THE WARREN-MATSON DEBATE

ON THE EXISTENCE OF GOD

A four-night, oral debate held in the Curtis Hixson Convention Hall, Tampa, Florida, September 11-14, 1978.

Participants

Wallace I. Matson, Ph.D., (University of California at Berkeley) Professor of Philosophy, University of California at Berkeley.

Thomas B. Warren, Ph.D., (Vanderbilt University) Professor of Philosophy of Religion and Christian Apologetics, Harding Graduate School of Religion, Memphis, Tennessee.

Propositions Discussed

1. (September 11-12) "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist."
   Affirmed by: Wallace I. Matson
   Denied by: Thomas B. Warren

2. (September 13-14) "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does exist."
   Affirmed by: Thomas B. Warren
   Denied by: Wallace I. Matson

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in the word-for-word manuscripts when these changes would be helpful to the reader in following the basic point being made by the respective disputants. Of course, neither disputant was allowed to make any changes which would remove or alter a significant point which had been made. Thus, in this book, the reader has a faithful reproduction of the debate. The debate was both tape-recorded and reported by registered professional reporters.

By agreement prior to the debate, each disputant was given the privilege (not obligation) of asking, in writing, as many as ten questions each evening. These were to be exchanged, answered in writing, and returned to each respective disputant before the oral speeches began each evening. (The questions appear in the Appendix of this book.)

Also, each disputant had the privilege of using charts by which to clarify or emphasize points being made. Dr. Warren availed himself of this privilege; Dr. Matson did not. The charts used by Dr. Warren are placed throughout the book in appropriate places.

The publisher sends forth this book with the sincere desire that thousands—perhaps even millions—of people around the world will read this book with open minds, desiring to know only truth, and, thus, carefully evaluating conclusions drawn in the light of the evidence presented.

Speaking for the disputants, we express appreciation to the moderators and time keepers during the debate: Mr. Rawley for Dr. Matson, and Roy Deaver and Robert Camp for Dr. Warren. Also, there were many many others—too numerous to list here—who assisted in various ways. The speakers and the publishers are deeply grateful for all of this assistance. But a special word of appreciation must go to the Central Church of Christ, Clearwater, Florida, which sponsored the discussion, to the elders of that congregation and to the many individuals and congregations which assisted them. Only eternity can reveal their real value.

The debate will also be available in the form of cassette tapes, and arrangements are being made for video tapes.

Jon R. Coleman, J.D.
for National Christian Press, Inc.

PRELIMINARY STATEMENTS

PUBLISHER'S STATEMENT

The most fundamental question facing every human being is: Does God exist? To shed light on that all-important question, a four-night oral debate was held in the Curtis Hixon Convention Hall in Tampa, Florida, September 11-14, 1978.

The two disputants in this debate were Dr. Wallace I. Matson, Professor of Philosophy in the University of California at Berkeley and Dr. Thomas B. Warren, Professor of Philosophy of Religion and Christian Apologetics in the Harding Graduate School of Religion in Memphis, Tennessee, who, two years earlier had met Dr. A. G. N. Flew in a similar debate on the campus of North Texas State University.

This debate was one of crucial significance for a number of reasons. Among other reasons, it was important because of the *propositions* which were discussed. During the first two nights, Dr. Matson affirmed: "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist." During the last two of the four nights, Dr. Warren affirmed: "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does exist." It should be noted that involved in each of the propositions is the expression "I *know* . . . ." Thus, each disputant was making a knowledge-claim. Dr. Matson affirmed that he *knows* that the God of the New Testament does *not* exist, and Dr. Warren affirmed that he *knows* that the God of the New Testament *does* exist. Thus, the point at issue was not one of mere probability. It is clear, therefore, that the debate constitutes a direct confrontation between an openly avowed *atheist* and an openly avowed *theist*—so far as the God of the New Testament is concerned.

The publisher calls attention to the fact that this was an *oral* (spoken) discussion. Thus, the various speeches of the two disputants will not be as smooth, grammatically speaking, as they would have been if the debate had been a written one. The disputants were permitted to make minor (insignificant) changes

Preliminary Statement by the Chairman of the Debate

Mr. Stearsman: May I have your attention, please. Though some are still arriving, it is time for us to begin the proceeding. The moment that we have been working toward with great anticipation and excitement has arrived. It gives us great pleasure to welcome both Dr. Warren and Dr. Matson to the Tampa Bay area for this debate and at the same time to extend a very cordial welcome to those of you from both near and far who have come to attend the debate.

There are some that we want to pay special recognition to this evening by way of appreciation, this being the first night, and I will take just a moment of your time to do that.

(The Chairman expressed appreciation to the members of the Debate Committee and the Church Elders for their efforts.)

The proposition for this evening: "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist."

Affirming this proposition will be Dr. Wallace I. Matson, Professor of Philosophy, University of California at Berkeley. Dr. Matson is internationally known for his ability and scholarship in defense of the atheistic position. He received the A.B., the M.A. and Ph.D. degrees from the University of California in Berkeley. He has been visiting lecturer at a number of prestigious universities. This past spring he was at Cambridge University in England.

His writings are known extensively among philosophers and theologians. He has received the following fellowships: the Guggenheim 1961-62; National Endowment for the Humanities, 1971-72; Humanities Research, 1974 and 1977-78, all at Cambridge University. Among the publications of Dr. Matson are *A History of Philosophy* and *The Existence of God* and the latest, *Sentience.* Dr. Matson, both by training and experience, is as qualified as any we know to uphold the proposition he is affirming tonight.

Upholding the negative proposition the first two nights is Dr. Thomas B. Warren, who is Professor of Philosophy of Religion and Christian Apologetics at the Harding Graduate School of Religion in Memphis, Tennessee. He received his B.S. from Abilene Christian University, the M.A. from the University of Houston, and the M.A. and Ph.D. degrees from Vanderbilt University. He has authored more than 20 books including *Have Atheists Proved There Is No God?* and *The Warren-Flew Debate on the Existence of God.*

He is a member of the American Philosophical and Philosophy of Science Associations and the Southwestern Philosophical Society. Dr. Warren is editor of *The Spiritual Sword,* a staff writer for *The Gospel Advocate,* and the regular speaker on the radio program "Five Gospel Minutes." He serves as minister of the Brownsville Road Church of Christ in Memphis, Tennessee. We know of no one by training or experience who is better qualified to uphold the negative proposition affirmed by Dr. Matson than is Dr. Warren.

By way of format for the proceedings, each disputant will have three 20-minute speeches each evening to be delivered alternately, with the affirmative speaker speaking first each evening. Each speaker will also have a five-minute speech following the final negative each evening.

It will be the obligation of the affirmative speaker to set forth evidence that warrants the conclusion which he has affirmed. Tonight and tomorrow night the burden of proof rests on Dr. Matson's shoulders. He must present evidence that warrants the conclusion that "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist."

