it is as evil and horrible as that which Tom claims is justice. So every time you hear Tom speak of the evil that he thinks is entailed in hedonism, *his* view is even worse. I'm going to show it in great detail.

Tom once gave a rather hurried and ambiguous reply when he answered that hell is at least as intense as fire and brimstone. If Tom is indeed reluctant

to go into detail, we can understand, for it is literally an indication that he may not have the stomach for his own theology. I tried to suggest earlier that the people of his branch of the Church of Christ are in their behavior morally superior to their desolate and dismal theology. I do not confuse the *people* (with their rainbow of sensitivity)—I do not confuse them personally, or you personally, with the sordid *doctrines* of debauchery that Tom is always eager to say a few thousand words on behalf of.

If Tom is serious about his philosophical premises, then he must admit that apparently only one percent—less than one percent—of the current adult population of the human race will escape this endless torment. If that is the case, we naturally ask who are the few who do escape this bleak future? The answer is the theological lawyers and the legalists. It is sometimes a fearful thing to fall into the hands of lawyers. It is even more fearful to fall into the hands of the *theological* lawyers, who think they know how to dot every i and cross every t, and can find every loophole, every proof-text, to keep you out of the dungeon or to put you away. As a legalist, Tom seems to hold that only a microscopic few of even the theological lawyers are going to escape the everlasting prison. That, by the way, is supposed to be the foundation of ethics.

Draw a line down a piece of notebook paper. Then place a tiny dot anywhere on the line. That pin point, according to Tom's theology, represents that population of adults who will go to heaven along with Tom and V. E. Howard. The rest of the race of those from around eleven or twelve years of age and older will be shipped off to the Cosmic concentration camp—worse than the Nazis' that Tom talked about—even if it entails divorcing most children from their parents—a divorce that seemingly doesn't strike Tom as immoral, although he says he's against marital divorces, and would like to debate J. D. Bales about it.

Of course, Tom's position is a million times worse than the hideous Nazi atrocity. For his theology promises you the following: One day in the future, his Cosmic Being will dig up from the grave all those Jews who suffered incredible torture at the hands of Hitler and his hoodlums. And he will bring to judgment all those Jews so that he may cast them into outer darkness, where they will be tormented with a vengeance so vicious and hideous as to make Hitler's death camps appear anemic by comparison.

Indeed, as indecent as the Nazis were, they had at least a residue of decency when they finally put their victims out of their misery rather than torment them without end. But such a residue of decency cannot be found in Tom's Cosmic Cat. He will not let his human mice die, but will compel them to remain alive for no other reason than that they may receive an endless supply of torment. I say that Tom does not recognize the evilness. He claims that I don't recognize the evilness of sin. I say it's the reverse.

The real villains of the world who have power over others will not only torture their victims, but they will sometimes tell them that the torture is



precisely what the victims themselves really want, that it is what they *chose*. Needless to say, any Vanderbilt University dissertation on free will coming from the mouth of the servant of villainy will not impress decent people, for talk of free will is only cheap clichés at best if the options to choose are lacking in moral integrity. Consider Stalin's so-called gift of freedom of choice: You can embrace his Communist ideology and refrain from speaking out against it, or you have the second option of being thrown into a slave camp. That was Stalin's version of freedom of choice. True, you had two options. But we may lay this down as a principle: freedom of choice can never rise above the quality of the alternatives that it offers.

Clearly, these are various levels of freedom of choice. Stalin and Tom Warren, in their own ways, offer a low-level freedom of choice that is hardly worth the name. So, when Tom boasts that his view offers you freedom of choice, he has nothing to boast of. For millions of people, his options are these: either you can have your intellectual integrity (and pretend to agree with Tom's ideology) or you have the option of going through torment forever. "It's your choice," Tom proclaims, just as Stalin says, "It's your choice, either agree with me or be slain."

Consider the following: "It's your choice," a thug proclaims as he pokes a gun in your back. "Your life or your money." Naturally, you're not going to be elated about the thug's alternatives. You're going to give him your money, but you aren't going to be grateful unless you admire thugs.

Tom's theology offers millions of people the option of *either* betraying their intellectual and moral integrity, and thereby saving their residual hide or keeping their integrity and compassion but suffering everlasting torment as the penalty. In short, Tom's Cosmic Despot offers us the option of kissing his glorious feet and telling him what a joy it is to serve him, or being thrown into the eternal pit. The servants of Stalin had the same option, to stay in court and flatter him, or cut out and go to a death camp.

Later, and if there is time, I will try to show why in concrete terms most people don't have the option to agree with Tom's position. Only in an abstract sense does Tom have the option to agree with me at this very moment. He can't just *will* to agree with me if at the same time he honestly thinks I'm wrong. By the same token, I just can't *will* to agree with him when I honestly think he is wrong. But Tom tells me I'm going to suffer torment for that. And that's why I say Tom's philosophy is a philosophy of the butcher.

## THE "GOSPEL" OF WARRENISM

IF YOU CAN'T AGREE WITH MY CURRENT RELIGIOUS VIEW,  
THEN TO HELL WITH YOU--LITERALLY.

DEAR JEW, BAPTIST, METHODIST, HINDU, BUDDHIST,  
MUSLIM, AND VIRTUALLY EVERYONE ELSE:

YOU ONE AND ALL DESERVE TO SUFFER EXCRUCIATING  
AGONY UNLESS YOU BELIEVE WHAT I NOW BELIEVE AND  
SEE THINGS AS I NOW SEE THEM.

IN CHRISTIAN CHARITY,

THOMAS B. WARREN

### Figure 2

Please note *Figure 2*. "Warrenism's 'Merciful' Offer of Free Will: If you cannot honestly agree with Warren's current views of religion, you have two options: (1) pretend to believe his views and thus be dishonest, or (2) remain honest but go to the torture chamber of the Cosmic Concentration Camp."

We are told that Tom's Cosmic Being can't stop the punishment dealt out to the vast majority of the human race in the next life once it has started. Why? Because there is something in this Cosmic Being that won't let him stop it. He's under the compulsion so overwhelming he cannot even want to stop tormenting his victims. And what is this compulsion? Tom, again ready with his barrel of whitewash, calls it holiness. That's why I say Tom is blaspheming.

When the same trait of sadism is found in Hitler and Stalin, we call it pathological. They are sociopaths; they are beings whose moral development has never come to full bloom. Tom's Cosmic Sociopath contains in himself a boiling volcano of rage which he releases with perpetual fury and wrath. But we are supposed to call it supreme justice. And apparently, there is no cure for such endless pathology. For despite Tom's contradictory statement that this Cosmic Being enjoys untainted and endless bliss, he nevertheless fails to overcome his raging and wrathful vengeance in all eternity. Indeed, in this fierce drama, the Cosmic Sociopath's rage is an endless craving that must be fed. And that, you know, is the whole point of an everlasting hell. It provides an endless supply of victims on which the Cosmic Sociopath feeds his insatiable rage. Tom with a heart of stone for the victims but a bleeding heart for the Cosmic Sadist, earns himself a position of influence with the Cosmic Stalin by becoming his right-hand PR man, his press agent telling the public how very great and wonderful His Holiness is. Unfortunately, a Cosmic Sociopath is the last being in the universe to be trusted. Any Cosmic Sadist who can deny his

victims the request for at least the option to end their own lives rather than suffer the endless indignities that are inflicted upon them—any Cosmic Sadist who can underwrite everlasting torment can just as readily *break a so called promise* with a theological lawyer like Tom Warren. So, trusting in the Sociopath—even if he is the perfect sociopath—is at best a naive venture.

Tom Warren, the PR man for Cosmic Sadism, hasn't told us as yet how we are to condemn brutality and cruelty at the finite level and then make a 180 degree turn to proclaim as holy and just the same brutality and cruelty practiced at the infinite level. I suggest that there is no qualitative difference between finite brutality and infinite brutality. I suggest further that the hidden aspect of Tom's ideology is the obsessive worship of raw power coupled with the lust to be identified with such power. Those of you familiar with psychiatric studies of the craving for power will see something quite familiar in this ideology of brutality.

There are two forms of atheism that I wish now to examine. The first form not only lacks a God, but has no moral position worthy of human commitment. We may call it immoral or structural atheism. Usually, such a view falls into idolatry of some sort, idolizing something fundamentally unworthy of worship. Tom's atheism is of this sort. His own Cosmic Being, even if it should exist, fails to measure up to the title of 'God.' And therefore, even if he reveals to us himself, it still would not be a *divine* revelation. But since this version of atheism has no respect for the title of 'God' in the first place, it is quite prepared to throw it away on any Cosmic or finite Tom, Dick, or Harry that comes along. It is atheistic through and through. It is atheistic in its very structure. It is Structural Atheism.

The second version of atheism is altogether different. It says, sadly and unfortunately, that no human being—no Being, no Cosmic Being—measures up to the sacred title of 'God'. This is not structural atheism, but is called *Moral Atheism*. Those who hold to it would gladly rejoice over a Creator whose existence and goodness are manifest. They hold to a humanistic view of morality, a morality worthy of human commitment.

I wish to speak of a third view: *Moral Theism*. According to this view, there does exist a Creator who is so fully and thoroughly good that to him and him alone goes the sacred title 'God.' The ethical view of this theism is that of humanism. God is seen as the Creator and Sustainer of all the objective possibilities of human life, all the objective and subjective possibilities for the growth and development of human morality. Later, I will try to show that Jeremy Bentham's position of hedonistic utilitarianism, as a moral philosophy of humanism, is quite compatible with either Moral Atheism or Moral Theism. It is, of course, not compatible with Tom's form of atheism because the moral philosophy of his Structural Atheism is worthy of neither man nor God. Moral Theism and Moral Atheism disagree on some aspects of their philosophies, but they are together in their moral philosophy and in strong opposition to Structural Atheism.

Communism, Nazism, and Warrenism are alike in one clear respect. Each has failed miserably to develop a moral philosophy with a sustaining commitment to human dignity. Even if Hitler, Stalin, and the sycophants of the Cosmic Sadist use the word 'dignity,' their deeds (or their promised deeds) show little sustained regard for human dignity. It is fair to say that Warrenism has not *practiced* wholesale evil. But, then, it hasn't had the power to do so, although it does promise eventually a world more evil and wretched than that of the Stalinists and the Nazis combined.

1. IMMORAL (STRUCTURAL) ATHEISM
  - A. THE CREATOR IS A COSMIC SOCIOPATH
  - B. THE STANDARD OF ETHICS IS ABSOLUTE MIGHT  
MAKES RIGHT
  
2. MORAL ATHEISM
  - A. THE UNIVERSE HAS NO CONSCIOUS CREATOR
  - \* B. THE STANDARD OF ETHICS IS MAXIMUM HAPPINESS  
FOR EVERYONE POSSIBLE
  
3. MORAL THEISM
  - A. THE CREATOR IS MORAL AND THEREFORE IS GOD
  - \* B. THE STANDARD OF ETHICS IS MAXIMUM HAPPINESS  
FOR EVERYONE POSSIBLE

### Figure 3

Please note *Figure 3*:

1. Immoral (Structural) Atheism, which is Warren's view.
  - A. The Creator is a Cosmic Sociopath
  - B. The standard of ethics is absolute might makes right, the worst form of evil you can imagine. That isn't utilitarianism, as I will show on Wednesday and Thursday.
2. Moral Atheism
  - A. The universe has unfortunately no creator, no conscious creator.
  - B. The standard of ethics, however, is maximum happiness for everyone possible. That's the standard of the morality.
3. Moral Theism
  - A. The creator is moral and therefore is God.
  - B. And the standard of ethics is maximum happiness for everyone possible.

Maximum happiness, by the way, is Bentham's view, the view that Tom says is the worst possible view. You can make a decision on that. You don't need Tom or me to inform you of that point.

Earlier I neglected to point out something that some of you may not know about the so-called gospel that Tom subscribes to. In many Churches of Christ the hymn "Amazing Grace" is sung with feeling and conviction. According to Tom's theological premises, the author of that hymn is in hell for his trouble. So are most of the Christian writers whose songs are sung in the Church of Christ. It is no wonder that instruments are forbidden; there isn't much to sing about. Poor Billy Graham thinks he is going to heaven by the grace of God. But Tom Warren is here to tell Billy that he's headed straight to hell to be tormented forever. James Robison with his "moral" crusade will be there too with Stalin, according to Tom's theory. And what has Billy done to deserve such a climax to his ministry? Well, says Brother Tom, Billy just didn't get baptized in the proper frame of mind. Mind you, Billy was immersed after his belief, confession, and repentance. He got the right mode, but the wrong procedure. He didn't read Acts 2:38 properly.

Now, it must be admitted that when Billy, a teenager, was baptized, he didn't know Acts 2:38 from a Colt 45. But that makes no difference to lawyer Tom. The law's the law, and the law book says you have to do the ceremony right in *every minute detail*, or the whole deal is off.

Throughout history, societies have believed that their "god" or "gods" require the torment and blood-sacrifice of human flesh. Tom is an heir to this view. It is tragic enough that human beings find satisfaction in such acts of violence. It is doubly tragic when you read it into our theology. Thank you.

## WARREN'S THIRD AFFIRMATIVE

### FIRST NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen. I'd like for us to look again at the proposition. Because I know from listening to Dr. Barnhart, you have no idea what in the world the proposition is that we are supposed to be discussing.

This proposition says: "Resolved: Christian Theism (specifically as set forth in the New Testament) is superior to Utilitarianism (specifically as advanced by Jeremy Bentham) as a means for evaluating human behavior."

I am sure you have noticed that Dr. Barnhart pays absolutely no attention whatever to the speech that I made—even though it has been carefully formulated, logically, with one proposition following logically from another, so that the set of premises imply the *conclusion*.

He has made no reply whatever, in two speeches, to the affirmative speeches. He has *read* a speech (that he had prepared *before* he even came) which obviously grew out of a *very antagonistic* feeling toward *the Church of Christ!* I have heard various men speak against the Church of Christ. But I do not know that I have ever heard anyone speak with more vehemence than has he. And I do not say that with any ill feeling in my heart. It is rather a pity that he has so misunderstood the God of the Bible, and has so misunderstood the Bible itself. And has ascribed to *himself* the right of deciding what sin is, how terrible it is, and what punishment should result because of it.

Dr. Barnhart, will you tell us, is it even *possible* that the *infinite God* described in the Bible exists? Is it *even possible*? If it is *possible*, is it possible that *the Bible is his word*? If it is not, please tell us *why* it is not! Why is it not even *possible* that *God exists*? Why is it not even *possible* the *Bible is the word of God*? And if it is possible—if both of those are true—then what follows?

# SOVEREIGN MASTERS

207-A-1

## CHAPTER I.

### OF THE PRINCIPLE OF UTILITY.

(I.) Mankind governed by pain and pleasure. Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words, a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The principle of utility<sup>1</sup> recognises this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.

But enough of metaphor and declamation: it is not by such means that moral science is to be improved.

(II.) Principle of utility, what. The principle of utility is the foundation of the present work: it will be proper therefore at the outset to give an explicit and determinate account of what is meant by it. By the principle<sup>2</sup> of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of every

FROM: THE UTILITARIANS : AN INTRODUCTION TO THE PRINCIPLES OF MORALS AND LEGISLATION

I should like for you to note chart number 207-A-1 on the "Sovereign Masters." This tells us again—and you are seeing it here in Bentham's own words—that *mankind* has been placed by *nature* under *two sovereign masters: pleasure and pain!* They are in such control that they not only tell you what men *ought* to do, but what men *shall* do! Further, Bentham says that any sort of effort to avoid that only confirms the fact that men are under this sovereignty.

Friends, whether Dr. Barnhart admits it or not, that says that any time a man gets pleasure out of something it is morally right. This brute of a man who mutilated and tortured this little girl, that I read about earlier, did the *morally right thing* according to the doctrine of this man. And Adolf Hitler and his Nazi cohorts, in getting pleasure out of the destruction of the Jews, did the morally right thing. And any majority that would decide that they did not like

a certain minority, and would decide that they would receive *pleasure* in destroying them, would be morally right in doing so—and, as a matter of fact, could not even refrain from doing it! They *ought* to do it, and they *will* do it! Of course, nobody really believes that, not even Joe Barnhart. But it is the *doctrine* that he has affirmed in this debate.

An utterly useless enterprise, I grant you, but I'm going to give him some more questions.

8. True or False. It is morally right for an individual, state, or nation, to punish someone for doing a morally *right* act.

You see—if a fellow gets *pleasure* out of rape and torture and murder of little children, then it is right! So, I want to know: is it right for any state to punish someone for doing a morally right act? Of course, you have no idea that you are going to hear an answer to that, do you?

9. True or False. It is morally right for an individual, state, or nation to punish someone for doing a morally *wrong* act, then does not show them how it could be a morally *wrong* act.

10. True or False. An act is *wrong* if it results in a net gain of pain over pleasure.

11. True or False. An act is *right* if it results in a net gain of pleasure over pain.

Now, let's put this chart on the board. It corresponds to his figure one that I did not quite finish a moment ago. I have slightly changed it to make it accurate. It was not accurate before; it is accurate now. Professor Barnhart here has completely misrepresented my position. "Barnhartism: destroy or enslaves Non-Aryans." Barnhart's position is: If it gives Nazis *pleasure* then it is *right*! They not only *ought* to do it, but they *will* do it! They cannot keep from doing it.

And then in the next place: "Barnhartism: destroy, enslave or dominate Non-Communists." If one is a Communist, he *ought* to do it and he *will* do it. One cannot get away from that; he is under these two masters.

Barnhartism: Murdered six million Jews plus others. Nazism: if Nazis had pleasure in such, then they *ought* to have done it and they had to do it. And then, Barnhartism: Murdered at least forty million people under the leadership of Stalin and other Communists. If the Communists hold that doctrine (Barnhartism) and get pleasure out of it, then they *ought* to do it, and they *will* do it!

Next, let us think about this idea of punishment. If we had been debating the question, Is the punishment indicated in the Bible not justifiable with the existence of an infinite God, then he might have been somewhat on the subject.

Let us think for a moment. *Punishment* is related to the *will of God*. There is the *ideal* will of God. It is the ideal will of God that no person should be lost. God is not willing that any should perish, but that all should come to repentance. (2 Peter 3:9.) And the idea that we as members of the church take some



sort of glee in someone's being lost is as great a perversion of a position as I have ever heard in my life.

The *circumstantial* will of God is that in the circumstance of man's not having lived as God would ideally have had him to live, that is, above sin, involves God interceding in the human situation by the giving of his Son. Former atheist C. S. Lewis, in recognizing the foolishness of talking about evil, constantly saying there can be no God because the world is evil, suddenly realized that it made no sense to talk about *real objective evil* unless there is the ultimate good who is God! And this brought him out of atheism. And it *ought* to bring out Joe Barnhart. As to this "God" that Barnhart talked about, there at the last, on one of his charts, I asked him to tell us what he means by "God." Is it Henry Nelson Wieman's "God" of "creativity," of nothing but a force in nature? Is it Charles Hartshorne's God of "process"? Is it Alfred North Whitehead's "God"? What "God" is he? If one uses "God" without really meaning *God* at all, then he might as well call a house a tree.

Barnhart's figure completely misrepresented my position. My position is the *Biblical* position that *God loves the* entire world! God does not want even one person to be lost, and neither do I. But we must also understand that God has an *ultimate* will. That ultimate will is: God will eternally bless everyone who responds to him in loving obedience. But, being the God that he is, infinite, not only in love, righteousness, and holiness, but in *justice* as well. He cannot, from the very nature of his being, accept sin or tolerate sin. The *wages* of sin is *death*. The Greek word *opsonion* refers to what one *earns* by what he does. And so there is the *ultimate* will of God which recognizes that God cannot tolerate sin.

As to the matter of punishment, I ask: why punishment? Punishment occurs for *deterrence*, to try to keep people from doing wrong. It occurs for *rehabilitation*, to help a person who has fallen into sin to return to God. It occurs because of *retribution*. And here is the basic fundamental idea involved in punishment. Does *anyone* deserve punishment, Dr. Barnhart? Will you please tell us? If Adolf Hitler had lived so that he might have been put on trial, would he have *deserved* to be punished? Please respond to something that I am saying in this discussion before we close tonight.

"Does hell"—Barnhart asks—"involve literal fire?" The Bible describes eternal punishment of the wicked in terms of darkness. It also describes it in terms of a lake of fire. It is obvious that the Bible is telling us something of the *intensity* of hell in terms of human experience here upon this earth. Our experience of being *burned* is the *most intense* pain that we humans know. God is telling us that it is so terrible to be lost, to lose one's soul, to hear the words that damn one to everlasting banishment from God, that it would be wise to pay *any* price in order to avoid going there. Jesus made clear, in Mark 9:43-47, that if your *hand* offends you, you should cut it off. If your *eye* offends you, then pluck it out. If your *foot* offends you, then "cut it off." It is better to enter into life without having these things than it is to be cast into hell—where

the worm dieth not and the fire is not quenched. All of this indicates the *intensity* of the punishment, the terrible consequence of living in rebellion—in sin—against the eternal justice of God. Just as heaven is surely not literally a perfect cube, with gates of literal pearls and with walls of literal jasper. This is figurative language that helps us to describe and understand the indescribable wonder of heaven! I have no doubt that those who go there will feel as if they ought to cry out, “Lord, why did you not tell me how *wonderful* it is, then I would have lived better, perhaps have overcome many more of the temptations of earth.”

Of course, we must recognize that the punishment of hell is enormous. But Christ came to die so that men might not go there. And all that Barnhart has said in his two speeches—in his *previously* prepared documents which he has read here—had nothing whatever to do with what I have presented as an affirmative speaker. He makes no point whatever with his question about literal fire.

Punishment involves *retribution* as well as *deterrence* and *rehabilitation*. But, given Dr. Barnhart’s theory, there would be no place for *any* sort of punishment either in *this* life or in any *after* life, because, given Barnhart’s theory, nobody can ever do anything wrong! You *always* do what pleasure indicates that you do: you *ought* to do it, and you *will* do it. But not even Barnhart really believes that. He *knows* that people commit murder. He knows they thus *deserve* punishment. Let him explain that fact in light of what he has done here. Let us look at his chart with his various kinds of atheism, Figure 3.

1. IMMORAL (STRUCTURAL) ATHEISM
  - A. THE CREATOR IS A COSMIC SOCIOPATH
  - B. THE STANDARD OF ETHICS IS ABSOLUTE MIGHT  
MAKES RIGHT
2. MORAL ATHEISM
  - A. THE UNIVERSE HAS NO CONSCIOUS CREATOR
  - \* B. THE STANDARD OF ETHICS IS MAXIMUM HAPPINESS  
FOR EVERYONE POSSIBLE
3. MORAL THEISM
  - A. THE CREATOR IS MORAL AND THEREFORE IS GOD
  - \* B. THE STANDARD OF ETHICS IS MAXIMUM HAPPINESS  
FOR EVERYONE POSSIBLE

### Figure 3

Now, he assigns me to an immoral structural atheism: (A) the creator is a Cosmic Sociopath, and (B) a standard of ethics is: absolute might makes

right—absolute might makes right. This is an absolute perversion—it is a travesty; it is a caricature of the God of the Bible. The God of the Bible is self-existent. His very attributes flow from the fact that he is self-existent, involving infinite love, infinite motive, infinite power, infinite holiness and righteousness, infinite justice. God created man: he brought man into being by virtue of his own power.

I challenge Dr. Barnhart to explain how man got here, other than by the creative power of God. He likes to use the word God, i.e., “god.” Let’s put a little “g” on that “god,” right, Joe? What do you mean by “god”? Did man get here by God and his creative power or by evolution? I say this man cannot explain his position without involving evolution, and he could not, if his very life depended on it, prove evolution.

That [referring to what is on Barnhart’s Figure 3] is not the God of the Bible. That is not my position. Moral Atheism—Notice he says that his position is compatible both with moral *atheism* and moral *theism*. Why would he get up here and talk about God and then say it is compatible with *atheism*? Because I rather suspect that the “God” he is talking about, that he claims down at the bottom, “The Creator is moral and therefore is God, and the standard of ethics is maximum happiness for everyone possible,” is likely the “God” of Henry Nelson Wieman or some such naturalistic theologian or philosopher. Did he explain? No. Let him do it! I *challenge* him to do it in his next speech.

Let me, in my remaining time, take just a moment—a moment out of continuing through the basic argument that I am presenting, because of the fact that Dr. Barnhart has not paid one bit of attention to my course of argumentation—to present to you the fact that the basic approach to the life of every person in this world ought to be that of recognizing that Jesus Christ is the Son of God. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” And that word became flesh and *dwelt among us* (John 1:14). He is *perfect* in *character*. He is *perfect* in his *teaching*. He is *perfect* in his *example*. I Peter 2:21 indicates that he is our example. He left us an example, that we should walk in his steps.

Do you know what this debate is really about? It is an attack upon Jesus Christ by Joe Barnhart. It is really a debate between Jeremy Bentham plus Joe Barnhart and Jesus Christ. What he has said here tonight has been against *Jesus Christ!* And he has taken the foolish philosophy of Jeremy Bentham, and rejected the exalted teachings of Jesus Christ.

I submit to you that Jesus is perfect in *character*, the complex of mental and ethical traits marking a person. Consider, according to Philippians 2:5-8, “Have this mind in you which also was in Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself.” “Have the mind of Jesus Christ.” Does that sound like somebody who is living in some kind of a “holocaustic atheism,” sitting around with glee, wanting somebody to be lost? Paul in 2 Corinthians

8:9 referred to Christ, “. . . though he was rich . . . ;” that is, that *the word* is pure spirit—one of the three persons of the Godhead—though he was rich, yet “for your sakes he became poor.” He came to this earth in human flesh in order to die on the cross that we, through his shed blood, might have life everlasting. And the heart of every one of you ought to be broken by the fact that you have *sinned* against him, that you have trodden under foot his mighty word. And if you have not obeyed him, then you ought to do so.

“He became poor.” Why? That we “might become rich.” Rich how? Rich in our lives here on this earth, that we “may have life and have it abundantly,” according to John 10:10.

On one occasion the apostle Peter said to the Lord, “Look how much we have given up to follow you, what then shall be ours?” (Mark 10:28-30.) Jesus made clear that nobody made any sacrifice, in following him, greater than the blessing he receives. The life of Jesus Christ says: *suffer pain*, if you must, to do right. The doctrine of *Bentham* says: don’t ever choose pain. It doesn’t matter if you have to kill little children; it doesn’t matter if you have to rape; you are to do whatever brings you pleasure! But *Christ* says, “Give up your life if necessary, be thou faithful unto death, and I will give unto thee the crown of life.” Jesus made clear to Peter, “There is not anyone who has made any sacrifice but what shall receive one hundred fold more now in this life and in the world to come eternal life.”

I have read most of the so-called Great Books of the Western World. I have listened to the philosophers at various philosophical meetings. I have listened to men like Joe Barnhart. And I will tell you: to look at those books in comparison with the sacred word of God, the Bible, is like comparing *garbage* to a great and wonderful meal. And I say that in recognition of the fact that my terminal degree is in Philosophy.

My friends, to compare the writings not only of men who showed much more brilliance than did Jeremy Bentham—men such as Plato, Aristotle, and others on down to our present time, of men who are recognized as giants in philosophy—I say to compare their writings with the writings (the teachings) of the Apostles and Prophets of Jesus Christ is simply incredible!

*Jesus was perfect in character.* He lived above sin. Note Hebrews 4:15, “For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are yet without sin.” He was characterized by humility; he even washed the feet of his disciples. He was obedient to God. He came not to do his own will, but the will of him that sent him. Apparently, Joe Barnhart is too hard-hearted at this point of his life to love and obey him—though I pray sincerely with all of my being that Joe will repent before his life is over. But Jesus came not to do his own will, but the will of him that sent him.

Jesus said, in Matthew 7:21-23 “Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven.” But the will of *God* apparently means nothing, at

this point in his life, to Joe Barnhart. But it meant *everything* to *Jesus Christ*. And it ought to mean everything to you!

Jesus is our perfect example in *character*. He never *thought* a wrong thought; he never *said* the wrong word. He never *went* to the wrong place. He never *did* the wrong act. He never *made* an unsound argument. He never *taught* a wrong lesson. He never had the wrong *attitude* toward any person or thing. He was in any and every way obedient to God's will. He was never disobedient. He never made a false statement.

My friend, there is the perfect example to follow. *That is what this debate is about!* Is it Jeremy Bentham with his *ridiculous embalmed body* in the London museum with a wax face trying to appear immortal? Or the *resurrected Jesus Christ* and *the empty tomb* after he was crucified for our sins, buried and raised from the dead the third day; made appearances here on earth to men who were willing to give their lives because of that resurrection? He ascended to heaven and was seated at the right-hand of God, and there became King of kings and Lord of lords, with all authority of heaven on earth, given the power, the right, to tell all men what to do in order to be saved.

Thank you. And now may you hear Dr. Barnhart.

## BARNHART'S THIRD NEGATIVE

### FIRST NIGHT

To the question of whether to put a small “g” or a capital “G” when Tom refers to God, let me say this very clearly: To the Cosmic Being that he sincerely claims he worships I do not give a capital “G” or a small “g”. I wouldn’t use the word God. I don’t think Tom’s Cosmic Being, if he should exist, would earn the title of God. It is logically conceivable that a creator could be ruthless and savage. And that’s precisely what I’m charging. Tom has that being than which none worse can be conceived.

I don’t even think Jesus of Nazareth existed. Most of you can’t conceive that because in your background you don’t study these sort of things very much. (I used to be a Christian—even believed in baptism as essential to salvation. But Tom thinks that somehow a person cannot *honestly* believe there was no Jesus.) I’ve asked Tom a number of questions that haven’t been answered. I must go on, however, to attack the affirmative.

Free will and Islam: There are roughly 300 million believers in Islam around the world. Their scripture is the Quran, the most memorized book in all the world. Tom’s position is that these 300 million will end up in everlasting torment. But, says Tom, they had their choice. So, to hell they must go unless they subscribe to what Tom thinks is true. Among the faithful of Islam, are the theologians and students of the Islamic scripture who believe that people like Tom Warren are skeptics and unbelievers. And like all willful infidels, Tom will, of course, go to hell, where he will justly and rightly suffer without end. Why? Because he is an unbeliever. He had his choice but elected to deny the truth of Islam. Right, Thomas? You don’t believe, do you? You are a skeptic of the revelation of the Quran. In fact, Tom, you may be one of those Church of Christ preachers who says he doesn’t accept the Quran as God’s word even though he has never studied it. I’ve talked with more than one preacher who claims to have read the Quran, but upon cross-examination, reveal that they hadn’t. If you haven’t, Tom, then is that an indication that you are not even concerned? Are you so willfully disrespectful of the Creator, that you knowingly refuse to read his divine revelation?

Now, Tom, you may say, “I have read the Quran, but I don’t believe the Quran is revelation.” But the Islamic faithful will reply that you are stiff-necked and proud, rebelling against the Creator.

So what are you going to say, Thomas? That you are just honestly convinced the Quran is not the infallible revelation that they think it is? Are you going to take my answer to you, and make it your answer to the Islamic believers?

But suppose they patiently read to you, Tom, sections of your own dissertation on free will. And then they give you a long lecture on free choice. You have the free choice, they say, to accept Allah and his inspired Word. But rather than submit to divine authority, you, Thomas Warren, exercise your

freedom to rebel against the Creator and his authority. You think you know better than your own Creator. In your willfulness, pride and arrogance, you turn your back on the one who loves you more than anyone. You are, therefore, an ingrate, Thomas, according to the Islamic religion.

So, unfortunately, it is to hell for you, Tom, they say. After all, hell is what you have freely chosen, you'll have to admit that. The Creator gave you a choice. He gave you freedom to choose to accept his revelation in the Quran. But did you use it to choose the right path, the path to heaven? No, Thomas, you chose hell—deliberately, knowingly. So, since the Creator cannot tolerate sinful disobedience and willfulness, by your own argument, you must take eternal punishment. And that will be perfect justice for you. It's your own choice, after all. Naturally, unbeliever that you are, you will make excuses, claiming that it is not a question of your willing to believe or not believe. You say you honestly can't believe the Islamic way, because you think it has holes in it, that it is wrong in many ways.

But the Islamic believers will not be moved by your excuses. That is what they expected from infidels like yourself. They know how deceitful and wicked the skeptical human mind can be. After all, you find problems in the Quran only because you want to, because you begin with the problems that you bring with you. They charge you with setting your own mind against the glorious Creator and his glorious Quran. "But who are *you*?" they will ask. Indeed, they will even grant that you feel you have reasons for not believing in the Quran, just as I feel I have reasons for not believing in your position. But they don't give credence to your feelings, Tom. Your feelings are mere subjective status of your own mind and body.

You see, now, Thomas, why I have not in this debate dwelt on your personality?—your ego, superego, id, or whatever trinity or duality you may be. What I have primarily argued against is your position, your view. The true-believer in Islam, however, seems to be caught in the trap of having to say that because you, Tom Warren, don't accept the Islamic faith, you must personally be self-centered and unwilling to believe the truth. And, I regret to say, Tom, this is the same trap that your own theology seems to have forced you into.

Your own theology sometimes requires you to claim that a person like myself cannot honestly accept a position in contrast to your own. Like the Muslim believers, 300 million of them, you are compelled by your own theology to say that all who hear your position but do not agree with it, do so because they are morally inferior to yourself.

My own position, by contrast, requires me to say only in general that those who don't agree with me simply don't see it the way I see it. But that does not entail of necessity that all these unbelievers, including Tom, are less honest intellectually than myself. I regard it as part of my discipline as a philosopher to remind myself of how ignorant I am of the private motives and complexities of my fellow human beings. If I attribute evil motives to my

opponents on the ground that they do not accept my position, then in a later and a more responsible moment I am obliged to correct my own weakness. And I will do the same, and ask the same of Tom.

It is not always clear whether this option of self-correction is open to Tom's theology. You may wish, Tom, to give us your opinion on this matter.

Since it is very difficult for some theologians to believe that anyone can sustain intellectual integrity while disagreeing with their position, they conclude that all who disagree will simply go to hell. But as if this were not sufficiently vicious in its consequences, these theologians add that those who are flushed off into hell are not really flushed off at all. Rather they are, one and all, going there *voluntarily*—knowingly and willingly. On this I wish to make a comment. It is evil enough when a tyrant torments and tortures his victims. It is doubly evil to tell the victims that they are not really victims but are in fact torturing themselves. The tyrant compounds his evil when he puts words in the mouths of his victims, forcing them to say that they truly want to be made inmates of his hellish prison. Tom's theology may be compared to the Soviet Union's abuse of psychiatry. In the Soviet Union, intellectuals, poets, religious leaders, writers, and political dissenters are often carted off to so-called mental hospitals and forced to stay there despite their protest and desire to the contrary. And then, to add insult to injury, the secret police and other agents of the state announce that the new inmates have entered voluntarily. What is crucial to understand is that the state agents who imprisoned the victims actually believe that it is a case of voluntary commitment—just as Tom believes that those who differ from him, do so voluntarily in order to commit sin, not out of intellectual integrity. Tom assumes intellectual integrity for himself, but not for his opponents.

And how do the agents of the KGB, and the Russian system of psychiatry justify imprisoning dissenters? Simple. They say that they are only *apparently* forcing the victim out of his home and away from his family. Then they add that they are really doing this for the individual's good and that the government is doing what the individual would want if he knew better.

Thomas Szasz in his book *Schizophrenia* points out that the distinction between voluntary and involuntary mental hospitalization is meaningless in the Soviet Union. I'm saying that with Tom the same distinction is meaningless to him. He is going to force me, he believes, into an eternal concentration camp for being intellectually honest. He at this time can't conceive of my being intellectually honest. When he does, he still says—the concentration camp.

You and I naturally wonder how the Soviet government hospitals can so freely classify political dissenters as, say, schizophrenics, especially since they would be regarded as ordinary productive citizens in the U.S. The answer is quite simple. The Russian government has the power to classify the individuals the way the government wants to, just as Tom believes he has the power to classify people the way he wants to.



Some religious groups wish to classify everyone outside their circle as “sinners deserving to be incarcerated forever.” We are fortunate in one essential respect, however. Tom Warren and his ideological comrades have no power to carry out the threat of their dictatorial classification scheme. They have their verbal threats. Someday, they threaten, the rest of us are going to be imprisoned and taken to the rack and tortured. The Soviets, unfortunately, *do* now have the power to carry out the threats of the tyrannical classification scheme against many who cannot subscribe honestly to the Soviet party line. Tom’s party has now no such sweeping power.

You recall that most of the New England puritans sailed to the new world to gain religious liberty—for themselves only. Tom professes to believe in religious liberty, but I will try to show that he means it largely for his group only.

E. L. Doctorow says the following: In Japan in the 16th century, Christians were winnowed out by having the entire population of a village walk across an image of Christ painted on rice paper and placed on the ground. Those who refused to step on Christ’s face were immediately taken out of the procession and hanged upside down over a slow burning sulfur fire. This is one of the slowest and most painful forms of execution known to civilization: the victim’s eyes hemorrhage and his flesh is slowly smoked. His blood boils, his brain roasts in its own juices. Death may come as late as the second week, without the victim’s previous loss of consciousness. (Incidentally, Tom says hell is worse than that. *He* says—I don’t—that is what should be. Tom says that’s justice. That’s what I’m trying to refute.)

Would that be religious tyranny? Most of us would say of course. But Thomas Warren threatens that if you don’t surrender your own religious convictions and accept his, you will be tortured within sixty years or perhaps earlier. And he promises that the torment and the torture will be infinitely more violent than that which the Christians suffered in the sixteenth-century Japanese village. Indeed, those Christians who suffered *then* will be tormented *again*, since they were not real Christians, that is, not of the precise version as Tom’s version. And so they will be tormented again—forever.

At the root of religious bigotry and religious persecution is a deep-seated hatred of human beings as human beings. To be a human person is to be finite, which includes being limited and imperfect in knowledge and understanding. The assumption behind religious bigotry is the inability to tolerate the thought that good people can genuinely disagree about religious doctrines. At a Church of Christ conference on prophecy, I once heard one of Tom’s friends—Johnny Ramsey—criticize the premillennial view of the so-called Second Coming. Johnny defended the amillennial view, although in good question-begging style he simply called it the New Testament view.

After the various views were presented—including Alexander Campbell’s postmillennial view—a Church of Christ member asked Johnny whether a person could hold to the premillennial view and still be a Christian.

Johnny was on the spot, and answered, "Well, I couldn't be a Christian and hold to premillennialism."

But that was not the crucial question the Church of Christ person was asking. Only a few feet from Johnny Ramsey was another Church of Christ minister or preacher. This man was a premillennialist. So I'll ask Tom the question that Johnny hedged on. If the Church of Christ preacher is a premillennialist, will he go to hell if he doesn't accept what you personally interpret to be the New Testament view of the Second Coming?

*How far* do you go with this demand for perfect agreement, Thomas? What is at stake here is the entire concept of what religion is about and how it relates to morality. Tom says, in effect, in order to avoid being zapped by the Creator, you have to believe he exists and you have to think that certain claims about him are true. If you don't get the proper number of claims *perfectly* straight, then to hell with you. And he means it literally.

It is sometimes said that you ought to go to hell if you reject the sacrifice of Jesus on the cross. I wish to discuss this for a minute. First, many people cannot believe honestly that the putative stories of Jesus in the New Testament are accurate. To be sure, this statement may shock some people and send them into a silent rage. "How dare anyone hold to opinions different from our own," some people say. Many Muslims have the same opinion, "How dare anyone question whether Mohammed was what he claimed to be!"

Well, let's assume for only a moment that there was a Jesus who did come to earth to suffer and die. Staying strictly within that theological framework, one may still point out that the suffering of Jesus has been considerably exaggerated. According to this theological position, it became necessary for him to suffer in order to keep the system of creation intact.

I submit that according to the premises of this theological view, the putative *victims* in hell make the *real* sacrifice that keeps the system intact. It is they who suffer for the rest. The alleged sacrifice of Jesus was, by comparison, trivial and quite temporary—next to nothing. His death was a mere act—a pretense at being human, according to this theory. There are other theories, you understand. For, according to Tom's theological premises, Jesus knew infallibly that in *only a matter of hours* he would be alive and back again with everything at his disposal. He lost nothing. The whole act was a *feeble simulation* at best.

In order to learn what real suffering is, this particular Jesus of this particular theological view would have to learn it from our grandmothers, our friends, and relatives who presumably are now suffering in hell forever. By comparison, the suffering of Jesus was a mere shadow, playacting designed to give the Cosmic Sadist an excuse to unload his venom and wrath onto the greater portion of the human race.

Tom assures us that his Cosmic Being can't allow the inmates of his Cosmic Concentration Camp to end their own lives. Why? Because the whole scheme of things requires their endless agony. Without it, the Cosmic Being

Himself would grow unhappy and lose his personal identity. So for the benefit of the Cosmic Being, those in hell become the perpetual sacrifice required to make life better for the Cosmic Being and his little uncaring, insensitive family.

Now you can see why I regard the Church of Christ people on the whole to be morally superior to their theological position.

In a time when Christians, Jews, Humanists, and others have a common moral enemy in the face of the Russian government, Thomas Warren contributes flagrantly to spreading the vile philosophy that violence is just and right so long as it is perpetrated by supreme power. This philosophy of Greatest-Might-makes right, whatever it meant to Thrasymachus or Calvin, it is finally an argument of power. It leaks from Tom's poisonous pen in every book he writes. If the sacred name of God can be cast in the dirt to justify the most horrible crimes ever concocted by the vain imaginations of mortals, then nothing is sacred. If God is now portrayed as having surrendered to the worst that is in us, as human beings, then religion and morality have been defiled by the very ones who profess to be its supporters. Such treachery should be exposed. I here and now declare—along with millions of others—that we cannot surrender the supreme title of God to any cheap and vicious imitation. We would rather say that no being is worthy of the sacred title that is above all others, than to hand it over to a foul Cosmic Being hip-deep in blood and violence. We will not use the ideal of divinity to justify such horror. Thank you.

## WARREN'S REJOINDER

### FIRST NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen. Well, Dr. Barnhart told us that he didn't really intend to reply to the speech that I was making, and he has proved it in three speeches. That surely ought to be obvious to all of you.

He's indicated his feeling that "Tom," as he puts it, "and his cohorts have no power to carry out their threat," and isn't he thankful for that! Aren't you thankful that *Dr. Barnhart* doesn't have the power to carry out his doctrines. Because that would mean that if he could convince very many people to accept it, every one of them not only *ought* to do what would bring them pleasure over pain, but that they *would* do it! And that would mean that on *every* occasion, when they thought they could gain *pleasure*—whether it was by the violation of women, or little girls, or forced homosexual acts, or murder, or some kind of sadistic or masochistic action—that would be not only what they *ought* to do but what they *will* do. Aren't you glad that they don't have the power to do *that*!

His last speech of twenty minutes, to which I only have five minutes for a reply to, really entails this idea: that if I hold that someone is lost, then I am challenging their *free will*, I am challenging their *honesty*. If a person does not agree with me, he says, then I ought to say that it makes no difference. Is it not strange that Dr. Barnhart has paid so little attention to that precept. Given his contention that everyone ought to agree with the person who *honestly* disagrees with him, Barnhart certainly ought not to call me the things that he has called me. And he ought not to castigate the things that I teach, or make the terrible references which he has made against the Church of Christ. Because, Dr. Barnhart, I *honestly* do disagree with you. I cannot remember in all of my life anything that I disagreed with any more heartily, any more honestly, than I do with *your* doctrine. Therefore, *why* do you condemn me for it? All that you have said, you see, "goes by the board." Your whole attack has been, in effect, "How can you possibly say that someone who *honestly* disagrees with you is wrong, or ought to be condemned." *I am honest! I do disagree with you!* And yet you condemn me! Therefore, you have rejected your own doctrine!

He mentions Islam. Think for a moment about the fact that the founder of Islam was a sinful man. He confessed to such on three occasions, at least. It has a degraded view of women; a man may have four wives and unlimited concubines at any one time. It involves arbitrariness in the nature of Allah, and he alone is responsible for all evil and all good. It is destructive of free will and moral responsibility—what is to be will be. It lacks a universal character: all prayers must be learned in Arabic.

Now, that is just a *sample* of what this has been. He asked me about truth, honesty. Jesus made clear, in John 7:17, that if any man willeth to *do* his will, he shall know of the teaching whether it be of God. But there is more to it than

simply being free. Don't you let Dr. Barnhart deceive you into thinking that he has overthrown what I taught about free will. He has not touched top, side, edge, or bottom of it. But the fact that you are free does not mean that you will necessarily learn the truth. Freedom of will must be exercised properly.

Let me, in the closing moments, turn to the fact that I was talking about Jesus Christ as our example. That he is perfect in his teachings. The last time I indicated he was perfect in his *character*. He respects human free will. He demands that *we* recognize it. He stresses human responsibility. He emphasizes man's ability to think, to reason, to perceive, to understand. And that we are responsible for the *conclusions* that we make when we have examined the evidence.

Dr. Barnhart would lead you to believe that all you have to do is just be *honest* and *sincere*, and it makes no difference what conclusions you draw—*unless you are a member of the Church of Christ!* Jesus recognizes man's need for *evidence*. He relates to what is best for man, for man *individually*, for man *socially*, for man *temporally*, for man *eternally*. It does not contain a single false statement or proposition. I challenge Dr. Barnhart to show it. I challenge him to find one tenet, one precept, of the moral teachings of Jesus Christ that is wrong. It does not contain a single unsound argument. I challenge him to find a single invalid or unsound argument in the New Testament.

I invite you now to hear Dr. Barnhart for his closing speech.

## BARNHART'S REJOINDER

### FIRST NIGHT

If there were a Being called Jesus of Nazareth who believed that a watermelon is an apple, that wouldn't make it true. If Jesus of Nazareth believed in hell, I am arguing that's immoral. Tom asked me to try to argue or just to state what Jesus taught was immoral. If there were a Jesus and if he did teach that there is a hell, then I'm going to say of course that's immoral. Just because Jesus, if he existed, teaches us something, that does not in itself make it right.

Tom seems to believe that the only consequence for one's beliefs is whether or not they're going to be punished. And that's why I tried to argue over and over, "Tom's theology seems to be preoccupied with punishment and torture, and has made it subservient to the principle of maximum happiness for everyone."

I do hope that people can honestly disagree. Tom seems to hope—I think he does, he hasn't indicated, he has not spoken to this question very clearly. Tom seems to hope you can honestly disagree, but with the option of getting either everlasting joy or everlasting torture.

There is, Tom says, free will, and there is something else. And what is that something else? To see things the way Tom sees them or perceives them? Apparently. Tom and I have not answered the basic question, "Can a Jew, because he can't believe what Tom believes, can he escape eternal torment?" Tom says that the Jew doesn't have a right to his intellectual integrity. But I'm saying that a God who is omnipotent and omniscient and good, would not have such a terrible conclusion to the world which he foresaw would come about. Can you think of a more pessimistic view?

Most of your relatives in the past generations, most of them are right now presumably suffering agony, according to Church of Christ theology. We naturalists hold to something like this: If you give in to violence long enough, you sin away your own moral sensitivity. You become brutalized. And that's why I would want to argue against all forms of violence.

The last thing I want to show you is the perversion of Bentham's view that Tom has perpetrated. Tom hasn't made much of a defense, as you can see. He's been mostly attacking and claiming, with his theological magic, that an attack is somehow an affirmation! What I'm trying to say is, how can he defend his position? Do you realize that it is conceivable, in Tom's view, that every human being might have been lost in eternal torture? And, Tom will still call that a good world. Now, I say when you have a conclusion like that, there's something wrong at the core of the philosophy. You can use all of the teleological and moral arguments, and the cosmological argument, that Tom is going to be giving you. But after you "prove," with so-called proof, this Being, you still have the question: Is this alleged Being God? And I am arguing, no, it is not. I don't think Tom proved its existence, of course; but

even if he should, it would not be God. It is not that Being than whom none greater can be conceived. There would conceivably be a more perfect Being than Tom's candidate.

What I want to argue is that Tom's doctrine is a by-product of the spoils-of-war philosophy. That's the theory that the victor has the right to do whatever he wants to the losers. Do you remember the Babylonians who blinded their captive, Zedekiah, immediately after they had murdered his sons before his very eyes? That's Tom's theology for you. . . . Thank you very much. I appreciate your attention.

# WARREN'S FIRST AFFIRMATIVE

## SECOND NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen. I am certainly happy to be here with you tonight to discuss the proposition which has already been read in your hearing. And in spite of the fact that Dr. Barnhart seems to have something of a special *obsession* in regard to the Church of Christ, I assure you that I hold him no ill-will. I wish him only well. There is not any *right* thing that I would not do to help him on any occasion. I wish him well with all of my heart, and wish that he would see and accept the truth in regard to the God of the Bible and His Son, the Lord Jesus Christ.

Dr. Barnhart has really had *one* thing to say in this debate: that is, that the Church of Christ is comprised of people who are somewhat religiously distorted because they believe in the God who will punish some people in hell.

He has, at least somewhat, left the impression that we are the *only* people in the world who believe in *punishment after human life on earth is over*. Of course, that simply is not true. There are some people, such as "Jehovah's Witnesses," Seventh Day Adventists, and others, that do not—even though they may profess to believe in the Bible—believe in eternal punishment.

But many Protestant people, such as Baptists, Methodists, Presbyterians, Lutherans, and so forth, as well as Roman Catholics, certainly *do* believe in eternal punishment as strongly as do we. That does not mean that we agree with them on other religious doctrines. But it does mean that Dr. Barnhart is certainly greatly out of line in seeking to leave the impression that there is a great difference between us and them on this matter (of punishment).

I have been made to wonder if Dr. Barnhart has some sort of *obsession*—perhaps from some previous experience with some individual—against the Church of Christ. That, of course, I have no way of knowing.

Let me spend just a few moments by way of review of Monday night, last evening. It will be important for us to keep in mind what has occurred. I gave Barnhart three sets of questions. I would like for these charts to be put on the screen to show that I have given these questions to him, and there has been no response to them whatever. Charts 201, 201-A, 201-B, 201-C, and 201-D. And I emphasize that Dr. Barnhart has not replied to even one of them. I do not recall, in all of my experience as a public disputant—which involves nearly forty discussions as the actual *disputant* himself, and many others (perhaps over one hundred) as a *moderator* and/or an *assistant*—a debate in which my opponent has given as little attention to what I said, as has he.



# A CRUCIAL QUESTION

201

CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT.  
(TO LEAVE A BOX BLANK IS TO INDICATE THAT THE  
STATEMENT IS FALSE):

- THE ETHICAL SYSTEM OF JEREMY BENTHAM IS TRUE.
  - THE ETHICAL SYSTEM OF JEREMY BENTHAM IS FALSE.
  - THE ETHICAL SYSTEM OF JEREMY BENTHAM IS  
NONSENSICAL AND THIS IS NEITHER TRUE NOR FALSE.
- 

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1983

201-A

1. AS RELATES TO THE PROBLEM OF THE EXISTENCE OF GOD (I.E., THE INFINITE GOD OF THE BIBLE), PLEASE CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT (TO LEAVE A BOX BLANK IS TO INDICATE THAT THE STATEMENT IS FALSE): [ BARNHART,--
  - KNOW THAT GOD DOES NOT EXIST.
  - KNOW THAT NO ONE KNOWS THAT GOD DOES EXIST.
  - KNOW THAT GOD DOES EXIST.
  - KNOW THAT THE QUESTION AS TO WHETHER GOD DOES OR DOES NOT IS NOT EVEN RELEVANT TO THE PROBLEM OF EVALUATING HUMAN BEHAVIOR.
2. AS REGARDS VALUE, PLEASE CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT (TO LEAVE A BOX BLANK IS TO INDICATE THAT THE STATEMENT IS FALSE):
  - VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING.
  - VALUE EXISTED BEFORE THE FIRST HUMAN BEINGS BUT NOT BEFORE THE FIRST SENTIENT NON-HUMAN BEINGS.
  - REAL (OBJECTIVE) VALUE CAN EXIST WITHOUT GOD.
  - AT ONE TIME VALUE DID NOT EXIST.
3. TRUE FALSE IF YOU (BARNHART) HAD BEEN A SOLDIER DURING WW II, AND IF THE NAZIS (1) HAD CAPTURED YOU AND (2) HAD GIVEN YOU THE CHOICE OF EITHER JOINING THEM IN THEIR EFFORTS TO EXTERMINATE THE JEWS OR BEING MURDERED, THEN YOU (BARNHART) WOULD HAVE HAD THE OBJECTIVE MORAL OBLIGATION TO DIE RATHER THAN TO JOIN THEM IN THE MURDER OF JEWISH MEN, WOMEN, AND CHILDREN (EVEN IF SUCH JOINING WOULD HAVE BROUGHT YOU ONLY PLEASURE AND NO PAIN AT ALL).

201-B

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1980

PLEASE CIRCLE "TRUE" OR "FALSE" AS APPROPRIATE:

4. TRUE FALSE IT IS AT LEAST POSSIBLE THAT HITLER (OR SOME OTHER INDIVIDUAL AMONG THE NAZIS) RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.
5. TRUE FALSE IT IS AT LEAST POSSIBLE THAT THE MAJORITY OF THE NAZIS RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.
6. TRUE FALSE IT IS AT LEAST POSSIBLE THAT THE MAJORITY OF THE GERMAN PEOPLE RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.

FOR BENTHAM-BARNHART  
WHICH THINGS SHOULD BE CONSIDERED  
IN MAKING A MORAL DECISION?

201-C

(CHECK ALL APPROPRIATE BOXES)

QUESTION 7:

- SELF ALONE
- OTHERS ALONE
- SELF & OTHERS
- CONSEQUENCES
- SHORT-RANGE CONSEQUENCES
- LONG-RANGE CONSEQUENCES
- ACTUAL CONSEQUENCES
- INTENDED CONSEQUENCES
- POSSIBLE CONSEQUENCES
- PROBABLE CONSEQUENCES
- COMPARATIVE CONSEQUENCES

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1980.

201-D

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1980

PLEASE CIRCLE "TRUE" OR "FALSE" AS APPROPRIATE:

- 8. TRUE FALSE IT IS MORALLY RIGHT FOR AN INDIVIDUAL, STATE, OR NATION TO PUNISH SOMEONE FOR DOING A MORALLY RIGHT ACT.
- 9. TRUE FALSE IT IS MORALLY RIGHT FOR AN INDIVIDUAL, STATE, OR NATION TO PUNISH SOMEONE FOR DOING A MORALLY WRONG ACT.
- 10. TRUE FALSE AN ACT IS WRONG IF IT RESULTS IN A NET GAIN OF PAIN OVER PLEASURE.
- 11. TRUE FALSE AN ACT IS RIGHT IF IT RESULTS IN A NET GAIN OF PLEASURE OVER PAIN.

I gave the basic argument which proves my proposition, Chart 218. Let us look at Chart number 218. The significance of this will be seen in the fact that Dr. Barnhart said that I was *not* giving an *affirmative*—which was an utter contradiction of the truth—and that all I was doing was *attacking* his position.

WARREN'S TACTIC FOR THE FIRST NIGHT

218

THE PROPOSITION:

W

- 1. RESOLVED: Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior.

*Richard B. Warren*  
Richard B. Warren, affirms

*J. E. Barnhart*  
J. E. Barnhart, denies

— THE ARGUMENT WHICH HAS BEEN USED TO PROVE THAT PROPOSITION —

- 1.  $(I \sim J) \supset W$
- 2. I
- 3.  $\sim J$
- 4.  $I \sim J$
- 5.  $\therefore W$
- 2, 3, CONJ.
- 1, 4, M.P.

Note carefully the proposition. It involves a *comparison*—a comparison between *two* views, comparison of (1) *Christian Theism*, as set forth in the New Testament, and (2) the *psychological hedonism*, or Utilitarianism, as set forth in the works of Jeremy Bentham.

How could I possibly show that *one* of these views is *superior* to the *other* without discussing *both* of them? How could I say that a *Chevrolet* is superior to a *Ford* and discuss *only* a *Chevrolet* and *not* say *anything* about the attributes of the *Ford*? That is absurd in the “nth degree!” Note, please, at the bottom of the chart, the argument which I used to prove this proposition, which I insist necessarily involved—and I discussed this—not only *Christian Theism* but also the *psychological hedonism* of Jeremy Bentham. I used an argument which states this: that is, Where you have the *conjunction* of proposition *I* and it is false that proposition *J* implies *W*. The *I* stands for the proposition that “the ethical system of Jeremy Bentham is as evil as any ethical system could be.” And the statement it is false that *J* stands for “it is false that Christian Theism is as evil as any ethical system could be.” If those first two propositions are true—I’m saying here, by that little horse-shoe shaped thing—then it follows that *W*, which is the proposition, then “Christian Theism is superior as a means of evaluating human behavior to the utilitarianism of Jeremy Bentham.”

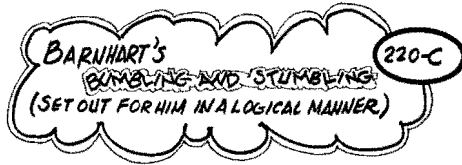
Then I spent time in proving proposition *I*—this was where Dr. Barnhart said, “All he did was attack Jeremy Bentham.” I wanted to prove that Bentham’s ethical theory was as evil as it could be, and I proved it. What did he say in response to that? Not one word. He was as silent as the stars.

And I then proved the next proposition, that Christian Theism—as a system of ethics—it is not as evil as any could be. Of course, I believe a much stronger proposition than that, but this is the proposition that we agreed to discuss, and that is the proposition that we will discuss in this debate. I have proved it by my material on Jesus Christ. I will have a little more to say about that tonight in this first speech.

Therefore, by the proper logical move I have shown that the *conjunction* of the two propositions *I* and *non-J* is true. The conjunction of the two is true, and therefore, the antecedent of that implicative proposition is true. Notice up in the premise 1, they constitute the *antecedent* of that first premise, and therefore, it follows that I have proved proposition *W*, which, [pointing to the top of the chart] is my proposition. So, I proved my proposition last evening. And Dr. Barnhart has come here tonight without having said one word about this affirmative argument while he spent all of his time in *attacking the Lord’s church*, and speaking of God as a Cosmic Despot. . . . It is difficult to imagine the kind of blasphemy that came from the lips of Dr. Barnhart tonight, or that this University has on its staff a man who espouses a doctrine of ethics as evil as the human mind can imagine.

Dr. Barnhart failed to pay any attention to that argument. He even denied that I have given an affirmative argument saying that all I had done was

to *attack his position!* This is *false* to the core! He spent his entire time speaking rudely and disparagingly both of *me* and of *the entire Church of Christ*, alleging that we loved and follow an *immoral, despotic God*—all because of the doctrine of hell.



1.  $(\sim B \vee \sim P) \supset \sim G$
2.  $(W \supset \sim B) \cdot (\sim W \supset \sim P)$
3.  $W \vee \sim W$  (OBVIOUS: LAW OF EXCLUDED MIDDLE)
4.  $\sim B \vee \sim P$  2, 3, C.D.
5.  $\therefore \sim G$  1, 4, M.P.

---

#### MEANING OF SYMBOLS

B — GOD IS INFINITE IN BENEVOLENCE

P — GOD IS INFINITE IN POWER

W — GOD WILLS EVIL TO OCCUR AND/OR EXIST

G — GOD EXISTS



NOTE: (1) THE ARGUMENT IS VALID  
(2) BUT — THE ARGUMENT IS NOT SOUND  
(BECAUSE PREMISE 2 IS FALSE)

Let us turn now to chart number 220-C. Let us note *Barnhart's bumbling and stumbling, set out in a logical manner*. All he did was to get up here and talk about the Church of Christ being comprised of people who have been misled into believing in an *immoral God*. Did he try to set it out in a *logical* way? No! Is this the usual practice of philosophers? No! Whereas in a classroom he no doubt uses logic—tries to set out his case in a logical way—in a public debate he has not done it. So I am going to do it for him.

This is the way he *ought* to have gone about it. Look at premise number one [Chart 220-C]. This says in premise number one:

1. If, in the case of God either it is *false* that God is infinite in *benevolence*, or it is *false* that he is infinite in *power*, then God—the God of the Bible—simply does not exist.

2. The second premise says that if God *wills* evil to occur, then he is *not* infinite in *benevolence*. (This is the way that most philosophers who deal with “the problem of evil” go about it.) And, if he does *not* will it, then he is *not* infinite in *power*.

3. It is the case that either he wills it or he does *not* will it. This is obvious because of the law of excluded middle. Since it is precisely stated, the proposition is either true or false. And so since—by taking the two premises (two and three) together by the logical move known as *constructive dilemma*, it follows (fourth premise) that either God is deficient in benevolence or he is deficient in power, and therefore, (conclusion) it is false that God exists.

This argument is valid. Any philosopher can set it out in a *valid* way; that isn't hard to do. One can set out a valid argument in which every premise is false and the conclusion is false. But in order for an argument to prove anything—in order for it to prove its conclusion, the argument has to be *sound*. And that means that *all* of its premises must be true, and then if it is valid its conclusion will be true also.

But note this argument, while valid, is *not sound*, because premise two is false. It is simply not the case that if God willed to have brought into being a world in which man, through his own free moral agency, decided to do wrong, that this proves blameworthiness upon the part of God.

Now, Dr. Barnhart, since you did not do it (set out your negative argument in a logical way), I did it for you.

Next, we have some *new* material for Tuesday. Let us look at the questions for Dr. Barnhart, and please give him a copy. I have no idea that he will answer these. He answered none last night. I do not think he will answer these tonight. I doubt that he will answer any during the entire discussion, but we will give them to him. They will be in the book anyway.

# WHAT IS BARNHART'S CONCEPT?

QUESTION: THES., NOV. 4, 1980

201-H

- A PERSONAL BEING
- AN INTELLIGENT BEING
- A THINKING BEING
- A LOVING BEING
- A KIND BEING
- A BEING GOVERNED ONLY BY PLEASURE & PAIN
- A NON-PERSONAL BEING
- MERELY SOME SORT OF FORCE IN NATURE
- "CREATIVITY"
- A MALEVOLENT BEING
- A BEING WHICH WILL NOT PUNISH AT ALL
- A BEING WHICH WILL NOT INFLICT PAIN AT ALL
- SOMETHING ELSE (EXPLAIN)

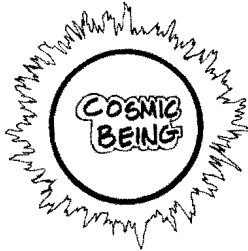


Chart 201-H. *What is Barnhart's concept?* He does not want to use the word "God," either with a capital G or a little g. He wants to use "Cosmic Being," if I understood him correctly. Now, let him tell us about this Cosmic Being.

Check the box, Dr. Barnhart. Is he *a personal being?* Is he *an intelligent being?* A *thinking being?* *loving being?* A *kind being?* A *being governed only by pleasure and pain?* A *non-personal being?* Merely *some sort of force in nature?* Is it merely "*creativity*" as per Henry Nelson Wieman's view? Is it a *malevolent being?* (An evil being?) A being which *will not punish at all?* Is it a being which *will not inflict pain at all?* Is it *something else?* If so, explain.

Do you know why Dr. Barnhart will not answer any of those questions? Because he dares not. I *challenge* him to do it!

Go back and answer the ones you missed last night, Dr. Barnhart.

Dr. Flew and Dr. Matson tried it. They at least faced up to their responsibility. And in every case they "caught" themselves and defeated themselves by doing it.

## DR. BARNHART STRONGLY AFFIRMS HIS HONESTY.

WHY DOESN'T HONESTY COMPEL DR. BARNHART--

1. TO DEBATE A PROPOSITION WHICH HE SIGNED TO DEBATE?
2. TO ANSWER QUESTIONS PRESENTED BY THE AFFIRMATIVE?
3. TO SET OUT A PRECISELY STATED ARGUMENT DESIGNED TO PROVE HIS CASE?
4. TO POINT OUT THE ERRORS (?) IN THE PRECISELY STATED ARGUMENT OR ARGUMENTS SET OUT BY T.B.W.?
5. AS A NEGATIVE SPEAKER, TO "RESPOND" TO THE AFFIRMATIVE?
6. TO ASCRIBE HONESTY TO T.B.W., AND TO RECOGNIZE THAT IF HE (T.B.W.) IS HONEST, THEN DR. BARNHART HAS NO GROUNDS UPON WHICH TO ATTACK OR CONDEMN T.B.W.?

Chart 221. Questions for Dr. Barnhart. He has talked so much about his being *honest*, everybody being *honest* who disagrees with us and the Lord's Church. And therefore, we ought to simply accept that if you are *honest* that is all that matters.

Why does not *honesty* compel Dr. Barnhart—

1. To debate the proposition which he signed? Why did not he really function in the *negative* last night and respond to the argument I gave him?
2. Why didn't he *answer questions* presented by the affirmative?
3. Why didn't he set out a *precisely stated argument* designed to prove his case?
4. Why didn't he point out the errors in the precisely stated argument or arguments set out by me, if indeed there are errors there?
5. Why didn't he, as a *negative* speaker, respond to the *affirmative*?
6. Does he not ascribe honesty to me? Does he not recognize that I am honest? If so, then—given his approach—Dr. Barnhart has no grounds upon which to attack and condemn as he has.

If it works for him, why does it not work for us? If *you* are *honest* why cannot *we* be *honest*? And if we are honest—and if you say that you must respect others' honesty—then why would you make the attack upon us that you did last evening?



Next, we look at the New Testament. It reveals *Jesus* is the *perfect example*. I have already given you a great deal of that. Let us put on the screen chart 205-I and Chart 205-I-1 and Chart 205-I-2 and I-3, which we covered last evening, just to keep them in order in the book.

DISPROOF OF J IN T.B.W ARGUMENT NO. 1 205-I

1. If (K) THE ETHICAL SYSTEM OF THE NEW TESTAMENT CANNOT BE IMPROVED AS TO EITHER (1) THE PERSON AND CHARACTERISTICS OF ITS SOURCE (JESUS CHRIST) OR (2) THE PRINCIPLES AND/OR TENETS WHICH COMPRISE ITS CONTENT (I.E., THE ETHICAL SYSTEM OF JESUS), THEN IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE.
2. (K) THE ETHICAL SYSTEM OF THE NEW TESTAMENT CANNOT BE IMPROVED AS TO EITHER (1) THE PERSON AND CHARACTERISTICS OF ITS SOURCE (JESUS CHRIST) OR (2) THE PRINCIPLES AND/OR TENETS WHICH COMPRISE ITS CONTENT (I.E., THE ETHICAL SYSTEM OF JESUS).
3. THEREFORE, IT IS FALSE THAT (J) THE ETHICAL SYSTEM OF THE NEW TESTAMENT IS AS EVIL AS ANY ETHICAL SYSTEM COULD BE.

SYMBOLICALLY

1.  $K \supset \sim J$
2. K (NOTE CHARTS 205-I-1 THROUGH 205-I-7).
3.  $\therefore \sim J$  1,2, M.P.

**JESUS CHRIST**  
**AND THE CHRISTIAN ETHIC**
205-I-1

**HE IS PERFECT:**

- 1. IN CHARACTER**
- 2. IN TEACHING**
- 3. IN "EXAMPLE"**

HE IS PERFECT--IN CHARACTER

205-I-2

"Character: ... the complex of mental and ethical traits marking a person ... ."

I. CONSIDER: According to Phil. 2:5-8, He--

1. Lived as a servant;
2. Was characterized by humility;
3. Was obedient.

II. HE NEVER--

1. Thought a wrong thought;
2. Said the wrong word;
3. Went to the wrong place;
4. Performed a wrong act;
5. Made an unsound argument;
6. Taught a wrong lesson;
7. Had the wrong attitude toward any person or thing;
8. Was--in any way--disobedient to God's will;
9. Made a false statement.

HE IS PERFECT--IN HIS TEACHING

205-I-3

HIS TEACHING:

1. Respects human free-will;
2. Stresses human responsibility;
3. Emphasizes man's ability to think, to reason, to perceive, to understand;
4. Recognizes man's need for evidence;
5. Relates to what is best for man--
  - (1) for man individually;
  - (2) for man socially;
  - (3) for man temporally;
  - (4) for man eternally;
6. Does not contain a single false statement or proposition;
7. Does not contain a single unsound argument;
8. Holds before man the greatest challenge to do and to be the very best that it is possible for him to do and to be;
9. Holds before man the greatest hope;
10. Gives to man the only satisfactory standard upon which to make decisions of life;
11. Gives to man the meaning of all the affairs (questions, problems) of this life;
12. Emphasizes the proper (right and just) relationship of man to man;

13. Upholds everything that is just and right and honorable and pure;
14. Condemns every false way;
15. Stresses the value of every individual;
16. Deals completely (thoroughly) with the problem of sin: its guilt, its practice, its consequences;
17. Instructs men to take care of themselves (their minds and their bodies);
18. While recognizing and respecting the need for and the value of material things, instructs men to put spiritual things "first" in their lives;
19. Instructs men to be considerate, compassionate, and helpful.

And now let us look at Chart 205-I-4, which is new material; that is, we pick up where we left off last evening. I was showing that Jesus is perfect in his *teaching*, after showing that he is perfect in his *character*. Even though I really have already established that it is false that *J*—in that basic argument which I showed you earlier—that is, that Christian Theism is not as evil as it could be, and, therefore, is superior to the ethical system of Jeremy Bentham.

I continue now to point out that Jesus is perfect in his *teaching* at point—13. He upholds everything that is just and right and honorable and pure.

For instance, the example of one of his apostles—the Apostle Paul (Philippians 4:8). Whatsoever things are lovely, honorable, just, of good report, and so forth, *think* on these things.

In contrast, *Jeremy Bentham* says *motive* or *intention* has nothing whatever to do with it: no motive can be good or bad.

14. Jesus condemns every false way (Matthew 7:13-14).

15. He stresses the value of every individual person (Matthew 11:28-30).

16. He deals completely and thoroughly with the problem of sin—its guilt, its practice, its consequences.

He came that we might have life and have it more abundantly (John 10:10).

17. He instructs men to take care of themselves—that is, both their *minds* and their *bodies*, forbidding the works of the flesh (Galatians 5:19-21). And enjoins the fruits of the Spirit (Galatians 5:22-23).

18. While recognizing and respecting the need for and the value of *material* things, Jesus instructs men to put *spiritual* things *first* in their lives (Matthew 6:33-34).

19. He instructs men to be considerate, compassionate, and helpful (1 Corinthians 13:1-10).

Next, he is perfect as our example (1 Peter 2:21). He left us an example that we should walk in his steps.

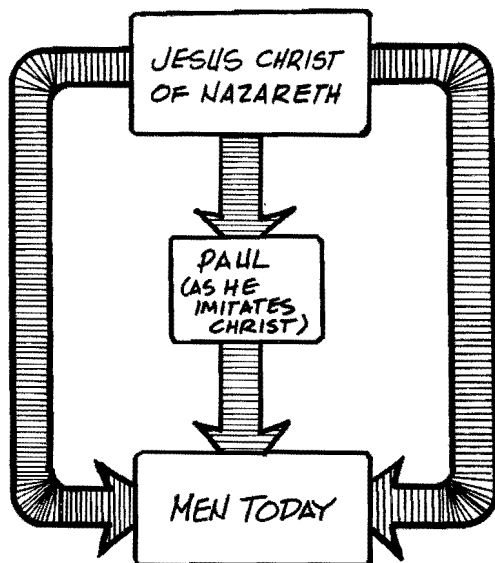
I have emphasized before that this debate is really Joe Barnhart in contrast to Jesus Christ.

## II. Jesus is our perfect example—

1. In recognizing truth as being absolute;
2. In being willing to suffer any pain in order to act in harmony with the truth, that is, with God's will;
3. In practicing and in teaching love for all men:
  - (1) For those who love you;
  - (2) For those who do not love you;
  - (3) For those who hate you;
  - (4) For those who inflict pain upon you;
  - (5) For those who speak scurrilously of you.
4. In emphasizing that one's mission in life is to do God's will—not
  - (1) Any mere man's will;
  - (2) Not one's own will;
  - (3) Or, someone else's will.
5. In teaching us to strive to be perfect—to look toward a goal that we have not reached—to live above sin (Hebrews 4:15).
6. In teaching that men are to be forgiving (Luke 23:34).
7. In teaching men (by precept and example) to be humble and unselfish (John 13:5-14).
8. In teaching us (by precept and example) to be pure in mind, heart and in deed (Matthew 5:21, 28). Whosoever looks upon a woman to lust after her has committed adultery with her already in his heart. And the man who *hates* another man is guilty of murder. Whereas, according to the doctrine of Barnhart and Bentham motives count for nothing; only *consequences* matter.
9. In being *compassionate* (Matthew 9:36): he was *moved* by the problems of the multitudes.
10. In upholding the sanctity of marriage and the home (Matthew 19:3-12).
11. In helping us to understand the reasons for suffering and dying (John 3:16; Matthew 20:28, and other passages).

# OUR EXAMPLE

205-I-7



Look at Chart 205-I-7. Jesus of Nazareth, our example. The Apostle Paul, one of the great Christians of the 1st century said: "Be imitators of me as I am an imitator of Christ." And so Christ is our direct example, but also we can study the life of Paul and, as *he imitated Christ, we* are to imitate him.

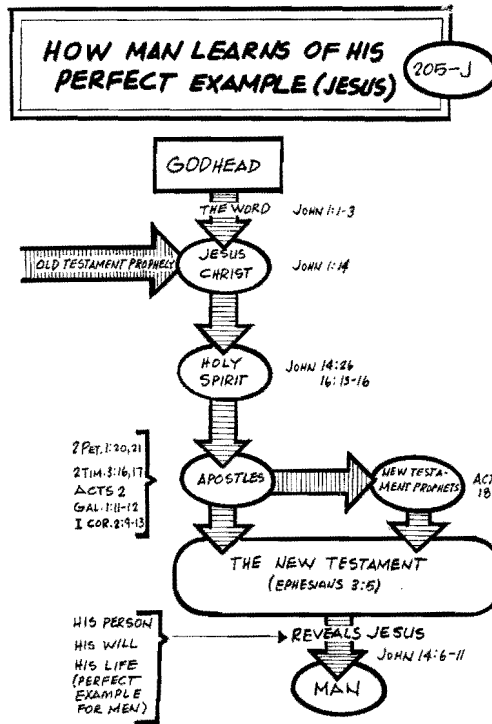


Chart 205-J. We notice again here now authority inherently resides in the Godhead. And through Christ and the Holy Spirit, to the Apostles and the New Testament prophets, who have given us the New Testament scriptures, according to Ephesians 3:5. This New Testament reveals Jesus Christ, his person, his will, his life, his *perfect example* for men (John 14:6-11). Jesus said: "He that hath seen me, hath seen the Father." Do what *he* did, and you will do what the great God of heaven would have you to do.

The crucified Son of God is God's greatest declaration to man.

## THE CRUCIFIED SON OF GOD - GOD'S GREATEST DECLARATION TO MAN

205-L

THE CROSS (I.E., JESUS CRUCIFIED) IS GOD'S GREATEST DECLARATION:

1. OF HIMSELF -- JOHN 14:6.
2. OF MAN'S SIN -- CF. ROMANS 3:23.
3. OF MAN'S INABILITY TO SAVE HIMSELF (WITHOUT THE GRACE OF GOD) -- ROM. 6:23; ROM. 11:6; EPH. 2:8,9.
4. OF GOD'S POWER TO SAVE LOST MAN -- ROM. 1:16,17.
5. OF GOD'S OFFER TO SAVE LOST MAN -- MATT. 11:28-30; ACTS 2:21; ROM. 10:13-14.
6. OF THE REASON FOR GOD'S OFFER -- JOHN 3:16; ROM. 8:32; 5:8-9.
7. THAT GOD HAS OFFERED -- AND CONTINUES TO OFFER -- TO SAVE LOST MEN -- JOHN 3:16.
8. THAT MAN IS FREE (TO MAKE UP HIS OWN MIND AS TO WHAT HE WILL DO WITH HIS LIFE) -- MATT. 11:28-30; MK. 16:15-16.
9. THAT MAN MUST SUBMIT HIS LIFE TO CHRIST (I.E., MUST BELIEVE, LOVE, AND OBEY HIM) -- LK. 9:23; 14:26-33; MK. 16:15-16; 7:21-23; I COR. 16:22; II THESS. 1:7-9; HEB. 5:8-9.
10. THAT MAN WILL SURVIVE THIS LIFE -- JOHN 5:28-29; MATT. 10:28.
11. THAT MAN WILL BE HELD ACCOUNTABLE FOR WHAT HE HAS DONE WITH WHAT HE HAS DONE WITH HIS EARTHLY LIFE -- HEB. 9:27; JOHN 5:28-29; MATT. 25:31-46; I COR. 5:1-11.
12. THAT MAN SPEND ETERNITY WITH GOD (ETERNAL LIFE) -- TITUS 1:2; MATT 25:46; REV. 21,22.
13. OF THE VALUE OF EACH HUMAN BEING -- MATT. 16:26; I PETER 1:18-19.
14. THAT GOD VALUES EACH PERSON -- ACTS 10:34; 15:9.

As I discussed with you last evening, on Chart 205-L, we did not have the chart on the board, but we did discuss that material. I went through it specifically.

Notice that he is God's greatest declaration. I mean Christ, the word, who left heaven with all that heaven means, to come to this low ground of sin and sorrow, taking upon himself flesh and blood as ordinary men, to live a life subject to temptation and, even so, he lived above sin.

*He is the greatest declaration which man has:*

1. Of God himself (John 14:6).
2. Of man's sin your sin, my sin, Joe Barnhart's sin, in spite of the fact that he does not recognize it.
3. Of man's inability to save himself (without the grace of God) (Romans 6:23). The wages of sin is death. We all know we have done wrong. We all know that we *ought* to act in a certain way, but we also know we have *not* done such. And, if we are wise, we will know that there is no way out of it except by God's grace, by his loving gift of his Son, that he spared not the greatest possible thing he could do for us (Romans 8:32).
4. Of God's *power* to save lost man (Romans 1:16-17). The Gospel is God's power to save.
5. Of God's *offer* to save lost man (Matthew 11:28-30). Jesus said, "Come unto me all you that labor and are heavy laden."

The doctrine of Joe Barnhart is that if it brings *pleasure* let us say, for a *white* man—if the majority of a nation were white men, and it gives them pleasure to destroy the black people—then such action would be right! A repulsive doctrine that every one of us surely cringes to even think about.

Or, if it would be the case that it gave black people pleasure to murder white people, then it would be right for them to do such. I tell you again, this doctrine is as evil as has ever been devised by human minds.

6. Of the reason for God's offer: his love.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. It is Jesus on the cross, the crucified, buried and resurrected Savior, that is God's greatest declaration of his offer.

7. Of the fact has offered to save man—and continues to offer to do so.

This very night, he would save Joe Barnhart *if* Joe would simply come to believe in him, repent of his sins, and obey the gospel. Joe may ridicule that, but if he dies in a lost condition, I am sure the situation will be somewhat reversed.

8. Of the fact that man is free; that is, it is God's great declaration that man is free to make up his own mind as to what he will do with his life.

Dr. Barnhart is free while he is here on this earth. But it is the one and *only* life or time of probation that any one of us will have. Between the time we reach the age of accountability and the time that we go out through the door of death into eternity is the only time that we have in which to make up our minds as to how we will respond to God. That is what this world is all about: how we respond to God.

It has been clear, so far, how he (Joe) responds to God. It is certainly my sincere and loving prayer that he will not continue to live his life in that way, but that he will see Jesus Christ for what he really is.

I now invite you to hear Dr. Barnhart.



# BARNHART'S FIRST NEGATIVE

## SECOND NIGHT

### FIGURE A

#### QUESTIONS FOR WARREN

1. SOME CHURCH OF CHRIST MINISTERS ARE PREMILLENNIALISTS. DOES THIS ENTAIL THEY WILL SUFFER ENDLESS TORTURE UNLESS THEY CONVERT TO WARREN'S VIEW OF THE MILLENNIUM?  
Yes  No
2. IS IT LOGICALLY POSSIBLE THAT ALL HUMAN BEINGS MIGHT HAVE MADE CHOICES LEADING TO ENDLESS TORTURE IN HELL?  
Yes  No
3. IF THE CREATOR HAD FOREKNOWN THAT ALL HIS HUMAN CREATURES WOULD HAVE MADE CHOICES LEADING TO AN ENDLESS AGONY MORE INTENSE THAN THE NAZI CONCENTRATION CAMPS, WOULD THE CREATOR HAVE BEEN MORAL IN CREATING SUCH A WORLD?  
Yes  No

### Figure A

Please observe *Figure A*, if you would. Tom can answer those questions if he wants. It isn't necessary. But they are questions that *you* may want to face sometime during the year, or next year.

Here is the major point of this debate. I charge that Tom Warren's philosophy is one of violence that hides behind the sacred name of God. What he calls God, I don't call God at all. I'm going to present my question, but in my way, not Tom's way. I do not fabricate the conclusion derived from Tom's premises, the conclusion that billions of human beings (over 99% of the adult population) either are suffering or will suffer endless torture.

Instead of meeting this charge, Tom fabricated—I repeat fabricated—that I hold that the Nazis were morally justified in tormenting 6 million Jews for several reasons and several years. Tom admits that on *his* premises, over 99% of the population will suffer endless torment. Tom said the Creator not only is justified in underwriting this mass mayhem, he wouldn't be worth worshipping if he didn't underwrite it.

Tom fabricates that I believe that it would be perfectly good and just if the majority of the population benefits from torturing the minority indefinitely. He seems to imply that this is immoral. But when the overwhelming majority of the population is tortured to benefit less than *one percent* of the race, then Tom makes a 180 degree turn around and says it is perfectly good and just. His only attempt at justifying such atrocity is that the infinite goodness of God requires such torture. I have argued that an infinitely good God would not require a punishment that creates more suffering than that caused by the flaws

of the finite creatures in the first place. It is curious, that Tom's view selects the flaws of human beings and designates them as *infinitely* evil and therefore deserving of infinite punishment. The good characteristics of human beings are, however, designated by Tom as only *finite* in scope and therefore not deserving of infinite humane treatment.

I am going to deal now in some details with conceptions of God. As you perhaps know, Tom is in agreement with Thomas Aquinas and John Calvin in holding that the Cosmic Being knows the future in infallible and infinite detail. But Tom's friend and fellow radio preacher, V. E. Howard, disagrees with that. True, both Howard and Warren claim to be reading the same Bible. But their sharp and crucial disagreement about the attributes of the Creator is conspicuous. So, now I have my question: Is it possible for your fellow Church of Christ preacher, V. E. Howard, to disagree honestly with you on this crucial issue? If there is some dishonesty between the two of you, who is it that's dishonest?

By the way, I don't claim that if Tom disagrees with me, there's dishonesty in his statement. We just disagree, honestly disagree. I just don't condemn him to hell. I don't think he should have to go to hell just for that.

Tom says God in fact foreknows everything; V. E. Howard says not so. Each is trying to solve a problem inherent in his metaphysical scheme. Tom thinks that the surrender of the Creator's knowledge is a compromise of his power and perfection. V. E. Howard, however, is worried about evil thoughts existing somehow in the Creator's mind. Such thoughts might exist in my mind or Tom's or yours, but Mr. Howard said that he has a definition of divine perfection that does not permit the Creator to know certain evil thoughts or things. It is a question of the *relativity* of definitions of perfection between V. E. and Tom. Clearly, Tom and V. E. are entrapped in hermeneutical relativity.

Furthermore, it would be interesting to know Tom's answer to the following: If Warren and Howard could honestly disagree among themselves regarding the question of whether the Creator foreknows every detail of the future, then could Warren, the atheist, and some *genuine* theists honestly disagree about whether the Creator sustains hell? Tom Warren says he could not worship a God who did not keep hell thriving forever for Baptists, Methodists, and the like. But other theists say they could not worship a Being who allows hell to continue because this Being would not be God. It wouldn't measure up to the qualifications.

Can these theists be honest in disagreeing with you, Tom, about the nature of the divine character? You may say that the issue is not one of divine revelation. Or you may say the issue is one of divine revelation, of what the Bible says. But before we can judge any revelation to be divine in the first place, we must have some test for determining whether the alleged source of the revelation is morally worthy of being labeled divine. The self-revelations of a Cosmic Hoodlum is hardly *divine* revelation.

Consider foreknowledge. Mr. Howard quotes Jeremiah 19:5 as a proof-text allowing him to say the Creator knows less than everything. Another Church of Christ preacher—T. W. Brents—agrees with Mr. Howard over against Warren. Referring to Jeremiah 7:31 and 32:25, Brents says with Howard that the Creator simply refused to foreknow certain things even though he could have known if he had wanted to. But apparently he did not want to. J. D. Bales tries to strike a compromise among the disagreeing brethren. Dr. Bales says, maybe. [See *The Hub of the Bible*.]

Dr. Bales can see the point of both sides, but it is not clear what side he is on, which is understandable. It's a very complicated issue, as a fellow like Dr. Bales recognizes. My guess is that he is closer to Dr. Warren than to Howard and Brents. That remains to be seen. But the *relativity* of interpretation among Church of Christ preachers at this point is conspicuous. And it's not just on the premillennial issue.

Turn to Romans 9:11. I will take the position that Paul holds not only to complete foreknowledge, but to complete predestination. Tom backs away from predestination because it conflicts, he believes, with his version of freedom of choice. What I wish to show here is that the Cosmic Sadist I have been referring to throughout the debate is so ruthless that he begins to turn Tom's stomach.

Tom professes to believe every word of the Bible, which he takes to be an objective, nonrelative, and infallible revelation. But on this ninth chapter of Romans we can watch Tom reach deep down into his bag of contexts to pull out those contexts that might help him interpret this chapter so that it will fit with his preconceived notion of free will. Granted, Tom's notion of free will is obscure and ambiguous, still he thinks it cannot be squared with predestination.

Romans 9:10 says simply this: Isaac's wife Rebecca conceived children. Verse 11 comments on the two children, Jacob and Esau:

Though they were not yet born and had done nothing either good or bad, in order that God's purpose of election might continue, not because of works but because of his call, she [Rebecca] was told, "The elder will serve the younger." As it is written, "Jacob I loved, but Esau I hated."

What shall we say then? Is there injustice on God's part?

We naturally wonder why Paul raises this question. Apparently, what he had just written about Jacob and Esau sounded terribly unfair or unjust. The Creator selected Jacob over Esau. Is that not unjust? Paul wants to raise the question.

Paul's answer to his own question may surprise some people. Nowhere does he say that Jacob obeyed the Creator, that is, "obeyed the gospel," or lived up to the terms of the covenant. To the contrary, Paul's entire point is that the election of Jacob over Esau was simply the Creator's own personal preference. To be sure, that is *raw subjectivism*. But Paul does not worry

about that. Paul goes out of his way to insist that the election of Jacob over Esau took place before either child was even born. Why? Simple. Paul wants to emphasize that the basis of the Creator's preference of Jacob had *no objective basis* at all. There was nothing outside the Creator's own private wish. The Creator loved Jacob and hated Esau. Why? Was it because Jacob was obedient and Esau was disobedient? Not at all. The boys had not even been born. And Paul wants this to be understood.

But is the Creator unjust in hating Esau before the poor child was born? Now, Tom may want to soft-pedal the word 'hate' here in the ninth chapter of Romans. But a good rundown with the concordance will show us that the word hatred is not to be diluted.

V. E. Howard realizes that his own theory of free will and his own theory of diluted foreknowledge seems to have come under attack by this 9th chapter of Romans. So, he, too, finds himself a context or two to save his own theories. It is interesting that sometimes the New Testament becomes the context for interpreting the Old Testament. But that won't help Mr. Howard. So he turns the telescope around and looks through the opposite end. Unable to take this New Testament passage at face value, he insists on looking at it only through the interpretive lenses of the Old Testament. What he comes up with is the following: Paul isn't really talking about Jacob and Esau, but rather about two nations. The Creator, therefore, elected to make one nation the servant of the other.

Unfortunately, this answer is completely beside the point. The issue is one of whether there is predestination. To say that the Creator predetermined in advance to love one nation and to hate another does not refute predestination or predetermination. If anything, Mr. Howard has turned the flame up on the soup he has fallen into. For now he turns to tell us that the Creator predetermined to love *many* people and to hate certain others—before they were even born. The logic here is simple. Each nation is composed of people. And the Creator proposed to hate some and to love others regardless of any choice or act on their part. I don't know whether Tom agrees with Mr. Howard's exegesis here, but he is free to tell us himself how he escapes the doctrine of predestination taught in Romans 9.

If you wish, look at Romans 9:14-16, you can follow the defense of predestination. Paul says:

What shall we say then? Is there injustice on God's part? By no means! For he says to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

So it depends not on man's will or exertion, but on God's mercy.

Now, that seems plain enough, doesn't it? The basis of the Creator's election or predestination is not human free will but the Creator's own unconditioned disposition. Well, we might ask, does the same hold true for the Creator's withholding his mercy? Is mercy entirely independent of human free will? Let's read verse 17:

For the scripture says to Pharaoh, “I have raised you up for the very purpose of showing my power in you, so that my name may be proclaimed in all the earth.”

Clearly, the Creator predestines some to serve as reflections of his mercy. He predestines others, however, not to reflect his mercy but rather his power.

Let’s read verse 18:

So then he has mercy upon whom he wills, and he hardens the heart of whom he wills.

There is no mention here of Pharaoh’s having a real choice in the matter. The Creator had already made the choice to use Pharaoh. And in order to use him as a menial tool or vessel, the Creator had to harden Pharaoh’s heart. Unlike Tom Warren, Paul takes the notion of providence seriously. There is none of Tom’s wishy-washy talk about human free will. There is nothing here of Tom’s convoluted epicycles of the Creator’s three wills—ideal will, circumstantial will, and ultimate will. Unlike Tom, the Apostle Paul doesn’t picture the Creator as jumping about the universe trying to pick up the pieces and get things back in shape, although not in the original shape that the Creator intended. No, Paul’s Creator knew what he was about, set up the precise means to get it, and will eventually get it exactly as he preconceived and predestined it.

It is important here to see what the issue is. I am not taking sides in the difference between Tom and Paul here. Rather, I am simply showing how Tom backs away from a biblical passage when it contradicts his own preconceived speculations. Tom opposed the Muslim view because of the doctrine of predestination. It seems to me Paul was teaching predestination and Tom backed away from it. But why should I condemn Tom? I am interested only in showing you that he has certainly hightailed it away from this macabre passage in the ninth chapter of Romans. Unfortunately, Tom runs from one graveyard into another.

Let’s return to Romans 9. You recall Paul’s statement that the Creator could show mercy on whomever he chooses or he could harden the heart of whomever he wills. That’s verse 18. Look at Paul’s comment in verse 19:

You say to me then, “Why does he [the Creator] still find fault, for who can resist his will?”

What is the issue here? Simply this. Paul knows he has made it clear that no one can resist the Creator’s will. No one can escape predestination. Paul realizes that a critic somewhere is going to object and say it’s unfair for the Creator to find fault with people who do evil when the Creator willed them to do the evil. You recall that all this willing and predestination on the Creator’s part is before the people are born. That is the whole point of verse 11.

Well, is the Creator unfair? What answer will Paul give? Will he give Tom Warren’s answer that people do have free will after all and that they can therefore choose to frustrate the Creator’s will? Will Paul try to divide the

Creator's will into three relativistic wills the way Tom does? Not at all. What, then, does Paul say? Surprising as it may appear to Arminians and other metaphysicians of free will, Paul here says absolutely nothing about human free will. If Paul were an Arminian or a Warrenite, it would have been the perfect place to say simply and clearly, "The Creator is just and fair because he gave you free will. And you can resist his will or you can follow it. It's all up to you."

But Paul doesn't say that or anything like that! Instead, in verse 20, he says bluntly:

But who are you, a man, to answer back to God?

In short, you don't have any power. So you don't have any leverage with the Creator. He's got you. He has the might. You have nothing. You want to talk about what's fair or just? Well, go ahead. But what you say will mean nothing unless you have power. Paul and Tom are alike in one point. They hold that the Creator has all the rights and you have none because he has the power and you are clay. Might makes right! This is the lowest form of morality—or lack of morality—ever dreamed up by any gang of human mortals. It is the mafia morality taken to its completion.

By the way, I'm distinguishing here between the *people* of the Church of Christ—I've consistently done this—and the *point of view*. I won't go into that. I think I've made it clear.

Look at verses 20 and 21. Paul is answering a critic:

But who are you, a man, to answer back to God? Will what is molded say back to its molder, "Why have you made me thus?"

Of course, you and I might ask, Why has the Creator created some people to receive his wrath and hatred, while others have been foreordained to receive his mercy? You and I might even ask, What rights do we have? Don't we have any say in the matter? What about human dignity?

Paul brushes this all aside by saying crudely, you are a piece of clay; therefore, the Creator can do what he wants with you. Period. If he wants to treat some of you as worse than dirt, well, that's his business. It's *his* dignity and *his* glory he is concerned with. Not yours or mine. You have nothing to say about it. All the rights are the Creator's. The clay has none. Paul writes in verse 21:

Has the potter no right over the clay, to make of the same lump one vessel for beauty and another for menial use? What if God, desiring to show his wrath and to make known his power, has endured with much patience the vessels of wrath in order to make known the riches of his glory for the vessels of mercy, which he has prepared beforehand for glory. . . .

There you have it. Did you notice that Paul insists that there is no difference in the material used! Everybody is made from the same lump of clay, so that no group of people can say it had any merit in it. The Creator wanted some people to play one part in his great drama, and he wanted others

to play another part. So before they were born, he simply selected some to play evil and thereby become the vessels of his wrath. The others he elected to reflect his mercy. To the former group he gave one script. To the latter another script, which includes giving them proper faith and whatever else is entailed in their part in the drama. The Creator writes the script. The clay is molded to play the parts according to his subjective preference. And that is **Might Makes Right!**

It is necessary to move to Tom Warren's own view, which he erroneously believes to be in complete harmony with Paul's. By bringing forth his favorite set of contexts, like his favorite color of eye glasses, he is able to see this passage any color he wants. He can see his free will green, or whatever his preconceived philosophical presuppositions require. For every presupposition, there is a large set of colored eye glasses to look through. That's for all of us.

For the sake of pushing on to the next topic, we should keep in mind the overall theme of this debate. I have agreed to defend the position that Jeremy Bentham's ethical system is more adequate than Tom Warren's particular version of the New Testament. I have just exegeted a slice of Romans 9 and suggested that it is ruthless, macabre and gruesome. Tom stands more in the tradition of Arminius than Calvin in dealing with Romans 9. But I wish next to show that the proposition of Arminius and Warren in itself is not something on which to build an ethical framework.

Thank you.

# WARREN'S SECOND AFFIRMATIVE

## SECOND NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen.

You have again seen a demonstration of Dr. Barnhart's unwillingness to address himself to the *affirmative* speech which was given just before his speech. And if there is any relationship between what *he* had to say and what *I* have said, it's very difficult to see what it is.

He has given me some questions, and—in contrast his refusal to answer my questions for him—I am going to respond to them. It will be interesting to see what he will do if indeed he ever does get around to answering any of the questions that I have asked him. I'll ask some more in each and every speech of this debate. They will be in the book. And it will be clear to every reader if he does not answer them.

The first question he asks:

1. Some Church of Christ ministers are premillennialists. Does this entail they will suffer endless torture unless they convert to Warren's view of the millennium?

I would like to modify that question just a bit to make clear that they will be lost if they do *not* accept the *Bible's* teaching, the *Bible's* view, on the kingdom. If they deny the present kingdom of Jesus, then they are denying who he is. Jesus made clear (John 8:24), "Except ye believe that I am he ye shall die in your sins." And to deny that Jesus became King on the day of Pentecost is, in fact, denying an essential, fundamental doctrine of the gospel of Jesus Christ.

2. Is it logically possible that all human beings might have made choices leading to endless torture in hell?

As a matter of fact, the Bible makes clear that *some* men will be saved. We have no way of knowing exactly how many will be saved. Whenever the seed, which is the word of God, falls into a good and honest heart and bears fruit, in obedience, there will be a Christian, a member of the Lord's church—where ever there is a *Bible*; there doesn't have to be someone there to teach him. He can *read* and learn it for himself. I, in fact, have baptized people who already knew the truth before they were taught orally by some one. Note, please, that logic does not give *content*. To ask if something is *logically* possible, is not to ask if it is *factually* possible. Surely Dr. Barnhart, as a student of philosophy, knows that. And so I would say that it is *logically* possible, but it is not *Biblically* possible. This is the case because the Bible makes clear that *some* men will be saved. Some will go away in everlasting punishment, and some will go away to everlasting life (Matthew 25:46).

3. If the Creator had foreknown that all his human creatures would have made choices leading to an endless agony more intense than the Nazi concentration camps, would the Creator have been moral in creating such a world?

The book of Job makes clear that there is at least this fundamental



question that man has no platform from which to ask, and that is, Should have God created, or should he *not* have created? What platform would we stand on—to question him—granted the existence of an infinite God, to decide that he should not have created. There is nothing incompatible with the infinity of God if a *free* man freely decides *against* serving God. And so, again, I indicate to you that the Bible makes clear that *some* people will be saved. And the Book of Job deals with the problem of the great “problem of evil”—that is, of human suffering, sin, etc., and questions—and sets out the question of God (actually an answer), “Where were you when I did thus and so?” And, so, the answer to Barnhart’s third question is, “yes.”

Dr. Barnhart spent some time, instead of responding to my speech, in talking about some alleged differences among members of the Church of Christ. Well, I would certainly be the first to recognize and admit that there are differences among members of the church. As a matter of fact, Jesus had twelve men about him, a little “college,” as it were, training men, called apostles. And one of them, Judas, fell away. That is a pretty high percentage to fall away, even for the great master himself. Paul referred to Hymenaeus and Alexander who did him great harm. Paul referred to Demas who forsook him having loved the then “present world.” Paul referred to the Church at Corinth as having a number of doctrinal errors.

Jesus referred to a number of the seven churches of Asia as being involved in certain errors and he made clear that if they did not repent they would be lost. This is the significance of his removing their candlesticks.

And so the matter of disagreement depends upon whether it is a matter of expediency (or judgment) or whether it is a matter of something the Bible makes clear we *must* be *right* about! There isn’t any difficulty in that. It reminds me of the kind of question that Dr. Matson asked me in regard to the Bible down in Tampa.

Next, he discussed Jacob and Esau (Rom. 9)—“Jacob have I loved, but Esau I hated.” The “loving” one less than the other in selection of the “head” of God’s people. This election of Jacob had nothing whatever to do with *personal salvation*, but with the working out of *God’s plan*. There is no pre-selection by God for men to be saved or to be lost. Every man makes his own decision freely. Jesus said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” That is in Matthew 11:28-30.

In Mark 16:15-16 Jesus said, “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” Everyone must make up his own mind as to how he will respond to the gospel.

There are two inviters: the devil and Christ. Joe Barnhart apparently is answering, so far, the invitation of the devil. The invitation of Christ is to go through the gates of *obedience* of the gospel to salvation, to be added to the church which he purchased with his own blood (Acts 20:28), to live a Godly and subjective life (i.e., in submission to his will), to go out into eternity

having the assurance of life everlasting. My friend, there is something more to you than mere flesh. There is something more to you than molecules in motion. There is the *soul*, and that soul will *not die* when your *body* dies, as Jesus made clear in Matthew 10:28.

There is absolutely *nothing* to all that he talked about in Romans Chapter 9 that has to do with *personal salvation*. Barnhart tried to indicate that God had arbitrarily chosen certain men to be saved and certain others not to be saved.

He talks about "Tom's talk on free will" as if I had just *invented* something. The Biblical passages that I have given you show that such is not the case.

Now, that covers everything that he said. I know that you do not need me to explain to you the glaring difference between *my* procedure and *his*. *I answered his questions immediately! I responded to his speech, as I have in every case. In no case has he responded to mine. In no case has he answered my questions!* And surely in the years to come, when people read the book, there will be nothing any more glaring than that.

201-I

WHAT IS "NATURE" ACCORDING TO BARNHART/BENTHAM ?  
IMPL, P. 17

QUESTIONS FOR BARNHART

TUESDAY, Nov. 4, 1980

I, (J. E. BARNHART) SAY THAT NATURE IS:

- ONLY THE ENTIRE PHYSICAL UNIVERSE.
- ONLY MATTER BUT NOT THE ENTIRE PHYSICAL UNIVERSE.
- MATTER PLUS SOME FINITE PERSONAL BEING.
- MATTER PLUS THE INFINITE BEING.
- SOMETHING WHICH IS UNDER THE GOVERNANCE OF TWO SOVEREIGN MASTERS: PLEASURE AND PAIN.
- SOMETHING ELSE (EXPLAIN) \_\_\_\_\_

All right. Let's look at Chart 201-I. Here is another question for Dr. Barnhart—though again, of course, I offer it without the slightest hope that it will even be mentioned!

Dr. Barnhart, will you say, "I, Dr. J. E. Barnhart say that *nature* is:" (check appropriate box).

Only the entire physical universe?

I offer this question because Jeremy Bentham said that *nature* has placed mankind under the governance of two sovereign masters. Now, I want to know what this "nature" is that did that. So, I ask, is it only the entire physical universe? Is that what it is?

Is it only matter but *not* the entire universe? Is it just *part* of a physical universe?

**BASIC ARGUMENT FOR CHRISTIAN THEISM — AND, THUS, FOR CHRISTIAN ETHICS** 220

1.  $(K^{GE} \cdot K^{NTWG} \cdot K^{NTRJPE} \cdot K^{NTTCE}) \supset K^{CESBE}$

2.  $K^{GE}$

3.  $K^{NTWG}$

4.  $K^{NTRJPE}$

5.  $K^{NTTCE}$

6.  $K^{GE} \cdot K^{NTWG} \cdot K^{NTRJPE} \cdot K^{NTTCE}$  2,3,4,5, CONJ.

7.  $K^{CESADES} \supset K^{CESBE}$  OBVIOUS

8.  $K^{CESADES}$  205 SERIES OF CHARTS

9.  $\therefore K^{CESBE}$  7, 8, M.P.

**MEANING OF SYMBOLS**

$K^{GE}$  — MEN CAN KNOW THAT GOD EXISTS

$K^{NTWG}$  — MEN CAN KNOW THE NEW TESTAMENT IS THE WORD OF GOD

$K^{NTRJPE}$  — MEN CAN KNOW THE NEW TESTAMENT REVEALS JESUS AS THE PERFECT EXAMPLE FOR MEN

$K^{NTTCE}$  — MEN CAN KNOW THAT THE NEW TESTAMENT TEACHES CHRISTIAN ETHICS

$K^{CESBE}$  — MEN CAN KNOW THAT CHRISTIAN ETHICS IS SUPERIOR TO BENTHAM'S ETHIC

$K^{CESADES}$  — MEN CAN KNOW THAT CHRISTIAN ETHICS IS SUPERIOR TO ALL OTHER ETHICAL SYSTEMS.

- Is it matter plus some finite personal being?
- Is it matter plus the infinite being?
- Is it something which is under the governance of two sovereign masters? That is, is nature itself under the governance of pleasure and pain?
- Or is it something else? If so, explain.

Now, I want to begin an argument which will involve a further proof of the proposition which I am affirming in this debate. This is the first setting out of this argument. My first argument was what I showed you on the screen earlier in connection with the proposition? (1) If ( $I$  and  $\sim J$ ) then  $W$ . (2)  $I$  and  $\sim J$ . Therefore,  $W$ . I have proved that since his position is as evil as any could be, and that Christian ethics is not—as a matter of fact, I showed you how good it is—then my proposition is true. I proved it, but I want to prove it again. Since he did not pay any attention to the other, maybe he will to this one.

As we look at CHART 220. I am just going to read this—you can look down at the bottom of this chart and see the meaning of these symbols. Rather than writing this all out in words, I am putting it this way so you can see how the argument flows.

Looking at the little horseshoe right there in the middle of the first premise, you see this means if what goes before that horseshoe is true, then what follows it is also true. That means, granting the truthfulness of what goes before it, it is impossible that what follows it is false.

All right. Now, what I mean by these symbols, just follow me right along, and Thomas Eaves will be pointing with his pen to them.

If men can know that God exists, and—that little dot means “and”—and if men can know that the New Testament is the word of God, and if men can know that the New Testament reveals Jesus Christ as the perfect example, and if men can know that the New Testament teaches Christian ethics—now then, *if* it can know those four propositions to be true in a conjunction, forming a compound proposition, *then* men can know that Christian ethics is superior to Bentham’s ethics.

So, now we go to the second proposition.

We can know that God exists. I am going to prove that in a moment. I am not going to have time to go into detail. You know that Dr. Flew and Dr. Matson and I (in our debates) each spent four nights on that one subject. I will have to do it hurriedly.

But, now, let me go through the whole argument to show you how this fits together. Then, next, I will show that you can know that the New Testament is the word of God. Then, I will show that we can know that the New Testament reveals Jesus as the perfect example; we can know that the New Testament teaches Christian ethics. And, then, we will put all of those together to make it the compound proposition which was set out in the *antecedent* of premise one. And, then, we will be able to *conclude* that we can know that Christian ethics is superior to Bentham’s ethics.

1. IF THERE IS EVEN ONE CHARACTERISTIC, ATTRIBUTE OR PROPERTY OF EVEN ONE HUMAN BEING WHICH COULD HAVE COME INTO EXISTENCE ONLY BY THE CREATIVE POWER OF GOD, THEN THAT ONE HUMAN BEING CONSTITUTES PROOF THAT GOD DOES EXIST.
2. THERE IS AT LEAST ONE CHARACTERISTIC, ATTRIBUTE OR PROPERTY OF AT LEAST ONE HUMAN BEING WHICH COULD HAVE COME INTO EXISTENCE ONLY BY THE CREATIVE POWER OF GOD,
3. THEREFORE, THAT ONE HUMAN BEING CONSTITUTES PROOF (WHEN THE EVIDENCE IS RECOGNIZED AND REASONED ABOUT PROPERLY) THAT GOD DOES EXIST.

\*IN REGARD TO THIS ARGUMENT IT MUST BE NOTED THAT:

1. THE ARGUMENT IS VALID.
2. THUS, IF THE TWO PREMISES ARE TRUE, THE CONCLUSION MUST BE TRUE.
3. THE FIRST PREMISE QUITE OBVIOUSLY IS TRUE.
4. --SO--THE ONLY POINT WHICH CAN BE AT ISSUE IS THE QUESTION:  
IS THE SECOND PREMISE TRUE?

\*LET US NOW PROCEED TO SHOW THAT THE SECOND PREMISE IS TRUE.

\*HAVING DONE THAT, WE WILL HAVE PROVED THAT GOD DOES EXIST.

Let us now look at chart number 96-C: The basic argument for Christian Theism and, thus, crucial for Christian ethics.

All right. Chart 96-C. You can just read along with me. This one is very easy to follow, so I have the words written out.

1. If there is even one characteristic, attribute or property of even one human being—one human being as a phenomenon, an actual fact, an actual empirical fact in this world—which could have come into existence only by the creative power of God, then that one human being constitutes proof that God does exist.

2. There is at least one characteristic, attribute or property of at least one human being which could have come into existence only by the creative power of God.

I mean *the* infinite God. Not the “god” or the “Cosmic Being” that Dr. Barnhart talks about.

3. Therefore, that one human being constitutes proof (when the evidence is recognized and reasoned about properly) that God does exist.

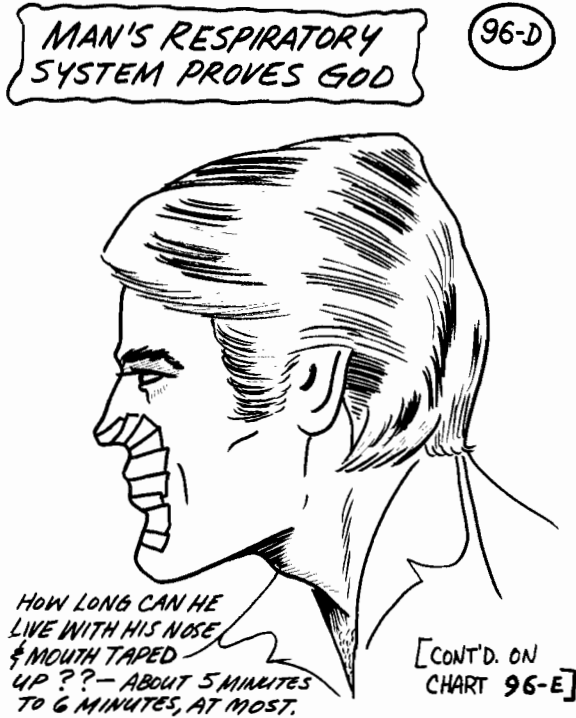
In regard to this argument it must be noted that:

1. The argument is valid.

To say that an argument is *valid* is to say that *if* the premises are true, *then* the conclusion must be true.

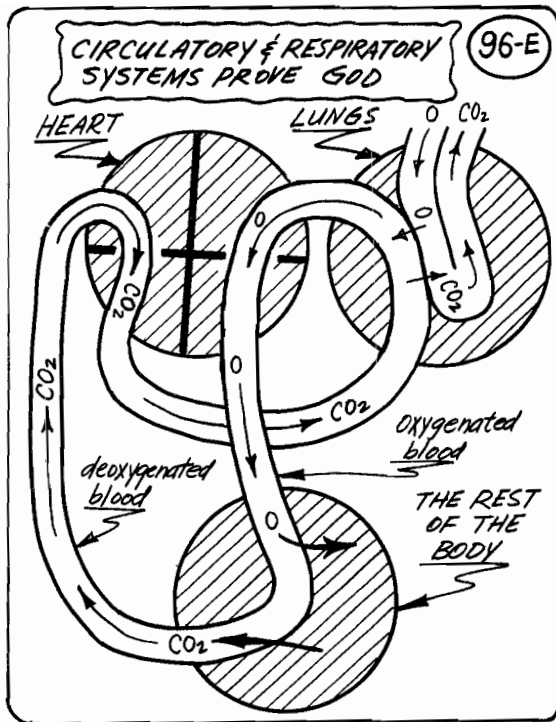
2. Thus, if the two premises are true, the conclusion *must* be true.
3. The first premise quite obviously is true.  
You can just look at it and see that it is true.
4. So the only point which can be at issue is the question: Is the *second* premise true?

And that premise is: there is at least one characteristic, attribute or property of at least one human being which could have come into existence only by the creative power of God.



We turn now to prove that to Chart number 96-D. The attribute, the single attribute of a single human being that I'm going to show you proves that the infinite God exists is this: that is, man's respiratory system. Imagine the man on chart here with his nose and mouth taped up. How long can he live with his nose and mouth taped up? About five or six minutes at the most. Would you like to try it? Would you like to see if you could survive maybe two or three days in that kind of situation?

Dr. Barnhart, in holding to the theory that he does, I know—though he has been unwilling to come out on it—believes in the theory of evolution, which requires millions of years for something as complex as the human cardiovascular system to develop.



Now then, the 6-minute period that people can live without air simply does not allow time for evolution to occur. So, let us now look at Chart 96-E. When you have the *heart*—notice the *flow of blood* starting right over from the left there, the blood is coming *from the body into the heart*. It is pumped by the heart to the lungs. There oxygen and carbon dioxide are exchanged. Oxygen coming into the blood stream and carbon dioxide going out into the air to be expelled in breathing. The blood is pumped back to the heart. It is then pumped to all parts of the body. The blood functions as a “delivery and a pick-up” system. It *delivers oxygen* to every cell of the body, and *picks up* the waste material, basically *carbon dioxide*. This is *deoxygenated blood* going back to the heart.

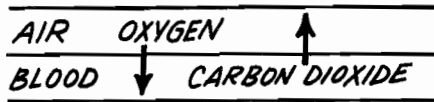
Now, any time you stop that process—if your heart stops, or if your nostrils and your mouth are stopped up, you can’t breathe through your ears, you can’t breathe through your eyes or any other orifice that you have—you will be dead within a few minutes. Everybody knows that. That’s an actual fact.

*I* am a phenomenon, an empirical fact. I am a *contingent* fact. I cannot account for my own existence. This is something which requires the miraculous power of *creation*, not *evolution*. It is impossible for evolution to have occurred and to have brought this organism into being.

CIRCULATORY & RESPIRATORY  
SYSTEMS PROVE GOD

96-F

\* NOTE THE MARVELOUS INTERCHANGE  
OF OXYGEN (IN AIR) AND CARBON  
DIOXIDE (IN BLOOD):



\* NOTE:

1. WITHOUT THIS AMAZING INTERCHANGE,  
NO HUMAN BEING COULD LIVE MORE THAN  
A FEW MOMENTS.

2. THUS, THE SYSTEMS REQUIRED TO  
ACCOMPLISH THIS INTERCHANGE COULD  
NOT HAVE EVOLVED FROM NON-LIVING  
MATTER — OR EVEN FROM SOME LIVING  
THING (WHICH DID NOT HAVE SUCH SYSTEMS).

3. THUS, SINCE BEING AN ATHEIST (CLAIM-  
ING TO KNOW THAT GOD DOES NOT EXIST)  
IS UTTER FOLLY: THE ATHEISTIC PROPOSIT-  
ION IS CLEARLY FALSE; THEISM IS TRUE!

Next, note Chart 96-F. Note the marvelous interchange of oxygen in air and carbon dioxide in blood, which I have just referred to.

Now it's not like you have two hoses screwed together so that you have blood flowing down it a while, and then oxygen flowing down it a while. But it is rather like two hoses set *side by side*, and the two must go through the membranes. And, so, the oxygen goes through in one direction, and the carbon dioxide goes through in another. Note:

1. Without this amazing interchange, no human being could live more than a few moments.

2. Thus, the systems required to accomplish this interchange could not have evolved from non-living rocks and dirt, as *Barnhart* believes, or even from some living thing (which did not have such a system).