It will be the obligation of the negative speaker each evening to give every attention to the evidence which has been presented, to evaluate that evidence in the light of the proposition being affirmed, and to show that the proposition is not sustained. According to an agreement signed by

the two disputants before the debate, each disputant has the privilege, not obligation, of asking in writing as many as ten questions of his opponent. These questions, if used, are to be given to the respective opponent no later than 35 minutes before the beginning each evening. The person being questioned is then to answer the questions in writing and return them no later than 15 minutes before the beginning of the speech.

May I say that I hope that the audience will recognize that even though the speeches and debate has not begun before 7:30, there is work being done at least 35 minutes before the proceedings. I hope that you will recognize that while every one of us would like to meet the men who are participating, we would like to greet them and to know them better, but do respect their privacy as they are preparing for the evening's occasion.

There will be an intermission after the third 20-minute speech each evening of five minutes. Assisting Dr. Warren as moderators will be Robert Camp and Roy Deaver. Assisting Dr. Matson will be David Rawley.

The audience needs to pay careful attention to what I am saying now. Due to the fact that the debate is copyrighted, no private tape recording is permitted. Should you desire either tapes or the debate book, please obtain an order form which is available. You will find these up here on the stand. You will also be able to obtain them from our ushers and perhaps at the doorways as you enter or as you exit.

I should also tell you that a call of point of order during the debate proceedings in no way indicates that either party is angry. We should not become excited about it. The participants are merely following the previously arranged guidelines, which are standard for orderly public debate. Let us also remember the station between auditors and participant. Dr. Matson and Dr. Warren are the participants. We, the audience, are the auditors. Hand clapping and audible reactions of any kind are strongly discouraged. We want each evening's activity to be clearly orderly, decent,

characterized by the dignity and the seriousness befitting the subject under discussion.

There has been arrangement made for a nursery in the Florida Room. It is not attended, but you can take your children there if you need to. There is a speaker there and you can hear the proceedings in that room.

Since Dr. Matson is in the affirmative this evening, we now turn the floor over to Dr. Matson.

MATSON'S FIRST AFFIRMATIVE

(Monday Night)

Thank you, Mr. Stearsman.

Before I begin, I would also like to thank Dr. Warren and the Church of Christ who arranged this debate. I don't know the Bible as well as I should, but it seems to me that St. Paul does say somewhere, "Test your faith." I am sure he says hold fast to it, but maybe he says both. But, anyway, it certainly is admirable of the Church of Christ that they not only tolerate challenges but even go out of their way to import a challenger from far away and at enormous expense.

I am particularly conscious of the honor that is being done me in inviting me to sit in the hot seat that has been previously occupied by my distinguished English friend and brother in atheism, Antony Flew.

Before I get down to the nitty-gritty, though, there are a few matters that I need to say something about or ask about. One of them is, what is the purpose of this debate? I asked Dr. Warren what he considered to be the principal purpose or purposes of these debates and I gave him a number of possible choices: enlightenment, strengthening of the faith, moral uplift, entertainment, or "other." and He replied as follows: "Enlightenment, yes. Strengthening of the faith," he crossed out "faith" and put in "faithful" and said "yes." "Moral uplift, yes." And then also he wrote in, "To prove that God exists and to stress the significance of this fact." But for "entertainment" he put in in capital letters and exclamation points, "No!"

Well, I at least hope that besides all these other things that are checked, there might be just a little bit of entertainment about this if you are going to come out for four nights of it. I am certainly not a wrestler or a stand-up comedian, but I see nothing wrong with enjoyment. And if theological disputes are not commonly thought of as show biz, well, it was not always so. Until fairly recently, they were a standard side show of coronations, royal weddings, victory celebrations, and all that sort of thing. (Though in Spain

they went in for stronger stuff; they substituted the public burning of heretics.) Now, we might, for all I know, be in for a revival of this. At any rate, the house here tonight is fantastic. At least I should think so, for an affair of this sort—at least for where I come from. But I am very much conscious of being in another part of the world.

I doubt whether it will ever replace Monday night football, though.

So much for entertainment, which is a trivial matter, I suppose. The question before us is: Does God, a particular specified God, exist? I doubt whether that is really a question like "Does life exist on Mars?" If we were debating that, I suppose people would come and present evidence on one side and others on the other side and in the audience there would be people who hadn't made up their minds who came to be enlightened on this, who wanted to know, didn't know when they came, and knew or thought they knew when they went away. I doubt whether very many here are in that kind of situation. I think this question is more emotional; most people's minds, I guess, are made up on this already; and I doubt very much that either I or Dr. Warren will change very many. And I certainly should not be disappointed if I don't make any converts or even if some from my side go to Dr. Warren. I am not out to make converts. In fact, I would be a little embarrassed about it. Because I must remember, after all, I might just possibly be wrong. In which case if I made a convert, I would be damning him to hell, wouldn't I?

I suppose this is more like a football game where you come to cheer your team, maybe even more closely a wrestling match. And I guess if it is a wrestling match, I am the bad guy and ought to appear in black trunks or something. I didn't have any such, so I wore a black tie which serves as a reminder to me. There are little red doohickeys on it, but you shouldn't think of those as suggesting that maybe I have come here to represent the Devil. I am not the Devil's advocate. As we shall see very shortly, that title belongs to Dr.

Warren.

One more matter before I start off. I have to comment a little bit on the publicity release, part of which was included in Mr. Stearsman's very gracious introduction. It says of me—and this is perfectly honest, honestly intended, but I do have to correct it—"Presently he is the visiting Professor in Philosophy at Cambridge University, England."

Now, it is true that I am a professor of philosophy and it is true I was visiting England. But those don't add up to being *THE* Visiting Professor of Philosophy at Cambridge University. I know that none of you here could care less about that, but I have to put that on the record if I ever want to go back to Cambridge University, which I do.

Now, to a somewhat more interesting (I hope) matter. The publicity also speaks of me as "known for his defense of the atheistic position." I don't say that is false, but I do think it deserves some comment.

I wrote a book, which Mr. Stearsman also mentioned, called *The Existence of God* in which I argued that there is no good reason for believing that any god—which I defined more or less as a supernatural person, in at least partial control of the world—I said there is no good reason to believe that a god exists and that there is a very good, indeed a conclusive, reason to believe that no God with a capital G exists. And I defined God with a capital G as a person, that is, a being with intellect and will and the ability to act in accordance with the will, a person who is infinitely or perfectly knowing, powerful and good.

Well, is that atheism? Call it so if like I suppose in an ordinary application of the term here, that would be so. But let's take a look at the word "atheism." It is a Greek word of three syllables and each one comes from a separate element in Greek. There is the "a-," which is just a negative, not or non-; and the "the-," which is from the word *theos*, meaning God; and then the "-ist," which is just "-ist," or maybe it is more English to say "-er." So literally atheist means non-Godder.