3. Thus, since being an atheist (claiming to know that God does not exist) is utter folly—*Barnhart* identified himself last night as a moral atheist—the *atheistic proposition* is clearly false! *Theism is true!*

So, let us now look at Chart 96-F-3. No, I think we'll not go to that yet. Let us go on to 220-B.



PREMISE No.3 [ARGUMENT ON CHART  
220] PROVED

220-B

1.  $(K^{NT^{P_1}} \cdot K^{NT^{P_2}} \cdot K^{NT^{P_3}} \cdot K^{NT^{P_4}}) \supset K^{NTWG}$
2.  $K^{NT^{P_1}}$  (UNITY - cf. SYMPHONY ORCHESTRA; ARCHERS)
3.  $K^{NT^{P_2}}$  (JESUS - BEYOND HUMAN INVENTION)
4.  $K^{NT^{P_3}}$  (ALL-SUFFICIENT - EPISTEMOLOGICALLY,  
METAPHYSICALLY, SOCIALLY, PSYCHOLOGICALLY,  
MORALLY, ANTHROPOLOGICALLY, ETC.)
5.  $K^{NT^{P_4}}$  (PROPHECY FULFILLED)
6.  $(K^{NT^{P_1}} \cdot K^{NT^{P_2}} \cdot K^{NT^{P_3}} \cdot K^{NT^{P_4}})$  2,3,4,5, CONJ.
7.  $\therefore K^{NTWG}$  1,6, M.P.

MEANING OF SYMBOLS

- $K$  \_\_\_\_\_ ONE CAN KNOW THAT  
 $NT$  \_\_\_\_\_ NEW TESTAMENT  
 $P_1, P_2, P_3, P_4$  \_\_\_\_\_ POSSESSES PROPERTIES 1, 2, 3, 4  
 $WG$  \_\_\_\_\_ IS THE WORD OF GOD

And in 220-B we are looking at the *proof* of premise three, back on the original chart number 220. Chart 220-B proves that the New Testament is the word of God.

So, look at the first premise.

1. If we can know that the New Testament possesses certain properties that certainly make it clear it is beyond human production, then it must have come from the infinite God.

And so look at it. If we can know that the New Testament possesses property one, and if we can know that the New Testament possesses property two, and if we can know the New Testament possesses property three—I see that the 3 is not on the chart, but it should be—and, then, if we can know that the New Testament possesses property four, then we can know that the New Testament is the word of God.

2. So, we go down the line of each of these properties. Notice in *premise two*. We can know the New Testament possesses property one, that is, *unity*. You can go through the Bible and it is a marvelous unity. It is as if we had forty authors, writing in different centuries, with no contact with one another, some of them well educated, some of them ignorant men, such as sheep herders, and so forth. And yet they wrote the marvelous document that is the Bible. And we find that they (the various books) come together without contradiction and they bring themselves to carry this message through from

beginning to the end—of the coming of Christ, to the crucifixion of Christ, the great sacrifice of Christ, and all of the things that fit together, in such marvelous unity. You might as well imagine that there were forty archers out in the middle of the night. And all of them shoot out in the darkness, and hit a certain target right in the bullseye. It would be incredible to expect such a thing to happen. And the writing of the Bible is a much more marvelous thing than that.

To have a symphony orchestra ready to play and have somebody to pass out sheets of music. And then the orchestra plays *together* and makes *wonderful music*—and someone says, “Well, it was a mere *accident!*”

Suppose you get the greatest scholars of this world today, get them together and let them confer with each other every day and let them write an encyclopedia. I will guarantee you they will *contradict* one another somehow.

3. We come now to the *third premise*. We can know that the New Testament possesses property two: that is, that *Jesus was beyond mere human invention*.

I insist to you tonight that Jesus Christ is the greatest person this world has ever known. Not only is he great, he is so great that he is beyond human invention. He could not have simply been “thought up.” You cannot *invent* anybody who can even compare with him.

I offer this challenge to Dr. Barnhart: invent somebody who really even compares with Jesus Christ, who is as good, or who surpasses him. He is simply beyond human invention. I have discussed that in detail already; that has already been shown in the material that was presented earlier on other charts.

4. The *fourth premise*: We can know that the New Testament possesses property three; that is it is *all-sufficient*. It is all-sufficient to meet the *real* needs of men. It won't show you how to fix your Cadillac, or to put new lightbulbs or fixtures in your house, but it does deal with the things that *really matter!* It is all-sufficient *epistemologically*, that is, in the matter of how we know things, and what we really need to know: *metaphysically*, what *really is*, ultimately. It is concerned with God, the universe, and man. It is all-sufficient *socially* in regard to the individual and the society in which he lives—including the home, the state, the nation, the government. It is all-sufficient *psychologically*; it shows one how to gain peace of mind. I have done much counseling in my life, not from the standpoint of *psychology*, but from the standpoint of simply taking *the Bible* and saying, “If you will learn to live according to this teaching, I will guarantee you that your life will be happy. You will be an integrated personality.”

All right. I invite you to hear Dr. Barnhart.

## BARNHART'S SECOND NEGATIVE

### SECOND NIGHT

To the question, "Can a person be both a Christian and a premillennialist?" Tom gave no direct answer. But I think his answer is, no. If I have misinterpreted him, he may correct me. You have, Tom, condemned still another group to hell. If you keep chopping off, pretty soon you'll have far less than 1 percent in heaven, less than you started with.

But let us now plunge deeper into the issue. Does Tom really believe in his doctrine of omnipotence or power, or does he set it forth and then take it away? Let's ask Tom a question. Is your Cosmic Being forced to create anything? Is he under any kind of pressure to create? Do you agree that the Creator has perfect freedom? I think you do. He is free either to create or not to create. Right?

Let's go still deeper. If this Creator was free to create, where did he get his blueprints? That's right. Where did he get his ideas from which to choose the kind of world he wanted? Or was he locked into *one* plan only? Or did this Cosmic Being simply create willy nilly, with no plan at all, no forethought? Just wham-bam and that's it!

I'm talking here about cosmic family planning and moral responsibility. You and I don't always have to be morally responsible just to create. But what about the Cosmic Creator? Did your Cosmic being produce by blind instinct like rabbits? Or did he care for his children as much as you and I care for ours?

Imagine the following. You and your spouse are able to produce *ten* children. You know, long before they are conceived, that *seven* of them will, if created, make choices leading to their suffering excruciating torment, with never any hope of relief from their abject and endless misery. Furthermore, you know infallibly, with no trace of error, the following: Only three of the ten offspring will, if you should produce them, make choices leading to their lasting joy. What will you do as a responsible parent?

The answer will largely depend on what your options are and whether you're a moral person. If you're interested in the well-being and happiness of children, instead of glorifying your own ego, you're going to think about the consequences of your creative action. You want to be responsible. You don't want to generate offspring recklessly by blind impulse or instinct. So you plan ahead. Family planning. I think most of you would agree that in our hypothetical case, you should give birth to no more than three children—the three whose future is one of joy rather than endless and excruciating misery.

But what about the seven children who would end in agony? Should they be given existence if it means incurable, hopeless, and endless agony for them? I think most of us, as decent people, would say it is our solemn responsibility to refrain from bringing those potential children into existence.

If as Matthew 26:24 says, it were better for Judas had he not been born, then it would be better if the seven potential children had not been conceived

and brought into existence. Mormon theology, however, may take issue with this.

Mormon theology—with its own floating premises—claims that bodiless souls already do exist in some theological hinterland. Hence, Mormon elders think it is a moral duty to have as many children as possible in order to provide bodily homes for the remaining souls lost in the hinterland. That is a basic reason why Mormons are reluctant to practice birth control and family planning. Now, unlike the Mormons, Tom believes there are no bodiless human children out there in the hinterland. According to Tom, human persons don't exist until they come into flesh and blood existence on earth. The ten potential children we are now discussing are, for both Tom and myself, only imaginary. Hence, it cannot be said that these imaginary children are deprived of their free choices before they are conceived and born, for no such children exist to be deprived of anything. A person cannot hurt unless he exists to be hurt.

According to Tom Warren's theory, the Creator is, first of all, omnipotent or all-powerful. This entails that before creation, he had the genuine option not to create at all, or to create only whomever he desired. No one existed alongside him to compel him to create either anyone or all of those imaginary persons in his mind. In the Creator's mind and before creation, persons are only possibilities. They are only candidates for taking on existence alongside the Creator.

Secondly, according to Tom Warren's theory, the Creator knows everything about the future. He knows that if Jim were to be brought into existence, then Jim would end up in everlasting misery. The Creator, who is infallible, knows who would make choices leading to endless horror and who would make choices leading to endless happiness.

The third attribute that Tom claims for the Creator is that of love and goodness. Unfortunately, Tom's own Cosmic Being fails utterly to live up to this claim, as I am trying to argue. Those who believe there is a God who is loving and good need not, however, fall off the cliff with Tom. Theism deserves a far better voice to represent it than Tom Warren's. He is, after all, a structural atheist.

I propose, therefore, a way out for theism, a beautiful way that will allow believers to love, adore, and worship the Creator as truly God. This way is not difficult to understand, but it is surprisingly simple. The Creator who is loving will not bring into existence every possible or imaginary person who exists in the Creator's mind. Rather, a loving God, a responsible God, will be selective and rational, governed by his moral ideal of maximizing happiness. He will not produce out of whim and compulsion, but on purpose and for a moral reason. He will exercise his power wisely, creating only those whom he knows will, if created, make choices leading to their maximum possible happiness.

Those whom he foresees as ending up in abject horror for eternity are simply not brought into existence in the first place. And if they don't exist, their freedom is not denied.

As a Heavenly Father, God is not a raw power, an undisciplined power, but rather uses his power to maximize happiness and goodness for all his creatures instead of a select token to soothe his own conscience. You and I are disturbed that so many people in Calcutta, India seem to be entirely cavalier and indifferent in spawning one offspring after another, as if they cared not at all that millions of infants will be emptied into conditions of incredible wretchedness and horror.

Many of us would be even more disturbed if we thought the Creator were so morally insensitive and careless as to create his offspring with no effective means—effective means, not just token means, not just an abstract means, but a real effective means—to produce actual good consequences, not just on paper, not just in theory, but truly effective, not merely in words.

Tom, of course, insists that his Cosmic Being did consider the consequences. Whether this is the case or not, Tom's own ideological doctrines force us to conclude that this Cosmic Being did not give sufficient and due regard for the consequences he foresaw, perhaps because he considered them only in the abstract.

It will not do for Tom to argue that his omnipotent Creator was compelled to bring into existence everyone, regardless of whether they would end in joy or horror. For such a Creator would not be omnipotent. And Tom, we recall, says the Creator must be omnipotent.

Tom's theory seems trapped in a dilemma: Either the Creator was compelled to produce everything, as if he were in no control of his own creative impulse and enterprise, or the Creator exercised some principle of selection, as we might expect from a moral being. If, therefore, the Creator did exercise creative selection, then he had open to him the option to *create only those who would freely choose alternatives leading eventually to endless joy and happiness*.

Now, instead of asking us to subscribe to the theory of the infallibility of a book whose original autographs are all lost, many believing theists offer what might be called Moral or Structural Theism, in contrast to Tom's Structural Atheism. Structural Theism says there is a logic to theism, a logic more universal and secure than any precarious, backpedaling conjecture of an infallible book. Structural Theism offers the believer the opportunity of saving theism from the dismal and sordid conclusion to which Tom's theory has unfortunately brought us.

Another point: Some theologians like Tom believe that they can produce rational arguments for belief in the Creator. But, they add, the Bible (or the Quran in the case of Islam) fills in the details, thereby enriching the general outline which the philosophical arguments provide.

I suggest that an indiscriminate borrowing from the Bible and the Quran has generated much of the problem for theology of this sort. It may be that theism can stand quite well, perhaps even better, without the biblical notion of eternal punishment. Indeed, some theists hold that all the attempts over

the last centuries to defend the Bible as an infallible and inerrant divine revelation have done considerable harm to the cause of theism. In fact, according to many theists, the case for the infallible Bible is far less convincing than the case for the existence of God. Better, they say, to free theism from the millstone of the conjecture of an infallible Bible than to pull theism into the quagmire of biblicism and legalism.

Many theists contend there is a logic and structure to theism more universal and compelling than the endless flip flops required to defend the infallibility thesis and its doctrine of endless torture. This is not to say that the Bible is void of all insight or without leads of natural revelation and moral guidance. Rather, according to many theists, it is possible to hold that God reveals himself in earthen vessels and that the Bible is one such earthen vessel. Such theists go on to add that the Bible must not be turned into a paper pope, for such is the road to legalism and idolatry. Some Christians mistakenly think that God's Spirit cannot dwell in any human vessels that are less than perfect, which leads to the conclusion that believers must first reach the state of absolute perfection before they can become agents of goodness.

It is a part of the so-called holiness mentality to demand that the Creator speak through a perfect book. For the Muslim, such a book is the Quran; for Tom, the Bible. Having demanded that his Creator reveal himself in this infallible document, Tom has, not surprisingly, convinced himself that his demand has been met. I noticed recently the Muslims are putting out a book now on the scientific accuracy of the Quran. But with no falsification principle, you can harmonize any book.

I suggest that any advantages that the theist might lose in cutting free of the theory of infallibility will be slight in comparison to the moral advantages gained in giving up certain traditional notions, including the notion of hell and everlasting vengeance that has been mingled with the bitter gall of Tom's vague doctrine of retribution.

We read in the newspaper a few years ago of a man who had raped an elderly woman and then kicked and beat her until she was senseless. Not long after that, the woman died. Tom wants to say—that is his premise, I can't believe Tom's heart would say this—his premise is that the man should be sent to suffer in hell *forever*. But what Tom has not wanted to publicize is a conclusion that his principles and premises demand. The conclusion is this. *The same elderly woman who was raped and brutalized*—a Presbyterian if my memory serves me well—will one day be resurrected for the primary purpose of inflicting an even *worse form of brutality* upon her for the rest of her everlasting life. Tom's Cosmic Being will see to that. And Tom, with his grandiose and misleading talk of objective morality, tells us unashamedly that he personally would not worship and recognize a Being who declined to send that elderly Presbyterian woman to be tormented day and night forever.

Tom, there is something deeply and profoundly obscene about your philosophy of violence. You say, if this Cosmic Being of yours didn't exist,

then there wouldn't be any reason for morality. I suggest that you have it turned around. Here is a problem for you. Let's suppose you came to believe there were no hell, would you personally commit rape? Is that what keeps you from raping women old or young that you might take a fancy to? Thomas, please be specific. You don't need to give an answer to me, but to yourself.

Tom and his fellow preachers like to point to Hitler and Stalin in order to build a case for eternal punishment for those two sadists. Then with a hop, skip, and jump through their theological fantasy island, they arrive at the sweeping conclusion that your next-door neighbors and mine, and most of your relatives and mine, are to be tormented along with Stalin and Hitler.

I wish to criticize Tom's generalization. He uses Hitler and Stalin, instead of your grandmother or brothers, in his attempt to justify using violence in hell. I think this is telling. Tom knows that there is a clear distinction between us and international murderers. To classify most of us with Hitler and Stalin in our actions requires considerable loss of moral sensitivity, as most of you know.

Consider this: Tom's premises force the conclusion that if an hour before his death either Stalin or Hitler had made a confession and met a few other simple requirements, he would have gone to everlasting Heaven, while Winston Churchill would have gone to infinite torture, since Churchill did not join with the Church of Christ and its five-point program, but remained instead an Anglican to his death. So, by what procedure does Tom conclude that ordinary citizens like your relatives and mine are to be classified with Hitler and Stalin? I wish to go into this in some depth and to consult Tom's floating premises.

In the nineteenth century, during the days of Alexander Campbell, a man named William Miller predicted the second coming of Christ, setting forth a precise place and date for the event. Believers gathered and waited for the appearance. Nothing happened. So, back to the Bible to do more calculations. A second revised prediction was made—precise and testable, giving specific time and place. Again, nothing happened.

A friend of William Miller named Hiram Edson looked over the calculations and concluded that Miller had been correct about the person and time of his prediction, but in error about the location or place. Edson declared, then, that the second return of Christ took place, not on earth, but in heaven. Naturally, it can't be tested.

Now, this is exactly what Tom has done. If you want to know whether your grandparents or neighbors have done enough evil to deserve to be tormented day and night without relief forever, you won't detect all the evil impact out in the observable world. Rather, the putative evil has its impact in the ethereal world of floating premises, as denoted by Tom.

In the case of Edson's ethereal inner sanctuary, nobody can test or observe whether the man makes any sense at all. Similarly, Tom's floating premise of the Cosmic Being's inner sanctum or ethereal holiness gives Tom

*an infinite playground on which his wild horses of aggression and violence may romp and roam promiscuously, void of test or moral restraint.*

You want to know whether your grandmother or uncle deserves to be tormented forever, then read Tom's theological chart—and he will rank everyone under the sign of the Big Sinner. There are other versions of charts put out by other evangelists ready to give you the latest infallible documents hot off the floating premises.

Well, I've got ten seconds, so that's all I have to say. Thank you for your attention.



## WARREN'S THIRD AFFIRMATIVE

### SECOND NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen.

I am before you now for the last twenty minute speech that I will have this evening. This will be the last major speech that I will have in the *affirmative*, and then I will have only a five minute rejoinder.

I would like for you to notice that *I answered* the questions which Dr. Barnhart posed to me. And without answering any of the questions that I gave to him, he didn't give any attention to more than one of the *answers* which I gave to *his* questions—as far as I can recall.

As to his response to my answer to his first question, there was nothing to that. He said nothing really worthy of my paying much attention to. I'll try to get to you what little he did say just a little later.

First, I would like to ask Dr. Barnhart, in all sincerity, if you could grant—I realize that, for you, this is a *counter-factual hypothesis*—for the sake of argument you could grant that God exists, that the Bible is the word of God, and that the Bible teaches that one must be baptized in order to be saved—then, would you believe that a person would have to be baptized in order to be saved?

Dr. Barnhart, I'll give you that question without even *hoping* you will answer it, but at least maybe you can have it as a "keepsake."

Dr. Barnhart has had trouble with the word "God." It is hard to know what it means for him. I want to take just a moment—even though it is somewhat aside—to show you that philosophers ordinarily do not have that trouble. For instance, a theist, F. C. Copleston, a Catholic philosopher, said in the Russell-Copleston debate, "As to what we understand of the term 'God,' I presume that we mean a supreme personal being distinct from the world and creator of the world." His opponent in that debate was an *agnostic* by the name of Bertrand Russell, an outstanding philosopher of this century, said that, "Yes, I accept this definition." And, on being asked if he would say that the non-existence of God can be proved, Russell replied, "No, I cannot say that. My position is agnostic."

But Dr. Barnhart knows a great deal more than Dr. Russell! He *knows* that the God of Dr. Copleston's proposition does not exist!

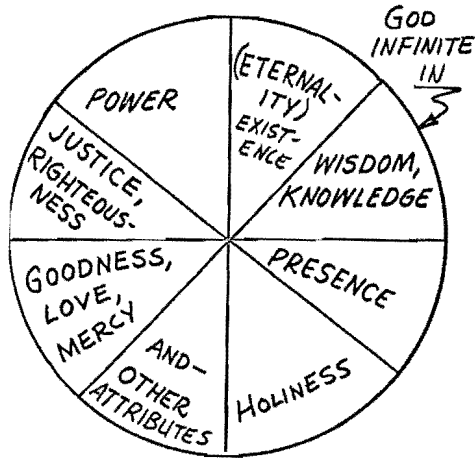
Dr. Flew began by saying he *knew* that God did not exist. But he began to try to "flip over" and say that he didn't know whether he *did* or *did not* exist.

There is an atheist who knows what the word God means—set out in a dictionary published in the Soviet Union by Marxist philosophers, atheistic philosophers: "God, an imaginary conception of a supernatural omnipotent being, which is supposed to have created the world and to be ruling it. . . ."

Logical positivists are philosophers who hold that *religious* and *moral* statements are *nonsensical*—such statements are nothing but emotive or expressive of one's personal feelings. Nevertheless, Professor A. J. Ayer knew

what the word "God" means. He said that there could be no way of proving that the existence of a God such as the God of Christianity, is even probable.

**WHEN ONLY GOD EXISTED (18-J)**



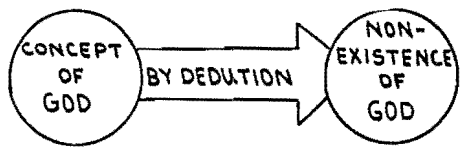
**\*NO EVIL ANYWHERE—THUS, NO EMPIRICAL FACTS WITH WHICH TO ALLEGE INCOMPATIBILITY WITH GOD!!**  
**\*WE CHALLENGE THE ATHEIST TO PROVE THAT ANY ATTRIBUTE OF GOD IS NOT COMPATIBLE WITH SOME OTHER ATTRIBUTE.**

Now, let us look at chart number 18-J. On Chart 18-J, I would like for you to look at the circle which indicates, in a rather rapid way, the various attributes of God. You will notice that as Professor Barnhart purports to explain to you the God of the Bible, he will mention the goodness, and love and mercy, and wisdom and power, but notice over there at the left just above the center, he never mentions *justice* and *righteousness*!

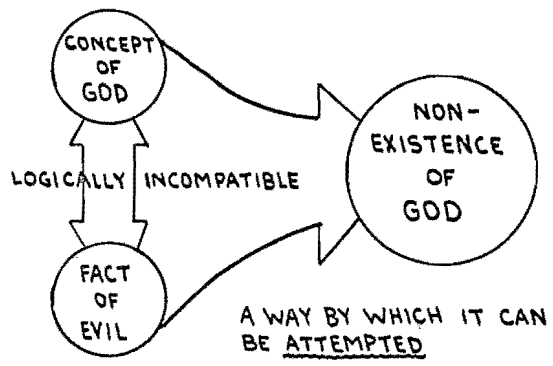
The Bible teaches that God is not only good, he is not only infinite in goodness and mercy and kindness, not only infinite in existence, not only infinite in wisdom and knowledge, and presence, and holiness, but he is also infinite in *justice*. That is why we find the Apostle Paul, under the guidance of the Holy Spirit, saying in Romans 6:23: "For the *wages* of sin is death." As I discussed last evening, as one talks about punishment—and I pleaded with and begged him to talk about punishment from this standpoint: does *anyone* deserve any punishment during earthly life?

Counterfactual to Barnhart's view, if the infinite God existed, would Dr. Barnhart grant, for the sake of argument, that if the infinite God existed, and if indeed he is infinite in *justice*, could he punish man for even one minute after his life on earth is over? Dr. Flew said he could. I want to know if *you* say he could! For one minute? Will you answer that? Just one minute?

ATHEISTS CANNOT DETERMINE THE NON-EXISTENCE OF GOD FROM THE CONCEPT OF GOD ALONE (18-K)



THIS CANNOT BE DONE

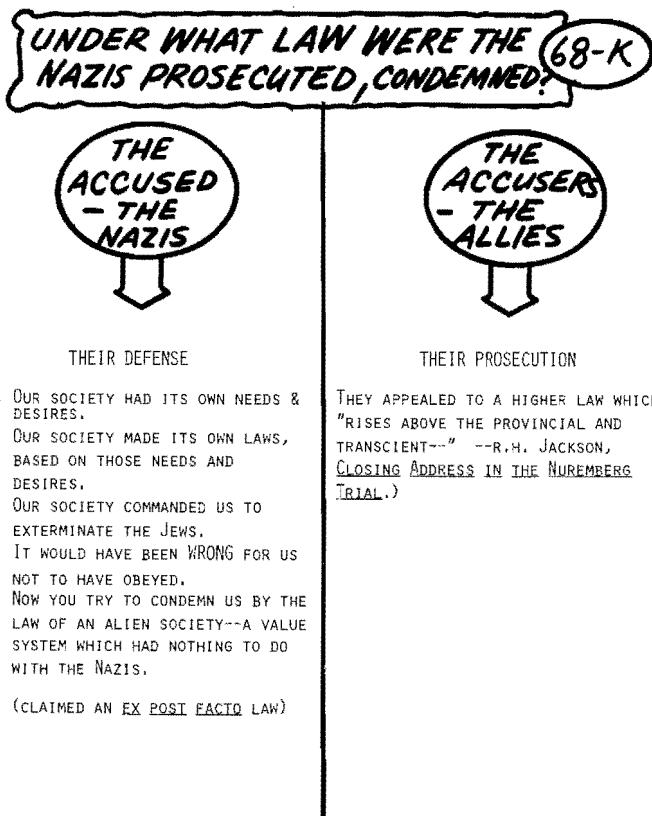


Next, I want you to look at Chart 18-K. *Atheists cannot determine the non-existence of God from the concept of God alone.* So far, it is not really clear whether Dr. Barnhart is trying to do that or not. He never really sets out anything in logical precision. That is a strange thing for a philosopher—who spends much of his time in studying about logic and using it in his classroom.

I submit to you that this cannot be done. That he *cannot*—looking at the charts (18-J and 18-K) that I gave you just before—find a contradiction between the infinite *justice* of God and the infinite *love* of God! And if he has any point at all on this matter, it must be in that direction. But he has not even mentioned the *justice* of God! I know that he cannot choose the *upper* part of this chart, to say that it is done from concept alone. Does he have it sort of reversed on the logical argument where he reasons from a mere concept to the *non-existence* of something that you obviously have *not experienced*? If so, can you reason from a *mere concept* to the *existence* of something that you have *not experienced*? If you have any case at all, Joe, you are going to have to *reason* from some *fact of evil* to the concept of God and then *reason* from the combination of that information to the *non-existence* of God! But, if there is *no God*, then there is no evil!

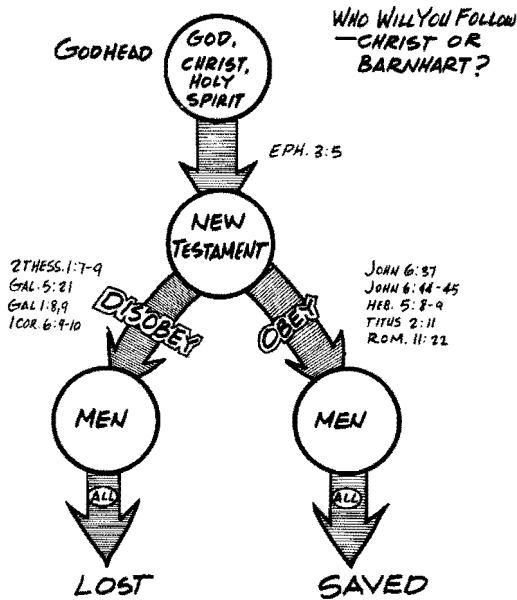
I want you to note something in connection with the Nazis and their condemnation. Dr. Barnhart, you are *not* going to run me off of that problem.

It is a problem for you from which you will never escape, neither you nor any other atheist. The Nazis were charged, not for violating the *law of Germany* (which they did not do), not for violating the *law of Russia* (which they did not do), not for violating the *law of England* or the *law of the United States*. But according to a Justice on the United States Supreme Court (who was a prosecutor in the trial of the Nazis) the Nazis were charged with violating a "higher law" which *transcends* the transient and the provincial. Thus, it had to be from law of God.



Now, notice carefully on this chart. The people in Germany were *not* guilty of violating *our* law. Their defense was "We did not violate our own law." Therefore, upon what basis were they *punished*? I want to ask Dr. Barnhart: will you now have the integrity, will you have the courage to come up here and say that the Nazis should not have been punished at all, not even by one slap on the wrist? Should they have been punished by a slap on the wrist one time for the murders of those six million Jews? If so, what is the basis for that punishment since they did not violate the law of Germany? If there is not a higher law, the law of the infinite God, then that was a travesty on justice.

WHO WILL BE SAVED OR LOST? 214



We notice on chart number 214, which sets out, the actual truth about God, that he is *willing* to save *any* and *everybody*! What Barnhart is trying to convince you of here tonight is a sort of *guaranteed freedom*, that God will select only the people who will be *guaranteed* to have eternal life. If a man is free, he must be *free to do wrong*! There is no such thing as being free to do right if you are not free to do wrong. He expects to have a guaranteed freedom which is self-contradictory, in its very nature. But notice that the Bible *offers* salvation to *all* men. The grace of God hath appeared bringing salvation to all men. (Titus 2:11.)

The Bible plainly teaches that all who act in *rebellion* against God will be *lost* and that all who act in *obedience* to him will be *saved*! It is just that simple. Wherever the seed—which is the word of God (Ephesians 6:17)—goes and there is a good and honest heart (the soil in which that seed falls) and something grows, it will be a child of God. If you plant an acorn seed in the ground, if a bird flies over the land and drops an acorn in the ground, it will not be a bird that grows, it will be an oak tree. And if the seed of God falls into the heart of a child of the devil, one who is not a child of God, and he responds to it correctly and obeys the gospel, then he will become a child of God. It is really just that simple.

I must now continue to set out my affirmative argument so that it will have been presented in its entirety in my discussion.

PREMISE No. 3 [ARGUMENT ON CHART  
220] PROVED

220-B

1.  $(K^{NT^{P_1}} \cdot K^{NT^{P_2}} \cdot K^{NT^{P_3}} \cdot K^{NT^{P_4}}) = K^{NT^{WG}}$
  2.  $K^{NT^{P_2}}$  (UNITY - cf. SYMPHONY ORCHESTRA; ARCHERS)
  3.  $K^{NT^{P_3}}$  (JESUS - BEYOND HUMAN INVENTION)
  4.  $K^{NT^{P_4}}$  (ALL-SUFFICIENT - EPISTEMOLOGICALLY, METAPHYSICALLY, SOCIALLY, PSYCHOLOGICALLY, MORALLY, ANTHROPOLOGICALLY, ETC.)
  5.  $K^{NT^{P_4}}$  (PROPHECY FULFILLED)
  6.  $(K^{NT^{P_1}} \cdot K^{NT^{P_2}} \cdot K^{NT^{P_3}} \cdot K^{NT^{P_4}})$  2,3,4,5, CONJ.
  7.  $\therefore K^{NT^{WG}}$  1,6, M.P.
- 

MEANING OF SYMBOLS

- $K$  \_\_\_\_\_ ONE CAN KNOW THAT
- $NT$  \_\_\_\_\_ NEW TESTAMENT
- $P_1, P_2, P_3, P_4$  \_\_\_\_\_ POSSESSES PROPERTIES 1, 2, 3, 4
- $WG$  \_\_\_\_\_ IS THE WORD OF GOD

I call your attention now to the point where I stopped on chart 220-B. I was pointing out, in *premise four*, that if we know that the New Testament possesses property three, that is, that of all-sufficiency, that it is all-sufficient *epistemologically, metaphysically, socially, psychologically, morally, anthropologically*, and in everything that has any *real* significance to man. And neither Dr. Barnhart nor any of his associates—or anybody anywhere—can show otherwise. Members of the body of Christ will be willing to stand on the public platform and defend that proposition in any university in this world without the slightest fear that it could be overcome.

Now, having proved those four basic constituent subpropositions, by the logical move called *conjunction*, we prove that the total conjunction—the compound proposition in *premise six*—is true from *premises two, three, four and five*. It follows therefore, in *premise seven*, the *conclusion*: we can know that the *New Testament is the word of God!*

Now, knowing that the New Testament is the word of God, and knowing, as we have already seen, that the New Testament reveals Jesus Christ as a perfect example, we have already proved in previous speeches that Jesus Christ is man's perfect example.

HE IS PERFECT--IN CHARACTER

205-I-2

"Character: ... the complex of mental and ethical traits marking a person ... ."

I. CONSIDER: According to Phil. 2:5-8, He--

1. Lived as a servant;
2. Was characterized by humility;
3. Was obedient.

II. HE NEVER--

1. Thought a wrong thought;
  2. Said the wrong word;
  3. Went to the wrong place;
  4. Performed a wrong act;
  5. Made an unsound argument;
  6. Taught a wrong lesson;
  7. Had the wrong attitude toward any person or thing;
  8. Was--in any way--disobedient to God's will;
  9. Made a false statement.
- 

HE IS PERFECT--AS OUR EXAMPLE

205-I-5

I. CONSIDER I Pet. 2:21-24.

II. HE IS OUR PERFECT EXAMPLE--

1. In recognizing truth as being absolute;
2. In being willing to suffer any pain in order to act in harmony with the truth;
3. In practicing and in teaching love for all men:
  - (1) Those who love you;
  - (2) Those who do not love you;
  - (3) Those who hate you.
4. In emphasizing that one's mission in life is to do God's will--not
  - (1) Any man's will;
  - (2) One's own will;
  - (3) Someone else's will;
5. In teaching us to strive to be perfect--to live above sin (Cf. Heb. 4:15);
6. In teaching men to be forgiving (Cf. Lk. 23:34);
7. In teaching us (by precept and example) to be humble, unselfish (Cf. Jno. 13:5-14);
8. In teaching us (by precept and example) to be pure in mind (heart) and in deed (Cf. Mt. 5:21,28);

9. In being compassionate (Cf. Isa. 42:3; Mt. 9:36; Mt. 23:37);
10. In upholding the sanctity of marriage and the home (Cf. Mt. 5:31,32; Mt. 19:3-12);
11. In helping us to understand the reasons for suffering and dying (Cf. Jno. 3:16; Mt. 20:28; Mt. 26:28; Rom. 5:8,9; Jno. 10:11,15,17; Jno. 15:13; Heb. 2:9; 1 Thess. 5:10).

In charts 205-I-2 and 205-I-5, 205-I-6, we now notice, in the next premise, the proof of the fact that we can know that the New Testament teaches Christian ethics. This has shown in the *character*, the *person*, the *teaching*, and the *perfect example* of Jesus Christ. This does set forth—in that example of Jesus, and in his apostles and prophets, in the charts that we showed you—the fact that we can *know* that the New Testament teaches Christian ethics and that, being the word of God, such is superior to all other ethical systems. And since Jesus' system is superior to *all* other ethical systems, it, therefore, is superior to the ethical system of Joe Barnhart and Jeremy Bentham.

## QUESTIONS FOR BARNHART

201-G

TUESDAY, NOV. 4, 1980

- T F 1. IT IS IMMORAL TO BE A MEMBER AND BELIEVER IN THE CHURCH OF CHRIST (AS IS DR. WARREN) EVEN IF ONE KEEPS HIS "INTELLECTUAL INTEGRITY" BY SO DOING.
- T F 2. HITLER'S MURDERING OF OVER SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN WOULD NOT HAVE BEEN WRONG IF HITLER HAD COMPOSED EVEN ONE MUSICAL PIECE ON THE ORDER OF BACH, HANDEL, OR BEETHOVEN.
3. IF GOD EXISTS AND IS INFINITE, I, JOE E. BARNHART, KNOW THAT THOUGH HE IS INFINITE IN JUSTICE, HE COULD NOT EVEN PUNISH MAN IN HELL FOR (CHECK THE APPROPRIATE BOX(ES)):
- ONE MINUTE
- ONE HOUR
- ONE YEAR
- ONE MILLION YEARS

Next, let us look at the chart number 201-G. I promised that I would have some more *questions* for Dr. Barnhart, and here they are:



1. True or false. It is immoral to be a member and believer in the Church of Christ (as is Dr. Warren) even if one keeps his "intellectual integrity" by so doing.

Now, Dr. Barnhart, that says that if I am honest—if I *really* am honest and not just saying that I am—and if I am honestly and sincerely a member of the Church of Christ because I believe with all my heart that such is the right thing, am I *guilty* of the *immorality* with which *you* have charged *me* and *every* other member of the Church of Christ (which you have also charged)?

2. True or false. Hitler's murdering of over six million Jewish men, women, and children would not have been wrong if Hitler had composed even one musical piece on the order of Bach, Handel, and Beethoven.

3. Check the appropriate boxes:

If God exists and is infinite, I, Joe E. Barnhart, know that though he is infinite in justice, he could not even punish man in hell for (check the appropriate box(es)):

- One minute
- One hour
- One year
- One million years

225-A

BARNHART'S BLUNDERS, INCONSISTENCIES, ETC. ON MONDAY NIGHT

1. INSTEAD OF REPLYING TO THE AFFIRM. SPEECH, HE READ A PREPARED SPEECH.
2. CLAIMED WARREN HAD NO RIGHT TO EXPLAIN THE DEFICIENCIES OF THE B/B SYSTEM—EVEN THOUGH THE PROPOSITION DEMANDED IT.
3. DENIED THE EXISTENCE OF GOD.
4. DENIED THE INSPIRATION OF THE BIBLE.
5. DENIED THE HISTORICITY OF JESUS.
6. IGNORED THE ENORMOUS IMPLICATIONS OF THE B/B THEORY.
7. CLAIMED JESUS WAS IMMORAL IN HIS TEACHING BECAUSE OF HELL.
8. WOULD NOT ANSWER QUESTIONS PRESENTED TO HIM.
9. ATTACKED THE CHURCH OF CHRIST AS NARROW-MINDED IN A PEJORATIVE SENSE.
10. CALLED CHRISTIAN DOCTRINE ODIOUS TO THE CORE.
11. ACCUSED WARREN OF ATHEISM AND SAID THAT WARREN BLASPHEMED WHEN HE USED "GOD" IN CONNECTION WITH THE CHRISTIAN SYSTEM.
12. MISREPRESENTED WARREN WHEN HE SAID THAT (1) "TOM LIKES HITLER'S POWER" AND (2) THAT TOM IS "REPULSED BY HIS OWN DOCTRINE."
13. IMPLIED THAT IF A PERSON IS FOR EXAMPLE, A GREAT MUSICIAN, HE SHOULD NOT BE LOST IN HELL.
14. SAID WARREN "RATIONALIZES ALL PAIN."
15. COMPARED WARREN (IN WARREN'S DEFENSE OF THE NEW TESTAMENT ETHICAL SYSTEM) TO THE APOLOGISTS FOR STALIN (BARNHART'S CHART, "PHILOSOPHIES OF VIOLENCE", FIG. 1).

Now, I want the series of chart 225-A. *Barnhart's Blunders, Inconsistencies, Etc. of Monday Night*. I do not have the blunders and inconsistencies

that Dr. Barnhart has committed tonight, but I *do* have 37 of them from last night. So, I'm going to read them rather rapidly.

1. Instead of replying to the affirmative speech, he read a *prepared* speech. He kept it up tonight.

2. He claimed that Warren had no right to explain the deficiencies of the Barnhart/Bentham system even though the proposition demanded it.

3. He denied the existence of the God of the Bible.

4. He denied the inspiration of the Bible.

5. He denied the historicity of Jesus. And we will get to that later in this discussion, the Lord willing.

6. He ignored the enormous implications of the Barnhart/Bentham theory.

7. He claimed that Jesus was immoral in his teaching, because of hell.

8. He would not answer questions presented to him.

9. He attacked the Church of Christ as narrow-minded in a pejorative sense.

10. He called Christian doctrine odious to the core.

11. He accused Warren of Atheism and said that Warren blasphemed when he used "God" in connection with the Christian system.

12. He misrepresented Warren when he said that (1) "Tom likes Hitler's power" and that Tom is "repulsed by his own doctrine." And that is false to the core.

13. He implied that if a person is, for example, a great musician, he should not be lost in hell.

14. He said that Warren "rationalizes all pain." That is *false!*

15. He compared Warren (in Warren's defense of the New Testament ethical system) to the Apologists for Stalin (that is on Barnhart's chart, "Philosophies of Violence," Figure 1).

16. Barnhart said he opposes rape—but in so doing he rejects Bentham.

17. He implied that being president of the U.S.A. should preclude one from going to hell.

18. He implied that if men are free (which contradicts the Bentham/Barnhart theory), then no one should say they are wrong. Yet, he is not willing to do this with Warren: he strongly condemns Warren even though Warren honestly disagrees with him. (Yet John 7:17 says: "He that willeth to do his will shall know of the teaching, whether it be of God." And 2 Thess. 2:10-12 teaches that only men who are honest and sincere and obey the gospel will be saved.)

19. Barnhart rejects the word "God" (God with a capital G) and "god" (with a little g) and insists on the expression "cosmic being." A rather strange procedure. And he has not to this good moment told us what he means by this Cosmic Being. How close is it to Henry Nelson Wieman's theory? How close is it to that of Charles Hartshorne? How close is it to that of Alfred North Whitehead? How close is it to just pure old *nothing but rocks and dirt*

16. BARNHART SAID HE OPPOSES RAPE-BUT IN SO DOING HE REJECTS BENTHAM.
17. IMPLIED THAT BEING PRESIDENT OF THE U.S.A SHOULD PRECLUDE ONE FROM GOING TO HELL.
18. IMPLIED THAT IF MEN ARE FREE (WHICH CONTRADICTS THE B/B THEORY), THEN NO ONE SHOULD SAY THEY ARE WRONG. YET, HE IS NOT WILLING TO DO THIS WITH WARREN: HE STRONGLY CONDEMNS WARREN EVEN THOUGH WARREN HONESTLY DISAGREES WITH HIM. (YET, JOHN 7:17; 2 THESS. 2:10-12; MATT. 7:21-23; 13-14).
19. BARNHART REJECTS THE WORD "GOD" AND "GOD" AND INSISTS ON THE EXPRESSION "COSMIC BEING."
20. YET, HE WILL NOT SET OUT THE ATTRIBUTES OF THAT "COSMIC BEING", I.E. HE WILL NOT TELL WHETHER HE (IT) IS A PERSONAL BEING, INFINITE, FINITE, NON-PERSONAL ETC.
21. WILL NOT ANSWER QUESTIONS-WHY? BECAUSE HE CANNOT AND STAY IN THE DEBATE.
22. CLAIMS THAT WARREN SAYS THAT HONESTY COUNTS FOR NOTHING.
23. "GOD" EQUALS A "COSMIC STALIN."
24. CHARGES WARREN WITH HIDING A HIDEOUS DOCTRINE UNDER THE CLOAK OF LOVE.
25. <sup>11</sup> WARREN SAYS BILLY GRAHAM IS NOT A CHRISTIAN (HE ISN'T IF NOT OBEDIENT TO JN. 3:3-5).
26. CHARGES CHURCH OF CHRIST WITH DEEP-SEATED HATRED OF OTHERS.

*existence*, Dr. Barnhart? You have *not* told us whether *it* is a person or not a person!

20. Yet, he will not set out the attributes of that "Cosmic Being"; i.e., he will not tell us whether that "Cosmic Being" is a personal being, infinite, finite, or non-personal, and so forth.

21. *He will not answer questions!* why not? Because he *cannot* and stay in this debate!

As *David Hume* said that no man ever turned against reason until reason turned against him, So *I* have never seen a man turn against logic until he knew that his argument would not stand the light of logic. I have never seen a man refuse to answer questions that did not know he could not answer them and stay in "the ballgame."

22. He claims that Warren says that honesty stands for nothing. And that is as false as it could be.

23. He claims that *God* equals a "Cosmic Stalin."

Can you imagine a man daring to stand here and say that God Almighty is equal to a "Cosmic *Stalin*"—possibly as wicked a man who's ever lived?

24. He charges Warren with hiding a hideous doctrine under the cloak of love.

25. He says that "Warren says Billy Graham is not a Christian." And I'll say this—if he has not been born of water and the Spirit he is *not*. *I* did not say

that. It is not *my* doctrine. *Jesus* said in John 3:5: “Except a man be born of water and Spirit, he cannot enter into the kingdom of heaven.” And if Billy Graham were here tonight—I would be willing to debate him—if you can get him here—I’ll guarantee to be here at the right time to meet him on that question. In fact, I would be willing to pay you something to get him here.

26. He charges the Church of Christ with a deep-seated hatred of others. That is false to the core.

225-C

27. CLAIMS WARREN MISREPRESENTED BENTHAM’S POSITION-- BUT THIS IS FALSE.
28. “T.B.W.’S LIFE IS BETTER THAN HIS THEOLOGY,” CLAIMED- BARNHART.
29. CHARGED THAT LESS THAN 1% OR LESS OF THE WORLD’S POPULATION IS SAVED.  
A. J. E. BARNHART DOESN’T KNOW.  
B. NEITHER DO I.  
NOTE: CHART ON SEED. (212-1)
30. FALSELY CHARGED T.B.W. WITH DENYING FREEDOM OF CHOICE (“HAVE GUN AT YOUR BACKS”.)
31. FALSELY CHRGD T.B.W. WITH DENYING THE MORAL INTEGRITY OF THOSE WHO DISAGREE WITH HIM. (YET--SAUL OF TARSUS LIKED IN ALL GOOD CONSCIENCE ACTS 23:1).
32. CLAIMS ONLY CHOICES FOR THOSE WHO HONESTLY DISAGREE WITH T.B.W. IS--  
A. PRETEND TO AGREE WITH HIM.  
B. GO TO A COSMIC CONCENTRATION CAMP.
33. ARROGANTLY GIVES HIMSELF THE WISDOM TO KNOW WHAT TO DO ABOUT SIN.
34. CHARGES “[IT IS A FEARFUL THING TO FALL INTO THE HANDS OF LAWYERS, JUDGES AND LEGALISTS LIKE T.B.W.” (ONLY LAW-BREAKERS NEED FEAR LAWYERS AND JUDGES.)
35. CHARGED T.B.W. WITH BEING OVERLY CONCERNED ABOUT TEMPORAL MARITAL DIVORCE BUT NOT CONCERNED ABOUT THE ETERNAL DIVORCE OF PARENTS AND CHILDREN.

27. He claims that Warren misrepresented Bentham’s position—but this is false. I read it right out of his book.

What Barnhart wants to do is have you to take *his* statement of what Bentham’s doctrine is, rather than taking the plain statement of *Jeremy Bentham* himself right out of his (Bentham’s) book.

28. He says “T.B.W.’s life is better than his theology.” Well, I do not know of *anybody* whose life is not better than the theology of Joe Barnhart. Because if he lived according to his doctrine, he would be doing *any* and *everything* that brought him *pleasure!* And if it gave him pleasure to torture, rape, and murder little girls, he would be doing it. It would be the *morally right* thing to do. And if he followed Bentham he not only *ought* to do it but he *would* do it! Now, what if everybody on this university campus adopted that doctrine? Let me tell you, you had better watch what you have here.

29. He charged that less than 1% or less of the world's population is saved.

A. Joe Barnhart does not know that.

B. Neither do I.

Wherever there is a *Bible* and man *believes* and *obeys* it, he will be *saved*. I've encountered men like that—men whom I did not have to teach one word. They had simply read the Bible, had learned what to do to be saved, and were baptized into Christ.

30. He falsely charges me with denying freedom of choice, insisting that I have adopted the analogy of “having a gun at your backs.” There is nothing in what I have ever said that has anything whatever to do with such a position.

31. He falsely charges me with denying the moral integrity of those who disagree with me. That is *not* true! Saul of Tarsus lived *in all good conscience* until the day that he was speaking in Acts 23:1 after he had been a Christian for some time. And he had fought the church with every ounce of his being, but he done it *honestly*. But the fact that he had done it honestly did not mean that he was saved.

Of the people who crucified the Lord Jesus Christ by the hands of the Romans, the Apostle Peter said (in Acts 3:17): “I know that in ignorance ye did it.” But ignorance was no substitute for the truth. There is no substitute for the truth.

The Bible makes clear—in the life of Saul of Tarsus—that even though a man is sincere and zealous and religious, if he is sincerely and zealously wrong religiously, then he is lost, for he has not obeyed the gospel of Christ.

Well, I have a few more of those. Maybe we will get them in the five minutes rejoinder.

# BARNHART'S THIRD NEGATIVE

## SECOND NIGHT

We know what Tom thinks on logic, but that Tom's personal opinion. And we know what that's worth, don't we, Thomas? It's a *private subjected* opinion. I don't agree with Tom, but that doesn't make me necessarily illogical. You need to grasp my connections more, Tom.

Now to the question you asked, what if God revealed the Bible from heaven? I would deny that there's a heaven up there. If there is a revelation of the doctrine of hell, then *the Being revealing it wouldn't be God*. He would be too immoral. You hold that he is a Cosmic Being, but I deny that he is God. And I thought I was very clear about that, but apparently while you were teasing me or ignoring my questions, you were also day dreaming.

I did not say that God equalled Stalin. My position was the opposite of that. I thought I made that clear. It's been my major point all through this debate, that God cannot be God unless he's beyond this wrath and violence of the type Tom talks about, and whitewashes in the name of justice. Apparently, the type of justice Tom best conceives of is infinite torture. But a good God doesn't indulge himself in infinite torture of his creatures or other beings.

There is a crucial point about the conjecture of infinite torment that deserves to be exposed. Tom's argument, very simply, is this. If either Hitler or Stalin deserves any finite amount of punishment on earth, then *everyone outside the Church of Christ* deserves to be punished infinitely in the next life. Where does Tom get this? From his floating premises. He gets the doctrine of the infinite punishment of everyone from the premises of infinite playground where the enraged imagination runs wild, lusting for violence unchecked and undisciplined.

Most of Tom's ideological talk proves, however, to be a way to talk about inflicting violence and mayhem on most of the human race and doing so in the name of morality. And that's what I call pornography. This pornography is kept in the cloak of sacred theology, carnage in the name of spirituality, obscenity perfected to the point of rotteness, moral rotteness.

Let us ask, should Hitler and Stalin be tortured forever and ever? It is a question that Tom seems obsessed with. The answer depends on whether we're in an endless contest of the Hatfields and the McCoys. If Hitler does X amount of violence, then Tom's Cosmic Being is supposed to do *X-plus* amount of violence. It's the philosophy of "Overcome evil with more evil!" "Let violence in the Hitlers and Stalins breed even more violence in the Cosmic Being." "If you can't lick 'em, join 'em." "Rape the rapist—that is, torment him endlessly so that rape would be an act of mercy, by comparison."

All your talk about rape, Tom, is air when compared to this violence that you call justice. Does it not seem ironic, that in attempting to provide a moral philosophy that will allow us to judge the deeds of Hitler and Stalin to be bad, Tom Warren could come up with nothing better than a view that allows him to

justify evil a thousand times more hideous than that of Stalin and Hitler combined? And sad as it may be, like Hitler and Stalin, Tom insists on labeling conspicuous evil as not evil or wickedness at all, but as the overflow of love itself. Tom, you sometimes urge your debating opponents to be converted to your position. But perhaps it is you needing to be converted. All of us need a moral conversion. And that's why I take a whole new religious frame of reference. That's what I'm trying to do here. By answering every point by point, you get a whole new frame of reference.

I believe your own offer to others to become converted to your position is an offer to become *perverted*. I don't have time to go into this. I suggest that most people who believe in this doctrine of hell do so in the abstract impersonal way. They inherit this view, and it is not meant personally.

Later on, if I have the time, I want to talk to you about an uncle of mine who is a member of the Church of Christ. And when he lost his brother, my father, he believed my father went to hell in agony. The uncle of mine was in excruciating agony because of the doctrine of hell. I think Theism can give you something better than Tom's Cosmic Atheism.

Suppose I say to you, I will give you ten dollars to believe that this object before us, which is your hand, what you have been accustomed to calling your hand, is a small rabbit. Could you do it? Note, I didn't say, Could you pretend to believe it? Can you at this moment truly believe this object before us is a gentle baby rabbit instead of your hand? I think we will agree most of us cannot.

Now, suppose I offer you twenty dollars to exercise your free will to honestly and truly believe for four days that this object before us is a real rabbit. Could you do it? I suspect you might say to me, it isn't a question of free will or choosing to believe versus choosing to be an unbeliever. Rather, it is a question of judgment and you would likely say to me, "Look, Joe, my judgment leads me to say it's a hand, not a rabbit. I can't just choose to believe what I think is not the case."

But suppose I begin to intimidate you personally. Well, if you bother to reply to me at all, you will inform me that you can't just *will* your beliefs. You must, instead, follow your own judgment, which responds to a reality beyond your will.

But suppose I say, "Either choose to believe that your hand is a rabbit or choose to be tortured."

Naturally, you're going to realize you cannot believe contrary to what your judgment directs, so you don't have that choice open to you.

Similarly, I and millions of others can't will to believe the view that Tom embraces. That is not a true option for us. At best, it is only a verbal option, abstract, and not a real, concrete option within the circle of rationality as we perceive it.

Tom has a very difficult time understanding that people perceive differently from him. Now, part of my perception is in my ignorance. I'm

impressed with my ignorance, and I'm also very impressed with Tom's ignorance. But somehow I'm going to eternal torment because of my ignorance. Tom, however, has a different kind of ignorance. Naturally, you realize I can't really accept this.

To be sure, Tom's judgment leads him, honestly, to think his theory is true. My judgment leads me to another position. Tom doesn't want to turn his judgment over to me, and I, of course, have no interest in surrendering my judgment to him or to anyone. Then how do Tom and I resolve our disagreements? By intimidating and haranguing one another? By hurling threats of hell at one another? No, we offer rational discourse and argumentation. But suppose we still disagree. Does that mean that Tom is intellectually dishonest, on his own ego trip so that he can't bring his intellect under discipline? This is possible. But it need not be the case for Tom, and it need not be the case for me.

According to Tom's premises, if every adult on earth should die at this moment, over 99 percent of them would go to a place of unending torment. Tom argued somewhat against this, but he was not clear on this. He had some vague notion of a Hindu reading a Christian Bible that just might have been passed on to him by another Hindu.

These unfortunate people, according to Tom, must suffer because they have beliefs that do not harmonize with the views expressed in the New Testament as Tom interprets it. Furthermore, some of these people will be tortured forever even though they honestly thought they were following the New Testament teachings. Tom, however, says they must hold to the *proper* interpretation in order to escape infinite torment—that is, what Tom believes is the proper interpretation of Acts 2:38.

Tom is quick to claim that he himself is intellectually honest in his interpretation of the New Testament. He gave his passage, the third chapter of John, on being born of water and of the Spirit. Of course, everybody knows what being born of water means. Or do they? It's a matter of honest disagreement. It doesn't necessarily mean baptism. If you ask me, I have no vested interest in this. I'm someone who is outside this whole position. What does the passage really mean? And I'd have to say I just don't know. I know all the various interpretations. I know Tom's. I knew it when I was a kid. I grew up on it. But that raises a critical question about those who are intellectually honest but hold interpretations or views in conflict with Tom's.

Indeed, Tom is faced with a serious moral dilemma which he has never been able to resolve. It is a dilemma regarding all these people who hold to views different from what he takes to be the true interpretation of the New Testament. The dilemma is as follows: Either all these people will suffer endless torment (even when they are intellectually honest in holding to their views) or it is impossible for them to hold to their views and at the same time remain intellectually honest.

The second horn of this dilemma entails that *on religious questions, at*



least, it is logically impossible to be honestly mistaken or honestly in error. In short, those who, Tom insists, are in religious error are one and all intellectually dishonest. This entails further that Tom and his tiny group are the only truly intellectually honest people on earth. Do they have less ignorance? I don't think you believe that. If you take a paper clip, how many statements can be made about this? A thousand, just to describe it. How many statements can you make about anything in the universe? The chances of falling in error on religious subjects and everything is very high. And that includes the theory of evolution. I think the theory of evolution will probably disappear some day along with the theory of theism. A good argument for theism may still be in the making. I'm working on it. But all of our theories are strictly finite. Even the theory of the infallible Bible is a finite human being's *theory* of the infallible Bible.

What do you want to say about this, Tom: That you're ignorant? That I'm ignorant? Or you happen to be ignorant of the wrong thing? Well, is it a sin—is it *infinite* sin to be ignorant? That's the question. Am I immoral because my ignorance happens to be, in Tom's judgment, of a different kind from his own? Now, I presume that Tom does not regard himself as infallible. Otherwise, he would be a Pope, or could have been. We don't need that any more than we need a Pope from Denton called Joe Barnhart. The world is bad off enough. See *Figure 4*.

#### WARRENISM ENTAILS

THERE CANNOT BE HONEST DISAGREEMENT IN INTERPRETING THE NEW TESTAMENT. IF J. D. BALES, V. E. HOWARD, F. F. BRUCE, OR ANYONE DIFFERS WITH TOM WARREN'S INTERPRETATION, THEN THEY ARE DISHONEST OR LESS MORAL THAN WARREN IN SOME RELEVANT WAY.

TWO QUESTIONS: (1) IS TOM WARREN INFALLIBLE?  
(2) DOES TOM ADVOCATE A NEW 'HOLINESS' EPISTEMOLOGY?  
(THAT IS, MUST A PERSON ATTAIN A STATE OF EPISTEMOLOGICAL PERFECTION IN CERTAIN AREAS IF HE IS TO ESCAPE THE RACK?)

### Figure 4

But the point is—you see, the dilemma—you and I are finite human beings, and Tom is trying to say *it's immoral to be finite!* You're damned if you do, literally, and damned if you don't.

Now, I don't think most people want to intimidate people to hell, but I perceive that a lot of preachers do. And maybe a lot of preachers actually want to send people to hell. To be sure, all of us want to do this when we get angry.

And I have the same kind of anger that you have. I don't perceive myself as different from you in that respect. What I'm trying to say is for us to give a theological approval of such overt violence as hell is *immoral*. The *view* is immoral. And then *we* are immoral to the degree that we participate in such violence. And I'm going to say this pointblank: if I were to preach the doctrine of hell that Tom preaches I would be acting immorally. As if stealing your hubcaps. (And it's a temptation since I'm a college teacher and don't make much money but it's still immoral.) And I'm saying that if I preach violence and sentence people with *threats of violence*, that's immoral. And if a Cosmic Being did it, it would be immoral.