Whether a given person is or isn't an atheist depends not only upon what he believes but also on where he is and at what time he is there. As readers of Gore Vidal's novel *Julian* know this word atheist was the standard term that the pagans of the Greco-Roman world used to apply to Christians. The Christians were non-Godders at that time and place. That is, they disbelieved, they utterly rejected Jupiter, Mars, and all those others. If Dr. Warren and I went to Timbuktu or to India today, we would be atheists together.

How many gods have been worshipped altogether in the history of mankind? I don't know of any census. But let's say it is a million. The total must be staggering. A million is surely a conservative estimate. I reject all of them, so that makes me a millionfold atheist, if you like. But Dr. Warren, I think, rejects 999,999 of them, so the numerical difference turns out to be fairly tiny. It might even be a tie if you count the God of the philosopher Spinoza. Spinoza said an awful lot about God and I think maybe I acknowledge the God of Spinoza, but I won't press that point. Spinoza, after all, was kicked out of the synagogue and universally execrated as an atheist by all parties. (I am not apologizing or rejecting the term atheist, but I do want to get it into context before I go on.)

Anyway, we are not here to debate atheism in general. We are here to debate a much more restricted proposition, an admirably clear one. I have agreed to defend the following proposition. "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist."

Now, that is not a proposition to which I paid any attention in my book on the existence of God. And I did not compose that proposition for this debate; I assume that Dr. Warren did. But I accept it, and I want to commend Dr. Warren or whoever did compose it for its definiteness and its orthodoxy. Neither one of these, definiteness or orthodoxy, is very usual in philosophical theological discus-

sions nowadays; more's the pity. Very many people who profess to be theists and even Christians, even priests and ministers, when pressed on what they mean by "God" are apt to take refuge in expressions like "love," or perhaps William James' formula: "A force not ourselves that makes for righteousness." What are you going to do with somebody like that? Of course, some human beings love some other human beings, and so on, in some sense. So love exists and if God is love, in that sense then God exists. So there is nothing to discuss. Whether or not there is a force not ourselves that makes for righteousness is a proposition that is very difficult to make out and, really, I think there is little point in discussing it. If you believe it, and I don't, there seems to be very little reason that either of us can give, unless it is a hunch.

But what is different with "God of the New Testament who is to punish some individuals eternally in hell," is that we know exactly what that expression means and it can be discussed. We can bring up things in its favor and against it. Moreover—here I come to the orthodoxy part of this—it brings out in the open the subject that defenders of Christianity nowadays almost unanimously seem to want to hush up: namely, the Biblical teaching about hell. Now, this teaching is there in the New Testament. And it is not going to go away, short of a complete rewriting of the Bible. (And some things lead me to suspect that that is not a complete impossibility any more.) Dr. Warren's candor in facing this issue, indeed forcing it on us, is, in my opinion, altogether commendable. That is one reason why I am happy to debate this proposition.

Now, let's consider this proposition a little further, starting at the beginning with the word "know," because it doesn't only state this God doesn't exist, but also that I know that. Now, this word "know" terrifies or at least induces acute nervousness in philosophers, who are professionally aware of how many awful pitfalls there are lurking around any assertion to really and truly know anything for sure

with no possibility of being mistaken. Philosophers who throw this word "know" around and don't use it with proper circumspection and prayer and fasting but just come on out and say "I know this" or "I know that" are likely to be called dogmatists. And this is a very dirty word indeed in philosophical circles. And all the dangers that go with claiming to know anything are greatly magnified when what is claimed to be known is what logicians call a universal negative, that is, a proposition in the form "There is no such thing as a so-and-so."

How, for instance, would I go about establishing that there is no such thing as a seven-toed warthog? I don't think that there is any such thing as a seven-toed warthog. Suppose I were the world's greatest warthog specialist and I had examined thousands and thousands of warthogs and counted all their toes and never came across one with seven toes. Nevertheless, could I be justified in saying that there isn't and never has been and never will be one? Not even one?

I think you can see why if I did say so, I would toss and turn through many a sleepless night. Because no matter what I do, there is always the danger that the next morning my worst enemy among warthogologists is going to come into my lab and unwrap this bundle and there it is, the seven-toed warthog. All he has to do is come up with one single specimen and his triumph is complete; it's all over. He doesn't have ever to lose a moment's sleep; he can go on to something else. But the defender of the universal negative—see how unendingly nervous he is.

So am I not foolhardy in agreeing to undertake to defend this universal negative proposition? "There is not, never was, and never will be such a thing as the God of the New Testament," et cetera. I dare say that many of you at this very moment are recalling the beginning of Psalm 53, "The fool hath said in his heart there is no God" and nodding your heads either outwardly or inwardly.

But wait a moment. There is one exception to this dif-

ficulty about proving or knowing a universal negative. I will illustrate. I know and you know—and there is no least cause for nervousness in saying that we know it—that there is no such thing as a married bachelor or a four-sided triangle. In fact, these are specimens of what I might call lazy man's knowledge. Because what do you have to do to know that there are no married bachelors or four-sided triangles? You don't have to go out into the field, as they say, and conduct laborious investigations, make surveys, have people fill out questionnaires "Are you a bachelor?" check block, and "Are you married?" check block, and put it through the IBM machines. No, all you have to know is the English language. "Bachelor" means "unmarried man." So if someone were a married bachelor, he would be at one and the same time and in the same respect both married and unmarried. And this is what logicians call a contradiction or self-contradiction. And a contradiction can't be so. Not because God forbids contradictions to be so or a great law fixes "Thou shalt not make a contradiction true," or because it takes too much effort or expense to make it true. It is just for the simple and rather trivial reason that to say of anything that it has a certain property and then also say that it doesn't have that very same property is to say something and then immediately deny it, so you wind up not having said anything.

So much for the married bachelor. The four-sided triangle is a little bit different—but I think perhaps importantly in this context. The word "triangle," to be sure, doesn't mean "three-sided figure." It means "three-*angled* figure," as you can easily see. But it is easy for geometricans to prove that anything that is a straight-sided enclosed figure, that has three angles, must have three sides, neither more nor less. So you can fuss with this even further. You can say "This has three sides" doesn't directly contradict "This has four sides," but if we are granted an additional premise we can derive that conclusion. That additional assumption, I think, anyone would grant: Whatever has

just three sides doesn't have also four sides.

All right, I will go on now. We are running out of time. But I thank you very much for your patience.

WARREN'S FIRST NEGATIVE

(Monday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen: I am afraid I must confess that I do not believe I have a great deal to which to reply in this first speech. No doubt Dr. Matson will get on to his task with a little more vigor just a little later. And I want to say, very briefly, I am glad to be here; I am thankful for everybody who had a part in it. But I have too much to say to spend much time with going on into that in detail.

I would like to look first of all at chart No. 78-A-3. Dr. Matson will have access to this projector. We are providing him with acetate material on which he can draw to make charts, and it is available to him just as it is to me.

I want to show you that Dr. Matson has obligated himself, as he was talking at the very end of his speech, to show, to demonstrate, that he *knows* that God does not exist. I rather suspect that he was in the throes of beginning to tell us that "know" does not *really* mean *know;* but developments along that line shall await his further speech.

But, at any rate, he signed the proposition "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist." This places him in a "prison," I submit to you, from which he cannot escape.

I want chart No. 78, then to be followed by No. 78-A. I want you to envision this as a building with a series of concentric rooms, the walls of which have no doors and no windows. Professor Matson is in the middle of it, right here. This first wall is the wall of the *eternality of matter.* Now, no one can *know* that *God* does not exist unless he knows that *matter* is *eternal.* He cannot get out of that room because he cannot prove that matter is eternal.

The next wall is that life has come from non-living matter. I will show you later on that Dr. Matson is involved in a strenuous self-contradiction at that point, and he has

THE ATHEIST'S "PRISON" – HE CANNOT KNOW WHAT HE MUST KNOW IN ORDER TO BE AN ATHEIST (78-A-3)

[COMPARE CHARTS FOLLOWING]

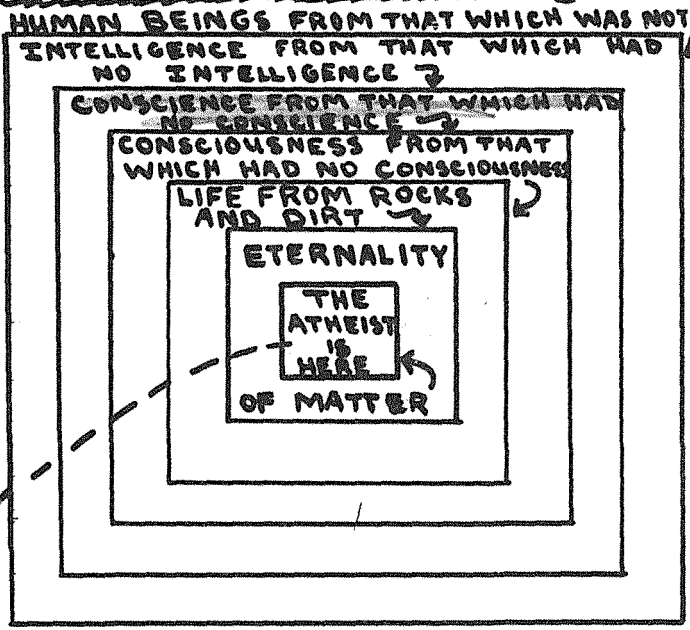
ARGUMENT – IN SYMBOLIC TERMS:

1. $K \sim G \supset (K_1 \cdot K_2 \cdot K_3 \ldots \cdot (K_8 \vee K_9) \ldots \cdot K_{20} \ldots)$
2. $\sim (K_8 \vee K_9)$ GIVEN HIS CLAIM TO KNOW THAT GOD DOES NOT EXIST, THE ATHEIST CANNOT KNOW EITHER THAT A WOMAN WAS ON EARTH BEFORE ANY HUMAN BABY OR THAT A HUMAN BABY WAS ON EARTH BEFORE ANY WOMAN.
3. $\sim (K_1 \cdot K_2 \cdot K_3 \ldots \cdot (K_8 \vee K_9) \ldots \cdot K_{20} \ldots)$.
4. $\sim K \sim G$ 1, 3, M.T.

THUS, THE ATHEIST'S CASE IS SIMPLY DESTROYED – HIS CLAIM TO KNOW THAT GOD DOES NOT EXIST IS REFUTED.

"THE ATHEIST'S PRISON" — FROM WHICH HE CANNOT ESCAPE (TO ATHEISM)

78



THE PATH WHICH THE ATHEIST MUST FOLLOW IF HE IS TO PROVE HIS PROPOSITION (MAKE HIS WAY TO THE POINT THAT HE KNOWS THAT GOD DOES NOT EXIST) — BUT HE CANNOT GET THROUGH ANY OF THESE "PRISON WALLS." UNLESS HE CAN FIND A "DOOR" THROUGH EVERY ONE OF THESE ROOMS, HE WILL BE MANIFESTLY DEFEATED!

"PRISON"

THE INSURMOUNTABLE BARRIERS TO THE ATHEIST'S SUCCESS

78-A

1. THAT MATTER REALLY DOES EXIST NON-CONTINGENTLY.
2. THAT MATTER IS ALL THAT EXISTS.
3. THAT MATTER HAS ALWAYS EXISTED.
4. THAT NO ONE PIECE OF MATTER IS WORTH ANY MORE THAN ANY OTHER PIECE OF MATTER.
5. THAT BY SHEER CHANCE NON-LIVING MATTER (I.E., DEAD MATTER, POSSIBLY INCLUDING GASES AND WATER) BECAME LIVING MATTER.
6. THAT BY SHEER CHANCE NON-LIVING MATTER BECAME CONSCIOUS MATTER.
7. THAT BY SHEER CHANCE NON-LIVING MATTER BECAME A HUMAN BEING.
8. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED IN SUCH A WAY THAT A WOMAN WAS FIRST ON EARTH BEFORE ANY HUMAN BABY --OR--
9. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED IN SUCH A WAY THAT A BABY WAS FIRST ON EARTH BEFORE ANY WOMAN.
10. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED THE HUMAN FEMALE BREAST SO THAT IT COULD CHANGE BLOOD INTO MILK.
11. THAT THERE IS NO LAW HIGHER THAN THE CIVIL AND/OR CRIMINAL LAW OF A SOCIETY OR NATION.
12. THAT WHEN A HUMAN BEING DIES, HIS (OR HER) DEATH IS THE ABSOLUTE END OF HIM (OR HER)—THE TOTALITY OF HIS (OR HER) BEING GOES TO DUST.
13. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED CONSCIENCE.
14. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED SPIRITUAL CAPACITY. (NEED FOR SALVATION FROM SIN, RIGHT RELATIONSHIP WITH GOD, HOPE OF ETERNAL LIFE, ETC.).
15. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED INTELLIGENCE.
16. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED A RESPIRATORY SYSTEM (AS IN HUMAN BEINGS).
17. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED A CIRCULATORY SYSTEM (AS IN HUMAN BEINGS).
18. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED A DIGESTIVE SYSTEM (AS IN HUMAN BEINGS.
19. THAT BY SHEER CHANCE, NON-LIVING MATTER DEVELOPED A REPRODUCTIVE SYSTEM (BOTH MALE AND FEMALE).
20. THAT BY SHEER CHANCE NON-LIVING MATTER DEVELOPED THE ENDOCRINE GLAND SYSTEM.

---AND MANY OTHER THINGS!

already said tonight that one who is involved in self-contradiction holds a false proposition. He is already on record as saying that *spontaneous generation* does not occur. If it does not occur, then *evolution* does not occur. And if evolution does not occur, then *atheism* is *false!*

Dr. Matson is under the obligation to show *how* to get out of this "room," and he *cannot* do so. There are a number of other things that I will develop during the course of the debate, but I will let that do for the moment.