I'm trying to show you that there's a real opportunity for theism to develop itself. When you use the moral argument of the existence of God, you can really come up with a *moral* God who is a real creator, not someone who somehow pretends that what he foresaw and foreknew had no impact on him, and he just stood by blindly doing nothing about it. Now, that's gross irresponsibility.

Tom missed the point again. Suppose the Creator wishes to use his foreknowledge to make the best possible world. He foresees that if he creates every potential member of the human race, every one of them will eventually falter and sin. Faced with this outcome, the Creator must decide whether to create human beings at all or to leave them as mere possibilities in his mind. But then he foresees more of the picture and another possibility. There are *two* groups of these potential human beings. Those of the first group would, if created, eventually make choices leading to a restored, good, and happy life. To create them would be a morally good act. But suppose the Creator foresees further that the second group of people would, if created, make choices leading to endless and hopeless misery. To create them would be a cynical and malicious act.

Of course, all these people exist only in the Creator's imagination at this stage. Nothing has yet been brought into reality. Therefore, if the Creator chooses to create only the people of the first group, he will not have robbed those of the second group of a freedom they never possessed in the first place. A non-existing being has only non-existing freedom, not real freedom. No one can steal the bricks from my mile-high castle (except as an air castle in my mind). Hence, a morally responsible Creator will create only those of the first group and leave uncreated the second group.

But Tom insists on bringing eternal punishment into the picture. How he arrives at the notion that hell is a reflection of *divine* justice is a mystery to me. I think it is, rather, a lack of moral insight within his religious tradition. People might adjust to the doctrine of hell if it remains entirely in the abstract. But when they think of hell concretely—for real persons rather than abstract persons—then it becomes a hard dogma to accept. I can't accept it morally or intellectually. I'm clearly not going to sell out morally to a conjectured Cosmic Hitler.

What I have to say next will sound very strange to most people outside the Church of Christ. Indeed, as strange as it may sound, a Church of Christ bulwark, Foy Wallace, once wrote of the Church of Christ radio preacher, V. E. Howard, "I have been among his listeners over the years and I have never heard him preach a syllable of error on any subject. . . ." This is pretty close to saying that V. E. Howard has been infallible in everything he has preached, which is more popish than the pope.

Now, I don't know whether Mr. Wallace felt that V. E. Howard ever spoke error at the dinner table, when presumably he was not preaching to anyone. (By the way, Tom ignored my questions of whether V. E. Howard was going to hell because he differed from Tom's view of foreknowledge. Or am I the one who is supposed to be ignoring all of these questions?)

If either Howard or Wallace were ever to speak even a slight error in religion, would they be at that point intellectually dishonest, that is, immoral? In short, there is no such thing as honest error in religion, Tom seems to imply. It's hard to nail him down on this—sometimes he says yes, and sometimes no. If any of you happens to disagree with Tom in any matter of faith or morality, his premises entail that since *his* views are true, you are at least ignorant and maybe dishonest.

What I want to do for you now is list some hymns. According to Tom's view, the good deed of writing a beautiful hymn will not guarantee you a place in heaven. But the putative evil deed of being baptized like a Presbyterian will guarantee you a place in hell. Apparently, good deeds carry only *finite* weight, whereas evil deeds carry *infinite* weight. All of these hymns were written by people now in hell, or will be soon, according to Tom's view:

"I am Bound for the Promised Land"

"Let the Lower Light Be Burning"

"The Old Rugged Cross"

"Must Jesus Bear the Cross Alone?"

"Soon I'll be Done with the Troubles of the World." (He was mistaken, wasn't he?)

"The Hallelujah Chorus"

"Blessed Assurance"

"Wonderful Grace of Jesus"

"Fairest Lord Jesus"

All of these beautiful hymns, according to Tom's theology, were written by believers who did not dot every *i* or cross every *t* in agreeing with his interpretation of Acts 2:38 and other passages. There are still other hymns whose writers are presumably now in hell:

"Fairest Lord Jesus"

"Jesus Is Tenderly Calling"

"My Faith Looks Up to Thee"

"Blest Be the Tie"

"Abide With Me"

“Nearer My God to Thee”  
“Take My Hand, Precious Lord”  
“The Love of God”  
“I’ll Meet You in the Morning” (He was fooled?)  
“He Lives!”  
“What Will You Do With Jesus?”  
“How Great Thou Art”  
“I’d Rather Have Jesus”  
“The Holy City”  
“I Will Sing the Wonderous Story”  
“When We All Get to Heaven”  
“Jesus Paid it All”  
“My Anchor Holds”  
“Eventide”  
“Were You There When They Crucified My Lord?”  
“I Know That My Redeemer Lives”  
“Take Time to Be Holy”  
“That Will Be Glory”  
“Because”  
“Oh, Promise Me”  
“Always”  
“Rock of Ages”  
“Oh, How I Love Jesus”  
“Jesus Savior, Pilot Me”  
“Onward Christian Soldiers”  
“Beyond the Sunset”  
“Oh Master, Let Me Walk With Thee”  
“Jesus, Lover of My Soul”  
“How Firm a Foundation”

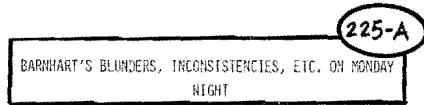
When you sing one of these hymns do you believe the writers are now—as you sing these songs to the glory of God—do you believe that the writers are being tortured forever and ever? Thank you.

## WARREN'S REJOINDER

### SECOND NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen.

I am here for the last five minutes of my part of this discussion tonight. Basically what we have had in this last twenty minute speech again is not a response to the affirmative argument that I presented. It involved absolutely no answering of any questions that I posed. It was rather an indication that to warn someone about hell is a form of intimidation. I deny that. In fact, such is simply the preaching of the sacred will of God. The Lord Jesus Christ himself did a great deal of warning about that. He emphasized that human life upon this earth was a matter of deciding what you were going to do with yourself in eternity. And Barnhart has also tried to leave the impression that urging men to believe and obey the truth is some form of *narrow-mindedness*. But the Bible insists that truth is different from error and that it is better to believe truth than it is to believe error. That, as a matter of fact, it is even *necessary* to believe truth instead of error. But Dr. Barnhart discounts that.



1. INSTEAD OF REPLYING TO THE AFFIRM. SPEECH, HE READ A PREPARED SPEECH.
2. CLAIMED WARREN HAD NO RIGHT TO EXPLAIN THE DEFICIENCIES OF THE B/B SYSTEM-EVEN THOUGH THE PROPOSITION DEMANDED IT.
3. DENIED THE EXISTENCE OF GOD.
4. DENIED THE INSPIRATION OF THE BIBLE.
5. DENIED THE HISTORICITY OF JESUS.
6. IGNORED THE ENORMOUS IMPLICATIONS OF THE B/B THEORY.
7. CLAIMED JESUS WAS IMMORAL IN HIS TEACHING BECAUSE OF HELL.
8. WOULD NOT ANSWER QUESTIONS PRESENTED TO HIM.
9. ATTACKED THE CHURCH OF CHRIST AS NARROW-MINDED IN A PEJORATIVE SENSE.
10. CALLED CHRISTIAN DOCTRINE ODDIOUS TO THE CORE.
11. ACCUSED WARREN OF ATHEISM AND SAID THAT WARREN BLASPHEMED WHEN HE USED "GOD" IN CONNECTION WITH THE CHRISTIAN SYSTEM.
12. MISREPRESENTED WARREN WHEN HE SAID THAT (1) "TOM LIKES HITLER'S POWER" AND (2) THAT TOM IS "REPULSED BY HIS OWN DOCTRINE."
13. IMPLIED THAT IF A PERSON IS FOR EXAMPLE, A GREAT MUSICIAN, HE SHOULD NOT BE LOST IN HELL.
14. SAID WARREN " RATIONALIZES ALL PAIN,"
15. COMPARED WARREN (IN WARREN'S DEFENSE OF THE NEW TESTAMENT ETHICAL SYSTEM) TO THE APOLOGISTS FOR STALIN (BARNHART'S CHART, "PHILOSOPHIES OF VIOLENCE", FIG. 1).

But now I want you to know that the matter of strict narrow-mindedness—I want you to look at chart number 225-A, on which I show is a number of his blunders and inconsistencies and errors.

Number four, five and nine—will you please look at this.

4. He denied the inspiration of the Bible.

5. He denied the historicity of Jesus.

9. He attacked the Church of Christ as *narrow-minded* in a pejorative sense.

Now, stop and think about the fact that he is saying, “Tom says if you do not agree with him, then you’re in really bad shape. You must be either ignorant or dumb.”

Now, Dr. Barnhart, I pleaded and pleaded with you to say what about those who *disagree* with *you* but who are *honest*. We *honestly* believe in the existence of the infinite God. We *honestly* believe in the inspiration of the Bible. We *honestly* believe in the historicity of Jesus. We *honestly* believe that the Church of Christ is the body of Christ, blood bought—that it is the body of the Savior—not some sect invented by man—but the entire body of Christ, including *every* person in the whole wide world who has believed and obeyed the gospel of Jesus Christ. Now, if that kind of person *honestly* rejects the doctrines that *you* have taught, then what is the result of it?

You have said we have been odiously immoral to believe that. Now, what sort of punishment, will be ours because we have rejected *your* doctrine? Is there any result at all or does it make *any* difference whether one accepts what *you* say or not?

Notice that Jesus says in John 8:32: “Ye shall know *the truth*, and *the truth* shall make you free.”

Friends, I have presented two basic arguments. In one, I have *two* basic sub-propositions proving the proposition which it was my responsibility to prove. First, that the theory of Bentham and Barnhart is as evil as any ethical system could be. That the *Christian system* in the *New Testament* is *not* as evil as any could be. As a matter of fact, it is *perfect!* My responsibility here is only to show that it is *better* or *superior* to *his* system. And I *did* that by showing that it was *not* as evil as it could be. Therefore, it follows that the Christian system is better than the Bentham system. *I proved that!*

I then did it in the *second* argument by proving if you can know that God exists; can know that the New Testament is the word of God; can know that the New Testament reveals Jesus as the perfect example; can know that the New Testament reveals the Christian ethic, and it is therefore superior to any other ethic, then it is, therefore, superior to the Bentham ethic. I proved all of that in a logically precise way by setting out the premises so as to justify every movement logically. I therefore proved, without any doubt, the two arguments that I gave. Therefore, I proved the *proposition* which I *affirmed* in your hearing. And let us look at that proposition as we see it now. It says: Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (that is, psychological hedonism, as set forth by Jeremy Bentham), as a means for evaluating human behavior. I believe with all of my heart, and surely—if you have listened carefully—you will agree that I *have*

proved it. You will also agree that it has not even been attacked. What *has* been attacked are members of the Church for believing the Bible, for believing in God, for believing in Jesus Christ, for believing in the justice of God which warrants—even demands—the punishment, in the *retributive* sense, of those who live and die in sin. Paul says: “The *wages* of sin is death.” The Greek word *opsonion* means “that which we *earn* by what we do.”

Dr. Barnhart seems simply not to have within his thinking the concept of retribution.

# BARNHART'S REJOINER

## SECOND NIGHT

I want to say that narrow-mindedness—I think I said this the first few days, or the first few times I was up here—narrow-mindedness is not something that is characteristic of the Church of Christ only. It's a characteristic of the human species. That includes me. I don't hold that if you believe something strongly, that's going to make you narrow-minded. I'm here to talk strongly about my ideas. Tom really wants to picture me as someone really out to get you people, saying that I don't like you very much. I don't even know you; how can I like or dislike you?

My real point is that narrow-mindedness is something that all of us have. But it's not what you believe that makes you narrow-minded. It's whether or not you're open to consider other points of view.

Now, to the reason I read you those hymns.

"When I Survey the Wondrous Cross"

"Glorious Things of Thee are Spoken"

"God Be With You 'Till We Meet Again."

The reason I spoke to you about these hymn writers is this. You've got your feelings and the rest of your personality, and that pulls you apart, you see. And what I'm trying to offer you is an option to have a theological framework that will pull your intellect and your heart together so it won't be divided. The more you get divided the more you suffer from *cognitive dissonance*. That's what moves us toward being a psychopath. And that's not just you or me. All of us have these tendencies, you see.

And I'm offering you the opportunity to try to be a more integrated personality. And I've learned a lot from Church of Christ people. I've learned a lot from LeRoy Garrett, whose theological views are closer to Tom's than to mine. And who knows, I may even have learned something from Tom Warren. Maybe Tom has learned something from me. I hope so.

I want to talk about something—when my father died, his brother, my uncle, had excruciating agony because, unlike myself, he believed that his brother, my father, had just slipped into eternal torment forever and ever. Now, what does that do to your fellow human beings? Do you just wipe them out? That makes their lives meaningless, mere figurines falling off the shelf. They don't mean anything.

Tom is always complaining that the theory of evolution dehumanizes us. But Tom's theories are even worse than that. You wouldn't treat an alley rat the way Tom's Cosmic Nazi is said to treat people in his eternal concentration camp called Hell.

Tom claims to have a theory of human dignity. But it's a cruelty joke. I'm not going to sacrifice the meaning of the lives of my relatives or commit treason against my relatives and friends for the sake of some abstract theological Cosmic Being. You see, I've got a moral conviction on this as strong as



Tom's conviction. And I'm not going to be a traitor to human dignity. It's a moral sell-out to say these people deserve to be eternally tormented. That, Tom, answers most of the questions given on your written sheets. Tom, you have no *divine* revelation, just at best a Cosmic Being who doesn't measure up to being God.

I talked to a woman once in my front yard, whose father was a member of the Church of Christ. When he was dying, he asked her—a member of the Church of God—to pray for him because he was afraid he was going to hell. And he had been baptized and had fulfilled all those “five points.” But there was Galatians 5 hanging over his head. He had anger and strife and did a lot of other things that you and I do. And this poor man was just tortured. The last few hours of his life were torment. Why should people have to suffer that sort of thing? Life is hard enough without having this wall of theology, so-called theology, falling in on them and ruining their lives. And what I'm pleading for is for humanity. Just let human beings be human. I'm not saying that we ought not to deal with criminals and crooks. I'm saying that Tom's form of punishment is not the answer. How do we control all crime? I don't know. Tom doesn't either. Every time your kids do wrong what do you do? Sock them in the teeth, put them in the oven and turn it on? No. You don't know sometimes what to do. Sometimes to punish them is wrong. It just doesn't bring about the development of their moral maturity. And what I'm saying is—well, I have already said it.

Thank you very much, and I thoroughly enjoyed your patience.

# BARNHART'S FIRST AFFIRMATIVE

## THIRD NIGHT

I'm very pleased to be here. Or, I should say it gives me a great deal of pleasure to be here to present the pleasure principle and the ethics of consequences.

I do appreciate the decency and the orderliness of the audience. That's one thing I've always admired about the Church of Christ when they are having a debate. Nobody gets up from the audience to put the speaker down. They give one a free access, which makes it so much easier for the speaker.

In several of their writings, some (but not all) Church of Christ preachers devote considerable time denouncing subjectivity and praising objectivity, revealing each his own personal aversion to subjectivity and his personal preference for objectivity. But these reactions are only subjective and private states of his mind, and according to Tom's own words, subjective states cannot be taken seriously as a statement about morality.

Sometimes, however, Tom seems to want to go beyond giving merely his own private preferences, trying to make some arguments against subjectivity and for objectivity. When we analyze his arguments, we discover that he had unwittingly joined the side of the utilitarians or the consequentialists. His argument, stated simply, is that subjectivism or subjectivity is bad because of its *undesirable consequences*. He devotes numerous pages trying to show how subjectivity leads to evil consequences.

Now, whether or not he has succeeded in those pages is an open question, but the point is this: In order to attack subjectivity, he can do so only as a consequentialist, that is, as a utilitarian.

Utilitarianism can be stated more positively. The claim that our actions and beliefs have consequences is common sense. But since the universe is filled with consequences, the crucial question for ethics and morality has to do with the reference point of consequences. We must, therefore, ask the question, "Consequences regarding *what?*"

At this point we begin to see that consequences of a specifically moral import cannot be defined until the *subjective* factor is brought back into the picture. To say that something is bad because it produces bad consequences is to say eventually that it is undesirable, painful, or destructive of pleasure. Hence, we have *hedonistic* utilitarianism.

Earlier in this debate, I promised to analyze the concepts of objectivity and subjectivity. Tom's own personal, subjective preference is to have a view that he can call objective. We can go beyond this, however, to ask ourselves what subjectivity and objectivity are and what they have to do with a theory of ethics. Merely to drape ourselves in the word objectivity, as some do, is no substitute for careful analysis.

Tom and I agree that subjectivity has to do with desires, but he thinks we cannot build ethics on desires, whereas I hold that without desires ethics

would be pointless and impossible. Suppose someone asks us which wing of the eagle is more important—the right or the left—if the eagle is to fly? I think we agree that the question is deceptive, since both wings are necessary. Analogously, ethics or morality cannot fly without both the wing of subjectivity and the wing of objectivity. Moral rules and laws devoid of any connection with subjective human desires and wants is like a wing that has been detached from the body. Desires and moral rules work in interaction with each other, the way two wings work together to lift the entire body. I think some preachers (but not all) failed to understand this point in their attacks against subjectivity.

Subjective desire without objectivity is chaos, but objectivity without subjectivity is empty and meaningless form. If moral rules and laws are not rooted in our subjective desires, they become a relativistic and legalistic realm of their own, each law setting forth its own claim for its own sake, having no reference beyond itself, and therefore having no objective meaning. In fact, *without some dependence on human desire, moral law is void of objectivity*. This Tom has often failed to grasp, which is why he seems able to justify blatant disregard of human dignity.

It is important to see that objectivity comes into being only where there is interaction, where the tension of subjective desires produces the possibility for objectivity. Just as the music of the violin does not exist apart from the strings in tension, so morally relevant objectivity exists only as the tension of desires brings it into existence.

Let me state this more concretely. Take a good football game, say, the Cowboys and the Eagles. If we were to take Tom's theory of ethics seriously, we might think we could not have a football game until a Cosmic Being first sets down the rules and laws of the game. In reality, however, the rules and regulations developed with no special supernatural revelation at all. And it is a bit far-fetched to suggest that football rules are simply a direct reflection of the image of the Creator in man.

Are the rules and regulations of the game merely subjective simply because they were not divinely revealed? Do they have no validity? I think it is conspicuous that the rules and laws of the game are valid. Indeed, it seems accurate to say that the players and those involved in the game actually desire and want the rules, regulations and laws. The rules and laws emerged out of subjective desire and are supported by subjective desire in relationship to the objective forces of nature.

Once the game rules are formulated and recognized, they become objective social realities. The fact that they have intimate connection with human desire or human want does not render their objectivity invalid. To the contrary, their objectivity is enhanced just because they have such strong support from the subjective depths of everyone concerned and involved.

Even those players caught violating the rules will tell us that they support the rules and the appropriate penalty. Of course, it would be absurd to knife

or shoot a quarterback as the penalty for infraction of the rules for that would change the nature of the game from football to something close to mayhem—which is what Tom Warren wants to do with religion.

Returning to the issue of subjectivity and objectivity, we can see that the objective game rules both depend on subjective desire and at the same time serve to restrain certain subjective desires. And that's not a contradiction. Rather, it is what makes rules of conduct legitimated and valid, a point which some in their personal contempt for subjectivity have never been able to see clearly. Rules of justice are legitimate only if they are informed and shaped by the subjective depths of the participants involved rather than handed down by anyone who has the power to force himself on others. And that's the root of the democratic principle of the rule-of the people by and for the people.

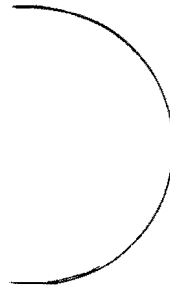


Figure 5

In *Figure 5* you will see a half-circle. In your opinion, is the half-circle concave, or is it convex? Which? Suppose I try to insist that you choose one answer only. Either concave or convex—but not both. Doubtless, you will think that my demand is the expression of a false dilemma. You can correctly call the half-circle both concave and convex. It is both, depending on your purpose. But suppose I should try to bully you or intimidate you by demanding that you choose between concave and convex. Suppose I ask, “Well, what is this half-circle really? I mean really, truly and ultimately!”

Well, if you should bother to respond to my bad manners, you might say, “Look, Joe, you are still trapped in a false dilemma. If you want to stay in your own self-constructed trap, that's your business. But I can see the semi-circle as both concave and convex.”

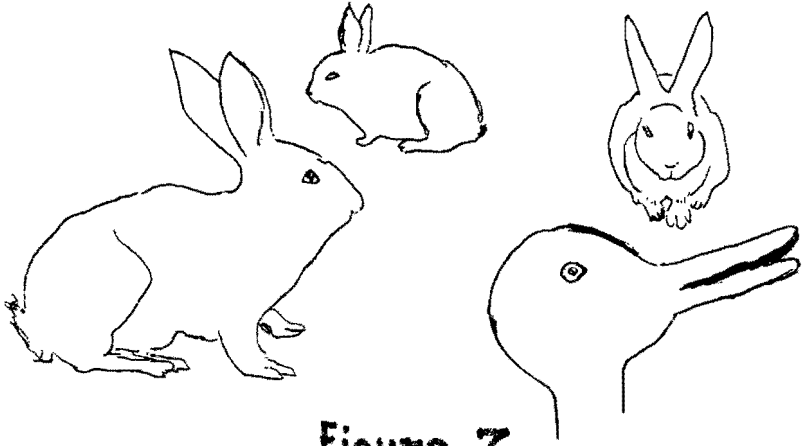


Figure 6

Let's consider *Figure 6*. What do you see? Unless you have encountered this already in a psychology or philosophy textbook, most of you will see only

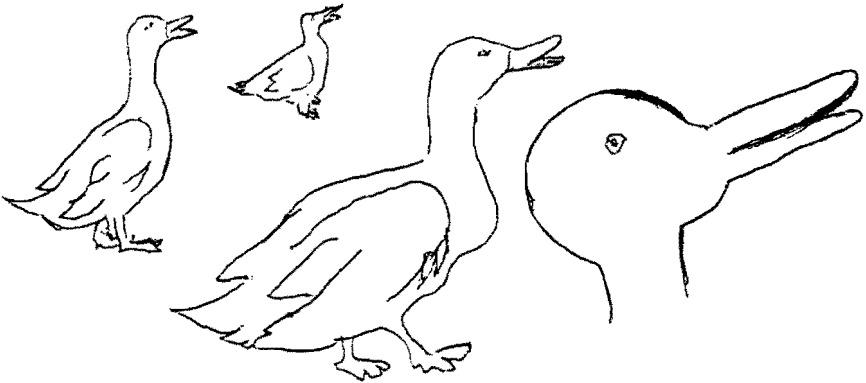
one thing. If you see two—congratulations! In a few seconds you will be able to see two things even though there is only one figure on the screen.

You might wish to write down now on a piece of paper or in your mind what you now see. There is no exclusively wrong answer. So don't be shy.



**Figure 7**

I'm going to show you *Figure 7* on the screen. What do you see? For some of you, the original figure will have changed in some respects to be not one, but *two* things that you now see. The added drawings around it provide a kind of interpretive context causing you to see the large figure as now a rabbit.



**Figure 8**

But look at *Figure 8*. (I take no pride in the art.) Here the context is different, so that some of you will now see something you hadn't seen before. It's the same large figure that you encountered previously. But now you see it as something else or as something more. Those of you who saw it previously as a rabbit only, are now able to see it in addition as a duck. It is both duck and rabbit.



Figure 9

Just for fun, I'll give you *Figure 9*. I just barely have the kind of I.Q. to handle all of these. On the top, you may see one or perhaps two things. When I first encountered it years ago, I saw two things. But when I first encountered the lower figure, I recognized only one. It took me a long time—with a little coaxing from my students—before I could see two people in the lower figure.

But back to the top figure. Can you see two faces? Those of you for whom the darkest area stands out will see two profiles facing each other. The rest will see a goblet. In the lower figure there is an older woman and a younger. The left eye of the older woman is the left ear of the younger, and the nose of the older is the chin and left cheek of the younger. I'm going to shut off this projector because you'll get interested in the picture and miss my argument.

My fundamental point is that even though something may be interpreted in more than one way, both ways may be correct. For example, when you consider them in one way, human desires are something subjective—really subjective. But in another way, they are equally objective, just as a semi-circle can be really both concave and convex. That's a start in developing my positive case. I'll try tonight to give it more depth.

I read Tom's *denouncing* of subjectivity. But we can *understand* its critical place in ethics. First, you can understand that the words subjective and subjectivity spring from the word *subject*. Desires belong to an individual subject. And they are unique to him. Your desires are uniquely yours and mine are uniquely mine. That is partially what makes each of us special. Human dignity or respect for individuality begins in simple recognition that you are one subject with your desires, while I am another subject with mine. That is the first step of morality. At the same time, the individual's desires are to be seen as truly *objective* realities. That is to say, in recognizing your desires as genuinely there, I acknowledge them as objects of my cognition and perhaps my interest.

By the same token, my desires are to you genuinely objective facts of reality. Furthermore, *they are objective facts to any Cosmic Being* that might exist. They are not delusions or figments of the imagination. Even if you and I should wish to eliminate each other's desires, we must first admit that such desires are there as objective realities. Indeed, if subjective desires did not exist as objective facts in the world, there would be no need for moral guidelines and regulations to deal with them.

Let's consider this further. Tom acknowledges that the Creator or Cosmic Subject has unique desires of his own. If subjectivity is defined in terms of desire, then *subjectivity is to be found in any Creator who is personal*. An impersonal creator would, of course, have no desires and thus would feel no satisfaction or frustration.

The Bible seems to portray a Creator who not only has his own subjective desires unique to himself, but experiences satisfaction and even anger and grief at the frustration of his personal subjective desires.

The history of theology has undergone considerable debate as to whether the putative Creator could have desires of his own. Some theologians have argued that to give the Creator desires and wants and wishes is to make him or her too human, too anthropomorphic. Others argue, however, that without this subjective element, the Creator would not be personal at all, but an impersonal force. Still other theologians have tried to strike a compromise by holding that the Creator *wills* but does not *desire* anything. This last tactic is mainly verbal and without substance, a substitution of a synonym for thought. It is, in addition, in conflict with much of the biblical view of a personal Creator. In any case, even the experience of the Creator having his own will either satisfied or disappointed does not affect the argument that the Creator's personal experience would be *subjective* phenomenon to be regarded by us as an objective reality—if any such Creator exists. By the same token, your desires and mine must be regarded as objective realities to the Creator. *The beginning point of all morality is the acknowledgement of the desires of others*. In such an acknowledgement *objectivity and subjectivity are already united* as the concave and the convex of the same reality.

The rock-bottom of all morality is to recognize that other living beings have desires. This is the fundamental objective soil out of which moral laws and rules will grow.

Thomas Warren has written several pages on the need to establish the high moral law that is not subjective and relative. Unfortunately, he has failed to see that his own call for the highest law (so called) is a manifestation of *his own subjective desire*. That is not, however, to condemn it, but rather to put it in proper perspective. Indeed, anyone who wishes to have any law recognized as valid must show how it pays respect to the desires and wants of those affected by the law.

Law for its own sake is empty, void of moral meaning. One version of Buddhism seems to recommend as the supreme law or goal the extinguishing of all desires. Some Christians come close to this.

It is ironic, however, that the . . . I have to quit.

Thank you very much.

## WARREN'S FIRST NEGATIVE

### THIRD NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen.

It is a real pleasure for me to be before you again tonight to respond to the speech to which you have just listened, which was purportedly an *affirmation of the proposition* which was read in your hearing. Actually, I heard no statement of that proposition in Dr. Barnhart's speech. I heard no effort to define the terms involved. I heard no effort to show that the psychological hedonism of Jeremy Bentham was superior to the ethical system of the New Testament.

What I *did* hear was a discussion of the fact that both illusory perception and veridical perception are possible. That is about all that speech amounted to—in its discussion of subjectivity and objectivity.

As I look through my notes on his speech, I see very little to respond to. I will respond to that little, however—in contrast to the way Dr. Barnhart has done. He has not once responded to any affirmative speech that I made in two nights. But now I want to repeat the questions which I gave him before. I understand that he said that he did not want to answer them because they were offered by me when I was in the affirmative. Now I want to give them again, while I am in the negative.

## A CRUCIAL QUESTION 201

**CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT.  
(TO LEAVE A BOX BLANK IS TO INDICATE THAT THE  
STATEMENT IS FALSE):**

- THE ETHICAL SYSTEM OF JEREMY BENTHAM IS TRUE.
- THE ETHICAL SYSTEM OF JEREMY BENTHAM IS FALSE.
- THE ETHICAL SYSTEM OF JEREMY BENTHAM IS NONSENSICAL AND THIS IS NEITHER TRUE NOR FALSE.

Let's have questions on chart number 201. Dr. Barnhart, all of the questions are now being asked by me in the *negative*. You are now in the responsible position of answering every one of these, which have stacked up on you now for two nights.



Chart 201, you have a copy of that already. Chart 201-A, you have a copy of that. Chart 201-B, you have a copy of that. I expect an answer to every one of these. Chart 201-C. I expect an answer to the questions there. Chart 201-D, I expect an answer to those questions. Chart 201-G, I expect an answer to those. Chart 201-H, I expect an answer to those. Chart 201-I, I expect an answer to those. 221 Chart. I expect an answer to those. You have not asked me *any* questions to which I did not respond!

**201-A**

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1980

1. AS RELATES TO THE PROBLEM OF THE EXISTENCE OF GOD (I.E., THE INFINITE GOD OF THE BIBLE), PLEASE CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT (TO LEAVE A BOX BLANK IS TO INDICATE THAT THE STATEMENT IS FALSE): I, BARNHART,--
  - KNOW THAT GOD DOES NOT EXIST.
  - KNOW THAT NO ONE KNOWS THAT GOD DOES EXIST.
  - KNOW THAT GOD DOES EXIST.
  - KNOW THAT THE QUESTION AS TO WHETHER GOD DOES OR DOES NOT IS NOT EVEN RELEVANT TO THE PROBLEM OF EVALUATING HUMAN BEHAVIOR.
  
2. AS REGARDS VALUE, PLEASE CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT (TO LEAVE A BOX BLANK IS TO INDICATE THAT THE STATEMENT IS FALSE):
  - VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING.
  - VALUE EXISTED BEFORE THE FIRST HUMAN BEINGS BUT NOT BEFORE THE FIRST SENTIENT NON-HUMAN BEINGS.
  - REAL (OBJECTIVE) VALUE CAN EXIST WITHOUT GOD.
  - AT ONE TIME VALUE DID NOT EXIST.
  
3. TRUE FALSE IF YOU (BARNHART) HAD BEEN A SOLDIER DURING WW II, AND IF THE NAZIS (1) HAD CAPTURED YOU AND (2) HAD GIVEN YOU THE CHOICE OF EITHER JOINING THEM IN THEIR EFFORTS TO EXTERMINATE THE JEWS OR BEING MURDERED, THEN YOU (BARNHART) WOULD HAVE HAD THE OBJECTIVE MORAL OBLIGATION TO DJE RATHER THAN TO JOIN THEM IN THE MURDER OF JEWISH MEN, WOMEN, AND CHILDREN (EVEN IF SUCH JOINING WOULD HAVE BROUGHT YOU ONLY PLEASURE AND NO PAIN AT ALL).

201-B

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1980

PLEASE CIRCLE "TRUE" OR "FALSE" AS APPROPRIATE:

4. TRUE FALSE IT IS AT LEAST POSSIBLE THAT HITLER (OR SOME OTHER INDIVIDUAL AMONG THE NAZIS) RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.
5. TRUE FALSE IT IS AT LEAST POSSIBLE THAT THE MAJORITY OF THE NAZIS RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.
6. TRUE FALSE IT IS AT LEAST POSSIBLE THAT THE MAJORITY OF THE GERMAN PEOPLE RECEIVED MORE PLEASURE THAN PAIN OUT OF THE MURDER OF SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN.

FOR BENTHAM-BARNHART—  
WHICH THINGS SHOULD BE CONSIDERED  
IN MAKING A MORAL DECISION?

201-C

(CHECK ALL APPROPRIATE BOXES)

QUESTION 7:

- SELF ALONE
- OTHERS ALONE
- SELF & OTHERS
- CONSEQUENCES
- SHORT-RANGE CONSEQUENCES
- LONG-RANGE CONSEQUENCES
- ACTUAL CONSEQUENCES
- INTENDED CONSEQUENCES
- POSSIBLE CONSEQUENCES
- PROBABLE CONSEQUENCES
- COMPARATIVE CONSEQUENCES

QUESTIONS FOR DR. BARNHART—MON. NIGHT, NOV. 3, 1980.

201-D

QUESTIONS FOR DR. BARNHART--MON. NIGHT, NOV. 3, 1980

PLEASE CIRCLE "TRUE" OR "FALSE" AS APPROPRIATE:

8. TRUE FALSE IT IS MORALLY RIGHT FOR AN INDIVIDUAL, STATE, OR NATION TO PUNISH SOMEONE FOR DOING A MORALLY RIGHT ACT.
9. TRUE FALSE IT IS MORALLY RIGHT FOR AN INDIVIDUAL, STATE, OR NATION TO PUNISH SOMEONE FOR DOING A MORALLY WRONG ACT.
10. TRUE FALSE AN ACT IS WRONG IF IT RESULTS IN A NET GAIN OF PAIN OVER PLEASURE.
11. TRUE FALSE AN ACT IS RIGHT IF IT RESULTS IN A NET GAIN OF PLEASURE OVER PAIN.

QUESTIONS FOR BARNHART

201-G

TUESDAY, NOV. 4, 1980

- T F 1. IT IS IMMORAL TO BE A MEMBER AND BELIEVER IN THE CHURCH OF CHRIST (AS IS DR. WARREN) EVEN IF ONE KEEPS HIS "INTELLECTUAL INTEGRITY" BY SO DOING.
- T F 2. HITLER'S MURDERING OF OVER SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN WOULD NOT HAVE BEEN WRONG IF HITLER HAD COMPOSED EVEN ONE MUSICAL PIECE ON THE ORDER OF BACH, HANDEL, OR BEETHOVEN.
3. IF GOD EXISTS AND IS INFINITE, I, JOE E. BARNHART, KNOW THAT THOUGH HE IS INFINITE IN JUSTICE, HE COULD NOT EVEN PUNISH MAN IN HELL FOR (CHECK THE APPROPRIATE BOX(ES)):

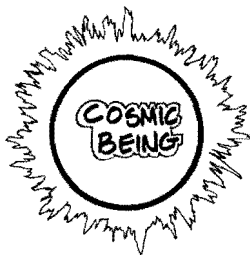
- ONE MINUTE
- ONE HOUR
- ONE YEAR
- ONE MILLION YEARS

WHAT IS BARNHART'S CONCEPT?

QUESTION: TUES., NOV. 4, 1980

201-H

- A PERSONAL BEING
- AN INTELLIGENT BEING
- A THINKING BEING
- A LOVING BEING
- A KIND BEING
- A BEING GOVERNED ONLY BY PLEASURE & PAIN
- A NON-PERSONAL BEING
- MERELY SOME SORT OF FORCE IN NATURE
- "CREATIVITY"
- A MALEVOLENT BEING
- A BEING WHICH WILL NOT PUNISH AT ALL
- A BEING WHICH WILL NOT INFLECT PAIN AT ALL
- SOMETHING ELSE (EXPLAIN)



201-I

WHAT IS "NATURE" ACCORDING TO BARNHART/BENTHAM ?

IMPL, P. 17

QUESTIONS FOR BARNHART

TUESDAY, NOV. 4, 1980

I, (J. E. BARNHART) SAY THAT NATURE IS:

- ONLY THE ENTIRE PHYSICAL UNIVERSE.
- ONLY MATTER BUT NOT THE ENTIRE PHYSICAL UNIVERSE.
- MATTER PLUS SOME FINITE PERSONAL BEING.
- MATTER PLUS THE INFINITE BEING.
- SOMETHING WHICH IS UNDER THE GOVERNANCE OF TWO SOVEREIGN MASTERS: PLEASURE AND PAIN.
- SOMETHING ELSE (EXPLAIN) \_\_\_\_\_

221

DR. BARNHART STRONGLY AFFIRMS HIS HONESTY.

WHY DOESN'T HONESTY COMPEL DR. BARNHART--

1. To DEBATE A PROPOSITION WHICH HE SIGNED TO DEBATE?
2. To ANSWER QUESTIONS PRESENTED BY THE AFFIRMATIVE?
3. To SET OUT A PRECISELY STATED ARGUMENT DESIGNED TO PROVE HIS CASE?
4. To POINT OUT THE ERRORS (?) IN THE PRECISELY STATED ARGUMENT OR ARGUMENTS SET OUT BY T.B.W.?
5. AS A NEGATIVE SPEAKER, TO "RESPOND" TO THE AFFIRMATIVE?
6. To ASCRIBE HONESTY TO T.B.W, AND TO RECOGNIZE THAT IF HE (T.B.W.) IS HONEST, THEN DR. BARNHART HAS NO GROUNDS UPON WHICH TO ATTACK OR CONDEMN T.B.W.?

201-K

BARNHART AND PUNISHMENT

NOTE: ON TUESDAY NIGHT, HE (BARNHART) ADMITTED THAT AT LEAST SOME PUNISHMENT (HERE ON EARTH) IS JUSTIFIED. NOW--SINCE HE HAS "MADE SO MUCH" OF THE MATTER OF PUNISHMENT, LET US PURSUE THIS MATTER FURTHER.

1. CHECK THE BOX IN FRONT OF EACH PERSON (OR GROUP) WHO DESERVES TO BE AND SHOULD BE PUNISHED BY CIVIL GOVERNMENT: (NOTE: TO LEAVE A BOX BLANK IS TO INDICATE THAT PUNISHMENT NEITHER DESERVED NOR SHOULD BE NOR SHOULD HAVE BEEN ADMINISTERED).
  - (1)  TORTURE, RAPE, MURDER OF A 5-YEAR GIRL;
  - (2)  MURDER OF 6,000,000 JEWS BY HITLER AND THE OTHER NAZIS;
  - (3)  HOMOSEXUAL RAPE, TORTURE, MURDER OF 8-YEAR OLD BOYS.
2. THE DEGREE AND/OR LENGTH OF PUNISHMENT--DURING EARTHLY LIFE:
  - (1)  IMPRISONMENT FOR AT LEAST 1 YEAR FOR (1) ABOVE;
  - (2)  IMPRISONMENT FOR AT LEAST 1 YEAR FOR (2) ABOVE;
  - (3)  IMPRISONMENT FOR AT LEAST 1 YEAR FOR (3) ABOVE;
  - (4)  EXECUTION FOR (1) ABOVE;
  - (5)  EXECUTION FOR (2) ABOVE;
  - (6)  EXECUTION FOR (3) ABOVE.

NOTE: THIS CHART IS CONTINUED ON NEXT PAGE.

And, now for tonight, I have *another* set of questions for you, on Chart 201-K. My assistant will give you a copy of it. I will take the time to read it.

Note: On Tuesday night, he (Dr. Barnhart) admitted that at least *some* punishment (here on earth) is *justified*. That is a *very* significant admission! Now—Since he has “made so much” of the matter of *punishment*—in fact, for two nights he has attacked the doctrine taught, by us as members of the Church of Christ, almost completely on the basis of *punishment*. Since he has “made so much” of that—he attacked the church, even referring to us as being *odious*, and so forth—the matter of punishment, let us pursue this matter further.

Without much hope of your doing so—though surely you will now face up to your responsibility of giving some sort of response to this—I call upon you (on Chart 201-K):

1. To check the box in front of each person or group who deserves to be and should be punished by civil government. (Note: to leave a box blank is to indicate that punishment neither is deserved nor should be nor should have been administered.)

(1) Torture, rape, murder of a 5-year-old girl;

I read the account of that in the newspaper on the first night.

(2) The murder of 6,000,000 Jews by Hitler and the other Nazis;

(3) The homosexual rape, torture, and murder of 8-year-old boys—a notorious case recently in our nation. Let him tell us whether or not those persons *deserve* in this life, *any* sort of punishment by the civil government.

2. The degree and/or length of the punishment during earthly life:

Does he deserve:

(1) Imprisonment for at least one year for (1) above; that is, the one represented by the first question;

(2) Imprisonment for at least one year for (2) above;

(3) Imprisonment for at least one year for (3) above;

(4) Execution for (1) above;

Is it conceivable that such punishment is compatible with the infinite God? Let Dr. Barnhart say whether that is conceivable or not.

(5) Execution for (2);

(6) Execution for (3);

## BARNHART AND PUNISHMENT (CONT.)

3. THE DEGREE AND/OR LENGTH OF PUNISHMENT--AFTER EARTHLY LIFE IS OVER.

- (1)  AT LEAST ONE MINUTE IN HELL FOR (1) ABOVE;  
 (2)  FOR EVER, FOR (2) ABOVE;  
 (3)  AT LEAST ONE YEAR FOR (3) ABOVE.

Note: The Chart is continued on 201-K-1.

3. The degree and/or length of punishment—after earthly life is over.

Let us grant that this is a counter-factual hypothesis from *his* viewpoint.

Let him answer from *that* viewpoint as to whether:

If there *is* an infinite God, if he *does* have a law given to man, and if these men have committed these kinds of atrocities, and they die in utter impenitence, in rebellion against God, if it is even *possibly* conceivable that this could “fit” with *the infinite God*, that they should be punished:

- (1) At least for one minute in hell;  
 (2) Forever, for (2) above;  
 (3) At least one year for (3) above.

Now, let us note *question number 2* on chart 201-L.

## QUESTIONS FOR DR. BARNHART--MED. NIGHT, NOV. 5

(PLEASE CHECK THE BOX IN FRONT OF EACH TRUE STATEMENT.

(NOTE: TO LEAVE A BOX BLANK IS TO INDICATE THAT THE STATEMENT IS TRUE.)

IF IN A NATION WHICH IS COMPRISED FOR THE MOST PART OF WHITE PEOPLE, THE MAJORITY OF THE WHITE PEOPLE (WHICH IS A MAJORITY OF THE NATION) RECEIVE MORE PLEASURE THAN PAIN IN TORTURING AND/OR MURDERING BLACK PEOPLE, THEN IT WOULD BE MORALLY RIGHT FOR INDIVIDUALS IN THAT SMALL GROUP OF WHITE PEOPLE TO TORTURE AND/OR MURDER BLACK PEOPLE.

IF IN A NATION WHICH IS COMPRISED FOR THE MOST PART OF BLACK PEOPLE, THE MAJORITY OF THE BLACK (WHICH IS A MAJORITY OF THE NATION) RECEIVE MUCH MORE PLEASURE THAN PAIN IN TORTURING AND/OR MURDERING WHITE PEOPLE, THEN IT WOULD BE MORALLY RIGHT FOR INDIVIDUALS IN THAT SMALL GROUP OF BLACK PEOPLE TO TORTURE AND/OR MURDER WHITE PEOPLE.

(IF YOU DO NOT CHECK EITHER BOX, PLEASE EXPLAIN YOUR ANSWER \_\_\_\_\_).

(Please check the box in front of each true statement. Note: To leave a box blank is to indicate that the statement is true.)

If a nation which is comprised for the most part of *white* people, and the majority of the *white* people (which is a majority of the nation)—that is, it would be the most pleasure for the greatest number of people—receives *more pleasure than pain* in torturing and/or murdering *black* people, then it would be *morally right* for *individuals* in that small group of white people to torture and/or murder black people. (I mean by this that the majority of the white people from that nation, which would be the majority of the nation.)

Then, on the other hand:

If in a nation which is comprised for the most part of *black* people, the majority of the *black* people (which is a majority of the nation) receive much more *pleasure than pain* in torturing and/or murdering white people, then it would be *morally right* for *individuals* in that small group—I mean by that the majority of people in the nation of black people—to torture and/or murder white people.

Now, Dr. Barnhart, you have your work cut out for you in the answering of questions. You let two nights of questions go by on the supposition that it was not your responsibility while you were in the *negative* to do so. But now we have brought them up for you. And *I* am in the negative. I am repeating the old ones for you also and giving you some new ones.



Before I get to my material tonight—my negative material—I will look at his speech. He has talked about *subjectivity* and *objectivity*. My friends, *the New Testament* is the *objective standard* of the eternal God! It does not change upon the whims and fancy of man. It does not change just because I think I need something or because I desire it.

Dr. Flew got into this problem, and he did not extricate himself from it. Sometimes our *desires* and our *needs* conflict. I may be walking by and see a house burning and see a child in a fourth-story window. I realize that I *ought* to try to save that child, but I *desired* to run away to save my life, to keep myself in safety. But the action here recognizes that there is something which I *ought* to do, which has nothing whatever to do with my *desires* about it. I know that I *ought* to do it, that I *ought* to risk my life for the child. There is something more to this problem than a mere subjective feeling.

Barnhart holds that objectivism joins utilitarians re consequences and, so, to attack subjectivism one must become a utilitarian, in that he holds the *consequences* to be the significant factor.

We must recognize that in situations which require moral decisions, there is a *motive*—the *reason why* one does a certain thing—as well as the *consequences* of it. The Bible recognizes that we must do a thing for the *right reason* and, then the right consequences will result. If you do the right thing in the sight of God, you will have that life which is abundant—richly abundant—you will receive one hundred-fold more in *this* life and in *the world to come* eternal life as Jesus taught (Matt. 10:28). To imply that we are not concerned about *consequences* is an *incredible misrepresentation!* But it is *not merely* consequences. You see, there is the difference. Dr. Barnhart's position is that it does *not* matter what *motive* one may have—a motive can be neither good nor bad, according to Jeremy Bentham. If you do it with a “good” motive and the consequences turn out “bad,” then it is an *immoral* act. But if you do it with “bad” motives and it turns out to have “good” consequences, then it is a *good thing*. But, you see, the Bible puts motives and consequences together. It not only recognizes what you *do*, but the *reason why* you do it. And, so, I deny that anyone must hold to the utilitarian psychological hedonism that Dr. Barnhart sets forth in this debate.

Subjectivity has to do with desires, and I do not deny desires. I do not deny that an eagle needs two wings to fly. I do not deny that moral rules are necessary. He has said, “Tom fails to recognize this need for balance.” My friends, he has not even got within “shouting distance” of *balance* in regard to *desire* and *consequences*.

Jesus said: If a man looks on a woman with lust after her, he has committed adultery with her already in his heart (Matthew 5:28).

It is a *sin* to have the *wrong motive*, and it is a *sin* to do the *wrong act!* And wrong acts have wrong consequences. And football games must have rules. Football games, of course, are things that are invented by men. The rules are arbitrary. And yet Barnhart tried to compare that to the will of Almighty God.

If football players decided they wanted to have a football field five miles long and three miles wide, they could do so. Who would have the right to say they could not? Suppose the National Football League decided they would change its rules. And suppose they said a team had to gain thirty yards to make a first down. Or that a team has only two downs to make a first down. That is purely arbitrary. But Jesus said: "Ye shall know the truth and the truth will make you free" (John 8:32). And neither Joe Barnhart nor anybody else in this world has any right to change a word of it.

In 1st Peter 4:11, the Bible says, "If any man speak, let him speak as the oracles of God."

Now, I turn to all of these things about the ducks and rabbits. If I am a long distance away from an object and I look over and see something white and say, "That is a cow," or "It's a pile of snow," and if as I get close to it, I can tell it is a house, then I realize that I have just been guilty of *illusory perception!* Now, surely Joe does not think that any of us hold (1) that you can *not* ever *think* that you are seeing something when you are not or (2) that when you see it better you can not then verify that you are seeing it as it really is.

Now, every one of those drawings up there on his chart, Figures 5, 6, that he gave was either a duck or a rabbit. He is supposed to qualify as a philosopher, to teach logic, they all teach the *laws of thought* (the law of *identity*, the law of *excluded middle*, the law of *contradiction*)—and know that you cannot "get off the ground," so far as even thinking about *thinking*, without recognizing that the law of contradiction and the law of excluded middle are true.

Let me tell you this [holding up object in hand] what I am holding in my hand either *is* a rabbit or it is *not* a rabbit. It so happens that it is *not* a rabbit. Everything in the world either *is* a duck or it is *not* a duck. And everything in the world either *is* a rabbit or it is *not* a rabbit. It does not matter how you draw it or how "cute" it is. It may *appear* from one angle to be a rabbit and it turns out, later on, that you can see that it is a duck.

Let me tell you this, my friends. Everything in the world either *is* a rock or it is *not* a rock. Everyone in the world either *is* Joe Barnhart or he is *not*. And that may be a matter of sadness or gladness, but it's still true.

Everyone in the world either *is* in this auditorium or he is *not*. Every object either *has* a certain property or it does *not*. Every precisely stated proposition is either true or false. I challenge you, Dr. Barnhart, to deny that.

Now, that covers what he had to say. All that he had to say about "the Cosmic Being" is absolutely irrelevant to this point. He has not even told us what he means by such. Is a "Cosmic Being" a *person*? Does it have a *mind*? Does it *think*? Does it have purposes? Does it *love*? *Hate*? Or, is it like the "creativity" of Henry Nelson Wieman?

I studied under Henry Nelson Wieman, formerly a professor at the University of Chicago, as well as Dr. W. E. Garrison, also from that very noted school. And Dr. Wieman talked about "God," "God," "God," "God" all the time. He was "God intoxicated." But then I found out he did not even

believe in *God!* He believed in a “force in nature.” I have been pleading for Dr. Barnhart to tell us whether this “Cosmic Being” which he talks about is something merely *in* nature, or is it something *transcendent of*, or *other than*—somehow different from—physical nature. Well, that covers everything that he said. I have covered his speech item by item, statement by statement, and question by question—which, as you know, is in sharp—extremely sharp—contrast to the efforts of my opponent.

**T.B.W. ARGUMENT No. 1  
SET OUT IN SYMBOLIC TERMS**

205-B

1.  $(I \cdot \sim J) \supset W$

2.  $I$  [SEE PROOF ON CHARTS 205-E AND 205-F]

3.  $\sim J$  [SEE PROOF ON CHARTS 205-I SERIES]

4.  $I \cdot \sim J$  2, 3, CONJ.

5.  $\therefore W$  1, 4, M.P.

Next, I want to remind you of what I did in my two *affirmative* speeches. I set out argument number one on chart 205-B. I showed that if  $I$  and  $\sim J$  then  $W$ . It was a proposition affirming that the doctrine espoused by Jeremy Bentham and Joe Barnhart is as evil as any ethical system can be, because no matter what you can call “good,” if it results in *pain*, then it is *evil*. I can show you that it is evil.

Given the B/B theory, if a thing brings pain—no matter if *you* think it is *good*—it is *evil!* But anything that brings pleasure—no matter if *you* think it is evil—then it is good. Therefore, as the prophet said in Isaiah 5: There were people who called good evil, and evil good. And everything in the world can be twisted around that way, according to the doctrine of Joe Barnhart.

Then I proved proposition  $I$  in second premise. And then in the third premise I proved that Christian Ethics is not as evil as any could be. As a matter of fact, Christian Ethics is *perfect*, but I am not *obligated* to prove that in *this* discussion. And, therefore, by conjunction I put those two propositions

together and showed that I have proved the antecedent of premise number one, and that therefore it follows, by logical move known as modus ponens, that my proposition, which is represented by a W, is true. This means, therefore, that Christian Ethics is superior to the ethical system of Jeremy Bentham.

**BASIC ARGUMENT FOR CHRISTIAN THEISM — AND, THUS, FOR CHRISTIAN ETHICS**

220

1.  $(K^{GE} \cdot K^{NTWG} \cdot K^{NTRJPE} \cdot K^{NTTCE}) \supset K^{CESBE}$
2.  $K^{GE}$
3.  $K^{NTWG}$
4.  $K^{NTRJPE}$
5.  $K^{NTTCE}$
6.  $K^{GE} \cdot K^{NTWG} \cdot K^{NTRJPE} \cdot K^{NTTCE}$       2, 3, 4, 5, CONJ.
7.  $K^{CESADES} \supset K^{CESBE}$       OBVIOUS
8.  $K^{CESADES}$       205 SERIES OF CHARTS
9.  $\therefore K^{CESBE}$       7, 8, M.P.

MEANING OF SYMBOLS

- $K^{GE}$  — MEN CAN KNOW THAT GOD EXISTS
- $K^{NTWG}$  — MEN CAN KNOW THE NEW TESTAMENT IS THE WORD OF GOD
- $K^{NTRJPE}$  — MEN CAN KNOW THE NEW TESTAMENT REVEALS JESUS AS THE PERFECT EXAMPLE FOR MEN
- $K^{NTTCE}$  — MEN CAN KNOW THAT THE NEW TESTAMENT TEACHES CHRISTIAN ETHICS
- $K^{CESBE}$  — MEN CAN KNOW THAT CHRISTIAN ETHICS IS SUPERIOR TO BENTHAM'S ETHIC
- $K^{CESADES}$  — MEN CAN KNOW THAT CHRISTIAN ETHICS IS SUPERIOR TO ALL OTHER ETHICAL SYSTEMS.

I set forth another argument, chart 220, which shows that if one can know that God exists, and know that the New Testament is the word of God, and know that the New Testament reveals Jesus Christ as the perfect example, and know that the New Testament teaches Christian Ethics, then one can know that Christian Ethics is superior to the ethics of Jeremy Bentham. I proved each one of those elements in the antecedent, therefore, I proved the entire antecedent. Therefore, it follows that Christian Ethics is superior to any other ethical system. And if it is superior to any other ethical system, then it is certainly superior to the one of Jeremy Bentham.

Now friends, what I did was prove my own proposition. What has *he* done with his? Absolutely nothing. I want to call your attention now to the goodness and severity of God, as well as the basic concept of God on Chart 18-J.

WHEN ONLY GOD EXISTED (18-J)

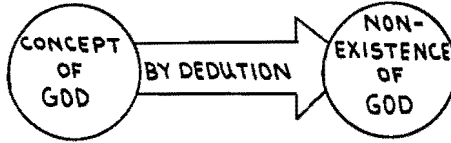


*\*NO EVIL ANYWHERE - THUS, NO EMPIRICAL FACTS WITH WHICH TO ALLEGE INCOMPATIBILITY WITH GOD!!*  
*\*WE CHALLENGE THE ATHEIST TO PROVE THAT ANY ATTRIBUTE OF GOD IS NOT COMPATIBLE WITH SOME OTHER ATTRIBUTE.*

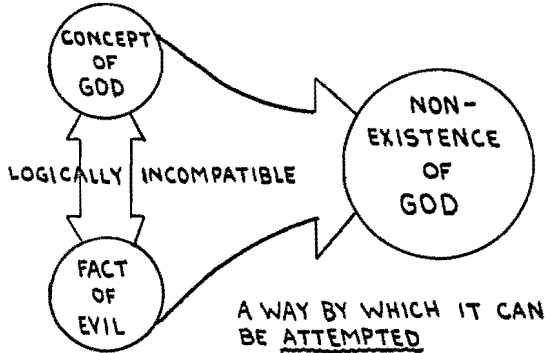
When we look at God, considering only God before he created the world, before he created the physical universe, we look at the various attributes of God: power, eternity, wisdom, presence, holiness, goodness, love, mercy, justice, righteousness, and, perhaps, other attributes that I have not mentioned here.

You know that when Dr. Barnhart talks about the God of the Bible, he talks about his being loving, and goodness, and kind. And this simply does not fit, he alleges, with the presence of evil in the world. And it certainly does not fit, Barnhart says, with the idea of eternal punishment. But he has *nothing* to say about *justice*. The Bible teaches that the *wages* of sin is *death*! That means that you receive what you *deserve*. There are *degrees* of punishment. I am going to discuss that in some detail tonight. But you must understand that Joe Barnhart cannot, taking these attributes of God, show that any of them is contradictory of any other. And that has been his total effort up to this moment, that is, in his responding to the Christian Ethics set forth in the New Testament.

ATHEISTS CANNOT DETERMINE  
THE NON-EXISTENCE OF GOD FROM  
THE CONCEPT OF GOD ALONE (18-K)



THIS CANNOT BE DONE



In Chart 18-K, we set before you the problem of trying to deduce the *non-existence* of the God of the Bible by the *concept* of God alone. And the only way you can do that is to show that there is self-contradiction among the various attributes of God—which he cannot do! He cannot even “get off the ground” to do it unless he has some empirical facts—such as evil in this world or evil in the world to come. But a thing can be *evil* only if there is some *ultimate standard* by which to measure it! And, so, the only way he can be *right* is to be *wrong*. Because, if there is *objective* evil, then there must be the *ultimate good*, who is *God*. And, if there is no God, then there can be no evil. And, if there is no evil, then he can have no argument.

Let us now look, in the closing moments, at Chart 36-Y. “The goodness and severity of God in relation to the atheist’s argument from evil.” In the general text, Romans 11:22, Paul said, “Behold the goodness and severity of God.” You’re not looking at the God of the Bible, with your talk about being “invalid” and “eagles flying with only one wing.”