Now, I will look at that chart we had just a moment ago, 78-A-3, to show you the argument set out. If one is to *know* that there is no God—and I am reading to you the *meaning* of these symbols—then he must know first that matter is eternal. He must know that life has come from non-living matter, without any infinite force, intelligent or powerful force behind it, but merely non-living matter—rocks and dirt, if you will—and so on and on. Dr. Matson *must prove* that, to prove his proposition.

Now, I will have a great deal more to say about that as time goes on. But I want to turn now to chart No. 51-A. I will not have time to say a great deal about each one of these, but I do want you to pay special attention to them, for we are talking about matters that are of great importance. "The importance of this debate." While I greatly enjoy the preaching of the Gospel and the defending of the existence of almighty God, it is certainly *not* a matter of *entertainment.* There is no greater joy in the world than being a Christian, being a servant of the Lord. But there is a great deal of difference between entertainment and simply enjoying a right relationship with God and with the Lord Jesus Christ.

Note carefully the importance of what we are about. If the atheistic view is true, then during our lives here on earth we human beings are nothing but organized matter. Everything we are or do is the result of non-living, non-intelligent, non-purposive matter. There is, in the third place, no real objective right or wrong, good or evil.

THE IMPORTANCE OF THIS DEBATE 51-A

I. IF THE ATHEISTIC VIEW IS TRUE, THEN:

1. DURING OUR LIVES HERE ON EARTH:
   (1) WE (HUMANS) ARE NOTHING BUT ORGANIZED MATTER.
   (2) EVERYTHING WE ARE AND DO IS THE RESULT OF NON-LIVING, NON-INTELLIGENT, NON-PURPOSIVE MATTER.
   (3) THERE IS NO REAL (OBJ.) RIGHT OR WRONG, GOOD OR EVIL.
   (4) NO ONE HAS ANY REAL OBLIGATION TO DO OR NOT TO DO ANYTHING — NEITHER THE NAZIS NOR THE COMMUNISTS HAVE REALLY DONE ANYTHING WRONG. "EVERYTHING IS PERMITTED."
2. PHYSICAL DEATH IS THE END OF US.
   (1) OUR TOTAL BEING GOES TO DUST.
   (2) THERE WILL NO ACCOUNTING — NO MATTER WHAT WE DID.

II. IF THE THEISTIC VIEW IS TRUE; THEN:

1. OUR CREATOR IS GOD.
2. THERE IS AN OBJECTIVE REFERENCE BY WHICH TO MEASURE OR EVALUATE HUMAN BEHAVIOR.
3. EACH OF US WILL LIVE ON (AS A UNIQUE CENTER OF PERSONALITY) AFTER EARTHLY LIFE IS OVER.
4. EACH OF US MUST GIVE AN ACCOUNT TO GOD FOR HOW HE HAS LIVED DURING EARTHLY LIFE.

Dr. Matson in answering the questions tonight has labored very strenuously under the problem he faces at this point, for he does not wish to say that there is merely *subjective* evil. For he is on record as saying the one and only argument that he has to prove that *God* does *not* exist is the problem of evil. But if it is mere subjective evil which follows as a clear implication of atheism, then one man's idea is just as good as another. And the truth of the matter is, if atheism implies subjectivism, which it does, and if subjectivism implies logical contradiction, which it does, then atheism is false. Because if subjectivity implies a logical contradiction, then subjectivity is false. And if atheism implies subjectivity and subjectivity is false, that means, then, it is simply on the basis of the *feeling* of each person; if there is no *objective* reference, then atheism is false.

If atheism is true, no one has any real obligation to do or not to do anything. Neither the Nazis or the Communists have done anything really wrong. Everything is permitted. There have been atheists who have faced up to the fact that apparently Dr. Matson is not going to be willing to face up to: that if atheism is true, if indeed there is no God, then everything (from stomping a child's head, from killing anybody you wish, to whatever kind of heinous crime you may envision) is permitted. In the next place, if atheism is true, physical death is the end of us. Our total being goes to dust at death. There will be no accounting no matter what we do with our lives on earth. Our lives on earth are of no significance whatever. But, on the other hand, if the theistic view is true, then our creator is God, and there is an *objective* reference by which to measure or evaluate human behavior, and each of us will live on as a unique center of personality after earthly life is over. And, each of us must give an account to God for how he has lived during earthly life.

Prop.
1.
2.
3.
Atheism
1.
2.
3.
4.

Let us look at 51-C. Crucial things to do in this debate. Jackie Stearsman has already pointed out that the affirmative speaker has the obligation of *proving* his case. It is

CRUCIAL THINGS TO DO IN THIS DEBATE

51-C

*EACH DISPUTANT HAS CERTAIN CRUCIAL RESPONSIBILITIES:

1. WHEN IN THE AFFIRMATIVE:
   (1) BURDEN OF PROVING OWN AFFIRMATIVE.
   (2) REPLYING TO NEGATIVE MATERIAL.

2. WHEN IN THE NEGATIVE:
   (1) TO REPLY TO AFFIRMATIVE MATERIAL
   (2) TO PRESENT COUNTER (NEGATIVE) MATERIAL.

3. SOME GENERAL MATTERS:
   (1) TO CALL ATTENTION TO ANY UNSOUND ARGUMENTS USED BY OPPONENT.
   (2) TO CALL ATTENTION TO SELF-CONTRADICTIONS, ABSURDITIES, INCONSISTENCIES, FAILURES OF RESPONSIBILITY, ETC. OF OPPONENT.

not *my* job presently to prove that I know that God exists. It is my responsibility to listen to Dr. Matson and see what he presents, to see if he can show that he knows that God does not exist. This problem of God is the fundamental crucial problem which faces each and every human being. This is chart 51-C, "the obligation of the affirmative speaker and the negative speaker."

The *affirmative* speaker has the obligation—or the burden-of *proving* his own affirmative. He must present an *argument.* It must be a *valid argument* and it must have *true premises.* This is what you must look for. And this is not a thing that is strange to Dr. Matson; he knows all about this kind of thing. Therefore, we will be looking for this argument. And then he must reply to the *negative* material. He must clearly *define* his terms. When in the negative, we are to reply to the affirmative material and to present counter or negative material, which I shall do in these two nights. As to general matters, each must call attention to any unsound arguments used by his opponent, to call attention to self-contradictions, to absurdities, inconsistencies, and failures of responsibility and so on.

Now, chart No. 51-D. I want to raise the question with Dr. Matson, is he going to be an *atheist* or an *agnostic*? In reading his book before this debate, I thought, "He surely must be an *agnostic.*" But then, lo and behold, he signed the proposition "I *know* that God does not exist." Now, Dr. Antony Flew, in a spirit of honesty, at one point in our discussion in Denton, Texas, about two years ago, said, "I confess that I have a great deal of difficulty at this point." But so long as one is having difficulty at this point, if he has *not* decided whether he is an atheist or an agnostic, I do not see how he can sign the proposition, "I *know* that God does *not* exist!"