When you consider the God of the Bible and talk about *only* the *goodness and love* of God you have got a “one-winged eagle.” But, there is not only the *goodness*, but there is also the *severity* of God! I have noticed that most philosophers seem to have a mental block; they simply cannot grasp the idea that God is infinite in *justice* as well as in *love*.

My friends, why can they not understand that? Notice carefully Deut. 11:26-28. “I set before you this day a blessing and a curse . . .”—a blessing if you hear and follow God, but a curse if you do not. I would be glad to say, I

would be under the *necessity* to say, that if God allowed and tolerated sin as Joe Barnhart says we teach then he could not be God. And there would be no God, and—if he were—he would not be worthy of our worship. But because he is holy, righteous, and good, and cannot tolerate evil, then he is the great God of the universe.

Matt. 7:13, 14 makes clear to everyone of us that someday we will pass out through the door of death and then someday we will stand before the great God of Heaven, and his Son, Jesus Christ, and give an account for the deeds done in the body. And how I wish with all of my heart that Joe Barnhart—as well as everybody who holds the doctrine that he does—could recognize that fact and turn away from the evil doctrine of Jeremy Bentham, and turn to Jesus Christ, the mighty son of God, and to the love that he showed, even for him, in dying for him on the cross. I plead for him to turn aside from the degrading—absolutely evil—doctrine of Jeremy Bentham.

Let us look at the goodness—the infinite goodness—of God, who loves all men. He certainly loves Joe Barnhart; Christ died for Joe. He died that he might be saved. He wants all to be saved (II Pet. 3:9, 10). God is not willing that any should perish, but that all should come to repentance. John 3:16: God so loved the world—that is everybody in it, black, red, white, whatever, everybody—there is no respect of persons with God. The answer to the racial question in this world is for men to seriously take to heart the teachings of the Bible.

Peter said, in Acts 10:34; “I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is acceptable to him.”

THE GOODNESS AND SEVERITY  
OF GOD IN RELATION TO THE 36-Y  
ATHEIST'S "ARGUMENT FROM EVIL"

GENERAL TEXTS: ROM. 11:22; DEUT. 11:26-28;  
MATT. 7:13, 14.

I. THE GOODNESS OF GOD (INFINITE  
IN GOODNESS—LOVES ALL MEN, WANTS  
ALL TO BE SAVED, AND HAS PRO-  
VIDED THE WAY FOR MEN TO BE  
SAVED):

- |                    |                |
|--------------------|----------------|
| 1. II PET. 3:9, 10 | 6. HEB. 7:25   |
| 2. JOHN 3:16       | 7. LUKE 19:10  |
| 3. JOHN 1:1-14     | 8. I TIM. 2:4  |
| 4. PHIL. 2:5-8     | 9. II COR. 8:9 |
| 5. TIT. 2:11       |                |

II. THE SEVERITY OF GOD (INFINITE  
IN JUSTICE—WILL PUNISH THE  
DISOBEDIENT):

- |                   |                    |
|-------------------|--------------------|
| 1. ROM. 11:22     | 4. MATT. 25:46     |
| 2. MATT. 7:13, 14 | 5. LUKE 14:26-33   |
| 3. REV. 20:10-15  | 6. II THESS. 1:7-9 |

## BARNHART'S SECOND AFFIRMATIVE

### THIRD NIGHT

I don't want to waste a lot of time on this, but I forgot to tell you and Tom apparently forgot to tell you that *he had a chance to send his questions to me, and he knew this, long before I prepared my debate*. I'm not one who likes to have questions stuck under my nose when I'm supposed to be listening to somebody, and then I'm supposed to get on my feet in twenty minutes and appear to be thinking. Some people can do this. I don't speak well on my feet. Tom doesn't either, but apparently he doesn't know that yet. Tom did have the opportunity to submit all of his questions to me, and I to him, so that it would be fair. And then we could have analyzed these questions and worked them into our speech. But Tom "forgot" to do that. So, why did he decline my offer to exchange questions mutually with him? Why? I think because *he wanted a special kind of debating technique*. If you notice, he's spent a lot of his time in the affirmative haranguing me because I'm not answering his questions. And I told him *ahead of time* that I wasn't going to do it; that wasn't going to be my style.

Now, perhaps I should have told you that earlier. I let him keep on doing it, and I think Tom was a little too smart for himself and he ate up his affirmative time by giving questions rather than an affirmative *argument!* But I was also too smart for myself because it deprived me of the opportunity of giving a response to what *might* have been Tom's affirmative position. But I don't think Tom can blame me for that. He should have gone ahead and made it instead of trying to develop the technique in that affirmative period of time, denouncing me for not doing what I told him I wasn't going to do and *was not obligated to do*.

Let me speak about adultery of the heart, to change the subject. That is the  *motive*—and the important thing to know is the difference between (1) the act and (2) adultery in terms of human motivation. Tom holds that adultery is grounds for divorce. But is adultery in the heart adultery or not? How about the law of excluded middle on that? Is it adultery or not? Is it grounds for divorce or not? If it is, then unless you're dead every one of you has grounds for divorce. And that includes Jimmy Carter. Right? Okay.

Now, obviously you've got adultery, and it's locked in the heart and nobody can see it except Tom's Cosmic Being. (I don't call him God, you see. He isn't good enough. He has to measure up instead of our simply giving to this Being the title of God, unless he deserves it.)

Tom has been talking "God, God, God!" As have I. I've been listening, and finally I said, "Well, Tom doesn't believe in God; it's this Cosmic Creep, this Butcher." And then Tom tacks a little word justice on the back of mayhem and violence. And I'm supposed to stand in fear of this and listen to the pontifical oratory. But it doesn't work, Tom. You're going to have to get on the stick and make an argument. Pontifical oratory doesn't work. I grew up with



preachers like you, Tom. (We ate them for breakfast and spit the seeds out for lunch.) And you ask me why it took so long to spit the seeds out. Well, have you ever tried to digest a Church of Christ preacher? It takes a few hours to do it. All right. We'll wax an elephant here and get back to the issue.

I don't want to get diverted from my specific debate because that has been Tom's tactic, don't you see. And I've avoided it up until now. He doesn't want me to make my point, you see, but I'm going to make it anyway.

It's still true (despite Tom's talk of excluded middle) that desire is *both* subjective and objective. Tom says he didn't hear anything in my previous debate, and that's neither here nor there. But you don't have to be like Tom. Is Tom a pope? If *he* doesn't hear, *you* don't have to hear? You have a brain of your own? Of course you do. If Tom doesn't hear it, you can hear it. And I'm talking to you. Tom, enjoy yourself. Snooze on.

Some Buddhists say, let's eliminate all desire. And then it comes up that they develop a *desire* to eliminate all desire. And then they smile and realize they have caught themselves in a contradiction. It's a way of recognizing that it's impossible to be human without subjective desires. Therefore, desires are significant aspects of every living person.

Let us try to set forth the general framework in speaking of objectivity and subjectivity, which Tom didn't discuss too much. (That's his problem, not mine. I don't even demand he do it. I'm not even interested. I've already read his books. And he showed us last night, apparently, he didn't have time to prepare for this debate; he's had to rehash his previous book he gave on the theory of evolution. I know Tom has been busy, but he could have done his homework.)

There is considerable misunderstanding of utilitarian hedonism, and I'm going to try to give an interpretation of it. Very simply, hedonism is a philosophy of pleasure, and that in itself tells us little, although it is a start. Suppose someone tells you that you may take a trip to Hawaii or heaven if you like, provided you experience no pleasure while you're there. You will doubtless wonder what would be the point of going there if you can't enjoy the trip. Without hedonism, there would be no point or meaning to our moral decisions. It is in anticipation of pleasure that we do this or that. This needs careful attention.

Descriptive hedonism is the thesis that individuals have a fundamental two-pronged concern: (1) to gain pleasure and (2) to avoid displeasure. And that's what that passage that Tom's been showing you from Bentham's book is about. Bentham does not guarantee that we shall always be *successful* in our endeavors to gain pleasure and avoid displeasure, because life is complex, and we are not infallible. Still, we are drawn to what we *take* to be sources of pleasure and we are repelled by what we *take* to be sources of displeasure. Much of our work as parents lies in trying to train our children over the years to gain a common sense to see that often the most stable and enduring sources of pleasure are gained only by discipline and hard work, while some of the

quick roads to easy pleasure serve in the long-run to bring disaster or years of unhappiness.

Now, to the Hedonistic Utilitarianism of Jeremy Bentham, or consequentialism. If we ask ourselves what is a good book for the study of anatomy, we don't go to the New Testament, we go to *Gray's Anatomy* or something else. If we want to understand the systematic rules and guidelines for writing English prose, we don't go to the New Testament. We turn to Peter Nathan's book, *The Nervous System* or Popper's book, *The Self and Its Brain*, if we want to understand the brain. The Bible, the Quran or the Upanishads are only of minor importance for such a study. To be sure, a noted Islamic scholar has written a book to demonstrate that the Quran is without any scientific error. And this is what Tom is trying to do with the Bible. And I was interested in it several years ago myself. But a blank sheet of paper is without any error; it's infallible.

We don't ordinarily consult the Book of Mormon, the Bible, or the Quran as a systematic and developed treatise on physics, chemistry, ethical theory, medicine, automobile repair, topology, or on any of a thousand other areas of inquiry.

Unlike the New Testament writers, Jeremy Bentham sets out to offer a systematic treatment of the theory of ethics. And in that sense, his work was superior to the New Testament. Jeremy Bentham devoted almost all of his adult years developing a theory of ethics. And there is room for improving his ethics. See, I don't hold that it's infallible. I don't even suggest it. But it stands today as one of the major live options of systematic moral philosophy.

Let us suppose, Thomas, there is a commandment, "Thou *shalt* kill and rape." If an omnipotent Cosmic Being had given such a commandment, should it be obeyed as a moral imperative? Bentham says, no. If there were such a Creator who commanded wholesale killing of an entire country—including the children, women, and the aged—it would not be a moral command just because the Creator had issued it. If the Creator should say, "Thou shalt brutalize children," would you regard it as a moral command solely because the all-powerful Creator commanded it? If you would, your moral principle would be "Might Makes Right!" And that's what I'm opposing.

Occasionally we read of a parent who abuses his child and claims that God told him to do the deed. But we know this didn't happen because our definition of God prohibits that. God must be good or he's not God.

Unlike Tom, many people doubt that the biblical story of Yahweh's commanding Joshua to slaughter an entire population was really a divine command. Tom thinks it was. If the incident happened at all, it was because Joshua only *thought* it was a divine command to exterminate an entire population—including the children and the elderly.

It is curious that while Tom protests against Hitler's extermination of the Jews, he approves of Joshua's extermination of every person of an entire

country solely because there is superior *power* behind the command. Such self-contradiction however is not a stranger to Tom Warren.

The beauty of Bentham's hedonistic utilitarianism is that it provides a rational framework for helping us make moral judgments. It does not leave morality to the discretion of those having the power to maul and claw those without the means to defend themselves. I can explain. Would stealing be wrong just because a Creator says it is wrong? Is that what makes it wrong? Is the Creator's personal proclamation the ground of morality? Tom seems sometimes to think so. He opposes divorce except in cases of desertion by a non-Christian spouse or the spouse's act of adultery. But suppose the Creator had commanded divorce every seven years. Would divorce suddenly be moral, while those who remain married are to be counted as wicked?

Many of us will agree that if God is good, he cannot issue a law or a rule without good reason behind it. If this is the case, then any Cosmic Being who gave rules without good reason behind them would, strictly speaking, not be God, but a pretender—like Tom's Cosmic Nazi.

Either the Creator has good reason for his rules or he hasn't. If he hasn't, he is either ignorant, irrational, or arbitrary. This would perhaps be sufficient to render him not God, since God by definition must be rational and good.

In order for a Cosmic Being to be judged good, he must measure up to moral expectation. The standard or ideal of moral expectation cannot be defined as his own behavior, for that would be a circular argument leading into arbitrariness. To claim that the Creator is good by nature is mere prattle and bluster until the Creator's nature—expressed in his behavior—measures up to moral expectation. Presumably, any Creator or Cosmic Being would have his own nature. That's a simple truism. But it is conceivable that his nature might be evil or morally deficient. If Tom, or I, or anyone else asserts that a particular Cosmic Being's nature is morally good, we are required to make an independent argument for our assertion and not just use the word "God, God, God" all the time. We must show that the Cosmic Being does in reality measure up to an independent moral ideal of goodness. If we fail to meet this challenge, we have nothing but "Omnipotence Makes Right! Absolute power is absolutely right." I think that's Tom's position. That's the only way he's going to justify his atrocity he calls hell. Make him justify such a wicked thing.

Let's move further toward discovering what the moral ideal or standard might be. I will propose to look into this—or look at this from the view of hedonistic utilitarianism or hedonistic consequentialism.

For background, I will introduce you briefly to the three versions of hedonism.

1. Cyrenaic hedonism says that you are likely to be dead tomorrow. So gain pleasure today. Don't worry about the pain and displeasure of tomorrow. You know when you're raising a teenager it seems like Cyrenaic hedonism sometimes. You have to try to explain the consequences. This is the principle of liberalism gone wild and reckless, throwing all caution to the wind.

An argument against Cyrenaic hedonism is that since you and I will likely be alive tomorrow, we will have to pay for today's recklessness tomorrow and perhaps even during the rest of our days. Suppose you have poison ivy or the chicken pox. You'll have to admit that scratching it gives you immediate pleasure. But you try to discipline yourself not to indulge in this particular pleasure. This is precisely what you teach your children. And it isn't because you are against pleasure per se that you try to discipline your children. Not at all. Rather, you restrain yourself and your children just because you wish to gain future pleasure and avoid pain in the near future. Most of us learn from hard-won experience that if we fail sometimes to restrain ourselves today, we will be deprived of greater pleasure in later days and years. Indeed, instead of giving us long-term pleasure, our unrestrained scratching will lead to infection and the severe pain that accompanies it for days, perhaps years to come.

2. The second version of hedonism is Epicureanism. Whereas Cyrenaic hedonism throws caution to the wind, the Epicurean sometimes becomes severely cautious, forgetting that life offers adventure in the search for new sources of pleasure and joy. Epicureanism is the conservative principle turned stale. Straining to avoid pain and displeasure at all cost, the Epicurean often forgets to cultivate his sources of positive pleasure. Of course, no one can take Epicureanism to the excess that I have suggested because there is a powerful lure to the positive pleasure that Bentham was talking about. It is a part of our essential biological constitution. In fact, the ascetic who tries to turn self-denial into an entire way of life can do so only if he turns such self-denial into a source of pleasure for himself.

I know a man who will josh a few of his fellow Baptists sometimes when they become too pious and dreary. He tells them that they have perfected drabness to the point that it has become for them a source of pride and glory, making themselves objects of curiosity—all of which provide them a new source of pleasure.

Epicurus himself warned against getting married because, he said, marriage will bring you pain. And my wife knows that—I've been married twenty-seven years, and maybe to my wife we've been married a hundred years. This reminds us of the Apostle Paul, who warned that if you marry, you will have troubles, and Paul says he would spare you that. But marriage also is a source of wonderful and intense enduring pleasure for many of us, and some of us are prepared to take the great risk because of the great joy anticipated. We do not wish to be reckless, on the other hand. That's why we have to be careful when we were married. Nevertheless, some adventures are worth the calculated risk.

3. The third version of hedonism is Utilitarian hedonism or Hedonistic utilitarianism. I will focus primarily on Jeremy Bentham's explication. Hedonistic utilitarianism appears to be the most balanced of the three views of hedonism. In the first place, it says that most of us are likely to be alive for a number of years. And since we want pleasure for those years, we must learn

self-control. You may have noticed by now that one of the advantages of utilitarianism is that it offers a rationale and guideline for self-discipline. When our children are small we discipline them firmly and gently because they lack the ability to anticipate the consequences of their behavior. When they grow older, they learn to look down the path, and ahead, anticipating what the consequences might be. In light of their growing wisdom and understanding, they learn to make their own judgments and their own decisions. We parents know how slow and painful this ever-growing process sometimes can be.

You can see why utilitarianism is often referred to as consequentialism. Now, Tom is going to tell you that he didn't get a thing from any of this, and I believe him. But you don't have to be the same way.

Thank you very much.

## WARREN'S SECOND NEGATIVE

### THIRD NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen.

It's a real pleasure for me to be back before you for the second speech of mine for this evening, and to respond to the speech which Dr. Barnhart has just made in your hearing.

It appeared to me that perhaps Joe got just a little *angry*. But I hope that was not the case, because he thinks pain is evil, so that would mean that he has fallen into evil. If really that was the case then I certainly hope that he does not do so any more during this debate.

He has talked about the submission of questions. I can only say my understanding of it is this: that just as Dr. Flew and I, and Dr. Matson and I, wrote out questions and handed them to each other and answered them before the oral debate started each night—that is, before any speaking was done—so that we would have the answers to be used in the first speech. This procedure had the effect of getting the debate a “long ways down the road” on the very first night. And to avoid doing that here, is really to slow up things. As to any man who feels that he knows the answers to the questions that are going to be asked, I do not understand why he would have the slightest hesitancy about it.

Further, my understanding of the matter is that there was to be no restriction whatever on our asking questions during our speeches here. I would suppose, Dr. Barnhart, if you would have a debate department here at North Texas, that they would surely let you know that each speaker has the right to conduct his own speech within basic principles and guidelines that he wishes. And it is *my* wish to present questions *during* my speeches. And if it is *your* wish to pay no attention to them, then that is *your* responsibility, and the audience will have to make up its own mind about the reason *why* you refuse to answer.

I recall he brought up the idea that the question of God really had nothing to do with it. But I think he's not quite as astute as Jean Paul Sartre, who said if there is no God, then *anything* is permitted. He (Sartre), is an atheist—perhaps not exactly the same “brand” as Dr. Barnhart, but he *is* an atheist. And he rightly recognizes that if there is no God, then *anything* is permitted! And that really is where you wind up with this theory of Jeremy Bentham.

So, he says that the way I have been using questions is a “debating *technique*.” But, Dr. Barnhart, it is a debating *responsibility*!

“Is adultery in the heart a ground for divorce?” No, it is not. I have done considerable study—in fact, I spent about three weeks in the library in determining the use of the word—*porneia*. It is used in Matthew 19:9. According to Greek scholars it requires the *physical* act of fornication. If I understand him correctly, he charges me with holding that divorce is acceptable to God, and both on the ground of *desertion* and of *unfaithfulness*. And I

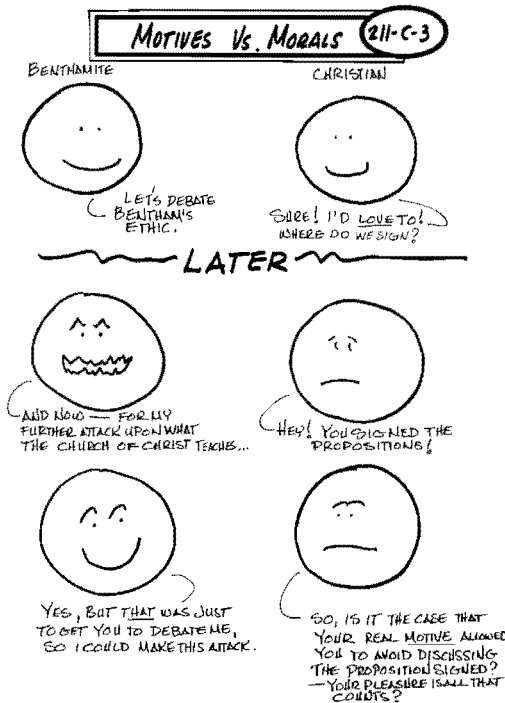
deny that. I do not know where he got that idea. I do not agree that desertion alone is a sufficient ground.

He charges that I do not believe in God. That absolutely is false. He says that he “eats Church of Christ preachers”—I do not like that expression very well—“for breakfast and spits them out by lunch.” And he wonders why it takes so long. “Perhaps,” he says, “it is because of the toughness of such.”

He says that the Buddhists say that their desire is desire itself, and I don’t know what exactly he means by that—what sort of point he wants to make. Let him clarify it, and I will reply.

He says I should have done my homework. Dr. Barnhart, I *have* done my homework. It has been, I think, manifested here as to who has done his homework and who has not.

“Descriptive hedonism”—a twofold concern, is gaining pleasure and avoiding pain. And that is exactly what I pointed out to you before. You have not been willing to discuss your own proposition. You have not been willing to put it up here [on the screen], take up the proposition; define and explain it.



Now, let’s look at Chart 211-C-3. We look on the left side and you see a Benthamite. And he suggests, “Let’s debate Bentham’s ethic.” The Christian says, “Sure! I’d love to! Where do we sign?” And so they both sign. And then later we have the Benthamite saying, “And now—for my further attack upon

what the Church of Christ teaches . . .” And the Christian says, “Hey! You signed the proposition. Why not discuss the proposition.” The Benthamite says, “Oh, yes, I signed this proposition, but that was just to get you to debate me so I could make this *attack on the Church of Christ* and call it scurrilous, odious, and so on.” And so the Christian responds, “I’m merely asking you a question. I’m merely *asking*. I’m not making accusations as to your motives.” Of course, according to Bentham no motive can be either good or bad.

I can read it for you right here on page 100 of this book of Dr. Bentham’s material. So the Christian says, “Is it the case that your real *motive* allowed you to avoid discussing the proposition signed? And is *your* pleasure all that counts?”

## SOVEREIGN MASTERS (207-A-1)

### CHAPTER I.

#### OF THE PRINCIPLE OF UTILITY.

(I.) Mankind governed by pain and pleasure. Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The principle of utility<sup>1</sup> recognises this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.

But enough of metaphor and declamation: it is not by such means that moral science is to be improved.

(II.) Principle of utility, what. The principle of utility is the foundation of the present work: it will be proper therefore at the outset to give an explicit and determinate account of what is meant by it. By the principle<sup>2</sup> of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of every

FROM: THE UTILITARIANS: AN INTRODUCTION TO THE PRINCIPLES OF MORALS AND LEGISLATION

Let’s put up on the screen a photographic reproduction of Bentham’s statement which really shows you, *not* what Joe says, but what *Bentham* says—not what Joe said he said, but what *Bentham* actually said. Now, let’s



look at it. I challenge you to follow me in this:

“Nature has placed mankind under the governance”—that means the *rule*—“of two sovereign masters.” That means they have *absolute control* over you. Has he ever told you who or what “Nature” is? I have asked him and asked him and asked him! Is it a *personal* being? Is it only the *physical* universe? What is it? Whatever it is, “*Nature*” has done this.

Nature has placed mankind—that means every individual—under the governance of, the absolute rule of. Talk about a *despot*! Joe, you’ve got *the despot*! The absolute governance of two sovereign masters, *pain* and *pleasure*. It is for them *alone* to point out what we *ought* to do, as well as to determine what we *shall* do!

Now, he indicated a moment ago—as he tried to explain it—that sometimes we make mistakes; sometimes we don’t really follow those rules. But that is *not* what *Bentham* says. He says that it is these two masters of governance, and it is for them alone, and *nothing else* is in the picture! Does the word “alone” mean “that and nothing else”? The gaining of *pleasure* and avoiding of *pain* is the one and only thing involved in the ethical system that *Barnhart* is *supposed* to be defending. Has he set out a single *logical argument*? Has he said, “This is true; this is true, this is true, therefore the Benthamite theory is superior to Christian Ethics”? You know that he has not! You know he just sort of talks and rambles in circles. He is up here—that is, he *ought* to be up here—to defend this statement which is now on the screen before you.

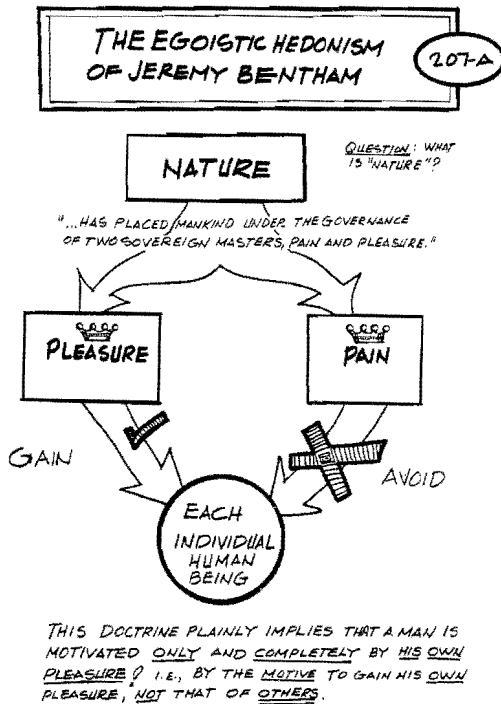
“It is for them alone to point out what we ought to do.” What *ought* you to do according to this man? You *ought* to do that thing which brings you *pleasure*! What if you men tonight have such a disposition that raping a child—for example, the five-year-old girl that I read about—would bring you *pleasure* and *no pain*—or *little pain*—at all, what does *Joe Barnhart* say you *ought* to do? He says you ought to do that (rape)! And that you not only *ought* to do it but you *will* do it! I tell you, this is a *dangerous* doctrine to be taught on this university campus. Not only “what we ought to do as well as determine what we shall do.” What does that mean in plain and simple language? It is on the screen there before you. It came out of *this* book [holding up *Bentham’s* book]. It was written by *Jeremy Bentham*.

“On the one hand the standard . . .”—we talk about the standard. *Joe* regards this as *the* standard, not merely *a* standard, but *the* standard of right and wrong “. . . on the other the chain of causes and effects, are fastened to their throne.” The chain of things that *cause* you—that *make* you do it! And later on *Bentham* says—and if *Barnhart* wants to deny it, I’ll read it for him and put it on the screen for him—he says that every man who tries to do something else than act according to the dictates of these two sovereign masters in every effort that he makes, only serves to confirm that he really is acting under these sovereign masters. In fact, it is right here on the next statement. “They govern us in all we do . . .”—not merely *some* of it, but *all*

we do—” . . . in all we say, in all we think.” You cannot think, say, or do anything that is not under the governance of this desire for *pleasure* and the avoidance of *pain*.

There is, according to this doctrine, no such thing as a *loving mother* willing to suffer pain for the welfare of her child. She will think *only of her own pleasure!* I rather suspect he’s going to try to pitch this on *altruistic hedonism*, and you will see the problems that he gets into there. But I want you to see what this man is here saying.

“They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it.” Now, that says—this is what *Jeremy Bentham* says to *Joe Barnhart*. “Sir, you may try every way you please, you may run here, you may run there, you may try to break your chains, but *everything* you do on this earth serves to prove that you are under the domination of it.”



Let us look at Chart 207-A. Joe, this is the way to give a *negative* to a *non-existent affirmative*. I am having to make the affirmative for you, and I am also responding to it.

“Nature”—right at the top of the screen—I want you to notice the question, “What is Nature?” Let us see if he tells us in his next speech. “Nature has placed mankind under the governance of two sovereign masters,

pain and pleasure." Notice, *pleasure* is a ruler or master. *Pain* is a ruler or master.

Why do I speak with the deep sincerity with which I am speaking to you? Because this university, as other universities, is dominating many men with this kind of thinking. As I attend philosophical meetings, I usually hear men speaking in terms of utilitarianism. It is a very popular theory among philosophers. But, my friends, there is not a word of truth to it, not the brand of it that Joe Barnhart is teaching.

There is an element of pleasure in Christian life. Anyone who says that the Christian life is not concerned about pleasure simply does *not* know what he is talking about. But notice here: all *this* theory is about is the gaining of pleasure, the avoidance of pain in each individual human being's life.

This doctrine implies that a man is motivated *only* and *completely* by his own pleasure, that is, by the motive to *gain* his own pleasure and not that of others.

I grant you that Bentham, in other places, tends to talk about doing something that will result in the pleasure of others. But this is self-contradiction. And we will explain that, if indeed Joe goes into it in order to explain it a little further.

THE GOODNESS AND SEVERITY OF GOD, IN RELATION TO THE ATHEIST'S "ARGUMENT FROM EVIL" 36-Y

GENERAL TEXTS: ROM. 11:22; DEUT. 11:26-28;  
MATT. 7:13, 14.

I. THE GOODNESS OF GOD (INFINITE IN GOODNESS—LOVES ALL MEN, WANTS ALL TO BE SAVED, AND HAS PROVIDED THE WAY FOR MEN TO BE SAVED):

- |                    |                |
|--------------------|----------------|
| 1. II PET. 3:9, 10 | 6. HEB. 7:25   |
| 2. JOHN 3:16       | 7. LUKE 19:10  |
| 3. JOHN 1:1-14     | 8. I TIM. 2:4  |
| 4. PHIL. 2:5-8     | 9. II COR. 8:9 |
| 5. TIT. 2:11       |                |

II. THE SEVERITY OF GOD (INFINITE IN JUSTICE—WILL PUNISH THE DISOBEDIENT):

- |                   |                    |
|-------------------|--------------------|
| 1. ROM. 11:22     | 4. MATT. 25:46     |
| 2. MATT. 7:13, 14 | 5. LUKE 14:26-33   |
| 3. REV. 20:10-15  | 6. II THESS. 1:7-9 |

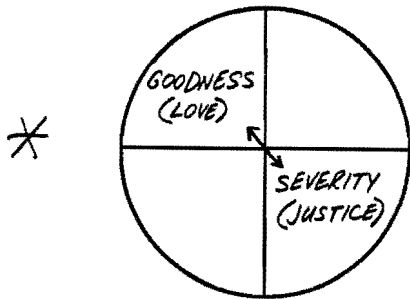
Now, let us go back to my chart 36-Y from which I was discussing the *goodness* and *severity* of God. I point out to you, first of all, the *goodness* of

God—that “God is not willing that any should perish but that all should come to repentance” (II Peter 3:9, 10). God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life” (John 3:16).

Then, in the second place I show that God is also *severe*, according to Romans 11:22. There is the infinite love of God, the infinite benevolence, goodness and mercy of God. There is the infinite justice, holiness and righteousness of God, which means that he cannot tolerate sin.

[GOODNESS & SEVERITY OF GOD CONT'D]

36-Y-1



ATTRIBUTES  
OF  
GOD

\* ARE NOT INCOMPATIBLE WITH  
EACH OTHER !

Look at chart 36-Y-1. There is absolutely no contradiction between the goodness and the love of God. Now, let's look at eternal punishment. This is the thing that has driven Dr. Barnhart all through this discussion.

**THE INFINITE, LOVING GOD CAN PUNISH MEN ETERNALLY**

**260**

— MEANING OF SYMBOLS —

- |  |  |
|--|--|
| $G^I$ — GOD IS INFINITE.                           | $G^{PSE}$ — GOD CAN PUNISH SIN ETERNALLY (IN HELL).                        |
| $G^{IJ}$ — GOD IS INFINITE IN JUSTICE.             | $G^{IAA}$ — GOD IS INFINITE IN ALL ATTRIBUTES.                             |
| $G^{CTS}$ — GOD CAN TOLERATE SIN.                  | $A^{GCCOA}$ — THE ATTRIBUTES OF GOD CAN CONTRADICT ONE ANOTHER.            |
| $G^{CPS}$ — GOD CAN PUNISH SIN.                    | $G^{B-J}$ — GOD IS INFINITE IN BOTH BENEVOLENCE & JUSTICE.                 |
| $G^{PSD}$ — GOD CAN PUNISH SIN DETERRENTLY.        | $G^{B-PSE}$ — GOD IS INFINITE IN BENEVOLENCE AND CAN PUNISH SIN ETERNALLY. |
| $G^{PSR_1}$ — GOD CAN PUNISH SIN REHABILITATIVELY. | $B^D$ — BARNHART'S DOCTRINE IS TRUE.                                       |
| $G^{PSR_2}$ — GOD CAN PUNISH SIN RETRIBUTIVELY.    |  |

— THE ARGUMENT IN SYMBOLS —

- |  |  |
|--|--|
| 1. $G^I \supset G^{IJ}$                              | OBVIOUS                                    |
| 1A. $G^I$  | FORM OF PROOF SET OUT IN APP. 2, 76 PAGES. |
| 2. $G^{IJ} \supset \sim G^{CTS}$                     | OBVIOUS.                                   |
| 3. $\sim G^{CTS} \supset G^{CPS}$                    | OBVIOUS                                    |
| 4. $G^{CPS} \supset (G^{PSD}, G^{PSR_1}, G^{PSR_2})$ | OBVIOUS                                    |
| 5. $G^{IJ} \supset G^{CPS}$                          | 2, 3, H.S.                                 |
| 6. $G^{IJ}$  | 1, 1A, M.P.                                |
| 7. $G^{CPS}$   | 5, 6, M.P.                                 |
| 8. $G^{PSD} \cdot G^{PSR_1} \cdot G^{PSR_2}$         | 4, 7, M.P.                                 |
| 9. $G^{PSR_2}$                                       | 8, SIMP.                                   |
| 10. $G^{PSR_2} \supset G^{PSE}$                      | OBVIOUS                                    |
| 11. $G^I \supset G^{IAA}$                            | OBVIOUS                                    |
| 11A. $G^{IAA}$                                       | 1A, 11, M.P.                               |
| 12. $G^{IAA} \supset \sim A^{GCCOA}$                 | OBVIOUS                                    |
| 12A. $\sim A^{GCCOA}$                                | 12, 11-12, M.P.                            |
| 13. $\sim A^{GCCOA} \supset \sim (G^{B-J})$          | OBVIOUS                                    |
| 14. $\sim (G^{B-J})$                                 | 13, 12-13, M.P.                            |
| 15. $G^{B-J}$  | 14, D.N.                                   |
| 16. $G^{B-J} \supset G^{B-PSE}$                      | OBVIOUS.                                   |
| 17. $G^{B-PSE}$                                      | 16, 15, M.P.                               |
| 18. $G^{B-PSE} \supset \sim B^D$                     | 1-17 (BARNHART'S DOCTRINE DISPROVED)       |
| 19. $\sim \sim B^D$                                  | 18, 17, M.P.                               |

All right. I want to get this Chart 260 in as a *negative* argument. It will “wind up” down at the bottom. Even though it is a rather complicated and extended argument, it proves that what Dr. Barnhart is affirming is false.

Notice the top of the page. So that I would not have to have page after page—to write out all of this argument—I have set it out in symbols. And you can follow along with me; I will explain it to you.

The expression  $G^I$  stands for: “God is infinite.”  $G^{IJ}$  means: “God is infinite in justice.”  $G^{CTS}$  means: “God can tolerate sin.”  $G^{CPS}$  means: “God can punish sin.”  $G^{PSD}$  means: “God can punish sin deterrently.”  $G^{PSR_1}$  means: “God will punish sin rehabilitatively.”  $G^{PSR_2}$  means: “God can punish sin retributively.”  $G^{PSE}$  means: “God can punish sin eternally,” that is, in hell.  $G^{IAA}$  means: “God is infinite in all attributes.”  $A^{GCCOA}$  means: “The attributes of God can contradict one another.”  $G^{B-J}$  means: “God is infinite in both benevolence and justice.” And  $G^{B-PSE}$  means: “God is infinite in benevolence and can punish sin eternally.” And, finally,  $B^D$  means: “Dr. Barnhart’s doctrine is true.” Of course, I am going to prove that his doctrine is false. But that is what that symbol stands for. And you see down at the bottom of the chart, at Premise 19 I have that little *tilde* in front of  $B^D$ , which indicates it is *false* that Dr. Barnhart’s doctrine is *true*.

Let us now look at the first premise. This means that if God is infinite—just follow me now as I read—look at premise one: If it is true that God is

infinite, then it follows that God is infinite in justice. This is quite obvious. This is an extension of all attributes. Justice is one of his attributes, and he is infinite in justice.

Premise 1-A states that God is infinite. This is a form of proof that I have already set out in previous arguments during the preceding two nights.

Premise 2: If God is infinite in justice, then it is false that God can tolerate sin.

Premise 3: If it is false that God can tolerate sin, then God can punish sin.

Premise 4: If it is the case that God can punish sin, then it follows [three things in a conjunctive statement]: God can punish sin *deterrently*, that is, to keep men from falling into sin in the first place. And, then, God can punish sin *rehabilitatively* trying to bring them out of it once they have fallen into it. And, then God can punish sin *retributively* that is, giving them what they deserve: the wages of sin is death.

I have asked Dr. Barnhart about this. I have given him these questions. He has said that he is *not* going to answer them because he does not think rapidly on his feet. Dr. Barnhart, if you can't think rapidly enough to answer that question, then you do not need to be in this debate.

Premise 5: If God is infinite in justice, then God can punish sin.

Premise 6: God is infinite in justice.

Therefore, Premise 7: God can punish sin. It, therefore, follows—from premises four and seven, by modus ponens—that God can punish sin both eternally and rehabilitatively and—most important of all, for what is really the crucial issue in this debate—God can punish men *retributively*, that is, according to what man *deserves*. Paul said, in Romans 6:23, that the wages of sin is death. That means what one *earns*. The basic fundamental thing in punishment is *retribution*, although there are other things involved. Therefore, it follows, from Premise 8, that God can punish men retributively, (Premise 9). Then, if God can punish sin retributively, then God can punish sin eternally. That is obvious. (Premise 10.)

Premise 11: If God is infinite, then God is infinite in all attributes. That is obvious.

Premise 11-A: Therefore, God is infinite in all attributes. This follows from Premises 1-A and 11 by modus ponens.

Premise 12: If God is infinite in all attributes, then it is false to say that the attributes of God contradict one another, as Dr. Barnhart has affirmed in your hearing. Obvious.

Premise 13: If it is false that the attributes of God can contradict one another, then it is false that it is false that God is infinite in both benevolence and justice; that is, God is both infinitely good and infinitely just.

Premise 14: It follows from Premises 13 and 12-A, by modus ponens, that it is *false* that it is false that God is infinite in both benevolence and justice. Therefore, by double negation—you have that it is false that it is false—that means it is *true!*

Premise 15: So it is true that God is infinite in both benevolence and justice—from Premise 14 by double negation.

Premise 16: If God is infinite both in benevolence and justice, then it follows that God is benevolent and can punish sin eternally. Obvious.

Premise 17: Therefore, it follows from Premises 16 and 15, by modus ponens, that God is infinite in benevolence and that he can punish men eternally.

Premise 18: If it is the case that God is infinite in benevolence, and can punish men eternally, then it follows that Dr. Barnhart's doctrine is false. His whole theory is based upon the idea that there is inherent contradiction between the infinite benevolence of God and the punishing of man forever as an element of the justice of God.

It therefore follows that it is false that Barnhart's doctrine is true, from Premises 1 to 17, by modus ponens.

My friends, I plead with you tonight to do what you ought to do about these matters; that is, to seek the highest good. Do not be misled by the hedonist philosophy. I plead with you to *be* what you ought to be; to *know* what you ought to know—to know God, the great eternal God; to *love* what you ought to love—to love God, his Son Jesus Christ, and his Word; to *think* what you ought to think—the pure, the lovely; the honorable; to *learn* the will of God, and to do it—to *do* what you ought to do, to do the will of God; to *give* what you ought to give—to give of yourself to God, and your means for the promulgation of his truth; to be *satisfied* with whatever you *have*—to be thankful for it; to be *dissatisfied* with what you are—striving always to improve, to be more like the perfect example of Jesus Christ; and to *value* the present moment and to get your life right with God if indeed it is not already right.

My friends, I plead with you to accept Christ and his word and to reject the ungodly doctrine of Jeremy Bentham.

## BARNHART'S THIRD AFFIRMATIVE

### THIRD NIGHT

Tom is concerned about my being angry. Well, that's righteous indignation, Tom. Tom, if you want to get angry, get with the right individual. I don't think anger necessarily is a sin or evil. If I let it out on you or you let it out on me, then that's a different case. But I take my anger seriously, and that's a motive. Sometimes it leads to hostility, but it's got to be checked. I think I checked mine. It doesn't hurt anybody; maybe Tom's feelings, but he'll conquer that.

Okay. Tom knew in advance that I was not going to ask any question on the spur of the moment. He can harp, complain and gripe all he wants to. The reason he's so frustrated is that I got to make my debate without being dominated by his battle plan, you see. And he can't take it. Because he's got to make his own affirmative without my help, he has to paint his *own* picture, and then compare the two. And he couldn't paint his picture because basically what he likes to do is attack. And he couldn't establish his own position without trying to do the negative to begin with.

Now, Tom said a very interesting thing. He said of course Christians are concerned with pleasure. That suggests they are hedonists already, governed by pleasure. I want to talk about that interesting little passage from Bentham and give you the Barnhart interpretation.

We have Tom's fine interpretation. I'll give you my interpretation, and then you can give your own. We may both be wrong.

Bentham is saying as a human being you are concerned with getting pleasure, that you're predisposed to go for what you *think* is going to give you pleasure, and to move away from what you *think or take* will give pain. That is your preliminary condition. That's your automatic response. And that's a natural predisposition, whether you think nature itself contains this element of its own, or there is special creation. I think you know what nature is without having to go into a whole philosophical scheme of it. That's another debate which I would be interested in doing, by the way, if I got paid enough money. But I'm not a missionary and money is a source of pleasure. Public speaking is not all that pleasurable, not enough for me to do it without pay.

Now, I did not say you *people* are odious. I said this *doctrine of hell* is odious. And even if I had said you were odious, that shouldn't close your mind. But, I think that's what Tom wants you to do.

Tom talks about God as being infinite in justice. I'm going to take that for his "affirmative" here. I'm saying he thinks infinite justice includes brutality. I don't know how much punishment to give everybody in the universe, you don't either, and Tom doesn't know either in every situation. I'm ignorant as Tom is. That's compelling ignorance for both of us. But just because I don't know everything, it doesn't mean that I can go ahead and talk about brutality in an *infinite* way, and then commit to blasphemy. Tom ends up calling



infinite brutality an attribute of God. I'm saying it is not an attribute. You call it justice. I call it brutality poorly disguised as benevolence.

God is benevolent, you say; but according to your argument, Tom, he can perpetrate brutality beyond all the brutality that the creatures have ever produced. And that's a "cure" worse than the disease.

Why should the deity's deeds prove to be worse than all the sin of the creatures? (Tom thinks I can't speak as rapidly on my feet as he does, but I'm not greatly impressed with him either. Along with that, I am aware of some of my other imperfections. I am now going to get to my more systematic debate.)

All Bentham is saying is you are going to pursue what you think is pleasure—you're going to be concerned with what you take to be pleasure. And you're going to be repelled initially by what you take to be pain. Whenever someone says come to heaven instead of hell, that's an appeal to hedonism. Now, I don't think there is a hell. But those who appeal to heaven are hedonists in their appeal, you see. That's all Bentham is trying to say. That's inescapable; that's part of human nature.

Now, Bentham did not say that he could predict what specifically will give you pain, and what specifically will give you pleasure. That's open. There is where the issue of freedom of choice and option and all that sort of thing come in. Tom misunderstood that. Bentham didn't say that you're going to have to go out and rape somebody. I don't think Tom deliberately misunderstood that, although I can't look into Tom's mind. But maybe he just sees it in his particular way. I'm not going to send him to hell, however, even if I had the power to do that. I hope I never have that kind of power. I might get angry.

You can see why utilitarianism is often referred to as consequentialism. Bentham adds further that the consequences anticipated must be in terms of pleasure and displeasure. That is why it's called *hedonistic* utilitarianism.

Here I must point out the great difference between the theological lawyers or legalists, on the one hand, and the hedonistic utilitarians, on the other. Legalists like Tom Warren keep asking for the highest law. Once they have found what they think is the highest law, they believe they have arrived at the foundation of ethics. But Bentham wishes to go deeper, much *deeper than law itself*. For him, the sabbath is made for man, and not man for the sabbath. Legalists like Tom Warren have turned morality upside down. Indeed, how can we determine when one putative moral law is higher than another? Tom, unable to help us with this question, simply declares *his own* personal preference, but that's not enough.

Bentham's theory shows that moral rules and regulations are practical instruments for enriching social interaction. The goal of ethics and moral rules is not to work out a scheme so you can say, "Well, now we can justify sending some off to eternal punishment and the rest off to eternal glory." That is not the purpose of the ethical system for us. Moral rules do not exist to provide fundamentalist and evangelical theologians or humanists a smokescreen for releasing their private revenge onto their fellow men and women. Indeed,

such ruthlessness and vindictiveness—even when cloaked in the name of God and love—must itself come under moral judgment and restraint.

Bentham's theory of ethics is so much a part of common sense that we are prone to take it for granted. Let's suppose we desire to travel to Dallas, forty miles down the highway. If we want the freedom to carry out this subjective desire, then sooner or later we are going to have to develop public rules and regulations. Notice that the rules have a direct human function and *have as their aim the advancement of freedom, not an excuse to punish*. It's the advancement of freedom. And I think this is part of the way you think too.

Behind the rules and laws stands an *objective and universal starting point*. Some of the critics of utilitarianism have failed entirely to grasp this crucial point, and in doing so they have confused Bentham's view with what I would call Ungrounded Relativism.

According to Ungrounded Relativism, if any local society should contain rules having absolutely no respect for human dignity, those rules may nevertheless be regarded as morally valid for that *local* society. Utilitarianism by contrast, provides the objective and universal ground for criticizing such a view. Before showing how this criticism comes into play, I should point out that far from being able to offer a rational criticism of Ungrounded Relativism, *Tom Warren spins his own version of relativism*. It states simply that whatever the Cosmic Being asserts as moral is moral *just because the Being wills it*. This is relativism at its worst because it implies that *no matter what* the Cosmic Being preaches as moral, it will be defined as moral. Period. This Cosmic Being is a society wholly unto himself.

Tom has tried to deny this, of course. But as I have already shown, he failed to demonstrate how he is able to deny it without retracting some of his own theological premises. His appeal to any Creator's nature is pointless until he shows on independent grounds that this Creator is morally good. Just to have the *power* to say what is good is not what I'm talking about.

A student of Bentham's Utilitarianism can criticize Relativism by calling attention to an objective fact: Persons are beings with feelings who can suffer pain and experience pleasure. That is the *objective and subjective starting point of all ethics*. Respect for personal dignity has its root at once in both objectivity and subjectivity. Objectivity provides universality; subjectivity provides content and point to the moral commitment.

Children—when they get older—want to know *why* such and such should be done, and you can start giving explanations, and they can understand. In order to recognize someone morally we must first recognize him *cognitively* as an objective reality having feelings of his or her own, as an agent drawn toward what he takes to be sources of pleasure and repelled by what he or she takes to be a source of displeasure. I'll show you later how it gets more complicated.

In criticism of Ungrounded Relativism, students of Bentham point out that moral laws and rules themselves are subject to judgment according to their *initial respect for human dignity*. In contrast to Ungrounded Relativism,

Bentham's utilitarianism judges some practices to be morally inferior to others. This is not to say that the society that receives an overall lower moral rating is void of all morality. A society in which racism thrives, for example, will measure lower than perhaps some other societies. But even in racist societies and groups, there exists a seed of morality that might be cultivated so that racism can be overthrown.

Let me be specific. Floyd Rose, a Church of Christ black man, told of how he and Marshall Keeble prohibited from staying in homes of white brethren during the days of special church meetings. He told about a rope through the middle aisle to separate the blacks from the whites and told how a black preacher took the confessions of the blacks who came down, a white preacher did the same for the whites.

The Churches of Christ had a miserable record in their treatment of the segregation question. They were not a shining example of moral leadership. But this is no time for self-righteousness on my part—neither were most other groups shining examples. The churches of Christ, like other groups, were simply a part of the time. But my point is that the seedbed of morality already existed in the Churches of Christ as in most of the other groups, too. What Martin Luther King and similar blacks did in effect was to articulate this with splendid clarity, making us angry sometimes. He articulated that blacks, like whites, are human beings and have feelings, and they suffer pain and hope for enjoyment and pleasure because they, too, are persons.

When Floyd Rose in 1969 stood before a Church of Christ audience to tell how he and other blacks had been treated by their own Church of Christ people, some in the church wept.

The seedbed of morality was already alive in those Church of Christ people, and they watered the seed with their own tears of compassion and sorrow. The Church of Christ people were already committed to basic human morality, of respecting the dignity of other persons. Floyd Rose served only to give them an opportunity to let their commitment grow to the full bloom. And in this debate, in my limited way, I have already perceived that a rich seedbed of morality exists in your lives and your hearts. My criticism of your Church of Christ segregationist doctrine of hell has been simply an appeal to your own deeper moral commitment.

My hope is that my criticism of past racism in the Churches of Christ did not come off as self-righteousness against your doctrine of segregation; for I am sure that for many of you, though not all, the seedbed of morality and concern for other people is in practice richer and far more cultivated than my own. Indeed, we need one another to inspire and encourage us to develop morally, whatever our theological or philosophical position is.

We have a lot in common. I think that even though we differ on a lot of things, we still have a lot in common. And we can work with each other on moral grounds, even when we differ so much on the metaphysical grounds.

If we had no desires and wants, no anticipation of pleasure, then killing

would be neither here nor there. According to Bentham, just because we are intelligent creatures and hedonists, we have developed and refined our moral laws against killing and injuring the bodies of others. We have refined that law over the years, sometimes better, sometimes worse.

Now, to some objections to hedonistic utilitarianism, even though *Tom did not send any objections which I asked for in advance in order to prepare for them*. People, long before Tom and I were born, had already made profound objections, and I want to deal with a few of them. There are some 500 of them; I'm not going to be able to deal with even half of them.

Objection 1: Isn't it to our advantage to steal? Won't stealing add to our supply of pleasure? So, isn't stealing a good practice?

Response: If there were absolutely no advantages in terms of pleasure to be gained from stealing, it is unlikely that we would need rules and regulations to restrain the practice. But the public disadvantages outweigh the advantages. Even professional thieves can see that their private thievery would not be profitable unless most people refrained from stealing. Thieves are parasites on those who produce and conserve the material and social goods of life. A parasite cannot survive if his host society begins to behave as the parasite. If everyone were a bum or a thief, there would be little to steal—or to enjoy as hedonists.

It is an ironic but objective fact of social existence that thieves have a strong vested interest in preventing stealing from spreading. Church of Christ minister, Joe Barnett of Lubbock, notes that white-collar crime—mostly stealing—adds ten percent to the cost of commodities. This costs all of us. Strange as it may seem, a dedicated thief should be one of the strongest supporters of laws to regulate stealing. Without such laws, he could not even eat what he has stolen. Furthermore, people on whom the thief depend would be discouraged from producing and creating goods if stealing became a general way of life.

It is an objective truth that without considerable control of stealing, no society could maintain itself. And without society, the individual with his concern for his pleasure would suffer severely. The individual without society would lose an essential source of pleasure in his attempt to gain pleasure and avoid natural harm.

Objection 2: Society seems to require a certain degree of lying in order to survive. But does that mean that lying is sometimes moral?

Response: According to the Bible, Esther not only lied but committed adultery to save her people from being cruelly destroyed. Rehab the harlot both lied and committed at least treason against her own country in order to save her family. She and Sarah are the only two women mentioned in the Hebrews Chapter 11 Hall of Faith. Abraham gave less than a forthright answer to Isaac in order not to upset the boy on their way to the mountain. The Creator presumably lied to Abraham by giving him a command which he later revoked, indicating he didn't mean it in the first place. The Creator also put a

lying spirit in the mouth of certain prophets, according to the Old Testament.  
Jephthah made a vow to Yahweh, so the biblical story goes—am I out of time? Okay. I'll get to Jephthah later.  
Thank you.

# WARREN'S THIRD NEGATIVE

## THIRD NIGHT

Dr. Barnhart, gentlemen moderators, ladies and gentlemen.

I was certainly glad to hear Joe say a moment ago that he was not angry, but just righteously indignant. Certainly there is a place to be righteously indignant, and I am certainly happy that such was the case with him, because he certainly had me "fooled" for a moment. But I assure you, Joe, it does not bother me at all. I have debated with some fellows who really *did* get angry, really did get ugly, sure enough, but that does not bother me. I am simply here to preach Jesus Christ and him crucified, for you as well as everybody else.



### JUST COMPOSE:

- 2 HYMNS
- 1 PSALM
- 2 SPIRITUAL SONGS

— OR —

- 5 POEMS

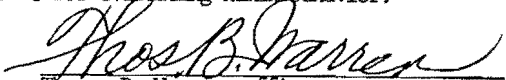
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[CHECK DESIRED BOXES. TOTAL MUST EQUAL 5.]

You know, there has been quite a bit said—I wanted to get this material in earlier, but I am going to get it in so it will be included in the book—I want to call it, on this Chart 251, Dr. Barnhart's "5-point plan for heaven." You know, he had so much to say about poetry and songs. One can either just compose two hymns, one psalm, or two spiritual songs, or five poems and we'll have an assurance of heaven. According to Joe, God certainly would be unjust to send you into any kind of punishment if you did any of those things.

# PROPOSITIONS FOR THE DEBATE 200


1. RESOLVED: Christian Theism (specifically as advanced by the New Testament) is superior to utilitarianism (specifically as advanced by Jeremy Bentham) as the basis for evaluating human behavior.

  
Thomas B. Warren, affirms

  
J. E. Barnhart, denies

2. RESOLVED: Utilitarianism (specifically as advanced by Jeremy Bentham) is superior to Christian Theism (specifically as advanced by the New Testament) as the basis for evaluating human behavior.

  
J. E. Barnhart, affirms

  
Thomas B. Warren, denies

Now, I want to look again at the proposition [pointing to chart on screen]. I want you to look at the statement from Professor Bentham. I want you to know that this is the proposition which he is supposed to be affirming—that is, the theory that he is supposed to be *defending*. If you were listening to him you certainly did not have any idea that his proposition had much relationship to what was said by the man who is supposed to be defending it. We spent a lot of time in working out the proposition. He wanted to affirm just “humanism,” just the general term “humanism.” I asked him if he was talking about, say, humanists such as the Russians (the devotees of the Marxist Communism). No, that would not do. So, then he wanted to affirm “Utilitarianism.” I said that won’t do because there are certainly differences in various “brands” of Utilitarianism. John Stuart Mills called the Utilitarianism of Jeremy Bentham a “pig philosophy.” He said it was fit only for *swine*. And he was a disciple of Bentham at one time! But, as he studied it more, he really saw that even though Bentham didn’t say, “Now, go out and rape people,” or “Go out and kill Japanese people if you get *pleasure* out of it,” the implication of such is

there. Do you understand *implication*? Implication means that if one proposition implies another one, then the *first* proposition can not be true and the *second* proposition be false.

What I'm saying to you is that while Joe did not say, "All of you men go out and rape every woman you want," the *implication* is there—if it brings you *pleasure*. If it brings you *pain* then you will want to *avoid* all of the women. If it brings you *pleasure* to have "sexual intercourse" with *men*—or as near as you can get to it—instead of *women*, then do that. But if such brings you *pain*, then leave the *men* alone. And if it brings you *pain*—well—leave the *women* alone. If it brings you pleasure to destroy certain people—as it did Hitler with the *Jews*—then do that. Given this doctrine, I submit to you there is absolutely nothing wrong. If indeed the Nazis got pleasure out of throwing those Jews into the box cars coated with quick-lime—if it gave them *pleasure*—then it was right!

I want to read this for you again. The difference is: the *New Testament condemns such!* And while I deplore every case of a failure to recognize that every human being on this earth is as precious in the sight of God as any other without regard to color of the skin, I do have to admit that there have been occasions in which members of the Church of Christ—as well, as I suppose, every other religious group—who have been guilty of racism. *And it is wrong in every case!* I certainly *know* that *the Bible* teaches, in Acts 10:34, "I perceive that God is no *respector* of *persons*. And that Greek word is a compound Greek word which means that God is not a "face-receiver." That means that God does not receive you on the basis of whether your face is white, brown, or yellow, or red. He doesn't receive you on the basis of whether you are poor, rich, educated or illiterate. He doesn't receive you on the basis of whether you're from America, or Africa, Asia, et al. He receives you on this basis: Jesus said in Matthews 7:21, "Not everyone who says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." God loves *everybody* and wants *everybody* to be saved. But being infinite in justice—as he is in mercy and goodness—he cannot, from the very nature of his Being, tolerate sin. If you live your life on this earth doing those things that you know you ought not to do and which are contrary to the will of God, you will not be saved, and that's in harmony with the infinite love of God.

Notice that Bentham says, "Nature . . ."—What did he tell you as to what "nature" is? He was as "silent as the stars." Go outside and listen to the stars, with your bare ears and, see how much you hear. You will hear as much there as you have from Joe Barnhart about what "Nature" is. Is it a *person*?" Is it just a *physical universe*? Just a part of the physical universe, or what? Does it *have thoughts*? Does it *have intentions*? Does it *love*? Does it *think*? Does it *hate*? What is it? How does "nature" get the power to do this? Did "nature" *create* man? Or, was it by evolution? I pleaded with him to tell us that. He will not do it.



Nature has placed mankind under the governance of two sovereign masters, pain and pleasure, governed by them alone. But, Barnhart intimated, “Oh, well, *sometimes* men are not under their mastery.” That is *not* what Bentham says. Barnhart and Bentham are miles apart on this point if that is the position he is going to take.