Dr. Matson, you are faced with the dilemma of either rejecting your *book,* which is a part of a series published by Cornell University Press, or the *proposition* which you have espoused in this debate. Which one will it be?

WILL DR. MATSON REMAIN AN ATHEIST – OR WILL HE ESPOUSE AGNOSTICISM DURING THIS DEBATE?

51-D

1. STATEMENT OF HIS PROPOSITION: "I KNOW THAT GOD (THAT IS, THE GOD OF THE NEW TESTAMENT WHO IS TO PUNISH SOME INDIVIDUALS ETERNALLY IN HELL) DOES NOT EXIST."

2. BUT, WILL HE – IN THE FACE OF EVIDENCE PRESENTED IN THIS DEBATE – RECANT TO THE EXTENT OF ESPOUSING AGNOSTICISM?

3. A PREDICTION: HE WILL ESPOUSE AGNOSTICISM!

4. IF SO, HE WILL HAVE ADMITTED DEFEAT AS TO HIS PROPOSITION IN THIS DEBATE.

Now, to show what I must do in order to prove his proposition is false, I want chart No. 70-A. There are some things which Dr. Matson *must know* in order to *prove* that his proposition is true. I have suggested that, very briefly, with the reference to the atheist's "prison." His proposition and the total position which it entails, involves him in self-contradiction. If I show that there are some things he *must* know, that he absolutely *must* know but *cannot* know, then he cannot prove his proposition. If I show that his proposition involves him in *self-contradiction*, as he has already admitted even here tonight, then his proposition is false. If I can show his proposition involves or implies a *logical contradiction*, then it is false. If I show his proposition involves him in the *denial of major undisputed facts*, I show that his proposition is false. If I show his efforts to defend his basic position involve him, at least by implication, in *admissions of defeat*, I have shown his proposition false. Or, if his proposition involves him in the *espousal of absurdities*, or if his *argument is unsound*, I have shown his proposition false.

So now let us proceed to *admissions of defeat* by Dr. Matson already before this debate began. Let us look at chart No. 4-A. We will have 4-A, 4-H, 4-L and 4-M in that order.

Chart 4-A, the atheist's admissions of defeat in regard to his proposition. Now, notice carefully, all of these statements from his book *The Existence of God* relate very strongly to the proposition which he has signed in this debate. This statement from pages 118 and 119, "A creation out of nothing, by an infinite being, if you like, is a hypothesis that cannot be ruled out by the physical evidence presently available." In other words, that is a clear admission that, for all *he* knows, God may exist.

Now, Dr. Matson, you can just as well give up. The debate is over. You have admitted it, unless you are willing to say to Cornell University Press that the book you have published is simply not doing the job that it has claimed to do.

TO PROVE THAT THE ATHEIST'S PROPOSITION IS FALSE, I HAVE ONLY TO SHOW THAT AT LEAST ONE OF FOLLOWING IS THE CASE: (70-A)

1. THERE ARE SOME THINGS WHICH HE MUST KNOW IN ORDER TO KNOW THAT HIS PROPOSITION IS TRUE. ("ATHEIST'S PRISON").

2. HIS PROPOSITION (AND THE TOTAL POSITION WHICH IT INVOLVES) INVOLVES HIM IN SELF-CONTRADICTION.

3. HIS PROPOSITION IMPLIES A LOGICAL CONTRADICTION.

4. HIS PROPOSITION INVOLVES HIM IN THE DENIAL OF MAJOR UNDISPUTED FACTS.

5. HIS EFFORTS TO DEFEND HIS BASIC POSITION INVOLVE HIM (AT LEAST BY IMPLICATION) IN ADMISSIONS OF DEFEAT.

6. HIS POSITION INVOLVES HIM (AT LEAST BY IMPLICATION) IN THE ESPOUSAL OF ABSURDITIES.

AN ATHEIST'S ADMISSIONS OF DEFEAT RE HIS PROPOSITION

4-A

1. "A CREATION OUT OF NOTHING, BY AN INFINITE BEING IF YOU LIKE, IS A HYPOTHESIS THAT CANNOT BE RULED OUT BY THE PHYSICAL EVIDENCE PRESENTLY AVAILABLE"--(T.E.O.G., 118-119).

2. "THEN PASTEUR SHOWED CONCLUSIVELY THAT THERE IS NO SUCH THING AS SPONTANEOUS GENERATION--ALL LIVING THINGS ARE GENERATED FROM SEED." (T.E.O.G., 128).

3. " . . . HE (THE WRITER) FREELY ADMITS AND INSISTS ON THE POSSIBILITY THAT HE MAY HAVE OVERLOOKED THE TELLING BIT OF EVIDENCE, THE ABSOLUTELY CONCLUSIVE AGRUMENT; SOMEWHERE ALONG THE LINE SOME LOGICAL HOWLER MAY HAVE BEEN COMMITTED THAT INVALIDATES EVERYTHING" --(T.E.O.G., 240).

4. "OF COURSE THERE MAY BE SOME VITIATING ERROR IN THE ARGUMENTATION OF THIS PART." (I.E., PART III, EVIL, PP. 135-170)--(T.E.O.G., P. 170).

*THUS HE ADMITS:

1. GOD MAY EXIST.
2. NO SUCH THING AS SPONTANEOUS GENERATION.
3. HIS CASE AGAINST THE EXISTENCE OF GOD MAY BE UNSOUND.
4. THAT HIS ONE AND ONLY ARGUMENT WHICH HE CAN OFFER (AS A POSITIVE GROUND FOR HOLDING THAT GOD DOES NOT EXIST) MAY BE UNSOUND.

4-H

AN ATHEIST'S ADMISSION OF DEFEAT RE EVIL

1. IF THE ATHEIST ADMITS THAT THERE MAY BE SOME VITIATING (INVALIDATING) ERROR IN THE ONE AND ONLY ARGUMENT HE CAN OFFER AS A POSITIVE GROUND FOR HOLDING THAT HE KNOWS THAT GOD DOES NOT EXIST, THEN HE ADMITS THAT HIS PROPOSITION IN THIS DEBATE IS FALSE.

2. THE ATHEIST ADMITS THAT THERE MAY BE SOME VITIATING ERROR IN THE ONE AND ONLY ARGUMENT HE CAN OFFER AS A POSITIVE GROUND FOR HOLDING THAT HE KNOWS THAT GOD DOES NOT EXIST (T.E.O.G., P. 170).

3. THEREFORE, HE ADMITS THAT HIS PROPOSITION IN THIS DEBATE IS FALSE.

MATSON ADMITS DEFEAT RE HIS ONLY ARGUMENT (4-L)

* MATSON ADMITS (RE "ARGUMENT FROM EVIL")

1. THAT THERE IS ONLY ONE POSITIVE ARGUMENT TO PROVE THERE IS NO GOD (T.E.O.G., 135).

2. THAT IF THAT ONE ARGUMENT WILL NOT DO IT, IT CANNOT BE DONE (T.E.O.G., 135).

3. THAT THAT ONE ARGUMENT WILL NOT DO IT (T.E.O.G., 170).

MATSON'S "UNGETOVERABLE" DILEMMA

4-M

1. IN HIS BOOK, THE EXISTENCE OF GOD HE ADMITS (BY IMPLICATION) THAT THE PROPOSITION WHICH HE HAS SIGNED FOR THIS DEBATE IS FALSE.