He is rejecting his own proposition. I have not as yet seen one of these men who would not do such. It is for them alone to point out what he ought to do. The drive—the moral motivation—behind every act is pleasure and that alone. Therefore, there is no basis for punishing a man, a giant of a man who so mutilates little girls that they require three hours of surgery, *if* he gets *pleasure* out of doing such.

Next, he says that as our children get older we will teach them. Yes, Joe, *you* will teach them according to *Bentham* and *Barnhart*! If it *feels* good, do it!—*that* is what you have been taught here on the campus of North Texas State University! I hope and pray that it is confined to one professor.

“It is for them [pleasure and pain] alone to point out what we *ought* to do as well as what we *shall* do.” If a man espouses this doctrine, he not only *ought* to do it, but he *will* do it. He has told us that we Christians live *above* our theology. That is false. We live *under* it. Everyone of us, Joe, lives inferior to the theology we hold. For, we all hold that our example—our perfect example—is *Jesus Christ*! *He* left us an example that we should walk in his steps (I Peter 2:21). But I John 1:8-10 makes clear that if any one of us says he does not commit at least isolated acts of sin, he lies and the truth is not in him.

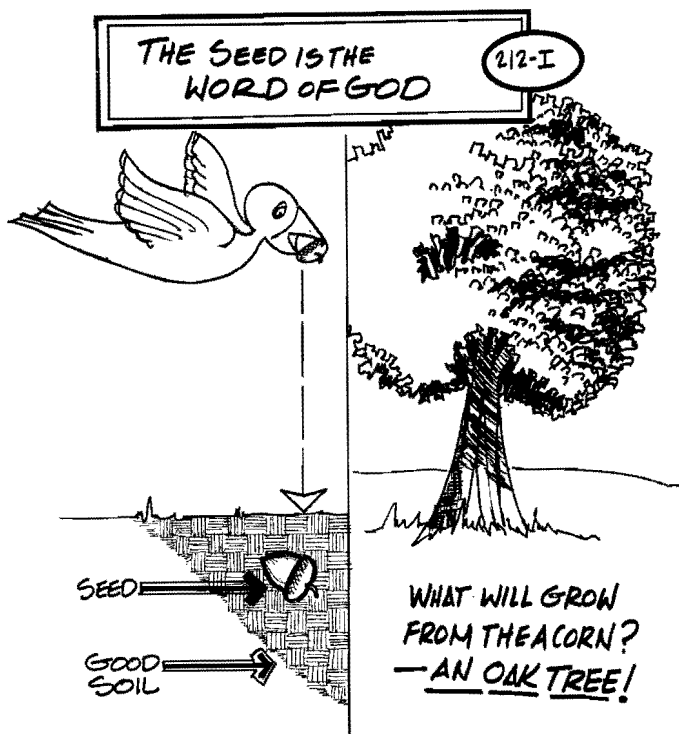
Our model—our ethics model—is the perfect example, the Son of God who died on the Cross of Cavalry for our sins. And he shows everyone of us, “Walk in the steps in which I have walked”—knowing that we are dust, knowing our frame, knowing we are weak. But, in his mercy, he offered his blood to cleanse us from our sins. We all know that we ought to act a certain way. We all know we have *not* done so. And, there is not any way to get out of it except by the blood of Christ. I plead with you to recognize that, and to reject this ungodly doctrine which has been set before you.

Would you have your daughter go out with a young man who avows the doctrine of this man—that is, if he is *really* convinced that *pleasure* is the guiding thing: “If you get more *pleasure* out of an act than *pain*, then do it.” Will you get more pleasure by having sexual intercourse with a certain young lady than by not having it? If so, then you *ought* to do it and you cannot refrain from doing it; that is, you *shall* do it. That is what Bentham said.

Now, I want Joe Barnhart to come up here, take this statement, analyze it word by word and quit telling me what he *thought* Bentham *ought* to have said. If Joe *wants* to take it back, I wish he *would*. Joe, if you *want* to say, “Well, I signed a proposition that is not true, and I am *not* going to defend it,” then I wish you would do it! And you will not find a better friend in the world than I. I can shake hands with you and say, “Joe, if there’s anything I can do to help you, I will do it.” But may God help you to reject this ungodly doctrine:

“If it *feels* good, then do it”! I’ll tell you one thing—if I had anything to do with it—no daughter of mine would ever go with anybody who holds that doctrine.

Now, I want to show you a *principle* at work in this matter of segregation, which he brought up a moment ago. I want to say more about that, because I feel very deeply about the fact that there has been—I suppose among every religious group—at least some failure to recognize the truth on this. I say without any fear of successful contradiction, that the solution to the *racial* problem in this country, and around the world, is the basic *principle* set forth in Acts 10:34. When the Apostle Peter said, “I perceive that God is no respecter of persons”—God is not a face-receiver—“but in every nation he that feareth him and worketh righteousness is acceptable unto him.”



Let us have Chart 212-I. Wherever the seed of God—which is the word of God—goes, and a good and honest heart receives it (notice the bird flying over and the acorn which falls into “the good ground” [the *bird* represents, analogically, someone who is teaching the word of God; the *acorn* represents the word of God, Eph. 6:17]). The *good ground* represents a good and honest heart. Friends, if something grows from that acorn, it will *not* be a *bird*! It will be an *oak tree*! When any person preaches the gospel of Christ, and another person, with a good and honest heart receives it, what will grow—in the sight

of God? It will *not* be a devotee of me. It will not be a Warrenite or a Jonesite or a Smithite. It will simply be a Christian. So wherever the word of God *grows*, wherever people take it seriously, understand it, and follow it, then there will be no racial segregation or hard feelings against those of different races, as we have had in the past in our nation.

IMMORAL OR  
SELFISH HEDONISM

1. HAPPINESS FOR ONESELF  
ONLY,
2. DISREGARD THE HAPPINESS  
OF OTHERS,

TOM CONFUSES BENTHAM'S  
UTILITARIANISM HEDONISM WITH  
EITHER SELFISH HEDONISM OR  
SHORT-TERM CYRENAIC HEDONISM.  
MUCH OF TOM'S CRITICISM HAS,  
THEREFORE, BEEN DIRECTED AT  
THE WRONG TARGET. HE NEEDS  
TO FIND THE PROPER TARGET.

MORAL OR  
UTILITARIAN HEDONISM  
(BENTHAM'S VIEW)

1. HAPPINESS FOR ONESELF,
2. REGARD FOR THE HAPPINESS  
OF OTHERS,

JOE HAS EXPUNDED SOME OF  
BENTHAM'S UTILITARIANISM AND  
WILL ELABORATE FURTHER IN THE  
DEBATE.

## Figure 10

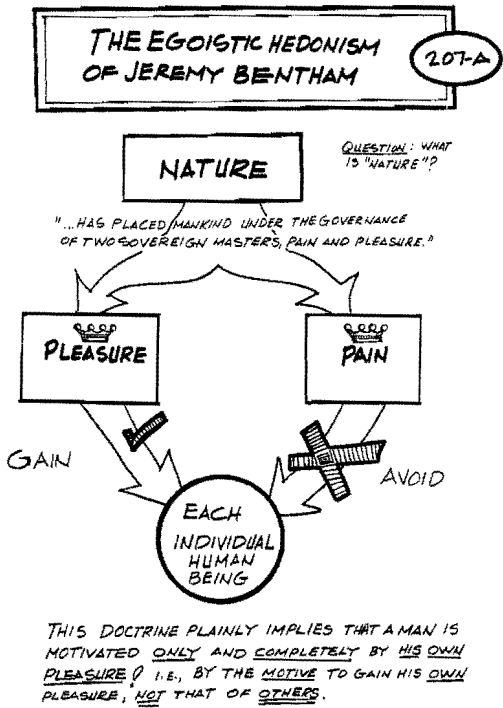
I want to take some time tonight just to look at Professor Barnhart's chart on the kinds of hedonism. Figure 10, I believe it is. I'll have to look at it this way [turning to face the screen]. Let me look at it so you can hear me over the microphone.

Cyrenaic Hedonism. Now, the central leader of Cyrenaic Hedonism was Aristippus. He said you should take any *pleasure* you can get—take it in a *physical* way—just as soon as you can get it, take whatever brings you the quickest pleasure, with the greatest intensity, for the longest duration, and so forth. It sounds just exactly like Jeremy Bentham—though Bentham has not made it out quite so hideously. But when you understand the *implications* of Bentham, there you'll find Aristippus, in principle.

Now, Epicureans recognized a difference in holding that there is a difference in the *quality* of pleasure. Now, surely a man that holds a Ph.D. Degree in Philosophy from Boston University knows that Cyrenaic Hedonism is a *quantitative* hedonism. And guess whose hedonism we're talking about tonight is a quantitative hedonism. Jeremy Bentham's. That first one, right there [pointing to the screen]. Cyrenaic Hedonism is very, very close to that

of Jeremy Bentham. But that of the Epicureans is close to that of John Stuart Mill, because Mill recognized the difference between mere *quantity* and *quality*. You see, Bentham says there is no such thing as a different *kind* (quality) of a pleasure; it is only the *amount* of pleasure: that is, do that thing which gives you the greatest *amount* of pleasure just as quickly as you can, as intensely as you can get it, and as *long* as you can get it. And that is why Mill turned away from it. He called it “fit only for swine.” He told the truth about it. *And* the hedonism of Aristippus is also fit only for swine.

John Stuart Mill’s utilitarianism will not stand the test either, but it certainly is a step up from the ungodly, hideous doctrine that has been taught by Jeremy Bentham and espoused by Joe Barnhart. And for Joe to try to switch now, and to make that doctrine into something else is simply a misrepresentation of the facts.



Now if Dr. Barnhart will please look at that statement and explain the words in it: explain what “nature” is; explain what “governance” is; explain what “sovereign masters” means; explain what *pleasure* is; what *pain* is; what “alone” means, and so forth. Now, that’s his job!

He said, “Tom came here without having done his homework.” What do you think?

I want to look at some more of his *blunders*. I gave you a list last night of the blunders and inconsistencies and so forth, that Dr. Barnhart committed

Monday night. I read them to you last night. I had 37 of them, I only got to 31. I'll read through those and then a number more that I have tonight.

From last night:

32. He claims the only choices of those who honestly disagree with Warren are:

A. To *pretend* to agree with him.

B. Or, go to a "cosmic concentration camp."

I have explained that enough for you to know that is false to the core.

33. He arrogantly credits himself with the wisdom to know what to do about *sin*—and that *without God*. Jeremiah the Prophet said, "The way of man is not within himself." Dr. Barnhart would not know what to do about sin without the revelation of God. He cannot know what one sin—what even one sin warrants as punishment. The Bible makes clear the heinousness of sin and what it cost to get us out of sin: the gift by God of his Son. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish"—not perish according to what he *deserves*, but that by the *gift* of God, he might be saved. We see what the infinite God—who loved man so much that he gave his Son—that is, we can see what sin means by seeing that Christ died that we might live with God. If in rebellion you go out the door of death into eternity—that is, rebellious against God,—then you must suffer forever. But as to the *degree* of punishment by God, I will explain later on as I have indicated to you.

34. He charges "It is a fearful thing to fall into the hands of lawyers, judges and legalists." Dr. Barnhart, only the *law breakers* need to fear lawyers and judges.

35. He charged Tom Warren with being overly concerned about temporal marital divorce but not concerned about the eternal divorce of parents and children. I do not know where you got that idea. There is nothing in this world I am any *more* concerned about than the eternal separation of anybody from some other or from *God*.

36. By implication Barnhart *denied* the objectivity of moral law—and yet he, by implication, *affirms* objectivity of moral law in his charges against me. He has not required that I agree with him. Because, he says, *he* is honest, and honestly disagrees with me, I should not hold that against *him* but simply say, "Whatever you believe is all right." But then when *I* honestly disagree with him he comes up and calls my doctrine "odious." Oh, yes he did, he called it *odious!* And called me a "structural atheist"! He referred to me as an *atheist*, and in the light of the teaching of the Bible and of my beliefs about it, such is simply incredible.

## ADDITIONAL BLUNDERS, CONTRADICTIONS, INCONSISTENCIES, ETC.

1. BARNHART ARGUED AS IF TBW ACCEPTED AND BELIEVED THE CALVINISTIC VIEW OF GOD'S FOREORDINATION, AND THIS ASSUMPTION IS FALSE.
2. HE DEALT WITH PASSAGES IN ROMANS 9 (ESPECIALLY VERSES 13 AND 14) AS IF THESE PASSAGES RELATED TO ONE'S PERSONAL SALVATION, AND THIS IS NOT THE CASE AT ALL!
3. HE ARGUED AS IF THE ROMANS 9 PASSAGES IGNORED AND/OR DISREGARDED HUMAN FREE-WILL, WHICH IS NOT THE CASE AT ALL. Cf. JER. 18:1-10.
4. BARNHART ARGUES AS IF TBW BELIEVES THAT "EVERYONE WHO DISAGREES WITH ME IS GOING TO HELL," WHEREAS, THE TRUE BASIC POSITION IS THAT EVERYONE WHO REFUSES OR FAILS TO OBEY GOD'S TEACHING (AS REVEALED TO US IN THE NEW TESTAMENT) WILL BE LOST.
5. BARNHART MADE FREQUENT REFERENCE TO HIS "INTELLECTUAL HONESTY," BUT PAID NO ATTENTION TO THE FACT THAT PLAIN HONESTY WOULD COMPEL HIM: (1) TO DEBATE THE PROPOSITION WHICH HE SIGNED TO DEBATE; (2) TO ANSWER QUESTIONS PRESENTED TO HIM BY THE AFFIRMATIVE SPEAKER; (3) TO SET OUT A PRECISELY STATED ARGUMENT DESIGNED TO PROVE HIS CASE; (4) TO POINT OUT THE ERRORS(?) IN THE PRECISELY STATED ARGUMENTS SET OUT BY TBW; (5) AS A NEGATIVE SPEAKER, TO "RESPOND" TO THE AFFIRMATIVE; (6) TO ASCRIBE

*Further blunders by Dr. Barnhart; Chart 226-A:*

1. Barnhart argued as if I accepted and believed the Calvinistic view of God's foreordination, and this assumption is false.
2. He dealt with passages in Romans 9 (especially verses 13 and 14) as if these passages related to one's *personal* salvation, and this is not the case at all!
3. He argued as if the Romans 9 passages ignored and/or disregarded human free-will, which is not the case at all. Compare Jer. 18:1-10, with parallel passages.
4. He argued as if I believe that "everyone who disagrees with me is going to hell," whereas, the true basic position is that *everyone* who refuses or fails to obey *God's* teaching, not mine, but *God's* teaching (as revealed to us in the New Testament), will be lost.

Now, in the few moments that I have left I want to begin to say something along the line of the quality of the love of God.

I want you to understand—if you do not understand anything else in this discussion, I want you to understand the love of God—that *the love of God is universal*. It does not matter what your life has been, how "black" it *has* been. God loves everybody—"God so loved the world"! You may have been guilty of every sin that might be written in the black book of sins, but God loves you tonight. And he gave his Son to die for you.

*God's love is tenacious.* It will not “let go” during the trials and tribulations of life.

*It is protective*—that is, it protects you from harm (Isaiah 31:5). As a bird flutters, trying to draw someone away from the nest of her babies—to try to distract their attention—so God’s attention is always over us, always with us.

Further, *God's love is a providing love.* It provides us with what we need. “The Lord is my shepherd; I shall not want.” God is a gracious host who prepares a feast for us in the time of our greatest needs.

*God's love is an understanding love.* He understands our weaknesses. He understands, as a father understands his two or three year old son. My son now is thirty years of age.

All right. Thank you.

## BARNHART'S REJOINDER

### THIRD NIGHT

Well, I'm glad Tom has decided that I think of his *views* as odious rather than *him*. I'm glad to see that distinction finally being made, Thomas.

Thomas has pointed out that I deny that the Bible is divine revelation, whereas he holds it is divine revelation. Merely to point this out, however, is not an argument, certainly not a refutation of my position. In order to refute someone's view, we must do more than note its disagreement with our own.

Another point: Tom claims that the predestination passage of Romans 9 entirely excludes the factor of salvation. Presumably, the Creator predestined everything else about and in each person's life. But where did Tom get this exegesis? How does he justify this arbitrary way of compartmentalizing the several aspects of the individual's life? Apparently, he is drawing on a passage from his favorite scripture: First Thomas. First Thomas 3:15.

Let me point out something else. Tom wants to know why I haven't made clear the passage from Bentham that Tom has been projecting on the screen. But that is precisely what I have been doing *all along*—making it clear, taking my time, doing it gradually and systematically. Tom has, in my judgment, misunderstood what I have been doing in my affirmative. (Of course, he apparently thinks I have misunderstood Bentham, and I don't know how you can—without reading Bentham—resolve that problem for yourselves. Naturally, it isn't my business to do that for you. I don't get paid to convince anybody of anything. You didn't hire me to do that. And it doesn't interest me. I'll present to you what I feel is Bentham's interpretation, and Tom is free to do the same.)

Bentham wrote hundreds of pages. I'm trying to give a summary or digest. I don't want a debate simply about what Bentham meant because it is very likely that Tom and I are going to come up disagreeing on it anyway.

I wanted to give what I think Bentham means, develop it for you, and set it out. Even if it weren't Bentham's view, and it turned out I was wrong in interpreting Bentham, you still would have another point of view to consider with open-mindedness. But the real question for you is, does what I have presented make any sense to you, is it plausible? And if it does and is, well then maybe it's better than Bentham's view.

Tom keeps dropping the word 'God' here and there, but I'm trying to show that Tom is an atheist. He has attributed to the Cosmic Being a consciousness. He's a conscious being who is a creator who may or may not be good. In Tom's case he's not sufficiently good to be worshipped as God. Now, I don't think this Being exists. But if he did he still wouldn't qualify to be God, a God that means something. I'd rather this sacred title of "God" not be given to anyone than to bestow it on a Cosmic Hoodlum.

Now, did I say all theology is rotten to the core? No. I'm saying the doctrine of hell is the perversion of theology. And to call hell justice is wicked



and sinful or whatever word you want to use. It's immoral. But obviously you have other parts of your theology that can be developed, parts which can enrich me. I can enrich you and we can go do it this way: Tom is trying to say you have to take the whole thing or nothing. And I'm trying to say you don't. Just because you inherit it, and the screws have been put on you sometimes to take it all-or-nothing, that doesn't mean you have to agree to every part of it.

You and I know that Alexander Campbell was one of the most decent human beings that ever lived. But his view on hell was immoral. There were a lot of things that Alexander Campbell and I could have worked together on.

Thank you.

## WARREN'S REJOINER

### THIRD NIGHT

Dr. Barnhart, ladies and gentlemen..

I have pleaded with Dr. Barnhart to take up the statement in the work of Jeremy Bentham, take up the words and explain them one by one, and explain to us how that statement can possibly mean what he has explained it to mean. And, in my judgment, it is *impossible* for him to do that. I want to make clear what I said a moment ago when I said that I would not want anyone, any young lady, involved in an association with those who really espouse Bentham's doctrine. I do not believe that Joe Barnhart *really* believes what Bentham said. But if someone *really did* believe it and acted in harmony with it, I want you to understand what he would do. He would feel that he not only *ought* to but *would* do anything that brings *pleasure*—and that would mean anything sexually immoral, torture or rape, homosexual acts, or whatever—(I'm *not* saying that *he* would do that; I have no idea that he would, nor that any one close to him would, or that his students who listen to him would). But if they *do* truly espouse his doctrine, then they would. Surely all of you can understand the difference there.

I want to make it clear that I am *not* saying anything against him *personally* or against anyone who has any connection with him, but against the *doctrine* he has espoused.

But let me now close my part of this discussion tonight by continuing with what I was saying about the love of God.

The only God who exists—incidentally, Dr. Barnhart did not really explain that a moment ago when he said that by "Cosmic Being" he means *the Creator*. I remember the first class I had under Henry Nelson Wieman, who is a naturalist theologian. He talked constantly about "God." And when we pressed him on it, finally we heard him use the word "creativity." "Creativity" is "God," he said. And by that he meant what? Some *personal* being with thinking, with intelligence, with purpose, who loved, who loved righteousness and hates evil? *No! Not at all!* He meant only some *force in nature!* And when the interactions of physical forces result in something "good," then that is *good!*

I pleaded with Dr. Barnhart to make clear whether that is what *he* means. He has not done so. I *challenge* him to tell us what the word "nature" means in that statement that we have from Bentham in the opening statement of the *Introduction to Principles of Morals and Legislation*. And until he does that, my friend, he is not really talking about the doctrine of *Bentham*, he's talking about something that *he* has invented.

Now, we notice that the love of God—as I have said already—is *universal*, it is *tenacious*, it is *protective*, it is *providing*, it is *understanding*, and, further, it is *non-forgetful*.

"Can a mother forget her sucking child?" we are asked. "Yea, they may

forget.” But it happens so seldom, we hardly notice it. However, once in a while a mother who brought her child into the world will forget it. God says they *may* forget it, but he contrasts even that small possibility with his own when he says, “But I shall never forget thee, thou art written and engraven on the palms of my hands.”

Can you imagine tonight the analogy—that, of course, God is not *physical*—He does not have *hands* upon which he writes literally—but we can write on our own hands. Your name is ever before God. The very hairs of your head are numbered. He knows what is in your mind before you think it. He knows the words before you think them. “There is not a word on my tongue but, lo, thou knoweth it altogether.” God’s love is non-forgetful! God’s love is timely with his provisions. Thou preparest a table before me in the presence of mine enemy.”

*God’s love is indestructible.* He uses the analogy of a man whose wife has been unfaithful. And, as his people have been unfaithful, yet he loves them—and, if, on the basis of their repentance, they “come back home,” he will forgive them.

The greatest thing that could happen to any of us is to understand not only the existence of God, but the *love* of God. Jesus said that if he were “lifted up,” he would draw all men unto him. It is the power of insight into the crucified Savior, as C. S. Lewis, a one-time atheist, recognized. It is simply absurdly foolish to talk about evil and not recognize the ultimate good, who is God. All you can mean otherwise—if there is no God—is to say “I don’t *like* something,” such as saying, “I *don’t* like spinach, but I *do* like orange sherbet.” That is pure subjectivity, a matter of *taste*. But, my friends, the truth of God is *objective!* It is just what it is. The Bible taught what it taught before *I* was ever born, before *I* ever read it, and it has not been changed because I have read it and drawn conclusions about it. It still teaches just what it has always taught.

May God bless and keep you is my sincere prayer.

# BARNHART'S FIRST AFFIRMATIVE

## FOURTH NIGHT

### IMMORAL OR SELFISH HEDONISM

1. HAPPINESS FOR ONESELF  
ONLY.
2. DISREGARD THE HAPPINESS  
OF OTHERS.

TOM CONFUSES BENTHAM'S UTILITARIANISM HEDONISM WITH EITHER SELFISH HEDONISM OR SHORT-TERM CYRENIAC HEDONISM. MUCH OF TOM'S CRITICISM HAS, THEREFORE, BEEN DIRECTED AT THE WRONG TARGET. HE NEEDS TO FIND THE PROPER TARGET.

### MORAL OR UTILITARIAN HEDONISM (BENTHAM'S VIEW)

1. HAPPINESS FOR ONESELF.
2. REGARD FOR THE HAPPINESS  
OF OTHERS.

JOE HAS EXPOUNDED SOME OF BENTHAM'S UTILITARIANISM AND WILL ELABORATE FURTHER IN THE DEBATE.

## Figure 10

This is *Figure Number 10*.

I want to say that I have enjoyed—since this is the last day—meeting some of you personally. Sometimes I feel like the missionary who went to the Congo tribe where everyone believed in witchcraft. (If you won't call me a Christian, I won't call you a believer in witchcraft. It's just a comparison.) And after they tried to communicate with each other, each shook his head and walked away. They couldn't believe that they were just two ships passing in the fog.

I teach a course in Epistemology. And one of the problems we deal with is, Can we understand a primitive tribe? I was talking to our Cultural Anthropologist here from Tennessee Bible College, and there was a suggestion that we were all—you and I—were somewhat like two primitive tribes with a different set of categories. It's very difficult for us to understand each other without enormous discipline. And probably in some cases it's impossible. But there is a possibility at least for growth.

Last night I noted some differences between Cyrenaic Hedonism and Bentham's Utilitarian Hedonism. Not having done his homework, Tom bluffed through this trying to say the two views were the same, but they aren't. Bentham himself makes this clear. If you're interested, you can consult *Ferm's Encyclopedia of Morals*, etc.

Referring to Aristippus, the *Encyclopedia* says, "He maintained that the supreme good in life and what makes man happy is *pleasure of the moment*." (Italics added.) Despite what Tom claimed, this is Aristippus' view, as many ethics textbooks will show. It isn't Bentham's view, as I'm going to try to show.

In the often-used textbook *Ethics For Today* (Fifth Edition), Titus and Keaton write that the Cyrenaic Aristippus held, "One need seek only his own pleasure." By contrast, Bentham, the writers go on to say, holds that "an action conforms to the principle of utility [that is, utilitarianism] when it tends to increase the happiness of the individual concerned *and the community*. . . . When Bentham mentions the community, he has in mind the sum of the interests of the several members of the community." (Italics added.)

In the textbook *System of Ethics and Value Theory*, Sahakian writes, "Epicurus differed from other ancient hedonists such as Aristippus and the Cyrenaics whose prime objective was to seek and enjoy the pleasures of the moment before the opportunity slipped by. They lived by the code: 'Eat, drink and be merry, for tomorrow we die.' The Cyrenaics strongly advocated that one seize pleasure as quickly as possible."

I pointed out last evening that Bentham's special contribution to hedonism was two-fold: (1) to extend net pleasure or happiness as widely as possible and (2) to consider future as well as present pleasure.

Tom is quite mistaken on another point. It was not John Stuart Mill who referred to Bentham's philosophy as the pig philosophy. That was Karl Marx, a philosopher of violence rather than a philosopher of pleasure. It is a mistake to think that Mill forsook Bentham's position. In fact, he set out to defend general Utilitarianism against the charge that it is an ethical system "worthy only of swine." It is not Bentham's view that Mill is trying to oppose. You can see that in Mill's *Utilitarianism*, Chapter 2. It is true Mill did make an amendment or revision of Bentham's view. But before he offered his revision, Mill wrote plainly that Utilitarianism can dispose of this charge raised against it, that it is a pig philosophy. Both Bentham and Mill were quite aware that human beings had access to sources of pleasure, numerous sources of pleasure, not open to pigs or other creatures.

Tom is in still another error to say that Bentham says, "If it feels good, just do it." "Or if something gives you pleasure, do it regardless of who it hurts or what the consequences are." Last evening when I pointed out Tom's irresponsible misinterpretation of Bentham, he finally shifted. He shifted from saying that Bentham advocated rape, murder and the like, to making the *weaker* claim that these evils are only *implied* in Bentham's philosophy. I don't think that's the case either, but at least we are coming closer together on that point. And later I'll try to show you that there are Utilitarianism passages in the New Testament.

Tom turned to look at me last evening to ask whether I knew what the words 'implied' or 'implication' meant. Now, it was not a question apparently designed to gain information, since he certainly knew that I was quite aware of

what implication was. I suggest the question served, one, as a smokescreen for his shift, and two, as a way of trying to put down his opponent. That's the name of Tom's game, of course, you could give me several other examples.

To be sure, some of you like a good battle of words, if not wits. Some of you may say that Tom and I together make a full wit sometimes. This staged battle is designed to help you feel that evil has been trounced. I understood the nature of this ritual before I stepped into this arena. I understood quite well what it would be for many of the audience: I would be serving as their symbol of evil, a kind of bull on the stage, with champion matador Tom Warren charging forth to demolish the bull. And if you will allow me to be intimidating—Tom would be shooting the bull in this case, which would be quite appropriate.

Now, in a real scholarly debate you wouldn't say something like that. But that's the name of the game here; we've got two or three games going, and you understand that.

So let's step outside this particular game for a moment, this particular ritual game I'm talking about, and look at it to see what we can learn. You and I know that those of you who came primarily to see this *ritual of confirmation* played out will leave having been confirmed that evil has in some sense been thoroughly thrashed. Good students of cultural anthropology could point this out to us clearly because they see this ritual in other tribes besides their own. I have had people come up to me, asking me to clobber ole Tom, and I said, "Well, you know, this is supposed to be a debate. If he can see his own aggression, I can see some of my 'righteous indignation' coming out."

A friend from another state wrote me a letter and asked me why in the world would I volunteer to become a sacrificial lamb for such a ritual? Why would I put up with Tom Warren's inane haranguing and not-too-subtle tactics of put-down and intimidation? My answer was, first, it couldn't do me any real harm. I've known Tom for years. And as a student of social and ritualistic roles of religion, I would find the experience exceedingly interesting. And I have. Second, my participation doesn't prevent me from giving old matador Tom a jab in the ribs now and then just to let him know that most people could play the game of "put down" if they felt it to be necessary. Most philosophers don't find it necessary. In fact, I just read a paper at a philosophy meeting last week. The man had sent me a copy of his paper *in advance*. He invited that sort of thing. (None of Tom's "strategy" sort of thing, you know, sneaking up on each other, haranguing and the like.) The man and I already knew how ignorant we were. We didn't even have to debate that point. I learned a lot from this fellow's paper, and I think he learned something from me. We didn't have to keep our guard up at night in our argument.

Most philosophers don't have to engage in intimidating and haranguing. I wouldn't myself unless I made some money for the service, and in addition, gained a unique opportunity—and I consider it a privilege as well as an opportunity—to meet you people to learn more about this very important

*ritual of confirmation*, which I think is a characteristic not only of people like you, but of all people. We like to be confirmed in our beliefs. And I, too, like to see a drama in which evil is somehow destroyed, a catharsis in the Greek sense of drama. And I think this may be what some of you are here for, but that might not be all. There's the duck and the rabbit figure. (Incidentally, Tom's critique of my duck/rabbit figure reminds me of the fellow who, when he read the story of the father and the prodigal son, became lost in the question, "What color of shoes did the father and the son have on?" He got lost in that. Tom missed the whole point of the duck and rabbit.) Well, there's a rabbit side to this meeting tonight: it isn't just the duck.

Another reason for taking this golden opportunity to participate in this interesting experience is this: I was convinced that you Church of Christ people deserve to have another view presented to you in a more or less orderly way. Despite the side-show of fireworks and put-down tactics to endure (and also to have to indulge in in order to keep from being abused too much), I have been able to offer you some leads—I hope I have—and some ideas for many of you to think about over the months and years. After all, these are the kinds of problems we don't set up in a matador contest for four days, or even years. I've only been working on some of these for thirty years. I have a picture of myself at the age of eleven, standing in my front yard, with a Bible in my hand. I was probably working with the 9th Chapter of Romans at that time. And I'm still working on it.

I was especially concerned that my material become useful to you when it's set down in book form so you can read it, and you can follow it.

Tom, with knee-jerk predictability, will continue to tell you that I have said not only nothing, but "absolutely nothing." But I have known Thomas a number of years, and have learned that he is prone to excess in his claims. It's a lack of self-discipline in his eager rush to demolish the symbol of evil—symbolically. Under more philosophical and scholarly conditions, my own excess in this debate—and some of you after the meeting have been very good to point out some of my excesses—would not, in other conditions, be so flamboyant, and they would certainly be more controlled.

In fact, when presenting papers at meetings of the American Academy of Religion or the Southern Philosophical Society, I would not indulge in such excess, nor would Tom, although Tom doesn't read papers at these meetings. It isn't because the groups don't permit criticism of views like mine. Tom just isn't up to this discipline.

There are many excellent criticisms of Utilitarianism, but without the tactics of intimidation, bullying, and haranguing. In fact, at the University of Texas last month an excellent paper, an ingenious paper, was given in criticism of Utilitarianism without any of Tom's characteristic theatrics and histrionics. Nobody even gave me an altar call at the University of Texas.

It's time to point out how I regard the New Testament—I'm going to back away from some of my excess. You see the danger of this kind of debate for

people like Tom and me. We get carried away with our own eloquence because we want to compensate, believing too much of our excess.

I regard the New Testament to be not all evil, although some parties apparently thought I did. I have studied it for many years, and studied fifty semester hours of Greek because I was once going to teach the New Testament in Greek, until I decided I didn't want to conjugate my life away.

To see the Bible and the New Testament as entirely evil would be silly. Now, that, by the way, is one of those put-down words, you see. It would be silly—as silly as Tom claiming that Bentham's entire view is evil. Indeed, there are pro-utilitarian arguments within the New Testament. For example, the beautiful passage, "The Sabbath was made for man, not man for the Sabbath." That's probably the first succinct Utilitarian passage I ever read as a boy.

Ideally, moral laws and rules are utilitarian or instrumental, serving to enrich human life. These rules are themselves to be evaluated by *the broadest moral ideal of maximum happiness for every individual possible. Anything short of this is to be challenged when possible.* This is not to say that our failure either to be perfect or to believe in what most of us can not sincerely believe in is deserving of infinite torture. Such a notion of so-called retribution has no place in Utilitarianism.

Tom asked honestly a good question about retribution. And philosophers have discussed retribution for centuries. I have indicated that from my point of view it is a fancy word for mayhem and violence perpetrated—as an excuse to perpetrate violence—on your relatives, neighbors, friends and enemies.

I hope Tom is not so naive—and I don't think he is—as to suffer the delusion that he has addressed all the points that I have raised in these papers that I presented to him. There wouldn't even be *time* to answer them all. But he has given you perhaps some preliminary indication of the direction that he might take if he wants to pursue his view further. I, of course, recommend your reading his books. Gary and I are going to team up now to get some more of Tom's books in the library. I was shocked; we don't have a single one of his books in the library, but we're going to work on that. My opinion is Tom's best book is *Have Atheists Proved There Is No God?* There's almost no haranguing of anybody in that book. That's probably because he was at that time coming more out of an academic environment in which that sort of thing is more or less kept down.

Tom has been giving you some directions as to how his thinking has developed, and I tried to do that also. But briefly, I want to show you how I would play the intimidation game with Tom if I were to take it as seriously as Tom. I can't keep a straight face in doing it and I keep wondering why my halo keeps falling down when I try. But Tom thinks of Jesus as the perfect incarnation of morality. Now, I'll shift in my intimidating voice.

1. Has he in this auditorium proved the deity of Christ? No!!!

Well, that just about scared me.



2. Has he *proved* even the *existence* of Jesus? No!

3. Has he proved the infallibility of the Bible? Not even close.

That's called a dramatic pause.

4. Has he discussed even the Golden Rule at all? You would think in a debate like this you would expect him to. I should have put it on a screen and called his attention to it like he did that passage on Bentham, four or five times. Everytime he said something, I could reply, no that's not quite right, and pretty soon it would be Thursday.

5. Has he discussed the Sermon on the Mount? No.

6. Has he exegeted the story of Joshua in which Jehovah told the soldier to slaughter everyone in the nation? No.

Well, that's only a *start*. I've got a few other questions. How about 100? 200? 300? 7,000? But the point is, in order to play the intimidating game, one must always ignore the few questions the guy deals with and say you need to deal with the others. You always win that way. Except one guy plays it, and the next guy plays it, and we all lose because we can see it gets corny.

I'll give you another question. Tom speaks of proving this and that. Well, has Tom told us which *theory* of proof? No. Which *test* of proof? No. And if you have a theory of proof how would you prove that theory of proof, and so on. We could be here all night and day. Tom wants me to explain nature. That's all, just nature. Everything in nature? Nature as a whole?

Thank you.

# WARREN'S FIRST NEGATIVE

## FOURTH NIGHT

Dr. Barnhart, lady moderator and gentleman moderator, ladies and gentlemen.

It is a pleasure to be before you for the last evening of this discussion. And it is a pleasure to have Mrs. Barnhart with us tonight to serve as her husband's moderator. And we certainly wish her well, in spite of the atrocious doctrine of her husband. It is difficult to imagine how she has tolerated such a bifurcation in his *life* and *doctrine* all of this time.

I recall so well how Dr. Antony Flew, from England, and Dr. Wallace Matson, from the University of California at Berkeley, complimented members of the Lord's Church and their demeanor in such public discussions. And I appreciate that. And even last evening after what appeared to me to be quite uncalled for—as Dr. Barnhart would put it “. . . serving as a matador” and “haranguing tactics” and so forth—told us that he was really just talking about what we *taught*. Well, it was obvious tonight he was *not* speaking about what I taught—or he was *not* talking about what I was teaching—but he was talking about *me*. I do not recall any more colorful description of a debater that he has given of *me* here tonight. But I think most of you who know me know that there is no truth whatever to that description.

### IMMORAL OR SELFISH HEDONISM

1. HAPPINESS FOR ONESELF  
ONLY,
2. DISREGARD THE HAPPINESS  
OF OTHERS,

TOM CONFUSES BENTHAM'S  
UTILITARIANISM HEDONISM WITH  
EITHER SELFISH HEDONISM OR  
SHORT-TERM CYRENIAC HEDONISM.  
MUCH OF TOM'S CRITICISM HAS,  
THEREFORE, BEEN DIRECTED AT  
THE WRONG TARGET. HE NEEDS  
TO FIND THE PROPER TARGET.

### MORAL OR UTILITARIAN HEDONISM (BENTHAM'S VIEW)

1. HAPPINESS FOR ONESELF,
2. REGARD FOR THE HAPPINESS  
OF OTHERS,

JOE HAS EXPOUNDED SOME OF  
BENTHAM'S UTILITARIANISM AND  
WILL ELABORATE FURTHER IN THE  
DEBATE.

## Figure 10

Now, I want to look at Figure 10, that he had. And I might even ask him for this. It is a contrast, very sharply, to his procedure. As you see, if you have

not been here before, if you will get the book, you will see how very many charts I have presented in this debate, and how he has *not* discussed them. I have discussed every one that he has presented.

On his Figure 10 he has "Immoral or Selfish Hedonism, Moral or Utilitarian Hedonism, Bentham's View," and tries to suggest that I have misrepresented the position of Bentham. I have pleaded with him to take up this statement word by word, sentence by sentence and explain it. This is the fourth night now, and *he still has not done it!* He is under obligation to affirm the proposition which was read in your hearing; *he has not done that!* He does not seem to understand the procedure that is involved in proving such a matter.

**SOVEREIGN MASTERS** (207-A-1)

CHAPTER I.

OF THE PRINCIPLE OF UTILITY.

(I) Mankind governed by pain and pleasure. Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire: but in reality he will remain subject to it all the while. The principle of utility<sup>1</sup> recognises this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.

But enough of metaphor and declamation: it is not by such means that moral science is to be improved.

(II) Principle of utility, what. The principle of utility is the foundation of the present work: it will be proper therefore at the outset to give an explicit and determinate account of what is meant by it. By the principle<sup>2</sup> of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of every

FROM: THE UTILITARIANS: AN INTRODUCTION TO THE PRINCIPLES OF MORALS AND LEGISLATION

Let us look at my Chart number 207-A-1. The fact that Dr. Barnhart complains about my pointing out his failures will in no way deter me from doing it. As he continues in this failure, I will continue to point it out.

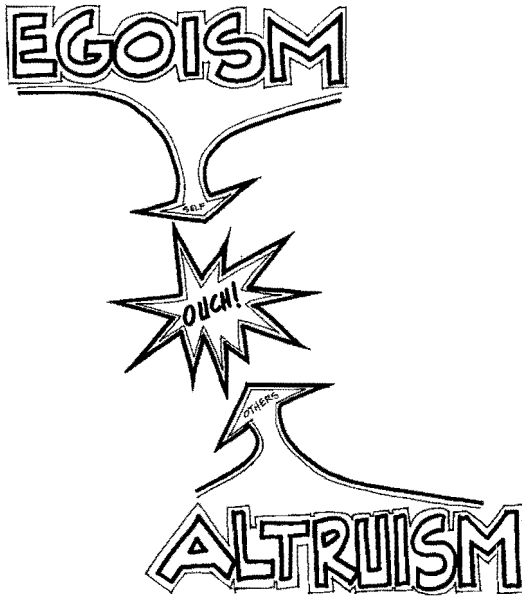
I want to read for you again—and I have not said that everybody who believes that they are a psychological Hedonist, as is or was Jeremy Bentham, is going to rush out and rape every woman or little girl that he sees—but I am saying that if a man honestly and sincerely believes it and acted in harmony with it, he would take every woman that he wanted, and from whom he thought that he would get *pleasure*. And I am giving you the *proof* of it as I have given before.

“Mankind is governed by pain and pleasure. Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do.”

You see, it says here that *every person is governed by these two things alone!* They are absolute masters in your life. There is *nothing else* that will determine what you do other than sheer pleasure. And let him not deceive you, Jeremy Bentham *was* a quantitative Hedonist! That means that he referred not to any *kinds* of pleasure, but only to the *amount* of pleasure. That is why it is called a “pig philosophy.”

“It is for them alone to point out what we *ought* to do as well as to determine what we *shall* do. On the one hand, the standard of right and wrong”—that’s the pleasure and pain—“on the other the chain of causes and effects. . . .” Notice further, “They govern us in *all we do*, in *all we say*, in *all we think*: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it.”

He made a reference to a young lady who is a member of the Church of Christ who may be going with his son. That has absolutely no reference to this whatever. I made no attack on him personally or his son. I have no intention of doing so. What I am saying, is that *if* anybody *believes* and *acts in harmony with* the doctrine that I have just read, then he will take any woman that he wishes, provided he thinks he can get away with it. It says that is what he *ought* to do and what he *will* do!

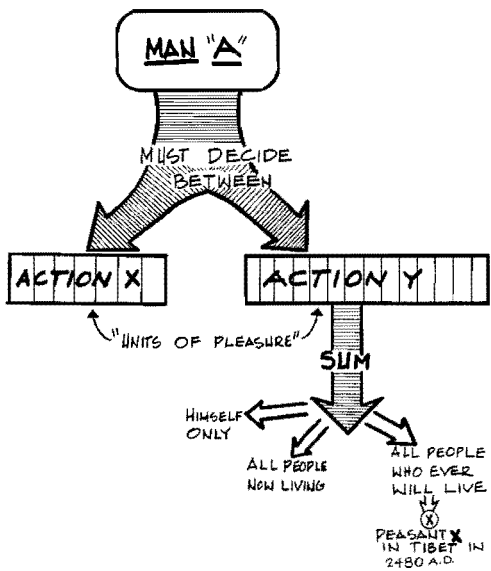


Now, let's look at what we find in Bentham's Hedonism, Chart 207-E. We have, as a matter of fact, a logical contradiction between egoism and altruism. Philosophers recognize that in this statement here he is dealing with an *egoistic* approach. Later on he contradicts himself by trying to bring in the idea that you do that which will bring the greatest pleasure for the greatest number of people. And, so, on this chart I am simply indicating the antagonism, the contradiction between egoism and altruism. You simply *cannot* have both of them. If you affirm that one is to do what he holds will bring the greatest pleasure to *himself*, that is not the same thing and cannot be the same thing as saying I will do what will bring greatest pleasure to the greatest number of people.

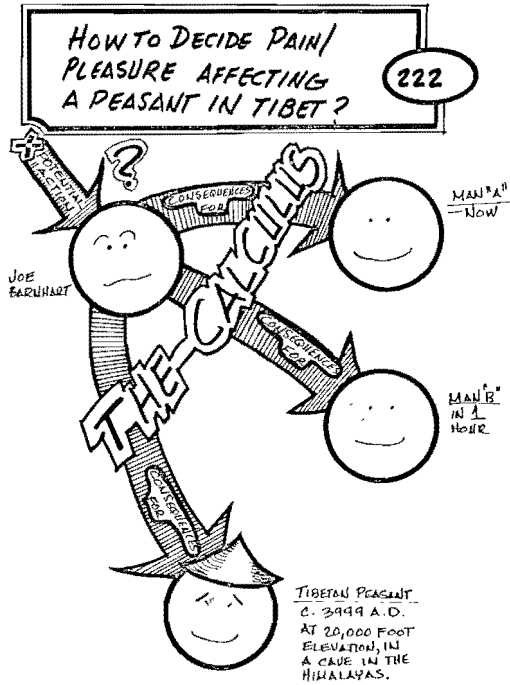
So, let Joe explain upon what basis, let him give the rationale as to why he, as a psychological Hedonist, honors the domination—the psychological domination—which “nature,” which has constituted him, *forces* him to accept. Why should he ever decide to do what would bring pleasure to somebody else instead of to himself?

HOW CALCULATE THE AMOUNT OF PLEASURE RESULTING FROM AN ACTION?

207-F

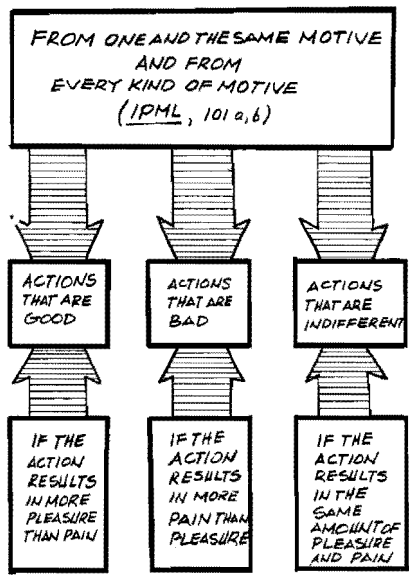


Look at Chart 207-F. The only way you can decide, under this pleasure principle thing—"do it if it brings you pleasure"—is to have some kind of hedonic calculus. *Barnhart has not even talked about that!* You would think that anybody would want to explain it—with the great scholarship that he seems to claim for himself and of the lack of it for me. But he has not even talked about it. Notice [pointing to chart], here is a man. He must decide between Action X and Action Y. Notice the little sections or units of pleasure. How can you decide units of pleasure? How would you decide which is going to bring you the *greatest pleasure*? Let us say, for example, the sexual love between a man and woman (husband and wife who love each other dearly) or on a bright autumn day gliding in a canoe down the river, looking at all the beautiful colors of the trees. Even in the same activity—let us say sexual activity—there is the impossibility of really gathering the information to allow you—with your hedonic calculus—to accurately measure the pleasure between those two activities. Whether lying on your back and looking at the sky, or reading Plato, or working some mathematical formula, or inventing some new mathematics, or reading the Bible, or being involved in prayer. I suggest: you simply cannot do it. The sum, not only for himself, he has to decide whether it's for himself right now or for an hour from now—for the short-range of life, or the long-range of life, or the good of all people now living, or for people who are going to be living from now on.



Let's look at Chart number 222. "How to Decide Pain/Pleasure Affecting a Peasant in Tibet?" Now, Joe has shifted away from this psychological, egoistic hedonism to say that you must decide which gives pleasure to the greatest number of people, and intimated—as I understood it—for the *long-range* of life. That means that he has to be able to decide—if one does action X over action Y—whether it would result not only in more pleasure for the people of the United States or Texas or Oklahoma or wherever, not *now*, but for a peasant in the Himalaya Mountains in Tibet 3,000 years from now. I submit to you that this is one of the most ridiculous doctrines that was ever invented.

**MOTIVES PER BENTHAM/BARNHART THEORY** 207-G



Notice carefully Chart 207-G, “Motives Per Bentham/Barnhart Theory.” From one and the same motive and from every kind of motive this doctrine teaches that there is absolutely *no such thing as a good or a bad motive!*

Notice, from the *same motive* you can have *actions* that are *good*, actions that are *bad*, and actions that are *indifferent*. If the action results in more *pleasure* than *pain* then it is *good*. If it results in more *pain* than *pleasure* it is *evil*. If the action results in the same amount of pleasure and pain then it is *indifferent*.

Now, that has answered, and more than answered, his Figure 10 Chart. And, so, I want to read it to you before I leave this point. This is a book written by Professor William S. Sahakian, in commenting on Bentham’s doctrine. And under the paragraph entitled “Pig Philosophy,” he points out that John Stuart Mill has this to say: “Now, such a theory of life excites in many minds . . . inveterate dislike. To suppose that life has . . . no higher end than pleasure—no better and nobler object of desire and pursuit—they designate it as utterly mean and groveling; *as a doctrine worthy only of swine* to whom the followers of Epicurus were . . . contemptuously likened; and modern holders of the doctrine”—and there he refers to the Bentham theory—“are occasionally made the subject of equally polite comparisons.” So he doesn’t get out of the swine theory—the philosophy fit only for swine—by the effort that he has made.



Now, let me take just a moment to remind you of what I have done already in this discussion. In Chart 205-B, I have set forth an argument which proves that the Bentham doctrine is as evil as it could be, but that is false, that such is the case with Christianity and, therefore, I have proved my doctrine. I did this by proving proposition *I*, by proving, then, that proposition *J* is false, and making the conjunct between the two, and therefore, showing by straight logical procedure that *W*, my proposition, is true.

**T.B.W ARGUMENT No. 1**  
**SET OUT IN SYMBOLIC TERMS** 205-B

1.  $(I \cdot \sim J) \supset W$

2.  $I$  [SEE PROOF ON CHARTS 205-E AND 205-F]

3.  $\sim J$  [SEE PROOF ON CHARTS 205-I SERIES]

4.  $I \cdot \sim J$  2, 3, CONJ.

5.  $\therefore W$  1, 4, M.P.

**BASIC ARGUMENT FOR CHRISTIAN THEISM — AND, THUS, FOR CHRISTIAN ETHICS**

220

1.  $(K^{GE} \cdot K^{NTWG} \cdot K^{NTRJPE} \cdot K^{NTTCE}) \supset K^{CESBE}$
2.  $K^{GE}$
3.  $K^{NTWG}$
4.  $K^{NTRJPE}$
5.  $K^{NTTCE}$
6.  $K^{GE} \cdot K^{NTWG} \cdot K^{NTRJPE} \cdot K^{NTTCE}$       2, 3, 4, 5, CONJ.
7.  $K^{CESADES} \supset K^{CESBE}$       **OBVIOUS**
8.  $K^{CESADES}$       **705 SERIES OF CHARTS**
9.  $\therefore K^{CESBE}$       **7, 8, M.P.**

**MEANING OF SYMBOLS**

- $K^{GE}$  — MEN CAN KNOW THAT GOD EXISTS
- $K^{NTWG}$  — MEN CAN KNOW THE NEW TESTAMENT IS THE WORD OF GOD
- $K^{NTRJPE}$  — MEN CAN KNOW THE NEW TESTAMENT REVEALS JESUS AS THE PERFECT EXAMPLE FOR MEN
- $K^{NTTCE}$  — MEN CAN KNOW THAT THE NEW TESTAMENT TEACHES CHRISTIAN ETHICS
- $K^{CESBE}$  — MEN CAN KNOW THAT CHRISTIAN ETHICS IS SUPERIOR TO BENTHAM'S ETHIC
- $K^{CESADES}$  — MEN CAN KNOW THAT CHRISTIAN ETHICS IS SUPERIOR TO ALL OTHER ETHICAL SYSTEMS.

In Chart 220 I showed that if you can know that God exists, and know that the New Testament is the word of God, and know that the New Testament reveals Jesus as the perfect example, and that the New Testament reveals Christian ethics, then you can know that Christian ethics is superior to Bentham's ethics. I cannot take the time to go through that again. But that has established, again, the falsity of the Bentham doctrine and the truthfulness of the Christian ethic.

**THE INFINITE, LOVING GOD CAN PUNISH MEN ETERNALLY**

**260**

— MEANING OF SYMBOLS —

- $G^I$  — GOD IS INFINITE.
- $G^{IJ}$  — GOD IS INFINITE IN JUSTICE.
- $G^{CTS}$  — GOD CAN TOLERATE SIN.
- $G^{CPS}$  — GOD CAN PUNISH SIN.
- $G^{PSD}$  — GOD CAN PUNISH SIN DETERRENTLY.
- $G^{PSR_1}$  — GOD CAN PUNISH SIN REHABILITATIVELY.
- $G^{PSR_2}$  — GOD CAN PUNISH SIN RETRIBUTIVELY.
- $G^{PSE}$  — GOD CAN PUNISH SIN ETERNALLY (IN HELL).
- $G^{IA}$  — GOD IS INFINITE IN ALL ATTRIBUTES.
- $A^{GCCOA}$  — THE ATTRIBUTES OF GOD CAN CONTRADICT ONE ANOTHER.
- $G^{B.J}$  — GOD IS INFINITE IN BOTH BENEVOLENCE & JUSTICE.
- $G^{B.PSE}$  — GOD IS INFINITE IN BENEVOLENCE AND CAN PUNISH SIN ETERNALLY.
- $BD$  — BARNHART'S DOCTRINE IS TRUE.

— THE ARGUMENT IN SYMBOLS —

- 1.  $G^I \supset G^{IJ}$  OBVIOUS
- 1-A.  $G^I$  FORM OF PROOF SET OUT IN ARG.# 2, 96 SERIES.
- 2.  $G^{IJ} \supset \sim G^{CTS}$  OBVIOUS.
- 3.  $\sim G^{CTS} \supset G^{CPS}$  OBVIOUS
- 4.  $G^{CPS} \supset (G^{PSD}, G^{PSR_1}, G^{PSR_2})$  OBVIOUS
- 5.  $G^{IJ} \supset G^{CPS}$  2, 3, H.S.
- 6.  $G^I$  1, 1-A, M.P.
- 7.  $G^{CPS}$  5, 6, M.P.
- 8.  $G^{PSD}, G^{PSR_1}, G^{PSR_2}$  4, 7, M.P.
- 9.  $G^{PSR_2}$  8, Simp.
- 10.  $G^{PSR_2} \supset G^{PSE}$  OBVIOUS
- 11.  $G^I \supset G^{IA}$  OBVIOUS
- 11-A.  $G^{IA}$  1-A, 11, M.P.
- 12.  $G^{IA} \supset \sim A^{GCCOA}$  OBVIOUS
- 12-A.  $\sim A^{GCCOA}$  12, 11-A, M.P.
- 13.  $\sim A^{GCCOA} \supset \sim (\sim G^{B.J})$  OBVIOUS
- 14.  $\sim (\sim G^{B.J})$  13, 12-A, M.P.
- 15.  $G^{B.J}$  14, D.N.I.
- 16.  $G^{B.J} \supset G^{B.PSE}$  OBVIOUS.
- 17.  $G^{B.PSE}$  16, 15, M.P.
- 18.  $G^{B.PSE} \supset \sim BD$  1-17 (BARNHART'S CONTENTION DISPROVED)
- 19.  $\therefore \sim BD$  18, 17, M.P.

Then in Chart 260, as a negative argument, I went through a 19-step argument, showing clearly every step to be valid, one calling for the other, showing what the symbols mean at the top of the page. And down at the bottom, we have the *conclusion*: "Therefore, it is false that Bentham's doctrine is true." That has already been discussed in detail. And I urge you to study the book when it comes out.

Now, Barnhart has made the charge against the historicity of Jesus. We have the bold assertion from Dr. Joe Barnhart that Jesus Christ never even tread upon this earth. I do not believe that I have ever heard more blasphemous statements from the lips of anyone than I have from him during this discussion. It bothered him not at all to plainly and simply declare that there is no God; that the Bible is not his word—it is nothing but human doctrine; and that Jesus Christ never lived.

DR. BARNHART SUGGESTED THAT IF THOSE OF HIS MONDAY NIGHT AUDIENCE HAD STUDIED THE QUESTION OF THE HISTORICAL EXISTENCE OF JESUS, AS HE HAD, THEY WOULD KNOW THAT THERE IS NO EVIDENCE THAT JESUS EVER EXISTED.

DR. BARNHART'S "STUDIES" ON THIS QUESTION MAY BE FOUND IN CHAPTER XII OF HIS BOOK RELIGION AND THE CHALLENGE OF PHILOSOPHY (1975), PP. 239-261.

HIS CRITICAL PROCEDURE FOR EVALUATING THE HISTORICAL EVIDENCE (N.T. DOCUMENTATION OF THE LIFE AND TIMES OF JESUS OF NAZARETH IS WHOLLY IRRESPONSIBLE, INCONSISTENT, AND UNACCEPTABLE FOR ONE MAKING CLAIMS TO SCHOLARLY HISTORICAL RESEARCH. HIS INVESTIGATIVE PROCEDURE ASSUMES AN OUTRIGHT REJECTION OF THE NT DOCUMENTS (THE TESTIMONY OF THOSE CLOSEST TO THE RELEVANT HISTORICAL DATA CONCERNING JESUS) AS HISTORICALLY TRUSTWORTHY WHILE GRANTING UNQUESTIONING HISTORICAL TRUSTWORTHINESS TO JEWISH AND PAGAN LITERATURE CONTEMPORARY WITH THE NT WRITINGS, SUCH AN INCONSISTENCY BELIES ANY SEMBLANCE OF HAVING HONESTLY "STUDIED THE QUESTION" OF THE HISTORICAL EXISTENCE OF JESUS.

Let's look at Chart number 235, "Dr. Barnhart's Studies of the Existence of Jesus." "Dr. Barnhart suggested that if those of his Monday night audience had studied the question of the historical existence of Jesus, as he—the great Bible scholar and historian that he is—had, then they would know that there is no evidence that Jesus ever existed."

"Dr. Barnhart's 'studies' on this question may be found in Chapter XII of his book *Religion and the Challenge of Philosophy* (1975)."

"His critical procedure for evaluating the historical evidence (New Testament documentation of the life and times of Jesus of Nazareth) is wholly irresponsible, inconsistent, and unacceptable for one making claims to scholarly historical research. His investigative procedure assumes an outright *rejection* of the New Testament documents (the testimony of those closest to the relevant historical data concerning Jesus) as historically trustworthy while granting unquestioning historical trustworthiness to Jewish and Pagan literature contemporary with the New Testament writings. Such an inconsistency belies any semblance of having honestly 'studied the question' of the historical existence of Jesus."

There is further evidence substantiating the historicity of Jesus.

- I. MOST AUTHORITATIVE SOURCES: NT LITERATURE—SYNOPTIC GOSPELS
- A. THE SYNOPTIC GOSPELS MAY BE DATED IN 35-45 YEARS FOLLOWING THE HISTORICAL EVENTS THEY DOCUMENT.
- B. THE MANUSCRIPT ATTESTATION OF THESE DOCUMENTS (MANUSCRIPT COPIES OF THE AUTOGRAPHS) ARE MORE SUBSTANTIAL THAN THE MANUSCRIPT ATTESTATION OF ANY OTHER WRITINGS OF ANCIENT TIMES: 4,800 MSS IN GREEK; 8,000 MSS IN LATIN; 1,000 MSS IN OTHER LANGUAGES EQUAL 13,800 MSS UNDERLYING THE TEXT OF THE NT.
- C. THE NT DOCUMENTATION OF THE LIFE AND TEACHINGS OF JESUS OF NAZARETH, AS A HISTORICAL PERSONALITY, IS MORE HISTORICALLY RELEVANT AND RELIABLE THAN THE DOCUMENTATION OF ANY OTHER EVENT OR PERSONALITY OF ANCIENT HISTORY.

“1. Most Authoritative Sources: New Testament Literature-Synoptic Gospels

- A. The synoptic gospels may be dated in 35-45 years following the historical events they document.
- B. The manuscript attestation of these documents (manuscript copies of the autographs) are more substantial than the manuscript attestation of any other writings of ancient times: 4,800 manuscripts in Greek; 8,000 manuscripts in Latin; 1,000 manuscripts in other languages equal 13,800 manuscripts underlying the text of the New Testament.”

But Dr. Barnhart—the great historian of the world—with a wave of his hand, simply wiped it out, even though those who are professional historians recognize the historicity of Jesus.

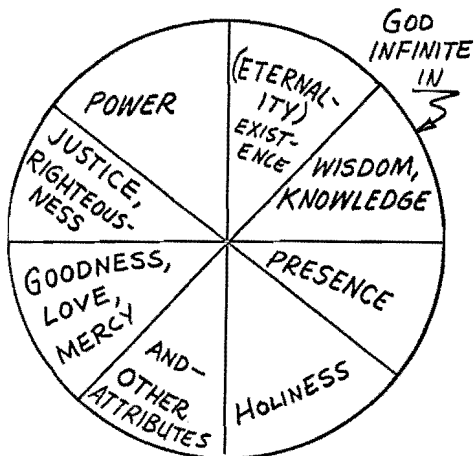
- “C. The New Testament documentation of the life and teachings of Jesus of Nazareth, as a historical personality, is more historically relevant and reliable than the documentation of any other event or personality of ancient history.”

I have many more pages here. Let Dr. Barnhart come back and challenge again the historicity of Jesus. But I have more to say about that just a little later.

Now, I want to get to the matter of eternal punishment. If there's anything at all in issue in this whole discussion it has been Dr. Barnhart's attack upon me as a person, and upon what I teach, and upon the Church of Christ in general, upon the point of eternal punishment.

He has called me *atheist* because I believe in a God who is not only infinite in *goodness*, but also infinite in *justice*.

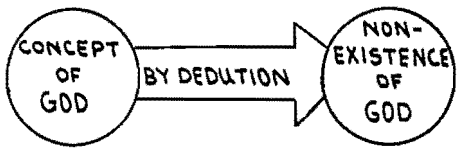
WHEN ONLY GOD EXISTED (18-J)



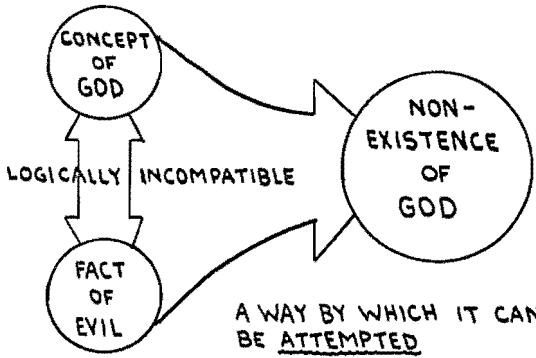
\*NO EVIL ANYWHERE—THUS, NO EMPIRICAL FACTS WITH WHICH TO ALLEGE INCOMPATIBILITY WITH GOD!!  
\*WE CHALLENGE THE ATHEIST TO PROVE THAT ANY ATTRIBUTE OF GOD IS NOT COMPATIBLE WITH SOME OTHER ATTRIBUTE.

Let us look at Chart 18-J. We see here the various attributes of God—and some *others* that I have not listed. But there is absolutely *no contradiction* between the infinite love, goodness, and mercy of God and his justice and righteousness. It is no more the case that God can fail to love a person—no matter how sinful he may be—than that he could tolerate that person's sins as he comes before Him in judgment!

ATHEISTS CANNOT DETERMINE THE NON-EXISTENCE OF GOD FROM THE CONCEPT OF GOD ALDNE (18-K)



THIS CANNOT BE DONE



Now let us look at Chart 18-K. I have pointed out repeatedly that Dr. Barnhart surely has not made the effort on this—no matter what he says about it. Dr. Barnhart, you are *not* going to stop me, from pointing out *your failures*, by your scurrilous remarks. You cannot determine the non-existence of God by reasoning merely from the concept of God. This cannot be done. If it is to be done at all, it must be done by the use of some *fact of evil*. And if there is evil in the world, that means there is some ultimate good by which to evaluate it. *If there is no God, then there is no evil*. As John Paul Sartre said, “If there is no God, everything is permitted.” That is the principal way to look at it, and *not* the way that Dr. Barnhart does. And if there is evil in this world, it is compatible with the existence of God. And if there is *punishment* by God in the afterlife, that would not be evil upon the part of God. *It is right to punish those who live and die in sin*. And Dr. Barnhart has no way of knowing *what* sin ought to be punished, *how* it ought to be punished, or the *extent* of it.

THE ATHEIST ADMITS DEFEAT  
IN REGARD TO ETERNAL  
PUNISHMENT

1. IF THE ATHEIST GRANTS THAT GOD (WHO IS INFINITE IN JUSTICE) CAN JUSTLY PUNISH A WICKED MAN FOR SOME LENGTH OF TIME, SAY X, AFTER THIS LIFE IS OVER, THEN THE ATHEIST GRANTS THAT GOD (WHO IS INFINITE IN JUSTICE) CAN JUSTLY PUNISH A WICKED MAN FOR THAT LENGTH OF TIME PLUS ONE MINUTE (I.E. LENGTH OF TIME X PLUS ONE MINUTE).
2. THE ATHEIST GRANTS THAT GOD (WHO IS INFINITE IN JUSTICE) CAN JUSTLY PUNISH A WICKED MAN FOR SOME LENGTH OF TIME, SAY X, AFTER THIS LIFE IS OVER.
3. THEREFORE, THE ATHEIST GRANTS THAT GOD (WHO IS INFINITE IN JUSTICE) CAN JUSTLY PUNISH A WICKED MAN FOR THAT LENGTH OF TIME PLUS ONE MINUTE (I.E. LENGTH OF TIME X PLUS ONE MINUTE).

Let us look at Chart 84-K as we look at the atheist. Dr. Barnhart has identified himself as an atheist, and I have no hesitancy in branding him that way as well. I still think he's a devotee of Henry Nelson Wieman, though I cannot for the life of me persuade him to tell us whether he *is* or *is not*. I studied under that man for two years, and Joe sounds *so much* like him. I want him to identify himself as to whether he *does* or *does not* agree with Wieman. Surely he needs to say "yes" or "no"—that he *does* or *does not*.

Now, "The atheist admits defeat in regard to eternal punishment."

"1. If the atheist grants that God (who is infinite in justice) can justly punish a wicked man for some length of time, say X, after this life is over—[you must remember now that Dr. Barnhart, last evening, admitted that a man could punish his child in this life, and that is out of harmony with the implication of Bentham's doctrine, because, given his doctrine, you will *always* do what you *ought* to do, that is, to do that which will bring *pleasure*. At any rate, if you grant punishment for *this* life, upon what ground will you contend that God will be unjust in punishing at least a "little bit" in the life to come].—And so, I continue: "If the atheist grants that God (who is infinite in justice) can justly punish a wicked man for some length of time, say X, after this life is over, then the atheist grants that God (who is infinite in justice) can justly punish a wicked man for that length of time plus one minute (that is, the length of time X plus one minute.)"



2. "If the atheist grants that God—[and I am asking him this question—he has not actually granted it as yet—but I am asking him to commit himself as to the *second premise* on this argument of Chart 84-K.] Will you grant or will you *not* grant that God (who is infinite in justice) can justly punish a wicked man for some length of time, say X, after this life is over? Can it be for *one second, one minute, one hour, one day, a week, a month, a year, how long?* And if you deny each and all, upon what ground do you do it, when you grant that punishment can be right in *this* life?

3. Therefore, if you grant "yes" on any point, then you grant that God (who is infinite in justice) can justly punish a wicked man for *that* length of time plus one minute (that is, the length of time admitted plus one minute.)

And this is just a way of granting that God can punish man *eternally*, for he can find no way of stopping that time once he admits it.

DEGREES OF REWARD AND PUNISHMENT (84-F)

\* WHY DEGREES OF REWARD AND PUNISHMENT?

1. IT IS JUST
2. IT IS BIBLICAL

\* IT IS JUST

1. HUMAN LAWS RECOGNIZE THAT SOME CRIMES ARE DESERVING OF MORE PUNISHMENT THAN OTHER CRIMES.

- (1) ONE WHO COMMITS A CRIME OF PASSION DOES NOT RECEIVE AS MUCH (OR THE TYPE) PUNISHMENT THAT ONE DOES WHO COMMITS A PREMEDITATED CRIME.
- (2) HUMAN LAWS RECOGNIZE THAT A SMALL CHILD WHO STEALS A BOX OF CANDY IS NOT PUNISHED AS A MAN WHO RAPES AND MURDERS AN EIGHT YEAR OLD CHILD.

Now, let's set before us Chart 84-F, a very important matter regarding punishment, the various degrees of reward and punishment.

*The wages of sin is death.* When a man hires a man he pays him according to what he *deserves*. I pointed out the *deterrent* element, the *rehabilitative* element, and the *retributive* element involved in punishment. The *basic, fundamental* idea in punishment is certainly *retributive*. This country is "paying" for the fact that, while it is still seeing the first two, it has largely lost

sight of the *retributive* element. But, friends, the Bible makes clear that even *one* sin is sufficient that God, the holy God of Heaven, will not be able to tolerate you in His presence when this life is over, and—from the very nature of *God* and *sin*, the sinner must be separated from Him once and forever more.

“Why degrees of reward and punishment?”

1. It is *just*.
2. It is *Biblical*.

“*It is Just*.”

“1. Human laws recognize that some crimes are deserving of punishment than other crimes.

“2. One who commits a crime of *passion* does not receive as *much* (or the *type* of) punishment that one does who commits a *premeditated* crime.”

But, given the doctrine of Dr. Barnhart, *motive* has nothing whatever to do with it. That is an incredibly *evil* doctrine!

## BARNHART'S SECOND AFFIRMATIVE

### FOURTH NIGHT

I'm sorry to keep you waiting, Tom. I find it exceedingly difficult to get Tom to explain why *one sin* can get you everlasting torture, while—and that's supposed to be divine justice—while *one good deed* won't help you a bit for the next life. If you can see then the need for everlasting *life instead of punishment*, you can use the same logic. But then apparently that's not Tom's logic.

The quotation, Tom, that you gave from Sahakian on John Stuart Mill, if you'll read that again you'll see that Mill is *quoting* someone else. That's not Mill's own view. I looked it up again the second chapter of *Utilitarianism* by Mill, and that is not Mill's view.

You want to know whether I follow Wieman's view. I'm really kind of a Barnhartite. And that's why I don't have many disciples. I wouldn't have disciples anyhow. One out of the twelve will get you in the end. I'm impressed with H. N. Wieman. You apparently don't know Karl Popper's view of creativity any better than I do, but I'm greatly impressed with Popper's view. And I'm impressed with Wieman's view more than you are. I could be snide and say you haven't learned any more about him today than you had the day when you were a student. But that's not much of an argument. It's called a Warrenism.

Let's take selfishness. I don't hold there is any altruism. You see, the *point of ethics* is to help ourselves get along in the world. The problem with Tom has been this: He thinks the purpose of ethics apparently is to determine whether or not we're going to get zapped in an endless hell. And that's why his tribe, or his way of thinking, is so different from mine. For me, ethics is just a practical way for human beings to get along with each other. It's like medicine, and the fact that we're not going to be infallible in all our decisions doesn't deter us from going ahead and making up our mind and making some mistakes and still trying to get along in the world. We all start as selfish little kids. But it's not a violation of the law of excluded middle that we grow out of this selfishness. And the way we do it is, we find that the little self we are as a child offers us not enough pleasure; it's too painful to be all that confined. And we start growing and developing and find friendships. But *the very nature and logic of friendship is to have commitment and loyalty, to be cared for, and to care for, other people*. You see, what Bentham and Mill are trying to say is, *we're the kind of being that finds a source of pleasure in friendship*, the kind of pleasure we can't find anywhere else. Now, as hedonists, we are governed by our concern to gain pleasure over displeasure. As hedonists, we discover that friendship enriches us. And therefore it follows that selfishness develops into a *broader self-interest*, which takes in the interests of others. Take my brother, for example. Last night he called, wanting to know how I was doing in the debate. He was sharing with me, which enriched *him* and it certainly enriched *me*.

Now, if we're real egotistic, well, we're going to eat dried up prunes, like Ayn Rand in *The Virtue of Selfishness*. Well, that's not Bentham's view. Bentham and Mill are both trying to say that there is an *expansion* to the self; we grow and develop and marry, for example. It is a form of self-interest. Didn't Paul (or Eph. 5) say that if a man does not hate his own flesh, he is going to love his wife? The self actually grows through interaction with other people, but with this interaction it becomes *objectively necessary* to have rules and regulations. And if you don't, then you're going to lose out in an enormous source of *pleasure*.

For some reason Tom can't understand that. And I'm saying Tom is a very intelligent man. And I've met a lot of Church of Christ preachers who have a *high intelligence*, but I have never met a stupid Church of Christ preacher. And Tom is not stupid at all. He's a very smart man. He knows that. But why can't he see what I have spelled out?

Well, he probably told you all that I can't see things that are real clear to Tom. One of the advantages of a debate, you see, is to pull us out of our little shells and help us to grow. It's painful. I don't like my views trampled on, and I have to blush for a while and say, "I hadn't thought of that." That's why we're here to debate. You try not to call people names, try not to harangue each other, because it interferes with our opportunity to learn. If we reinforce each other for changing or modifying our position, improving, and saying, "Well, I haven't thought about that; I haven't thought about this," then we encourage each other. That gives us pleasure, and it increases the opportunity to learn.

Now, let me develop a point here. It is true that I don't know how to calculate the pleasure of three hundred years from now. The Benthamite is going to admit our ignorance, our stupidity. We don't have to worry about that, since ignorance has no absolute cure. But there are some things we know. Three hundred years from now if we're going to have human relationships, we will have to have certain kinds of rules and regulations. One of which, I tried to point out last night, is moral control over deception and lies in order to survive socially, that is, to cope within the community. If we don't survive *within* the community, then as individuals we're going to be nothing *without* it. As a member of no social group, our hands would be dragging the ground; we wouldn't even have a language.

Now, the big point of this, in the Bible you have people lying, but that's the *exception*. Even among animals there has to be some communication. Even a community of animals can't survive without the elimination of considerable deception. Let me spend more time on this. There are baboons which will *act responsibly* when they're attacked by a leopard. No one baboon can handle a leopard. The first baboon will start attacking the leopard, and then the second baboon will follow, allowing the first to hightail it. And then a third baboon will come pick up his cue and start charging the leopard, trying to distract him, or else that baboon that started first or second is going to get clobbered. So they all have to count on that second baboon to do his moral

duty, you see. And if he doesn't do it, another baboon will quickly pick up the cue, and then another, and another. After a while, when it's all over, the leopard puts his tail between his legs and goes away. Then the baboons gather around that one baboon that was irresponsible and start squalling at him. And that's even in the animal kingdom.

Now, if you are a theist of a certain kind, a real theist, not an atheist like Tom—I want to make that clear to you, Tom. That's not an attack on you, but on your *view*. Some theists say that this way of the baboons is the way God builds certain structures for socialization. Even animals have the capacity for socializing. This way, for a real theist, could be viewed as the handiwork of God. A real theist might even hold to evolution of a certain kind, divine-natural evolution.

Well-being in the community depends on a general disposition of community members to refrain from giving misleading information or deceptive statements. That's *practical* morality. And that's what I'm trying to say—morality is not divine revelation, it's a practical matter that develops over the centuries.

Any society, says Professor Pojman, fares better if its individuals have built up the habit and disposition to refrain from giving what they believe to be misleading information. The habit of truth-telling is to our mutual self-interest. What I'm trying to argue here is there is a lot of self-interest in morality. Tom seems to think—I'm not sure—that morality is against our self-interest. I'm holding that if we're going to live on a long haul, it is better to be involved in a society which is highly moral in its structure. I don't mean moralistically, but morally. You know what I'm talking about.

The Church of Christ minister Joe Barnett agrees with Albert Ellis, a psychologist, that the weakening of self-honesty is the root of virtually every psychological problem. And a hedonist can see this.

Now, Joe and Albert may be overstating their case here, but it's clearly worth considering. The philosophy of utilitarianism or consequentialism stresses that there could be no legitimate exceptions or exemptions to the rule against lying unless there were, in the first place, such a rule in the first place. More concretely, it is a curious fact that lying would not work unless people were generally honest in their words. Societies have a general rule against lying, not because some Cosmic Being decreed it, but more practically because there is a profound and *objective need* to control lying and deception. Imagine what life would be if we had wholesale lying! If you don't have enough truth-telling, you couldn't even have lying.

This *flow of dependable communication* is as objectively—not subjectively, but objectively—necessary to keep society going as the flow of electricity is necessary to keep an electric clock running or an electric fan running. The flow of dependable communication is the electricity to keep a society going. Without considerable restraint on deception and misinformation, no society could feed, clothe, and defend itself against the numerous hostile forces of

nature.

Another objection to utilitarianism: If an act is right or wrong because of its consequences, then does it follow that the satisfaction of every desire would be justified if it had no harmful consequences? Aren't the satisfactions of some desires evil just in themselves alone?

My response is: Strictly speaking, the satisfaction of a desire per se doesn't have to be justified at all, in itself. What we require to be justified is not the satisfaction of a desire, but *interference* in our lives and the *destruction* of our sources of pleasure, especially our life, liberty, and property. Rape and murder—now, we know why rape and murder are wrong; it's not just because somebody decreed it to be wrong. We know why they are bad—because rape and murder interfere. They are unjustifiably interruptions into our overall pleasure and joy. Intercourse between consenting people, when it's pleasureable, isn't rape.

If all our desires could be satisfied without their coming into conflict with one another, there would be no need for moral rules and regulations. Now, I don't hold to the doctrine of original sin, but there is original conflict. And that's how morality gets born, to mediate our conflict.

Deception in contracts and agreements, killing and stealing are ordinarily evil because they tend to destroy the very fabric of society, without which we would satisfy virtually none of our desires. The Original Conflict of desires makes it objectively necessary that some desires be sacrificed to others. That is the root of tragedy and it's the second step of morality, which we try to teach our children.

Now, let me talk about the image of God in humanity. In a way it's unimportant whether I believe in God or not. The real question is, can you produce a view of God or concept of God that is intellectually respectable and morally sensitive?

Let me offer you an opportunity to consider a theory of God that can be morally worthy of our worship. Professor David Baumgardt, a noted Bentham scholar, points out that hedonistic utilitarianism is compatible with either belief in a God of goodness or belief in a naturalistic worldview. Indeed, God as the supreme exemplification of goodness and creativity would want for each and all his creatures maximum possible pleasure or happiness, which is the utilitarian ideal, the most general of all moral standards. Some theists who are utilitarians have gone so far as to suggest that the Ten Commandments are in effect utilitarian rules which God had given in order to help guide mankind toward happiness. According to these theists, the Ten Commandments, written on the hearts of men and women everywhere, are a part of the image of God in man.

Other theists, however, offer a somewhat modified version of this. According to their revised version—and this is the view I would be more prone to accept if I were a theist—according to this view, we reflect God's image in our imperfect way, first of all, by having a positive and natural

concern of maximizing our own happiness, or pleasure.

Second, we reflect the divine capacity for compassion, for identifying with others in their concern for happiness. That means we're social beings. Third, unlike the other creatures of the earth, we have a remarkably developed capacity for collectively constructing for ourselves moral guidelines and social regulations in a variety of circumstances and traditions. This is not to say they are infallible: nevertheless, they can be practical. Medicine is not infallible, but we don't throw it away.

According to these theists, God does not inject moral rules into us any more than he injects rules for handling traffic or playing games. Rather, he creates us for a natural environment and creates us as social creatures with the amazing ability to formulate, improve, and devise our own rules. Even if there were a divinely given command, "Thou shalt not steal," the fact remains that human intelligence and sensitivity would be required to refine this rule in changing concrete situations. For example, at present we are trying to decide whether progressive income tax is a form of stealing, or whether the failure to make tax truly progressive is a form of stealing. And what the answer to that is, I don't know. I'm not smart enough to resolve that question. But it's a form of revision and improvement on the regulations against stealing. The Libertarian Party, for example, says that virtually all taxes are a form of stealing.

Let me give you another example of how our moral guidelines still require facts and information to help us in making a moral decision. You may be facing this question already. Your mother or mother-in-law will need to go into a retirement home or come and live with you. Yes, it makes a lot of sense to cleave to yourselves when you leave home. On the other hand, you have to take into consideration, now that you've been married for years, the subjective desires of each person, that is, the pleasure and pain of each person concerned in this decision. Now, it's true that utilitarianism doesn't tell us *specifically* what to do now about people three hundred years in the future. But I don't consider that a good criticism.

Now, you have to consider *subjective desires* of other people, and there are *objective facts* to take into consideration. (This is a new way of looking at objectivity, you see. I'm not trying to give you Tom's view, but this is another way of looking at it.) There are objective facts and resources. Your money, the kind of home you have, the kind of job you have—all are objective factors involved in your life for making this practical moral decision about your mother. So making moral decisions often take a lot more than a few simple rules to follow, and I believe you and I are in agreement on this. And I think Tom would agree.

According to most theists, only human beings (who are created in the image of God) are able even to formulate such a moral question as this in the first place, to say nothing of devising ways to resolve it. The image of God in mankind, therefore, is viewed not as internal moral rules, but rather as the potential for creative personal relationships and creative evaluations. This

potential includes that of recognizing and respecting others as persons and developing detailed laws and guidelines for carrying out that respect. There is, of course, a certain logic or structure to social relationships, setting forth objective limitations and objective possibilities. Thank you.



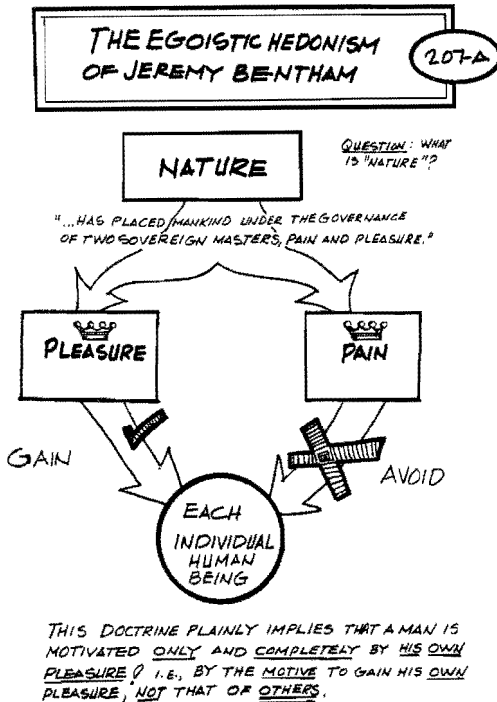
# WARREN'S SECOND NEGATIVE

## FOURTH NIGHT

Dr. Barnhart, moderators, ladies and gentlemen.

It might be hard to believe, but Joe and I really have a lot of "fun" in these between-session periods, when we can really be ourselves without having to worry about the argument. I find that in most occasions he is a very likeable person, in spite of all of these things that he says about us when he is up here at the microphone. I rather suspect if he would come to Tennessee and visit with us, we could have a lot of fun together down there. Fall Creek Falls has a most beautiful golf course down there. And we would enjoy that a lot—if I could get into the sunshine, which I can't.

I want to notice a few things that he did in the second speech, as kindly as I know how. Dr. Barnhart, it seems to me, has shifted away from the very strong attack on the Church of Christ, on what we teach, and on gospel preachers. Remember his statement, how he "eats up Church of Christ preachers," as he put it, "for breakfast and spits them out at lunch." He is now picturing himself as the *university scholar* who is interested in being academic, and, in a very *quiet* and *calm* voice, to present these matters of great academic concern. But it still remains that Professor Bentham taught what he taught. And I would like to have that Chart that has his statement on it. I forget the number for a moment.



He still says that mankind is placed under two sovereign masters, pleasure and pain. That *they* are the *only* means that guide you. There is no way you can get out of it. All of your effort to avoid it only serves to confirm that you are involved in it.

Then the second thing that he did was to address himself to Bentham and hedonism, going through various books, I suppose, of various men who have given objections to hedonism, and replied that while at the same time he's in the state of having presented no sound argument, he really has not *tried* to present, in logical form, a sound argument for the proposition which he signed to affirm in this debate—that the Utilitarianism, the particular brand of Jeremy Bentham, which is *psychological hedonism*, the combination of egoistic and altruistic hedonism, which constitutes a contradiction: *one* completely selfish (based only on self), and the *other* contradiction to that, having to do with concern for the *community*, whether it is the race, the state, the nation, or even the world—or the majority of mankind.

I have dealt with that in showing that it is impossible for him to set out the *hedonic calculus* by which he can even make such an effort. And the action involved—if he is going the way he apparently is—then he cannot decide what is the right or wrong thing to do until he knows what *effect* it is going to have on a peasant in Afghanistan ten years from now, or in Russia, or wherever. And he has not answered my proof. He has not answered my *negative* argument, that psychological hedonism is false, and that it is as evil as it can be.

He has “little to do” to be referring to “canned objections” to hedonism when *he* has paid no attention to what his opponent in this discussion has been giving to him in precise logical form.

Now, Dr. Barnhart I speak with sincerity, and perhaps even a little louder than you do. But that does not mean I am angry at you, or anybody, or that I am going to picture myself any sort of a great intellectual power or that I feel that way at all. It simply means that I *do* feel *very strongly* about these matters, and that as a servant and soldier of Jesus Christ, it is right—altogether right—for me to have that sort of feeling. As I read Matthew Chapter 23 and the rebuke by Jesus Christ of the Pharisees; the preaching of Stephen in Acts 7 where he says to the Jews, “You stiff-necked and uncircumcised in heart and mind, you do always resist the Holy Spirit,” and yet he loved them so much that, even as they stoned his life's blood from him, he prayed to the Lord “Lay not this sin to their charge.” Jesus prayed on the cross, “Father, forgive them, for they know not what they do.”

Now, the reference to Barnhart and the 1952 volume on Bentham I think he referred to. It is still the case no matter what he said about it that Mill writes clearly in opposition to the position of Bentham as a philosophy fit for swine. Mill started out as a student—a disciple—of Bentham, but he rejected it because of Bentham's *quantitative* hedonism. *Quantitative hedonism* means that there is no such thing as different *kinds* of pleasure. One pleasure

is as good as another. Playing a simple little game is as good as writing a great poem, or writing a great theological discourse. It makes no difference as long as you get *pleasure* out of it and avoid *pain*—then it is great!

I believe that that takes care of everything that he said that merits any attention whatever, other than to say that belief in God does not matter if you have a God who is compatible with moral contradiction. Now, that simply amounts to an atheistic subjective position. He has identified himself as an atheist, and now he clearly espouses the subjective position. His doctrine implies subjectivity or subjectivism, and subjectivism implies contradiction. If I hold to subjectivism in ethics, that means that if I have a viewpoint and you contradict it, your view is just as good as mine—you have no objective standard by which to compare the two. And, therefore, that subjectivity implies, let us say, X and not X, or it implies that X is *true* that X is *false*. But, according to the law of contradiction, every contradiction, every logical contradiction is false. Therefore, it is false that X and not X. And when you have the denial of the *consequent* of an implicative statement, you have then the denial of the antecedent. And that makes subjectivism false. And since that is a consequent of the first statement, that means that atheism is false. And so, Dr. Barnhart's position is simply indefensible.

DEGREES OF REWARD AND PUNISHMENT 84-F

\* WHY DEGREES OF REWARD AND PUNISHMENT ?

1. IT IS JUST
2. IT IS BIBLICAL

\* IT IS JUST

1. HUMAN LAWS RECOGNIZE THAT SOME CRIMES ARE DESERVING OF MORE PUNISHMENT THAN OTHER CRIMES.

- (1) ONE WHO COMMITS A CRIME OF PASSION DOES NOT RECEIVE AS MUCH (OR THE TYPE) PUNISHMENT THAT ONE DOES WHO COMMITS A PREMEDITATED CRIME.
- (2) HUMAN LAWS RECOGNIZE THAT A SMALL CHILD WHO STEALS A BOX OF CANDY IS NOT PUNISHED AS A MAN WHO RAPES AND MURDERS AN EIGHT YEAR OLD CHILD.

Now, I want to take up again where I left off a moment ago, in discussing the degrees of reward and punishment on Chart 84-F. I was showing you that

punishing sin is in harmony with the real God. It is *just*; it is *biblical*. It is just that we, in making human laws, recognize that some crimes are more deserving of more severe punishment than others. We do not give the same punishment to someone who may spit on the sidewalk—as some cities have a law against it—that we would to someone who crudely murdered someone, or who tortured and raped a little child.

We recognize the difference of *intention*. But Dr. Barnhart would say that a doctor who, immediately after a baby was born, would simply choke the child and because he gets pleasure out of choking newborn babies to death—I am talking about it being given that he really *believes* and *understands* Bentham's theory—that there would be no difference, morally speaking, between that and a person who *accidentally* dropped a newborn baby and killed it. The *consequence* in each case is the same, the death of the child. The *motives*, the intentions, in this case are exactly contrary to one another. But, Bentham says, on page 100 of his book, that motive can be neither good nor bad. I want to take the time to read the exact statement to you. It says here, near the bottom of the page: "It follows therefore immediately and incontestably that *there is no such thing as any sort of motive that is in itself a bad one.*" Motives can be neither good nor bad. You see, it relates only to the *consequence*. If the *consequence* is *good*, it does not matter what the *intention* was. You can have a *malicious motive*, You can *intend* a *bad* thing to come about, but if a *good* thing should happen in spite of your malicious motive, then your action is *good*. But if you *intend* a *good* thing and the *consequence* is *bad*, then it is a *bad*, or morally evil, thing. And, so, we recognize this in our *human* laws. And so human laws recognize that a child, when he steals a box of candy, is not to be punished as is the man who murders someone with a premeditation. Just so, it is simply not the case that God is going to punish everyone the same. It is important for you to understand this in order for you to understand *eternal punishment!*

If human laws (drafted by men with their human weaknesses and faults) make a distinction as to punishment, then how much more is the *perfect* lawgiver and judge of all the earth able to recognize degrees not only of punishment but also of reward. And I will not take the time to give the passages for that in the Bible because my time is running out, and there are some matters to which I simply must get.

Now, as to the matter that Barnhart referred to last evening—re the charges of lying and murder and so forth—which he alleged are upheld in the Bible. I do not have the time to take up each point. One can go to the Bible and just say, "Well, what about this case, this case, this case, this case . . .?" I will answer enough to show you how *all* of these can be answered.

DID GOD LIE (OR ENGAGE IN DECEPTION) AND COMMAND  
ABRAHAM TO MURDER HIS SON IN GEN. 22:1-19

236

1. <sup>1</sup>LIE<sup>2</sup>A PREMEDIATED AND MALICIOUS FALSEHOOD.
2. <sup>2</sup>DECEPTION<sup>3</sup>—ATTEMPT TO DECEIVE, LEAD ASTRAY OR LEAD INTO ERROR.
3. <sup>3</sup>MURDER<sup>4</sup>—TO TAKE ONE'S LIFE WITH MALICIOUSNESS AND AFORETHOUGHT OR PREMEDIATED MALICE.

\* IN THE COMMAND OF GOD TO ABRAHAM IN GEN. 22:1-19, WE HAVE NONE OF THESE; RATHER, THE LANGUAGE OF GOD HERE, (AS IS CLEAR FROM THE IMMEDIATE AND REMOTE CONTEXT, CF. ROM. 4:13-22; HEB. 11:17-19) IS TO BE UNDERSTOOD AS "TESTING LANGUAGE". THE INTENT AND/OR PURPOSE OF WHAT GOD SAID TO ABRAHAM IS ESSENTIAL TO A CORRECT EXEGESIS OF THE CONVERSATION.

\* HAD GOD SAID TO ABRAHAM, "I WILL KILL YOUR SON," OR "I WILL ALLOW YOU TO KILL YOUR SON" AND THEN NOT DONE IT, THE ACCUSATION OF LYING AND/OR "DECEPTION" MAY BE JUSTIFIED. THIS IS NOT, HOWEVER, WHAT OCCURRED IN GEN. 22:1-19.

In Chart 236, "Did God lie (or engage in deception) and command Abraham to murder his son in Gen. 22:1-19?" Let us notice carefully to prove by definition:

1. "Lie"—a premediated and malicious falsehood.
2. "Deception"—attempt to deceive, lead astray or lead into error.
3. "Murder"—to take one's life with malicious and aforethought or premediated malice.

In the command of God to Abraham in Gen. 22:1-19, we have none of these; rather, the language of God here (as is clear from the immediate and remote context, compare Romans 4:13-22, which makes clear that Abraham's way was not that of showing unbelief but he was fully persuaded that what God had promised he would also perform; and Heb. 11:17-19 where he said that Abraham accounted that the Father was able to raise him from the dead) is understood to be "testing language." The intent and/or purpose of what God said to Abraham is essential to a correct exegesis of the conversation.

Had God said to Abraham, "I will kill your son," or "I will allow you to kill your son" and then had not done it, the accusation of lying and/or "deception" may be justified. This is not, however, what occurred in Gen. 22:1-19.

BARNHART ACCUSES GOD OF BEING BLOODTHIRSTY WHEN HE ORDERED THE DESTRUCTION OF THE CANAANITES.

1. BARNHART IGNORES THE REASON GIVEN FOR THIS DESTRUCTION (I.E., "THAT THEY TEACH YOU NOT TO DO AFTER THEIR ABOMINATIONS WHICH THEY HAVE DONE UNTO THEIR GODS," DEUT. 20:18).
2. THE ONLY WAY BARNHART CAN ACCUSE GOD OF WRONG IS TO BE EQUAL WITH GOD.
3. THE CANAANITES WERE GROSSLY IMMORAL. THE JUSTICE OF GOD DEMANDS PUNISHMENT FOR SIN.
4. ONE WOULD HAVE TO BE OMNISCIENT TO KNOW THAT WHAT HAPPENED TO THE CHILDREN WAS NOT THE BEST THING THAT COULD HAVE HAPPENED IN THEIR SITUATION. THE ALTERNATIVE HERE WOULD APPEAR TO BE THAT THEY WOULD GROW TO ADULTHOOD AND BECOME MALIGNANT BLIGHTS IN THE SOCIETY OF MEN AS WERE THEIR PARENTS.
5. PUNISHMENT HERE MAY BE INTERPRETED DETERRENTLY AND RETRIBUTIVELY.
6. PUNISHMENT WAS DESERVED BY THE CANAANITES, WHEREAS IT WAS IN THE CASE OF THE HOLOCAUST ONLY A VENDETTA BY HITLER AND THE NAZIS

Then, we turn to Chart 236-A, "God's destruction of the Canaanites." Barnhart accuses God of being bloodthirsty when he ordered the destruction of the Canaanites," and compared him to Hitler and his murder of the Jews. If ever there was a blasphemous mistake made, there is one.

1. Barnhart ignores the reason given for this destruction (i.e., "That they teach you not to do after their abominations which they have done unto their gods" (Deut. 20:18).

2. The only way Barnhart can accuse God of wrong is to be equal with God.

3. The Canaanites were grossly immoral. The justice of God demands punishment for sin.

Romans 6:23: "The wages of sin is death." And, from Romans 3:23-27, it is clear that God had to show, or demonstrate his righteousness because of the passing over of sin done aforesaid. And only the blood of animals had been offered as sacrifice. There is a necessity of the offering of the blood of Jesus Christ, the Son of God.

Apart from the shedding of blood there is no remission of sin (Heb. 9:22). And the blood of animals cannot take away sin (Heb. 11:4); but the blood of Christ can do so. And, friends, I plead with you, with all of the love of my heart, to recognize that your eternal salvation depends upon the blood of Jesus Christ.

4. One would have to be *omniscient* to know that what happened to the children was not the best thing that could have happened in their situation.

The alternative here would appear to be that they would grow to adulthood and become malignant blights in the society of men as were their parents.

5. Punishment here may be interpreted deterrently and retributively—that is,—in recognition of what this nation has *earned*.

On one occasion God said “the iniquity of the Amorites is not yet full,” and he would not let those people be destroyed at that time. When it became clear that their iniquity was full—that they were past redemption, then this occurred.

6. Punishment was *deserved* by the Canaanites, whereas it was *not* in the case of the Holocaust—that is, the Nazis and the Jews—only a vendetta by Hitler and the Nazis.

Now, let us get on the screen as rapidly as possible some material that I have talked about before, on goodness and severity: Chart 36-Y, “The goodness and severity of God.” I have discussed the *goodness* of God. He is good to everybody. If you will only repent and come to him through Jesus Christ you shall be saved no matter how you have lived. The severity of God—he will punish you if you die in sin.

THE GOODNESS AND SEVERITY  
OF GOD IN RELATION TO THE  
ATHEIST'S "ARGUMENT FROM EVIL" 36-Y

GENERAL TEXTS: ROM. 11:22; DEUT. 11:26-28;  
MATT. 7:13, 14.

I. THE GOODNESS OF GOD (INFINITE  
IN GOODNESS—LOVES ALL MEN, WANTS  
ALL TO BE SAVED, AND HAS PRO-  
VIDED THE WAY FOR MEN TO BE  
SAVED):

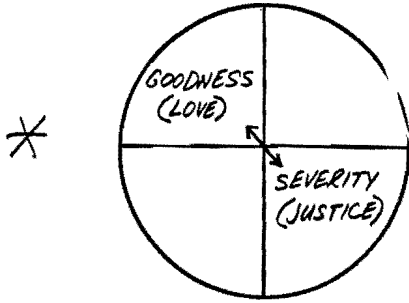
- |                    |                |
|--------------------|----------------|
| 1. II PET. 3:9, 10 | 6. HEB. 7:25   |
| 2. JOHN 3:16       | 7. LUKE 19:10  |
| 3. JOHN 1:1-14     | 8. I TIM. 2:4  |
| 4. PHIL. 2:5-8     | 9. II COR. 8:9 |
| 5. TIT. 2:11       |                |

II. THE SEVERITY OF GOD (INFINITE  
IN JUSTICE—WILL PUNISH THE  
DISOBEDIENT):

- |                   |                    |
|-------------------|--------------------|
| 1. ROM. 11:22     | 4. MATT. 25:46     |
| 2. MATT. 7:13, 14 | 5. LUKE 14:26-33   |
| 3. REV. 20:10-15  | 6. II THESS. 1:7-9 |

[GOODNESS & SEVERITY OF GOD CONT'D]

36-Y-1



ATTRIBUTES  
OF  
GOD

---

\* ARE NOT INCOMPATIBLE WITH  
EACH OTHER !

On Chart 36-Y-1, I show there is no contradiction between the infinite love of God and the justice of God.



**UNDER WHAT LAW WERE THE NAZIS PROSECUTED, CONDEMNED?** 68-K

**THE  
ACCUSED  
- THE  
NAZIS**

THEIR DEFENSE

1. OUR SOCIETY HAD ITS OWN NEEDS & DESIRES.
2. OUR SOCIETY MADE ITS OWN LAWS, BASED ON THOSE NEEDS AND DESIRES.
3. OUR SOCIETY COMMANDED US TO EXTERMINATE THE JEWS.
4. IT WOULD HAVE BEEN WRONG FOR US NOT TO HAVE OBEYED.
5. NOW YOU TRY TO CONDEMN US BY THE LAW OF AN ALIEN SOCIETY--A VALUE SYSTEM WHICH HAD NOTHING TO DO WITH THE NAZIS.

(CLAIMED AN EX POST FACTO LAW)

**THE  
ACCUSERS  
- THE  
ALLIES**

THEIR PROSECUTION

THEY APPEALED TO A HIGHER LAW WHICH "RISES ABOVE THE PROVINCIAL AND TRANSCIENT--" --R.H. JACKSON, CLOSING ADDRESS IN THE NUREMBERG TRIAL.)

Chart 68-K. I discussed this: the Nazis tried to defend themselves on the basis that they had obeyed their own law, that is, German law, whereas they were condemned on the basis that they violated a higher law, which had to be the law of the infinite, eternal God.

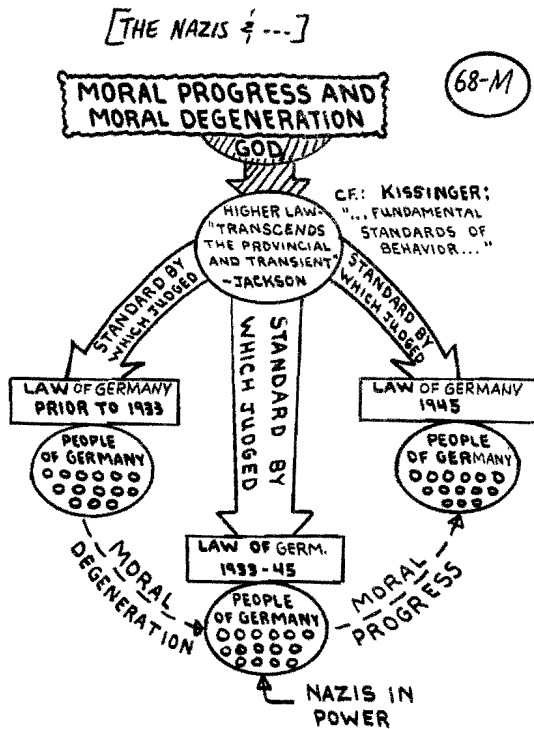
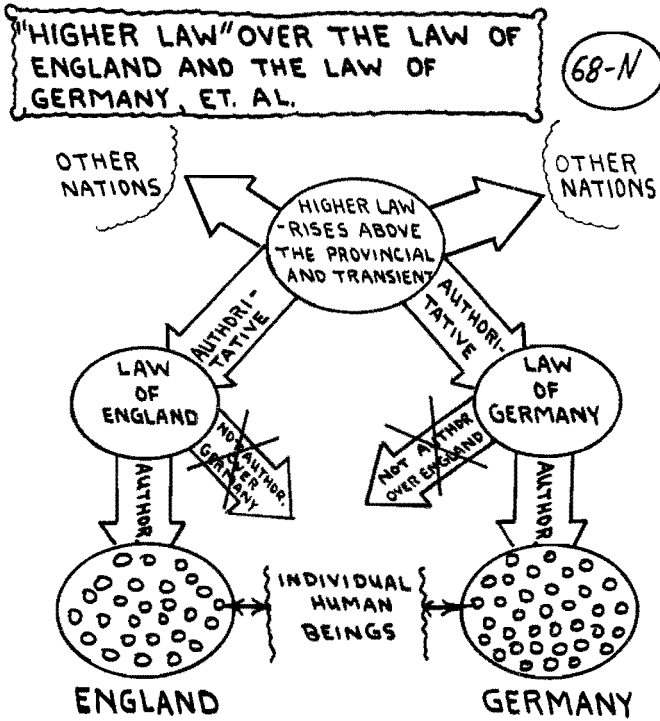


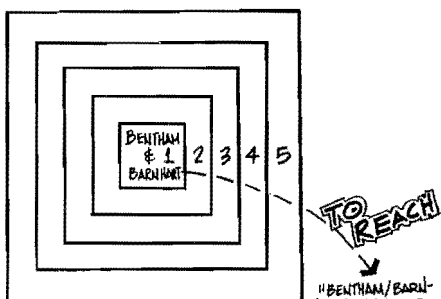
Chart 68-M. If there can be moral progress and moral degeneration, there must be an *ultimate standard*, something more than mere pleasure or pain. And it is clear that the Nazis were *not* guilty of merely violating their own law, and that there was moral degeneration in the German nation prior to the time before the rise of the Nazis, when they were so cruel as to coat boxcars with quick-lime and to put men, women and children in there and then put the cars on sidings until they died horribly.



And then on Chart 68-N, we have another chart explaining that basic idea. I wanted those charts in the book since I have already discussed that material without asking for the charts.

**BARNHART IS BOXED IN** — (207-C)

— BY HIS COMMITMENT TO A FALSE SYSTEM —  
AND CANNOT GET OUT?



**BARNHART'S BOXES:**

1. JUSTIFICATION OF THE ETHICAL SYSTEM (NOT MERE ASSERTION).
2. JUSTIFICATION OF A PARTICULAR FORM OF THE SYSTEM.
3. INCONSISTENCY OF THE SYSTEM.
4. IMPLICATIONS OF THE SYSTEM.
5. PROVING THAT THE NEW TESTAMENT ETHIC IS INFERIOR TO "BENTHAM/BARNHART."

Now, I want to discuss with you Chart 207-C, which is another *negative* argument proving that Dr. Barnhart is wrong in his affirmation. Although, sincerely, I have little or no hope that he will pay any attention to this—he would rather read some objections that he *read* from somebody's book than to refer to what *I* have given. I used this basic approach with both Dr. Flew and Matson, showing there is an "atheistic box" here and you cannot get through the things that he must get through. He *cannot* know the things which he *must* know in order to know that his theory is true.

Now, look in the middle of this series of concentric rooms or boxes. In the middle are Bentham and Barnhart, and they cannot get out of it. They can't even get out of the *first* one!

The first "room" is that they can give *no proof* for *psychological hedonism*. Have you heard him give any *logical argument* for it? Have you heard him say, "Here is the first premise, here is the second premise, here is the third premise, and therefore, all of this warrants the following conclusion"? *You have not!* Of all the men on the faculty of this university, which would you expect to give a logically precise argument, one that he would prove to be *valid*, and then prove it to be *sound*? It would be a man from the *Philosophy Department*. But Joe hasn't even pretended to. He has simply "talked around" in general circles about somebody raising some objections to hedonism in a "canned" way and then replying to that. *He cannot offer the proof!*

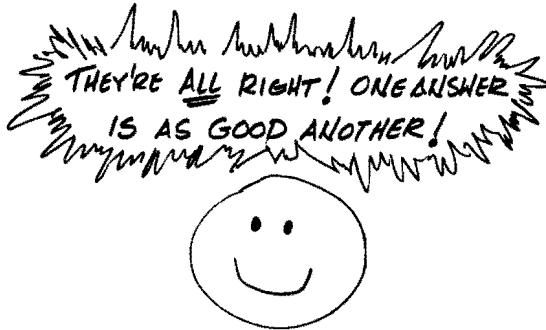
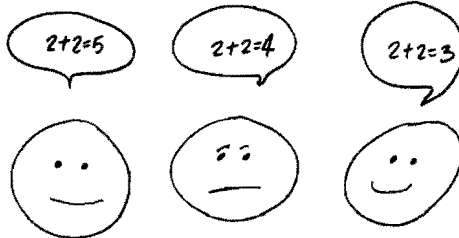
That is the *first* box, that means that he cannot get out of that. It really doesn't matter, since he can't get out of the first one, but I will point out others to you anyway. If you were boxed into a room with no windows or doors in it and if you were trying to get to the outside—which he is trying to do in order to prove the proposition which he is supposed to be affirming—then you would have to go through *all* of these walls. But Barnhart cannot get through even the first one.

The *second* wall is that he has no proof for any one of the three actions. And that means that whether to the self alone or to others alone or to both—others and yourself—or whether it is for the *self* only *now*, or *others* only *now*, or the *self* in the *long-run*, or *others* in the *long-run*. And, if the long-run and the world last a million years; he would have to know what would be the results—as pertains to the *whole population* that ever lived on earth from the time he made every decision he made until some peasant in Afghanistan or Russia, or the southern or central part of Africa made his decision: *That is absolutely impossible for him to do!* There is the inconsistency of egoism and altruism, as I showed you on Charts 207-E and 207-H. There are the hideous implications of the Bentham/Barnhart theory that he does not want to accept. I showed you that, given that theory, a man not only *ought* to have, but *will* have, *any* woman he wants *if* he thinks it is going to bring pleasure.



CONTRADICTORY ANSWERS  
CANNOT ALL BE CORRECT

207-H



And then the *final* box of superiority of the New Testament over the Bentham ethics, Jesus is the perfect example. He is perfect in character, perfect in teaching, and perfect as an example, as again we note the fact that the *Bentham theory* is as *evil* as any could be, and *Jesus' system* is as *good* as any could be.

210-A

THE BENTHAM/BARNHART ETHICAL SYSTEM IS FALSE BECAUSE IT IMPLIES FALSE DOCTRINE.

THE ARGUMENT SET OUT:

1. IF (F) THE B/B ETHICAL SYSTEM IMPLIES FALSE DOCTRINE, THEN (G) THE B/B ETHICAL SYSTEM IS FALSE.
2. (F) THE B/B ETHICAL SYSTEM IMPLIES FALSE DOCTRINE.
3. THEREFORE, THE B/B ETHICAL SYSTEM IS FALSE.

1. F  $\supset$  G            **OBVIOUS**
2. F                    **PROOF ON CHARTS 210-B, 210-B-1, 210-B-2.**
3.  $\therefore$  G (THE ETHICAL SYSTEM OF B/B IS FALSE).

Let us look next at Chart 210-A. This is another *negative* argument. This is at least the third or fourth one that I have given. Instead of paying attention to mine, Barnhart has been *reading* "canned" arguments out of some book.

"The Bentham/Barnhart ethical system is false because it implies false doctrine."

The first premise:

1. If *F*—Notice, now, this is the *precise logical way*, and Dr. Barnhart knows it. He knows as much about this as I or any other philosopher does. Maybe he knows *more* about this than I do. He certainly knows that *he ought* to be doing this, but he is *not* doing it. Dr. Flew did not do it. Dr. Matson did not do it. Why do these men do it in their *classrooms*, with their students, but they will *not* do it when they are on a polemic platform for debate.

Here is the first premise:

1. If *F*, the Bentham/Barnhart ethical system implies false doctrine, then *G*, the Bentham/Barnhart ethical system is false.

That is true because every doctrine which implies a false doctrine is false. And here is a philosopher that—irrationally—did not notice that truth.

2. *F* is true. The Bentham/Barnhart ethical system implies false doctrine.

3. Therefore, *G*, the Bentham/Barnhart ethical system, is false.

Down below you see that the first premise is obvious. And the second premise—the proof will have to be given on Chart 210-B and others, but I will have to do that my next speech.

Now, I invite you, kindly and sincerely, to listen to what Dr. Barnhart has to say.



BARNHART'S THIRD AFFIRMATIVE  
FOURTH NIGHT

---

TYPES OF HEDONISM

1. CYRENAIC HEDONISM
2. EPICUREAN HEDONISM
3. UTILITARIAN HEDONISM

Figure 11

---

THE SELFISH HEDONISM OF WARREN'S VIEW

IF EVERY PERSON BUT TOM WARREN SHOULD END UP IN  
ETERNAL DAMNATION, THAT WOULD STILL BE A NICE WORLD  
TO HAVE CREATED. A WARREN PRAYER:

GOD BLESS ME, MY WIFE  
BROTHER ROY DEEVER AND HIS WIFE--  
US FOUR  
NO MORE.

AMEN

OOPS,  
THE OTHER THREE FELL  
GONE TO HELL--  
BUT FORBEAR DEJECTION  
ALL IS STILL PERFECTION.

Figure 12

Note *Figures 11 and 12*. I'll expound on these two later.

Well, if Tom Warren's teaching is false, then apparently mine is true, except you and I know it might not be. A third theory might be truer. So much for Tom's abuse of symbolic logic. He's upset because I won't teach his particular way.

Tom hasn't even given a theory of proof let alone defend it. But I don't want to intimidate him.

Now, to the concept of motive. Is motive good or bad? The motive alone is not good or bad. It depends on what you do with it. And also the whole concept of motive in our kind of open society is very complex. For example, premeditated murder. I'm trying to propose a theory that maybe we ought to do away with the whole concept of motive in court. I thought that you could both lie and be well-motivated. It would still be a lie. And that's what bothered me. I'm not the only one to say it; Bentham says it, too.

It appears to me that Tom was trying to say that you can randomly drop babies on their head if you're a Benthamite. This is nonsense, of course. Tom actually *admits* that his Cosmic Being ordered Joshua to slaughter the entire infant population of one country. This is not a matter of drawing a conclusion from premises. Tom admits it outright. Why such brutality? For rehabilitation? Is it retribution for the infant's sin? What's the deal here? Jehovah is no better than Herod, the butcher of children.

And inside this box belongs Tom Warren, the atheist. I'm outside the box, Tom. I'm glad to note that your view of the Cosmic Being is subjectivism. And according to your own argument that's atheism. I agree with you, although I've heard better arguments for your atheism than that one.

Now, let me go on and show you how moral laws and regulations develop in America, India, or anywhere. There is a moral law in India to respect the sacred cow. Now, you would think any Texan ought to know that that's an inappropriate law. With all of those hungry people in Calcutta, they ought to eat those cows, we say.

But consider the following. What I'm trying to show is that there is some *practicality* to morality. Morality just doesn't drop in out of the blue. Under the periodic duress of droughts in India caused by failures of monsoon rains, the individual farmer's love of cattle translated directly into love of human life, not by symbols but by practice. Cattle had to be treated almost like human beings in some respects. If Indian farmers should devour their cattle, they would soon thereafter be devouring one another. Even now, monsoon farmers who yield to the temptation to slaughter their cattle will seal their own doom. Never thereafter able to plow when the rains finally do come, these impulsive farmers must sell their farms and move to the dreaded city of Calcutta or some other city.

But there is more. Cows in India are useful in numerous other ways. They are village scavengers, eating stubble, grass and scraps instead of devouring food that humans would eat. The cow gives milk, but more importantly she is a factory for producing oxen necessary to agriculture. In emergencies, the cow can even be used to pull the plow. Clearly the so-called sacredness of the cow is an economic function of the large number of Indian farmers who have for years relied on drought-resistant cattle to survive the dry season.

Basically, the cattle in India convert items of little direct human value into products of immediate utility. India probably makes much more efficient use of cattle than the United States does. And, I might add, cow dung in India has

created an entire profession of dung collectors, who profitably sell the dung to housewives. Dried dung has many uses. You can put it in the walls, believe it or not, as plaster. Not only that—another one of the uses is fuel, a very slow burning fuel, clean, long-lasting flame that doesn't scorch the food.

I hope this gives you some idea as to why in India farmers tend to regard it as immoral to slaughter cattle. It would be a disaster to the farm economy. If we want to see a real sacred cow, however, we might look, not at India's pastures, but inside our garages for the gas guzzlers on four wheels.

Now, according to the Old Testament, pork was taboo. But in the New Testament the taboo is seemingly lifted. Now, does this mean the Creator changed his mind? Is he a shifting *relativist*, subjectivist, on again, off again? According to Acts 10, all kinds of animals, reptiles and birds appeared on a great sheet, and Peter was commanded to kill and eat. But to this day, despite this alleged revelation from heaven, there are various kinds of animals, reptiles, and birds that you and I won't eat. They aren't unclean, at least not according to Acts 10. Does Acts 10 include rats and skunks? Sometimes the line between morals, mores, and customs is not easy to draw; and theology doesn't help us much here. If you are interested in the Old Testament prohibition of pork, let me suggest an interesting book by Marvin Harris entitled *Cannibals and Kings* (Random House). You recall in Galatians 1 and 2, Paul and the folks at the Jerusalem Church got into a dispute over dietary rules and regulations. Churches today still debate as to whether an inherited custom is a divine moral law or just a custom—for example, the prohibition of women from speaking in church, greeting the brethren with a holy kiss, or drinking Welch's grape juice from one container or from many. Are these the sacred cows? I'm trying to give a Utilitarian option as to what religion might be, but I'm not going to have time.