2. BY THE PROPOSITION HE HAS SIGNED FOR THIS DEBATE, BY IMPLICATION HE HAS BRANDED SOME CRUCIAL POSITIONS SET OUT IN HIS BOOK (T.E.O.G.) AS FALSE.

3. SO — HE FACES THIS DILEMMA:
   (1) REJECT HIS BOOK
   (2) REJECT HIS PROPOSITION IN THIS DEBATE.

* QUESTION: WHICH WILL HE REJECT?

- ☐ HIS BOOK (T.E.O.G.)
- ☐ HIS PROPOSITION IN THIS DEBATE

Secondly, "Then Pasteur showed conclusively that there is no such thing as spontaneous generation—all living things are generated from seed." In other words, there has never been a case where life came from that which had no life. But, given atheism, you have to *start*, if you need to start at all, with *non-living matter*. But you have got to get *life* into the picture, because life is here now. But here he admits that there is never any life without seed. This is clearly an admission of defeat!

Third, ". . .he (the writer) freely admits and insists on the possibility that he may have overlooked *the* telling bit of evidence, *the* absolutely conclusive argument; somewhere along the line some logical howler may have been committed that invalidates everything." In other words, he is saying, after having written all of this, "It's just possible that I made some logical blunder that really would indicate, if I found the truth about it, that God really does exist, after all."

I wonder, how could one give up more plainly, clearly and conclusively a discussion of a proposition than has Dr. Matson in that statement?

No. 4, "Of course, there may be some vitiating error in the argumentation of this part." Now, that is in Part Three on evil, pages 135 to 170, in *The Existence of God.* That statement is on page 170. On page 135 Dr. Matson says there is only one argument that can provide a positive ground for proving that God does not exist. *Only one!* But, then, when he gets to the end of that discussion, he says, "But, after all, this may be all wrong."

Now, if you have only one argument—let's look at chart 4-L: "Dr. Matson admits defeat in regard to his only argument." He may say a lot of things-and I personally, already, though I have known him only a few minutes, have the feeling that if we got to be acquainted well, I would like him a great deal—but he has already, in this brief time, while he has said very little pertinent to the proposition, has admitted defeat in his book and it has carried over. Because ad-

mission of the affirmation of logical contradiction is an admission of defeat.

Matson admits in regard to his argument on evil that there is *only one* positive argument to prove there is no God. Secondly, that if that one argument will not do it, it *cannot* be done. Page 135. That that one argument will *not* do it, page 170.

Now let's look at chart 4-M. Here is an ungetoverable dilemma for Professor Matson. In his book *The Existence of God* he admits by implication that the proposition he signed for this debate is false. In the proposition he signed for this debate, by implication he has branded some crucial positions set out in his book *The Existence of God* as false. You see, the proposition he has signed for this debate says "I *know* God does not exist." I have already given you proof that over and over he admits that he may be wrong about saying that.

So he faces this dilemma: to reject his book or to reject his proposition in this debate. Now, Dr. Matson, you may call for this chart; it is No. 4-M, and I would like for you to take a pen and check one of these boxes here. Reject either your *book* or your *proposition* in this debate.

All right. Now, I want to give in just the few moments left some attention to the answers which he gave to the questions I asked him. Number one was: "I know that the evil which warrants the deduction that God does not exist is—check all appropriate boxes." I have a number of boxes here, so let's put 86-A on what we have done here. Now, he passes up all of these statements, you notice, "in violation." He is leaving us now with the impression that evil has *nothing* whatever to do with *violation* of any sort of *law!* But he answered right down here something else "Explain," he says "Pointless suffering. I don't think the word violation is appropriate." That is his answer.

Actually this is a *dodge* to this question. There is no atheist, that I can recall, that has ever been willing to say, "Look, I don't care what you do," other than the man (that

QUESTIONS FOR DR. MATSON, MONDAY NIGHT, SEPTEMBER 11, 1978

86-A

1. I (W.I.M) know that the evil which warrants the deduction that God does not exist is (check all appropriate boxes):

- ☐ Violation of the mere opinion of some individual human being.
- ☐ Violation of the mere opinion of the majority of people in a given society.
- ☐ Violation of civil law.
- ☐ Violation of international law.
- ☐ Violation of some higher law which transcends the provincial and transcient.
- ☐ Violation of the law of God.
- ☐ Violation of some other law (not listed above). Explain:_____

_____

- ☐ Violation of no law at all.
- ☐ Violation of something else. Explain:_____

_____

2. I (W.I.M.) know that the evil which warrants the deduction that God does not exist is (please check all appropriate boxes):

- ☐ Mere subjective evil.
- ☐ Real, objective evil.
- ☐ Something done by non-living thing(s) (e.g., a falling boulder, a flood of water, a tornado, an earthquake).
- ☐ Something done by a living thing which is non-human (e.g., a rattlesnake, a lion, an ape).
- ☐ Something done by a living thing which is human (e.g., murder, torture, rape of another human being).
- ☐ Some pain endured by a non-human being.
- ☐ Some pain endured by a human being.
- ☐ Something else (please explain):_____

_____

See Appendix, Part I, page 352 for answers to questions.

I indicated a few moments ago) who held that everything is permitted, though he himself doesn't believe it, just like Antony Flew didn't believe his own philosophy. No atheist really believes the *implications* of his doctrine.

Now, Dr. Matson, I want to ask you, you have said "pointless suffering": Is there, then, some suffering that has *point* to it?

Dr. Matson [speaking from chair]: Yes.

Dr. Warren: All right, there is suffering that has point to it. I want him to *explain* what it is that *gives point* to suffering. You see, in answering another question, he has said that *God* cannot inflict any sort of punishment, not even for one moment, not for one minute. That would be absolutely "pointless suffering" for *God* to punish a man who has lived his life in willful blasphemous disobedience. But "there is some sort of suffering that has point to it."

But, according to Matson, all of the evil of the German Nazis in the effort to destroy the Jews was *not* a *violation of any law at all!* To my mind, this is one of the most absurd answers that I have ever heard.

Now, second, let us look at charts 22-B, 22-C, 22-D, 22-F and 22-G, as we can get to them.

Question No. 2: "I, Wallace Matson, know that the evil which warrants a deduction that God does not exist is," notice that he checks all—no, We need chart 22-B, but, first, I want chart, 86-A back up there. I want the audience to see his *answers.* We'll just go ahead now with this chart 86-A and get to 22-B later.