Another objection of Utilitarianism, canned or otherwise, it doesn't make any difference: "If moral living includes such ingredients as desires and wants, then shouldn't the moral life include a measure of desired murder and rape as well as a measure of helpful cooperation? But isn't that absurd?" That's the objection.

Now the response: Morality has as its goal the maximizing of satisfaction of desire for each individual. That entails that some desires, like weeds, will need to be uprooted if possible. Some desires are so destructive in their consequences that they render widespread happiness and freedom impossible. Better therefore to uproot or restrain our traits of sadism and revenge instead of feeding them. We have seen already what a horrible and brutal monster develops when a Cosmic Being does not restrain his own desire for violence.

One of the attributes of Tom's putative Cosmic Being is vengeance and sadism. Tom argued that this attribute—which he whitewashed as holiness—should be mixed and mingled with other attributes to make for the proper balance. But in human beings we think it morally required that sadism in the

individual be *constrained*, not fed or allowed to pollute the other attributes. Vengeance, sadism, and violence toward others are evil just because they tend to be disruptive of the *harmony and balance of the intense, constructive feelings*. That is what makes sadism evil, whether in a Cosmic Being or in finite creatures such as ourselves.

Now, I want to make something crystal clear. Some of you young men in the seminary and school were asking me about this. *Either* the Creator commands simply because he commands, *or* he purports to have reasons for his commands, reasons that are more than random utterances. If the first horn of this dilemma is accepted, the Creator is arbitrary and irrational, which is to say he might just as easily command you to rape your neighbors and torture their children even if you didn't want to do such evil. If the second horn of the dilemma is accepted, then the Creator is a utilitarian whose commands are not their own objective grounds (which would be a vicious circle), but rather have their *objective grounds beyond the commands themselves*.

If the first horn is accepted, then to say "God is good" is merely to say he carries out his own arbitrary commands. But if this is the case, we would have no more moral obligation to obey his commands than we would have in obeying Stalin's commands. Some preachers assure us that if we don't obey the commands of the Creator, we will be justly punished. But on this horn of the dilemma, the ground for moral judgment would be nothing other than this Creator's power or arbitrary will. Punishment would therefore be neither just nor unjust. All punishment would be of the same value or disvalue because there would be no objective moral standard. There would be only the Creator's arbitrary will. Having more might and power than Stalin, this alleged Creator could torture with a fierceness infinitely more severe than Stalin's.

To escape the horror of this dilemma, we might argue that the Creator's commands flow from his good character, or nature. But this double-think Orwellian shift won't work, as I will now show. Either we have independent reason to say the character of this Cosmic Being is good or we don't. If we don't then it is a purely subjective and arbitrary claim inside Tom's box.

Tom Warren declares the Creator (as he conceives of him) to be of good character. But since Thomas Warren is not himself the sole ground of morality, we must look for a further avenue. And we find it. Sometimes, Tom attempts to show that the Creator's character or nature is manifest in his alleged deeds; that is, he is good because of the *good consequences of his deeds*. But this is to become, once again, a utilitarian. You can't have it both ways. Either the consequences are good or not.

Unfortunately, in Tom's picture of the scheme of things the Creator has bungled the job—that is, if you took that scheme seriously—and he has lost most of his human creation despite his alleged omniscience and omnipotence. And to cap it off, the incompetent Creator, unable to face the hideous consequences of his own bungling, becomes consumed in blind wrath, blam-

ing his own failure entirely on his finite human creatures, casting them upon the rack to be tortured endlessly. Then, as if that were not sufficiently immoral, this putative Cosmic Being, showing that he lacks the courage to shoulder the cosmic moral responsibility equal to his power, proceeds to proclaim his activity to be sterling justice and his failures to be just cause to praise him without reservation. And I call that blasphemy. You can see that Tom and I greatly differ.

To be sure, there is no sound reason to accept any of this theological house of horrors to be more than a fiction; but if it were true, we would have not only Tom's atheism, but a ruthless and evil Cosmic Being who thinks so little of the sacred Title of God that he would bestow that title upon his own unworthy self. It is a sad commentary that Tom Warren's attempt to employ the traditional moral argument for the existence of God rises no higher than his dubious arguments for the existence of that Being than which none *worse* can be conceived. Both the moral argument and the ontological argument deserve a better conclusion to their labors.

Now, why could there not be a second chance in the next life, if there is one. I really don't have time to develop this for you. Let us ask, "Why should the Creator cut off his offer of grace even after death?" Is it just an arbitrary declaration? Is there no reason behind it? Is the Creator forced to make a cut-off date because he has to catch up with his mail? Is he a Cosmic Bureaucrat? Jesus is said to have recommended that you and I stand ready to forgive seventy times seventy. And that's not just to be taken literally. The statement means the doors of forgiveness are always open. I'm saying that any cut-off of divine forgiveness would seem to be arbitrary if there were ever a possibility that the individual would eventually ask honestly for forgiveness and meet the requirements for receiving salvation under these kinds of conditions that I have specified.

In order to escape this charge of arbitrariness, however, some Church of Christ apologists have replied as follows: In his omniscience, the Creator foresaw that those who would not accept salvation in the *present* life would not accept it in the *next* life either. Why, therefore, should the offer be extended endlessly when it will be rejected endlessly? To keep offering it, knowing it will be repeatedly rejected, the Creator would be play-acting, pretending, playing make-believe.

But to this ingenious reply, we might speak as follows: True, it would be mere play-acting for the Creator to keep offering what he knows will be rejected time after time. But it is also play-acting to offer it on earth even *once* if the Creator knows absolutely that it would be rejected endlessly. If it is make-believe to offer this putative salvation endlessly in the next life if the Creator knows it will never be accepted, then it is make-believe to offer it even once in the present life in the first place!

I have no objection to the doctrine of universalism. That doesn't bother me at all. It enriches the view of God.

Obviously, the all-knowing Creator cannot offer this so-called salvation just to see whether a person will accept it—as a kind of test. The omnipotent is supposed to know the answer already, so what's the point of offering it at all as a test? I suggest that Arminians like Tom have mixed their theories, sometimes writing as if the Creator did not know everything in advance. The shadow of V. E. Howard returns. (Incidentally, Tom has never answered the question, “Can someone hold to V. E. Howard’s view of omniscience—which is clearly different from Tom’s view—and still be a Christian?”)

Also, I think the so-called offer of salvation to those whom the Creator *absolutely knows* will reject it serves as a way of trying to make an irresponsible Creator appear responsible. It is a way of passing the buck from the Creator to his finite human creatures.

But let's go still further into this matter. Suppose the Creator had known absolutely and in advance—before creation—that all but one of his human creatures would end in eternal misery. Every last one of them except Tom Warren would suffer endless and unremitting misery. I'll ask you, Tom, how do you feel about this? In this situation, would you have wanted to be created at all if that would be the condition? Would you have wanted a lease on life—along with your fellow human beings—if you had known that *you alone* would end up in heaven, the rest of humanity in hell? Your wife, your children, all your friends, and everyone else on earth would eventually make choices leading to ceaseless torment. Would you choose to be created or to continue living under those abysmal conditions? I don't think you would. And I would decline the offer, too. I would decline the offer of life because of the excruciating pain, I want to add. The price—the everlasting agony of my fellow human beings—would not be worth my solitary happiness. If it would be happiness at all. I would consider it immoral of me to ask that the whole scheme be maintained just to give me this solitary happiness. And it would be even more immoral for the Cosmic Being to develop such a system in the first place. My point has been strengthened if the Creator—or especially the Creator—should plan ahead. Let's press forward.

According to the premises of Thomas Warren's theory, if the Creator had looked ahead and *foreseen that absolutely every one of his human creatures would make choices leading to everlasting misery*, the Creator would *still have created them* one and all. Why? I think that is the central question.

I hope by now you can see where the argument has been leading. You recall that Bentham's utilitarian ideal is maximum happiness for every individual possible. If it would have been irresponsible and immoral for an omnipotent and omniscient Creator to produce a race of human persons whom he knew in advance would *one and all* end their lives in hopeless agony, then it would have been immoral for him to create a condition in which *ninety-nine percent* of his human creatures would fall into hopeless agony. Indeed, I have argued that a thoroughly good Creator—who is both omnipotent and omniscient would *create only those persons whom he knew would make*

*choices leading to lasting joy and happiness.* A Creator who is good and loving, but somewhat limited in power and foreknowledge, might create conditions in which he could not bring everyone to lasting joy. But then you could have annihilation, and I could take that. That would be very good fortune to have lived in the first place. That would be sheer grace. And I'd pay tribute to such a Creator, and I'd be glad to sing praise, not to earn any favors, but because of sheer joy—like singing in the Grand Canyon. In this case, some might gain a measure of joy, others eventually losing all consciousness forever rather than retaining consciousness solely for the purpose of being tortured forever and ever under the guise of retribution (which is violence).

Tom's alleged Creator is supposed to be omnipotent and omniscient. Because he is ruthless and evil, he will leave ninety-nine percent of the human race to be tormented without hope of relief. In short, since he is hideously irresponsible and evil, *he can scarcely be the standard and ideal of all morality.*

I must, of course, apologize to a variety of Christians who view the New Testament in a different way from the way Tom did in this debate. I am focusing exclusively on Tom's view. Some of you have been getting on to me about that, and all I can do is apologize. There are other views and ways of seeing the Bible.

Okay. I'll be back. Thank you.

## WARREN'S THIRD NEGATIVE

### FOURTH NIGHT

Dr. Barnhart, moderators, ladies and gentlemen.

I am glad to be before you for the last full speech of twenty minutes. I will be before you for the discussion that remains only for this speech and the five-minute speech.

Isn't it amazing that finally, in his *last* twenty-minute speech, he did make some effort at offering an *argument*? It is really sad, isn't it, that all that he did in the debate has been anticipated and answered. Everything that he has tried to offer as an *argument* had already been anticipated and answered.

Dr. Barnhart still *reads* his *prepared* speeches. I do not believe that I have ever even *attended*, much less been a *part of* a discussion in which a man had all of his speeches written *before* the debate even *started*! This means he certainly was *not* planning to *reply* to anything his opponent said.

I still do not understand—sometimes it is hard for me to understand Dr. Barnhart because he *reads* down below the microphone. I can't understand him. Maybe it would be in order for me to ask him—since it is my last speech—do you or do you not believe in Wieman's "God"?

DR. BARNHART: Are you asking me to change the rules of this debate?

DR. WARREN: No. I just thought maybe you might like everybody to know what God you are talking about.

DR. BARNHART: You and I can stand there and have a dialogue a couple of minutes if you want to.

DR. WARREN: No. I don't think we need to get into that kind of thing.

If you do not believe in Wieman's "God," and are not willing to say so, then that's all right. But Wieman's God is something in *nature*. And, while studying under him, I listened for about three or four weeks, to just "God," "God," "God," "Creator," "Creator" all the time. But he meant nothing except *some physical force in nature*! And when that works in such a way as to bring about something which he called "good," that was "creativity." That is what Wieman called "God." He could even refer to conscience. And so Dr. Barnhart has done that kind of thing tonight, and several nights, and it still is not clear whether he believes in a *personal* God or not. Maybe he will tell us in his five-minute speech.

He asked, "Why not a second chance?" Well, why not a *hundred* chances? Why not a *million* chances? Why not a *billion* chances? Barnhart is never satisfied with the way *God* has it. He must have something of a *God complex*! He wants to *rework* the world, and wants to *invent* another world, to *invent* the basis upon which God will judge, and what should happen.



ATHEISTS & EUTHYPHRO

(1) 34-A

I. A "DILEMMA" SET OUT BY ATHEISTS:

- X IS RIGHT BECAUSE GOD COMMANDED X.
- GOD COMMANDED X BECAUSE X IS RIGHT.

II. RESPONSE TO THE ABOVE:

1. IT IS NOT TRUE THAT THE ABOVE IS A TRUE DILEMMA - IT DOES NOT SET OUT ALL OF THE ALTERNATIVES. (SEE BELOW).

2. IT IS TRUE THAT:

- (1) EVERYTHING THAT IS RIGHT IS COMMANDED (INSTRUCTED) BY GOD.
- (2) EVERYTHING GOD COMMANDS IS RIGHT.

3. -BUT- IT IS ALSO TRUE THAT:

- (1) GOD IS NOT UNDER SOME LAW TO WHICH HE MUST BE SUBSERVIENT.
- (2) GOD DOES NOT GIVE ARBITRARY COMMANDS (INSTRUCTIONS), AS ATHEISTS ALLEGE.

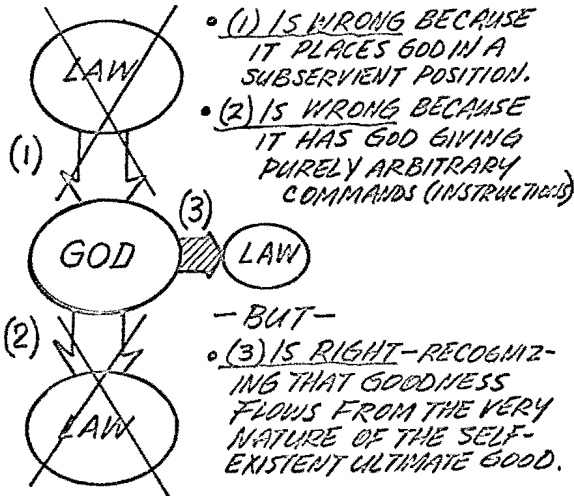
4. -AND- IT IS ALSO TRUE THAT:

- (1) GOD IS INFINITE IN ALL ATTRIBUTES.
- (2) GOD IS THE SELF-EXISTENT ULTIMATE GOOD.
- (3) GOODNESS FLOWS FROM THE VERY NATURE OF GOD.

(4) GOD ALWAYS ACTS IN HARMONY WITH HIS OWN INFINITE GOODNESS AND KNOWLEDGE, (HEB. 6:18)

(2) 34-B

III. A DIAGRAM SHOWING THE TRUTH OF THE MATTER:



REPLY TO ATHEISTIC OBJECTIONS  
(USING PLATO'S EUTHYPHRO, ET AL.)  
TO THE MORAL ARGUMENT (34-C)

(3)

PART I - ATHEISTS' CLAIM TO KNOW:

1. THAT GOD DOES NOT EXIST (W.I.M. PROP.)
2. THAT VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING. (W.I.M. ANSWER)

PART-II - T.B.W. USE OF ABOVE ATHEISTIC PROP.

1. IF (A) [GOD DOES NOT EXIST] AND IF (B) [VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING], THEN (C) [MORAL JUDGMENTS ARE NOTHING MORE THAN FUNCTIONS OF A HUMAN MIND (I.E., THEY ARE PURELY SUBJECTIVE, NOTHING BUT HUMAN INVENTIONS)] -AND-
2. IF (C) [MORAL JUDGMENTS ARE NOTHING MORE THAN FUNCTIONS OF A HUMAN MIND], THEN (D) [CONTRADICTORY MORAL JUDGMENTS MAY BOTH BE TRUE]
3. ∴ IT IS FALSE THAT (A) [GOD DOES NOT EXIST] AND THAT (B) [VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING].

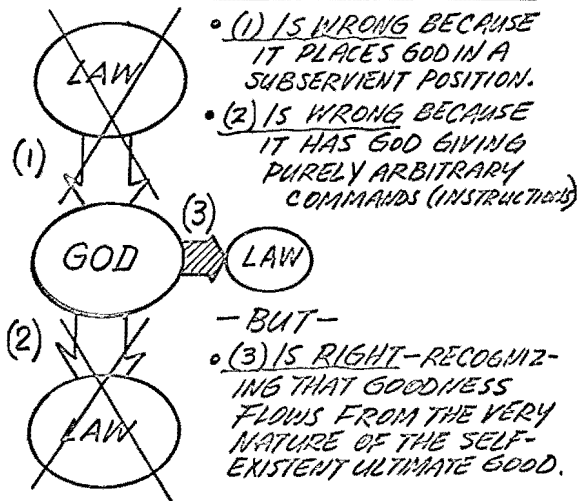
Now, let us look at his effort in trying to make God arbitrary. This involves Chart 34-A and 34-B and 34-C. First, this is really borrowed from Plato's *Euthyphro*. And I want you to look at this alleged dilemma set out by atheists. They claim that you must choose between either "X is right because God commanded X," or "God commanded X because X is right."

Second, the basic response to this is:

1. It is not true that the above is a true dilemma—it does not set out all of the alternatives. Note what follows.
2. It is true that:
  - (1) Everything that is right is commanded or instructed by God.
  - (2) Everything God commands is right.
3. But—it is also true that:
  - (1) God is *not* under some law to which he must be subservient.
  - (2) God does *not* give arbitrary commands (instructions), as atheists allege.
4. And it is also true that:
  - (1) God is infinite in all attributes.
  - (2) God is the self-existent ultimate good.
  - (3) Goodness flows from the very nature of God.

(4) GOD ALWAYS ACTS IN HARMONY WITH HIS OWN INFINITE GOODNESS AND KNOWLEDGE, (HEB. 6:18) (2) 34-B

III. A DIAGRAM SHOWING THE TRUTH OF THE MATTER:



Next, Chart 34-B:

(4) God always acts in harmony with his own infinite goodness and knowledge.

That's what you mean by saying that God is omni-benevolent: that he *always* acts in harmony with his own infinite goodness and knowledge.

Third, look at this graphic, diagrammatic way of showing the truth of this matter.

Notice point number (1). Here you have God *under* some law. That would mean the *law is above God*.

The second way has the law being right because God arbitrarily gave it.

Neither one of those is correct. One (1) is wrong because it places God in a subservient position. Two (2) is wrong because it has God giving purely arbitrary commands or instructions. The third one is right. Notice how we have the flow from God to the law. The third (3) is right because it recognizes that goodness flows from the very nature of the self-existent and ultimate God.

REPLY TO ATHEISTIC OBJECTIONS  
(USING PLATO'S EUTHYPHRO, ET AL.)  
TO THE MORAL ARGUMENT (3) 34-C

PART I - ATHEISTS' CLAIM TO KNOW:

1. THAT GOD DOES NOT EXIST (W.I.M. PROP)
2. THAT VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING. (W.I.M. ANSWER)

PART II - T.B.W. USE OF ABOVE ATHEISTIC PROP.

1. IF (A) [GOD DOES NOT EXIST] AND IF (B) [VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING], THEN (C) [MORAL JUDGMENTS ARE NOTHING MORE THAN FUNCTIONS OF A HUMAN MIND (I.E., THEY ARE PURELY SUBJECTIVE, NOTHING BUT HUMAN INVENTIONS)] —AND—
2. IF (C) [MORAL JUDGMENTS ARE NOTHING MORE THAN FUNCTIONS OF A HUMAN MIND], THEN (D) [CONTRADICTORY MORAL JUDGMENTS MAY BOTH BE TRUE]
3. ∴ IT IS FALSE THAT (A) [GOD DOES NOT EXIST] AND THAT (B) [VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING].

And so on Chart 34-C:

Part I—Atheists' claim to know:

1. That God does not exist, as Dr. Matson claimed.
2. That value did not exist before the first human being, as in the case of Dr. Flew.

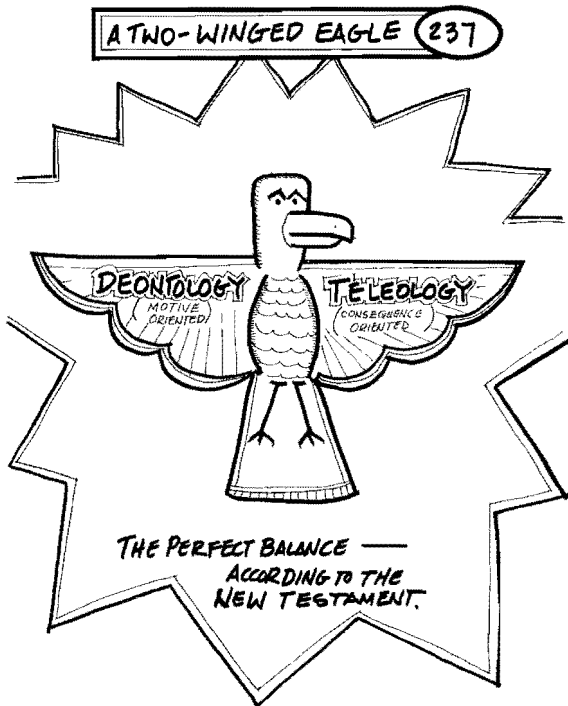
But note the implications of the above atheistic propositions:

1. If A [God does not exist] and if B [Value did not exist before the first human being], then C [moral judgments are nothing more than functions of a human mind (that is, they are purely subjective, nothing but human inventions)]—And—if I have understood him correctly, that is what Dr. Barnhart's view is.

2. If C [moral judgments are nothing more than functions of a human mind], then D [contradictory moral judgments may both be true].

And that is what he said is his doctrine.

3. Therefore, it is false that A { [God does not exist] and that B [Value did not exist before the first human being]}. Value existed eternally with God.



Let us turn now to Chart number 237. Joe had quite a bit to say about my alleged “imbalance.” Bear in mind that he charged the Lord’s people, the Church of Christ, with this kind of imbalance. But notice that he charges us with being like an eagle flying with only one wing. It is not that we have a bifurcation (with exclusivity), between deontology or teleology. We do not hold to a deontology which says that *only motive* counts, that it does not matter about the *results*. We do not hold to a teleology which says that *only the consequences* count. The *Bible* takes *both* into account. You *must* have the *right motive*. “If any man loves not the Lord, let him be anathema” (1 Cor. 16:22), and it is only the man who *does* the will of God out of that *good motive*, that will be saved (Matt. 7:21-23). *Good motives* and *good deeds* will lead to life everlasting (Galatians 6:7-9). But *evil motives* and *evil deeds* will lead to everlasting punishment (Galatians 6:7-9; Romans 6:23).

Now, back to the point which I was making earlier in regard to the implications of false doctrine by Barnhart’s doctrine. Any doctrine that *implies* a false doctrine is false itself. Look at Chart 210-A. I had that on the screen a moment ago. And I will put it up now just to get it in the book so that it is followed by 210-B.

THE BENTHAM/BARNHART ETHICAL SYSTEM IS  
FALSE BECAUSE IT IMPLIES FALSE DOCTRINE.

210-A

THE ARGUMENT SET OUT:

1. IF (F) THE B/B ETHICAL SYSTEM IMPLIES FALSE DOCTRINE, THEN  
(G) THE B/B ETHICAL SYSTEM IS FALSE.
2. (F) THE B/B ETHICAL SYSTEM IMPLIES FALSE DOCTRINE.
3. THEREFORE, THE B/B ETHICAL SYSTEM IS FALSE.

1. F  $\supset$  G

*OBVIOUS*

2. F

*PROOF ON CHARTS 210-B, 210-B-1, 210-B-2.*

3.  $\therefore$  G (THE ETHICAL SYSTEM OF B/B IS FALSE).

THE BENTHAM/BARNHART ETHICAL SYSTEM  
DOES IMPLY FALSE DOCTRINE.

210-B

SINCE THE B/B ETHICAL SYSTEM TEACHES (1) THAT PLEASURE IS THE ONLY GOOD AND PAIN IS THE ONLY EVIL, (2) THAT EVERY PERSON OUGHT, IN EVERY CASE, TO DO THAT ACT WHICH WILL BRING MORE PLEASURE THAN PAIN TO HIMSELF AND (3) THAT EVERY PERSON SHALL (WILL) DO WHAT WILL BRING HIM MORE PLEASURE THAN PAIN, THEN THE B/B ETHICAL SYSTEM IMPLIES THE FOLLOWING FALSE DOCTRINES:

(ALL OF THE FOLLOWING ARE FALSE DOCTRINES TAUGHT BY THE B/B ETHICAL SYSTEM)

1. IT IS IMPOSSIBLE FOR ANY MAN TO DO EVEN ONE THING WHICH HE OUGHT NOT TO DO.
2. IT IS IMPOSSIBLE FOR ANY MAN TO FAIL TO DO WHAT HE OUGHT TO DO.
3. IT IS IMPOSSIBLE FOR ANY ACT TO BE MORALLY EVIL.
4. IT IS FALSE TO SAY THAT IN MURDERING MILLIONS OF JEWISH MEN, WOMEN, AND CHILDREN THE NAZIS WERE GUILTY OF REAL (OBJECTIVE) MORAL WRONG.
5. IT IS IMPOSSIBLE FOR ANY RACIST GROUP, IN MURDERING BLACK PEOPLE, TO BE GUILTY OF MORAL WRONG.
6. IT IS FALSE TO SAY THAT ANY PERSON COULD BE GUILTY OF ACTING FROM AN EVIL MOTIVE.
7. IT WOULD BE WRONG TO CENSURE OR CONDEMN ANYONE FOR HAVING DONE A MORALLY EVIL DEED.

Let us look now at some of the false implications of this doctrine. Any doctrine that *implies* a false doctrine is *itself false*. I have already proved my view—in three or four other ways—that the doctrine that Barnhart affirms is false. Here is another:

Since the Bentham/Barnhart ethical system teaches (1) that *pleasure* is the *only good* and *pain* is the *only evil*—(that is the absolute truth of the matter of what Bentham teaches, my friends!), (2) that *every* person ought, in every case, to do that act which will bring more *pleasure* than *pain* to *himself* and (3) that every person *shall* (will) do what will bring him more pleasure than pain, *then* the Bentham/Barnhart ethical system implies the following false doctrines: (All of the following are *false doctrines* taught by the Bentham/Barnhart ethical system.)

1. It is impossible for any man to do *even one thing* which he *ought not* to do.

Notice that Bentham says that you are under these *two sovereign masters* and were placed there by “nature.” And you *must* do as they indicate. You *ought* to do it and you *shall* do it, so you can *never* do anything that is *not right!*

2. It is impossible for any man to *fail* to do what he *ought* to do.

3. It is impossible for any act to be morally evil.

4. It is false to say that in murdering millions of Jewish men, women and children the Nazis were guilty of *real* (objective) moral wrong.

Bear in mind that I am not saying that he *explicitly* said these things. What I *am* saying is that what he did say implicitly is implied by those explicit statements.

5. It is impossible for any racist group, in murdering black people, to be guilty of moral wrong, given his theory.

6. It is false to say that any person could be guilty of acting from an *evil motive*.

There is simply no such thing as an *evil motive*, given his theory. Can you imagine my coming into court and ignoring *motive*? It would simply destroy the whole judicial system of this or any other nation if should we subscribe to such a view.

7. It would be wrong to censure or condemn anyone for having done a morally evil deed.

Now, there's much more to that list, but I am going to have to go on to something else and get into a summation of some of the *blunders*, *inconsistencies*, *self-contradictions* and so forth of my good friend, Joe Barnhart.

## ADDITIONAL BLUNDERS, CONTRADICTIONS, ... ETC., (CONTINUED)

5. CONTINUED.  
HONESTY TO TBW, AND TO RECOGNIZE THAT IF TBW IS HONEST, THEN HE (BARNHART) HAS NO GROUNDS UPON WHICH TO ATTACK OR CONDEMN TBW.
6. HE ARGUES THAT THE BIBLE DOCTRINE OF HELL IS CONTRADICTORY TO THE CONCEPT OF HUMAN FREE-WILL--THAT IT IS LIKE "HAVING A GUN HELD TO YOUR BACK." HE THUS DEMONSTRATES HIS FAILURE TO UNDERSTAND THE RELATIONSHIP OF "PUNISHMENT" TO THE "JUSTICE" OF GOD.
7. HE (BARNHART) STATED THAT EVEN IF "JESUS OF NAZARETH" HAD EVER LIVED (WHICH BARNHART DENIES), AND IF HE HAD TAUGHT THAT THERE IS SUCH A THING AS HELL, THAT HE (BARNHART) WOULD NOT BELIEVE IT. NOTE: "JUST BECAUSE JESUS TEACHES SOMETHING DOESN'T MAKE IT TRUE" (MON, NIGHT, LAST 5 MINUTES).  
BUT, HE (BARNHART) HAS NEVER SET OUT THE (OR A) RATIONALE BY WHICH HE DECIDES WHETHER OR NOT A THING IS TRUE OR FALSE.
8. HE FAILS TO UNDERSTAND THAT THE NEW TESTAMENT ETHIC (THE CHRISTIAN ETHIC) ALLOWS FOR DISAGREEMENTS IN MATTERS OF HUMAN JUDGMENT, OPINION, AND/OR EXPEDIENCY.
9. HE CONSTANTLY CRITICIZES THE BIBLE DOCTRINE OF HELL, BUT--IN DISCUSSING PARENTS DEALING WITH THEIR CHILDREN (LAST 5 MINUTES, TUES, NIGHT) HE ADMITTED THE NECESSITY FOR PUNISHMENT.

I am taking up now with Chart 226-B, where I left off last evening. Now, these have to do with *blunders* and *inconsistencies* which have been committed by Barnhart on previous nights. I'll try to get—notice how many pages I have—I'll do my best to get through this list, the most blunders and inconsistencies in any debate in which I have ever been connected as disputant, moderator, or assistant.

6. He argues that the Bible doctrine of hell is contradictory to the concept of human free-will—that it is like "having a gun held to your back." He thus demonstrates his failure to understand the relationship of "punishment" to the "justice of God."

7. He states that even if "Jesus of Nazareth" had ever lived (which he denies) and if he (Jesus) had taught that there is such a thing as hell, that he (Barnhart) would not believe it. Note: "Just because Jesus teaches something doesn't make it true," as he said it.

In spite of the fact that the infinite God—the God who gave us the Bible—and the Son of God who died on the cross for us—it makes no difference to Joe, as to whatever he *might* say and as what he *did* say.

But he (Barnhart) has never set out the (or a) rationale by which he decides whether or not a thing is true or false.

8. He fails to understand that the New Testament ethic (the Christian ethic) allows for disagreements in matters of human judgment, opinion, and/or expediency.



9. He constantly criticizes the Biblical doctrine of hell, but—in discussing parents dealing with their children (the last five minutes Tuesday night)—he admitted the *necessity* for punishment.

He cannot admit any punishment at all without facing up to the fact of the *possibility* of eternal punishment. And he has not, to this moment, given *any* reason why *he* can stop with there being one minute of eternal punishment; or if he allows *that*, why he cannot allow *eternal* punishment.

226-C

ADDITIONAL BLUNDERS, CONTRADICTIONS, . . . ETC. (CONTINUED)

10. HE ARGUES THAT THE CONCEPT OF "HELL" PROVES "NO GOD," AND THAT, THEREFORE, IT IS EVIL FOR ONE TO HOLD TO THE CONCEPT OF "HELL."

BUT, HE FAILS TO RECOGNIZE THAT IF THERE IS "NO GOD" THERE IS NO SUCH THING AS MORAL EVIL.

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*On Chart 226-C:*

10. He argues that the concept of "hell" proves "no God," and that, therefore, it is *evil* for one to hold to the concept of "hell."

But he fails to recognize that if there is "no God," there is *no such thing as moral evil!* And, therefore, he would have no objective moral evil to argue about *if* there is no God.

*This*, as I pointed out to you, was the *foolishness* that C. S. Lewis came to see about the whole matter of Atheism.

## BLUNDERS, INCONSISTENCIES, CONTRADICTIONS, ETC. (CONT.)

1. BARNHART CHARGED THAT THE CHRISTIAN ETHIC IS NOT IN BALANCE WITH SUBJECTIVITY AND OBJECTIVITY.
2. HE ALLEGED THAT THE CHRISTIAN ETHIC INVOLVES ONLY DEONTOLOGY AND MISSES THE NEED FOR BOTH TELEOLOGY AND DEONTOLOGY. (WHEREAS, TBW HAS STRESSED THE NEED OF BOTH TELEOLOGY AND DEONTOLOGY IN CHRISTIAN ETHICS.)
3. BARNHART ALLEGED THAT SUBJECTIVE HUMAN DESIRE IS THE FOUNDATION OF OBJECTIVITY. (TBW HAS EXPLAINED THAT THE CHRISTIAN ETHIC INVOLVES AN UNCHANGEABLE OBJECTIVE STANDARD, THE NEW TESTAMENT).
4. ON HIS CHARTS (FIGURES 5,6,7,8, AND 9) DR. BARNHART--IN DISCUSSING SUBJECTIVITY AND CONTEXT--ACTUALLY GOT INTO THE PROBLEM OF "ILLUSORY AND VERIDICAL PERCEPTION." (TBW EXPLAINED THAT AT LEAST SOME PERCEPTIONS CAN BE VERIFIED.)
5. BARNHART SUGGESTED THAT THE "COSMIC BEING" IS SUBJECT TO CHANGEABLE DESIRES, THUS GIVING ARBITRARINESS TO HIS COMMANDS (WHEREAS, THE NEW TESTAMENT TEACHES THAT GOD IS UNCHANGEABLE).
6. BARNHART HAS REFUSED TO GIVE A CLEAR AND PRECISE EXPLANATION AS TO THE SPECIFIC ATTRIBUTES OF HIS "COSMIC BEING," HIS LANGUAGE IS COMPARABLE TO THAT OF SUCH A NATURALISTIC THEOLOGIAN AS H.H. WHEMAN. SUCH LANGUAGE IS WOEFULLY INADEQUATE.

*On Chart 227:*

1. Barnhart charged that the Christian ethic is not in balance with subjectivity and objectivity.

And I showed you that all through this discussion that this is a false contention.

2. He alleged that the Christian ethic involves *only deontology* and misses the need for *both* teleology and deontology. I stressed that for you in a chart a moment ago, using an eagle with *both* wings, representing deontology and teleology.

3. Barnhart alleged that *subjective human desire* is the foundation of objectivity. (Warren has explained that the Christian ethic involves an unchangeable objective standard, the New Testament.)

4. On his charts (Figures 5, 6, 7, 8, and 9), Dr. Barnhart—in discussing subjectivity and context—actually got into the problem of “illusory and veridical perception.” (Warren explained that at least some perceptions can be *verified*.)

We can *know*, that we see what we think we see. I know I am *looking* at, and having the tactile (touching) perception of this microphone.

5. Barnhart suggested that the “Cosmic Being” is subject to changeable desires, thus giving arbitrariness to his commands (whereas, *the New Testament* teaches that God is *unchangeable*).

His will is *absolute* even though it is *attainable* by a finite human being.

6. Barnhart has refused to give a clear and precise explanation as to the specific attributes of his alleged so-called “Cosmic Being.” His language is comparable, however, to that of such a *naturalistic theologian* as Henry Nelson Wieman. Such language is woefully inadequate.

227A

BLUNDERS, INCONSISTENCIES, CONTRADICTIONS, ETC. (CONT.)

7. HE USES TERMS WHICH ARE CLEARLY CRUCIAL TO HIS EFFORT TO SET FORTH HIS CASE, AND YET REFUSES TO DISCUSS OR TO DEFINE THESE TERMS, CHOOSING RATHER (1) TO IGNORE THIS OBLIGATION ALTOGETHER, OR (2) TO SAY “I’LL TAKE THAT UP LATER.”
8. BARNHART SAYS: “WHETHER OR NOT THERE IS A GOD IS NOT THE ISSUE.” WE ASK: WHY, THEN, DID HE BRING UP THE MATTER? THE FACT IS THAT PHILOSOPHERS ADMIT THAT THE “EXISTENCE OF GOD” IS CRUCIAL TO MORALITY. CF. SARTRE.
9. BARNHART CALLED THE ASKING AND ANSWERING OF QUESTIONS A MERE DEBATE TACTIC. THE TRUTH IS THAT ASKING AND ANSWERING QUESTIONS IS ESSENTIAL TO PROPER DEBATING, AND ASKING AND ANSWERING QUESTIONS IS INHERENT IN THE RESPONSIBILITIES OF THE DEBATERS.
10. HE CHARGED THAT TBW IS AN “ATHEIST” BECAUSE HE (TBW) BELIEVES THAT THE GOD OF THE JUDAEO-CHRISTIAN HERITAGE WILL PUNISH MANY OTHER PEOPLE WHO ALSO BELIEVE IN THE GOD OF THE JUDAEO-CHRISTIAN HERITAGE, AND THUS HE (TBW) DOES NOT BELIEVE IN THAT GOD. (TBW HAS STRESSED THAT THE GOD OF THE BIBLE WILL PUNISH ANY AND ALL PERSONS WHO REFUSE OR FAIL TO BE OBEDIENT TO HIS WILL.)

7. He uses terms which are clearly crucial to his effort to set forth his case, and yet refuses to discuss or to define these terms, choosing rather (1) to ignore this obligation altogether, or (2) to say “I’ll take that up later.”

8. Barnhart says: “Whether or not there is a God is not the issue.” We ask: Why, then did he bring up the matter? The fact of the matter is that even philosophers admit that the “existence of God” is crucial.

I have heard many philosophers say that “the God question” is, in fact, *the* question facing mankind—even men who deny the existence of God admit this.

9. Barnhart calls the asking and answering of questions a “mere debate tactic.” The truth is that asking and answering questions is *essential* to a proper debate, and, in fact, is one of the *most crucial* and *valuable* matters for focusing an issue. And answering and asking questions is inherent in the responsibilities of the debaters.

10. He charged that Warren is an “atheist” because he (Warren) believes that the *God* of the Judaeo-Christian heritage will punish many other people who also believe in the *God* of the Judaeo-Christian heritage—incidentally, Dr. Barnhart, have you ever heard me say that it is *not possible* that I would be lost? *Any* person is in the situation which involves the *possibility* of turning away and loving the world and evil—fleshly pleasure—more than loving God. I am in that danger every day of my life. I must try to live in prayerful concern that I live faithful unto God. It is *possible* for me to live seeking only pleasure and being self-righteous, which I certainly do not intend at all. It is a conviction on your part, apparently, that *you* can judge *my* motivation.

(I have stressed that the God of the Bible will *punish* any and all persons who refuse or fail to be obedient to his will, and that he will *save* every person who will be obedient.)

There is not any single force or any combination of forces that could keep God from punishing the wicked or blessing the righteous. Joe Barnhart does not have the power, nor does anyone who stands with him—or the whole world, if they stand with him—to keep that from happening.

277B

BLUNDERS, INCONSISTENCIES, CONTRADICTIONS, ETC. (CONT.)

11. HE ALLEGED THAT TBW HAD PRESENTED NO AFFIRMATIVE ARGUMENTS FOR HIS CASE, WHEREAS THE TRUTH IS THAT TBW HAS PRESENTED AN ABUNDANCE OF AFFIRMATIVE MATERIAL.
12. BARNHART, IN HIS FIG. #19, PRESENTED UTILITARIAN HEDONISM AS OPPOSED TO CYRENAIC HEDONISM AND EPICUREANISM HEDONISM, AND IN THIS PRESENTATION HE DEMONSTRATED HIS OWN SERIOUS MISUNDERSTANDING OF THE NATURE OF HEDONISM.
13. BARNHART SAID THAT PEOPLE ARE DRIVEN BY WHAT THEY “TAKE TO BE PLEASURE.” HE THUS (1) GIVES UP UTILITARIAN ETHICS, AND (2) ESPOUSES DEONTOLOGICAL ETHICS. THIS MEANS SIMPLY THAT HE CAN NO LONGER SAY THAT CONSEQUENCES ALONE DETERMINE THE MORALITY OF AN ACTION, BUT RATHER THAT INTENT (OR MOTIVE) ALSO PLAYS A PART.
14. BARNHART CLAIMED THAT GOD’S INSTRUCTION (TO JOSHUA) TO DESTROY THE WICKED NATIONS OF CANAAN WAS EXACTLY ANALOGOUS TO HITLER’S INSTRUCTIONS TO DESTROY THE JEWS. HE THUS OVERLOOKS OR REJECTS THE PRINCIPLE OF DIVINE JUSTICE IN DEALING WITH WICKEDNESS (WHETHER INDIVIDUALS OR NATIONS).
15. BARNHART ARGUED THAT JEREMY BENTHAM HAS SET OUT A SYSTEMATIC ETHIC, AND THAT--THEREFORE--IT IS SUPERIOR TO THE N.T. ETHIC. YET, HE (BARNHART) HAS NOT SHOWN BENTHAM’S ETHICAL SYSTEM TO BE EITHER (1) SYSTEMATIC, OR (2) CONSISTENT.

11. He alleged that Warren had presented no affirmative arguments for his case, whereas the truth is that I have presented an *abundance* of affirmative material.

And I have showed you tonight—on the charts—the two basic arguments that I set out while in the *affirmative*, and the one that I set out, while in the *negative*. And I have given more tonight.

IMMORAL OR  
SELFISH HEDONISM

1. HAPPINESS FOR ONESELF  
ONLY.
2. DISREGARD THE HAPPINESS  
OF OTHERS.

TOM CONFUSES BENTHAM'S UTILITARIANISM HEDONISM WITH EITHER SELFISH HEDONISM OR SHORT-TERM CYRENIAC HEDONISM. MUCH OF TOM'S CRITICISM HAS, THEREFORE, BEEN DIRECTED AT THE WRONG TARGET. HE NEEDS TO FIND THE PROPER TARGET.

MORAL OR  
UTILITARIAN HEDONISM  
(BENTHAM'S VIEW)

1. HAPPINESS FOR ONESELF.
2. REGARD FOR THE HAPPINESS  
OF OTHERS.

JOE HAS EXPOUNDED SOME OF BENTHAM'S UTILITARIANISM AND WILL ELABORATE FURTHER IN THE DEBATE.

## Figure 10

12. Barnhart, in his Fig. #10, presented Utilitarian hedonism as opposed to *Cyrenaic* hedonism and *Epicurean* hedonism, and in this presentation he demonstrated his own serious misunderstanding of the doctrine of Jeremy Bentham.

13. Barnhart said that people are driven by what they “take to be pleasure.” In other words, just what they *consider* to be pleasure—they have *an opinion* about the matter. He thus in a very real sense (1) gives up *utilitarian* ethics, and (2) espouses *deontological* ethics in that he bases ethics—at least in part—on a person's *motivation* or *intention*. This means simply that he can no longer say that *consequences alone*—as Bentham does—determine the morality of an action, but rather that intent (or motive) also plays a part.

And that is an absolute denial of the doctrine of Jeremy Bentham.

14. Barnhart claimed that God's instruction (to Joshua) to destroy the wicked nations of Canaan was exactly analogous to Hitler's instructions to destroy the Jews. He thus overlooks or rejects the principle of divine justice in dealing with wickedness (whether individuals or nations). And I gave you several charts and discussed that.

15. Barnhart argued that Jeremy Bentham has set out a *systematic* ethic, and that—therefore—it is superior to the New Testament ethic. Yet, he (Barnhart) has not shown Bentham's ethical system to be either (1) systematic or (2) consistent.



"EGOISM AND ALTRUISM"  
- J. E. BARNHART, NORTH TEXAS  
STATE UNIVERSITY

#### UTILITARIANISM

IN OUR LONG AND INVOLVED TREATMENT OF SELFISHNESS, ALTRUISM, AND SELF-LOVE, WE HAVE NOT "PROVED" AN AIR TIGHT CASE FOR UTILITARIANISM, WHICH IS THE IDEAL OF MAXIMUM HAPPINESS FOR EVERY INDIVIDUAL. THERE IS NO WAY TO JUSTIFY THIS UTILITARIAN IDEAL AS AN IDEAL FOR EVERYONE.

FROM — "SOUTHWEST JOURNAL OF PHILOSOPHY"  
WINTER, 1976, PP 108, 109.

And I would like for you to note something on Chart 207-K, in regard to egoism and altruism and utilitarianism. This is from the *Southwest Journal of Philosophy*. Winter, 1976, pages 108 and 109. And referring to his treatment of this matter, Barnhart says: "In our long and involved treatment of selfishness, altruism, and self-love, we have not 'proved' an airtight case for utilitarianism, which is the ideal of maximum happiness for every individual. There is no way to justify this utilitarian ideal as an ideal for everyone."

Christianity is the ideal ethic for *everyone*: I proved this. But he has not proved his case, and even admits that the utilitarian ideal cannot be justified as an ideal situation for everyone. Thus he gives up his case.

## BLUNDERS, INCONSISTENCIES, CONTRADICTIONS, ETC. (CONT.)

16. HE (BARNHART) CHARGES THAT TBW BELIEVES THAT "MIGHT MAKES RIGHT." TBW BELIEVES THAT GOD IS RIGHT, AND THAT ALL AUTHORITY RESIDES IN HIM.
17. BARNHART REFUSED TO RESPOND TO THE QUESTIONS: IS IT EVEN POSSIBLE--
- THAT GOD EXISTS?
  - THAT THE BIBLE IS THE WORD OF GOD?
  - THAT JESUS IS THE SON OF GOD?
  - THAT MEN MUST LOVE AND OBEY CHRIST IN ORDER TO BE SAVED?
  - THAT THE CHRISTIAN ETHICAL SYSTEM IS FROM THE INFINITE AND SELF-EXISTENT GOD?
18. BARNHART OFFERED AS AN EXPLANATION FOR HIS DEBATE APPROACH, HIS DESIRE TO PLACE SOMETHING INTERESTING BEFORE THE AUDIENCE. BUT, HIS PROPOSITION (WHICH HE SIGNED) OBLIGATES HIM TO TRY TO PROVE THAT THE ETHICAL SYSTEM OF JEREMY BENTHAM IS A BETTER ETHICAL SYSTEM THAN IS THE NEW TESTAMENT ETHICAL SYSTEM.
19. IT IS CLEAR (1) THAT BARNHART DOES NOT LIKE THE PROPOSITION WHICH HE AFFIRMED, AND (2) THAT HE DOES NOT WANT TO DISCUSS THE ONE WHICH HE DENIED.
20. HE (BARNHART) UTTERLY DENIED THE BENTHAM THEORY WHEN HE SAID THAT MEN DO NOT ALWAYS SUCCEED IN CHOOSING THE ACTION WHICH WILL BRING PLEASURE.

16. He (Barnhart) charges that Warren believes that "might makes right." No—Warren believes that *God* is right, and that all authority inherently resides in him, as the self-existing, eternal Creator of the world and of that all exists other than himself.

17. Barnhart refused to respond to the questions: Is it even *possible*—  
That God exists?

That the Bible is the word of God?

That Jesus Christ is the Son of God?

That men must love and obey Christ in order to be saved?

That the Christian ethical system is from the infinite and self-existent God?

Some of those questions he later has come on to answer and say that he does not believe that Jesus Christ even existed, and holds that the Bible is not the word of God, and he does not believe the God of the Bible does exist. From that standpoint, I have to confess that he has, therefore, clarified himself clearly as an atheist, insofar as the Biblical God is concerned. And it seems clear to me that he has espoused the God of Henry Nelson Wieman. That may be wrong. He is free to correct me in the next speech, if he likes.

18. Barnhart offered as an explanation for his debate *approach*, his desire to place something *interesting* before the audience. But, *his proposition* (which he signed) *obligates* him to try to prove that the ethical system of

*Jeremy Bentham* is a *better* ethical system than is the *New Testament* ethical system.

We are not here just to “sort of talk around,” as philosophers do at their professional society meetings. Each of us has affirmed his proposition, saying, in effect, that he *knows* that his proposition is true. And each one of us *obligated* himself to do it. I think you know that I have done my very best, by setting out *logical arguments*, to do that with my own proposition while *he* has *failed* to do so.

19. It is clear (1) that Barnhart *does not like* the *proposition* which he *affirmed*, and (2) that he *does not want to discuss* the one which he *denied*.

20. He (Barnhart) utterly denied the Bentham theory when he said that men *do not always* succeed in choosing the action which will bring pleasure.

227-D

BLUNDERS, INCONSISTENCIES, CONTRADICTIONS, ETC. (CONT.)

21. HE (BARNHART) CHARGED TBW WITH BELIEVING THAT BOTH (1) ADULTERY AND (2) DESERTION ARE SCRIPTURAL GROUNDS FOR DIVORCE. TBW DOES NOT BELIEVE THAT THERE CAN BE SCRIPTURAL DIVORCE AND REMARRIAGE UPON THE GROUNDS OF DESERTION ALONE.
22. BARNHART CHARGED: “TOM IS A HEDONIST.” THE RESPONSE IS: “YES, TBW BELIEVES IN PLEASURE--PLEASURE THAT IS ACCORDING TO GOD’S WORD, I BELIEVE THE SERMON ON THE MOUNT.”
23. BARNHART CHARGED THAT “TOM’S JUSTICE IS BRUTALITY.” TBW RESPONDED BY EXPLAINING THAT MAN DOES NOT KNOW--MAN IS IN NO POSITION TO KNOW--WHAT OUGHT TO BE THE RESULT OF EVEN ONE SIN.
24. BARNHART HAS REFUSED TO DISCUSS OPENLY AND FULLY HIS CONCEPT OF PUNISHMENT--EVEN THOUGH HE HAS BEEN PROVIDED WITH QUESTIONS (ON THE POINT) WHICH REQUIRED ONLY CHECK MARKS TO BE ANSWERED. HE IS INVOLVED IN AN ETHICAL SYSTEM THAT ENTAILS AS BRUTAL A PHILOSOPHY AS IS POSSIBLE.
25. BARNHART BROUGHT “MOTIVES” INTO THE DISCUSSION, WHEREAS-- ACCORDING TO BENTHAM--MOTIVES ARE NOT RELEVANT, AND ARE NEITHER GOOD NOR BAD; THAT ONLY CONSEQUENCES MATTER.
26. BARNHART SAID: “TOM IS A LEGALIST.” IN HIS (TBW’S) BOOK, WHEN IS AN EXAMPLE BINDING? TBW SHOWS THE PRINCIPLES IN-

21. He (Barnhart) charged Warren with believing that both (1) adultery and (2) desertion are scriptural grounds for divorce. But Warren does *not* believe that there can be scriptural divorce and remarriage upon the grounds of *desertion alone*.

22. Barnhart charged: “Tom is a hedonist.” The response is: “Yes, Warren believes in pleasure as the Bible sets it out—pleasure that is *according to God’s word*. I *do* believe with all my heart in the Sermon on the Mount.”

I believe that people who follow it will be, as Jesus said, *blessed!*

Now, I invite you to hear Dr. Barnhart for the last five-minute speech.



## BARNHART'S REJOINDER

### FOURTH NIGHT

I've got five minutes. Except for being diverted, I did a fine job, Tom, a very fine job. I refuted your position. All of your arguments, or your notes, washed out in terms of showing your Cosmic Being to be God.

And by the way, I did not say I know Bentham's theory to be true, for I have a theory of knowledge that's not the same as yours, Tom. But we corresponded about that question of knowledge. We had already decided the proposition of the debate. We had already hashed that out. I don't think you *know* your view, but that's a whole view of epistemology which I can't get into.

Tom has kept firing the word "God! God! God!" But that doesn't impress me—apparently no more than Wieman impressed him.

Now, let me summarize what I'm trying to say. Morality is not law at rock bottom. Here is a major difference between Tom and me. It is not simply law first. It is the *conditions* first and then the need for laws. Once the law starts, the rules and the regulations develop—and there are many of them, about sacred cows and other things. And there will continue to be new regulations because conditions change. There are complications and new moral questions; and I'm trying to argue that morality is a development of human conditions plus the predisposition—I want to make this clear—the predisposition to move toward that which a person takes to be a source of pleasure and away from that which a person takes to be a source of pain. And I interpret that to be what Bentham is saying. That's what I call psychological hedonism. And it grows and develops *into* ethical and moral hedonism.

Now, Tom says my view *implies* atrocity, and I conclude in summary that Tom's view has *explicit* atrocity which he rationalizes and whitewashes. Tom is clearly an atheist. I hold that there is no God, as far as I know, which is not very much. Limited "knowledge" is something Tom and I share in common. But I at least have this: I have a vision of a possibility that there might be a God, and that such a God would be moral, and I could relate to him. But to Tom's Cosmic wretch, no thanks. I will not sell out my morality to save my neck because of the absolute pain I would suffer in such a sellout. That would be like becoming another person. I could conceive of this possibility: if there were a "heaven," Tom with his compassion would organize in heaven (we would hope) to get things changed to throw help to people in hell, to get for them another chance—another and another and another. And, see, that doesn't bother me if life keeps going and going and going because this conceives of God's love as infinite. And he just keeps on going until he wins all back to himself. If you can't win them all, then maybe annihilation. It would be a tragedy, but it would still be far superior, far superior, to this utterly incredible evil that Tom's theory of hell projects.

With regard to punishment: I don't want to get in the position of claiming that I know what kind of punishment ought to go to everybody under all

conditions. And Tom, of course, doesn't know either. But utilitarianism gives you a *framework* for talking about punishment without raw retribution. There is a purpose to punishment. There is a goal for punishment. And, of course, you have degrees of punishment depending upon what the moral *goals* might be. Just as in medicine we're still working out solutions for human sickness and making life better, we're still working on questions of punishment. We don't know whether someone who commits armed robbery should spend twenty years in prison. We simply don't know that. And you don't have it from divine revelation. What I'm trying to talk about is a *practical* morality, not something that just exists in theological textbooks.

The death of Jesus on the cross has been brought up quite a bit. I want to recommend a book, *Did Jesus Exist?*<sup>9</sup> G. A. Wells. My time is up. Sorry about that. Thank you. I'm glad I got to meet some of you. I hope to meet more of you after the hour.

## WARREN'S REJOINDER

### FOURTH NIGHT

Dr. Barnhart says that he recognizes the *essentiality of punishment*, but that *he doesn't know what punishment should be given!* This is indeed a great admission that the theory of Bentham is *false* because—according to Bentham's theory—under these two sovereign masters, pleasure and pain, they will *guide* you and *make* you do things because of your natural constitution—what you *ought* to do and you *shall* do.

In my closing remarks I want to call your attention to the fact that *the great God of heaven has certain rights in regard to man in the world.*

According to Luke 13:69, which sets out the parable of the fig tree, there are certain things that we should learn.

*First* of all, we learn that God has the right of *ownership*. He is the God who created the world. The universe belongs to *him*. Every person belongs to him. Evil has never created a single blade of grass. So God has the right of ownership. We are his. I do not mean in the sense of spiritual sonship but all of us belong to God.

And *secondly*, there is a right of *expectation*. Just as a man planted a tree in his vineyard, and it was owned by him. He had a right to expect fruit from it. And so it is with man's expectations from plants. You get the right kind of fruit from a plant that grows correctly. God's expectation for man is *manhood*. And Jesus Christ is the *perfect manhood*. He is our *perfect example*. That is what God expects every one of us to be striving for, to be transformed from glory to glory to be more like him with every passing day, as Paul wrote in the second Corinthian letter. We must be sinless, and we can be so only by the blood of Christ. If we go into the *judgment* with sin against us, we will be lost. But we *can* go there *without any sin* against us only by the power of the saving blood of Christ. As Jesus made clear that where sin abounds, grace even more abounds. You cannot sin terribly enough that the blood of Christ cannot forgive you. So there is the right of God of *expectation*.

*Third* is the right of God of *intercession*. When God has expected of us that we live as Jesus—the perfect example—did, and we have failed to do so, as we all do, then God has the right of intercession. Just as the vine dresser said, "Let me dig about the tree because there is no fruit on it: let me work about it and fertilize it and let us see if it will bear fruit. And, then, if it will not, then we will cut it down."

And so it is in the world of man. God had the right to intercede and he did. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life (John 3:16). And, as Paul says (Titus 2:11), "The grace of God has appeared bringing salvation to all men." Jesus said, "Come unto me, all ye that labor and are heavy laden and I will give you rest." That invitation is *not mine*; it is the invitation of *Jesus Christ*. It is *his* purpose. God interceded in the world to save us from our own wrongs.

*Fourth*, God has the right of *condition*. Dr. Barnhart does not have the right to philosophize and say, “Well, God should do so and so,” just as people said to Christ, “If you will come down from the cross, then we will believe on you.” Dr. Barnhart, God is *not* going to submit himself to *you*, but God has the right of demanding conditions, and therefore, all the authority belongs to *him*. All the authority was given unto Christ. Jesus said, “All authority hath been given unto me in heaven and on earth.” That does not leave *any* for you, Joe, or for me. And the *only* alternative that we have is to recognize the authority of God through Christ, his apostles and prophets who gave us the New Testament.

And *finally*, God has the right of *disposition*. The owner of the tree in the vinyard has the right of cutting it down because it did not bear fruit. And if we do not bear the fruit of Jesus Christ—of the living of a Christian life—God has the right of *disposition*. And that dispositon will be—if we live our lives in *rebellion* of God—as stated in Matthew 25:46: “And these shall go away into eternal punishment,” according to what they *deserve*. They will be punished according to their deeds, as it were. *The wages of sin is death*. But, on the other hand, those who faithfully stand and do not forsake the blood of Jesus Christ (who washed away their sins and made them clean from sin before God) will hear the words “well done, thou good and faithful servant” enter thou into the joy of thy Lord.

The most practical ethics, the most practical way, *the* way of evaluating human behavior is Jesus Christ, the Son of God, perfect in *character*, perfect in *teaching*, and perfect as *our example*. He left us an *example* that we should walk in his steps.

And it is my prayer for all of you and for all men everywhere that such will be the case with you.





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