86-A. Now, notice he did not check the first point and he did not check the second one. "I know that evil which warrants the deduction that God does not exist is," notice he *denies* that it is mere *subjective* evil. Now, you see, there are *some* men who say that *adultery* is *wrong; others* say it is *right!* Now, Dr. Matson says you cannot both be right. There is some sort of objective reference to which you must appeal in order to decide which one of you is right. Now, that is going to be very interesting, isn't it? I am going to be

ATHEISM IS FALSE BECAUSE IT IMPLIES LOGICAL CONTRADICTION

22-B

I. ATHEISTS HOLD THAT:

1. GOD DOES NOT EXIST.
2. VALUE DID NOT EXIST BEFORE THE FIRST HUMAN BEING.

II. IMPLICATIONS OF THE ABOVE:

1. MORAL JUDGMENT IS NOTHING BUT A FUNCTION OF A HUMAN MIND.
2. MORAL JUDGMENT IS SUBJECTIVE.
3. TWO PEOPLE MAY HOLD CONTRADICTORY VIEWS AS TO WHAT IS RIGHT OR WRONG, GOOD OR EVIL—AND BOTH BE CORRECT.

III. SET OUT IN PRECISE LOGICAL FORM:

1. $A \supset S$	OBVIOUSLY TRUE, & ATHEIST ADMITS.
2. $S \supset (X \cdot \sim X)$	OBVIOUSLY TRUE, IMPLIED BY ATH. ANS.
3. $A \supset (X \cdot \sim X)$	1, 2, H.S.
4. $\sim (X \cdot \sim X)$	LAW OF CONTRADICTION.
5. $\therefore \sim A$	3, 4, M.T.

SO-ATHEISM IS FALSE!

A = ATHEISM IS TRUE.
S = MORAL JUDGMENT IS SUBJECTIVE.
X = SOME SPECIFIC MORAL JUDGMENT.

ATHEISM IS FALSE BECAUSE IT IMPLIES A LOGICAL CONTRADICTION

22-C

*THE ARGUMENT WHICH PROVES THE ABOVE SET OUT BELOW:

1. IF ATHEISM IS TRUE, THEN ETHICAL SUBJECTIVISM (ETHICAL RELATIVISM) IS TRUE. (OBVIOUS)
$A \supset S$

2. IF ETHICAL SUBJECTIVISM IS TRUE, THEN AT LEAST SOME PROPOSITIONS WHICH AFFIRM A LOGICAL CONTRADICTION ARE TRUE. (OBVIOUS)
$S \supset (X \cdot \sim X)$

3. BUT IT IS FALSE THAT AT LEAST SOME PROPOSITIONS WHICH AFFIRM A LOGICAL CONTRADICTION ARE TRUE. (LAW OF CONTRADICTION)
$\sim (X \cdot \sim X)$

4. IT IS FALSE THAT ETHICAL SUBJECTIVISM IS TRUE.
$\sim S$

5. IT IS FALSE THAT ATHEISM IS TRUE.
$\sim A$

*SEE CHART 22-M FOR THE TOTAL ARGUMENT SET OUT IN SYMBOLIC TERMS.

ATHEISM IS FALSE BECAUSE IT IMPLIES A LOGICAL CONTRADICTION (22-D)

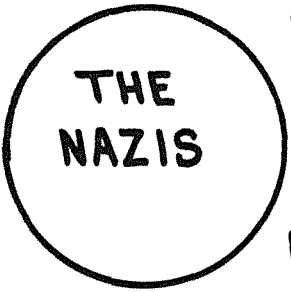
* THE ARGUMENT SET OUT IN SYMBOLIC TERMS:

1. $A \supset S$.	OBVIOUS (EXPLAIN).
2. $S \supset (X \cdot \sim X)$.	OBVIOUS (EXPLAIN).
3. $\sim(X \cdot \sim X)$.	LAW OF CONTRADICTION.
4. $\sim S$.	2, 3, M.T.
5. $\sim A$	1, 4, M.T.

* SEE CHART 22-C FOR MEANING OF THE SYMBOLS USED ABOVE.

ETHICAL RELATIVITY AFFIRMS LOGICAL CONTRADICTION

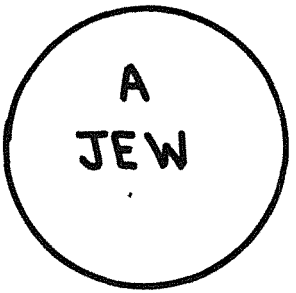
22-F



IN REGARD TO THE INTENDED EXTERMINATION OF THE JEWS, NAZI HEINRICH HIMMLER SAID, "WE HAD THE MORAL RIGHT, WE HAD THE MORAL DUTY TO OUR PEOPLE TO DESTROY THIS PEOPLE [THE JEWS] WHICH WANTED TO DESTROY US." (N.D. 1,919-PS., QUOTED IN A. BULLOCK, HITLER, A STUDY IN TYRANNY.)

☒ MORALLY RIGHT
☐ MORALLY WRONG
(IMPLICATION OF THE ATHEIST'S BASIC POSITION)

X



THE NAZIS WERE WRONG - REALLY, OBJECTIVELY, MORALLY WRONG - TO TRY TO EXTERMINATE JEWS.

~X

☐ MORALLY RIGHT
☒ MORALLY WRONG
(IMPLICATION OF THE ATHEIST'S BASIC POSITION)

THUS - THE ATHEIST AFFIRMS:

X · ~X

A LOG. CONTRADICTION

ETHICAL RELATIVITY AFFIRMS LOGICAL CONTRADICTION

22-G

A NAZI: "IT WAS MORALLY RIGHT FOR THE GERMANS TO TRY TO EXTERMINATE THE JEWS"

A JEW: "IT WAS MORALLY WRONG FOR THE GERMANS TO TRY TO EXTERMINATE THE JEWS."

THUS, GIVEN THE ATHEIST'S BASIC POSITION, IT FOLLOWS BOTH (1) THAT IT WAS MORALLY RIGHT, AND (2) THAT IT WAS MORALLY WRONG FOR THE NAZIS TO TRY TO EXTERMINATE THE JEWS.

very interested to know just *how* Dr. Matson is going to fix that. How did Dr. Matson decide that all of these things here are wrong, something done by a non-living thing is evil, a boulder rolling down a hill is evil, when a man violating a law is not evil. Isn't that *strange*? We will be waiting to hear that explanation. I invite you now to hear Dr. Matson.

MATSON'S SECOND AFFIRMATIVE

(Monday Night)

I have to admit that my introductory remarks were long-winded, so I gave Dr. Warren the temptation of jumping the gun. I will have to postpone my replies to most of what he said until it comes up in a more natural order. But since the rules of this debate impose these arbitrary 20-minute periods, he had to say something, and so he brought out these charts. I was really disappointed at first because so many of them were familiar from the Flew-Warren book. I thought perhaps Antony Flew had educated him about these matters, but apparently not.

I see, however, he has prepared some specially for me. But what he said, he is worried that I am going to waffle on atheism and turn into an agnostic and hence abandon the proposition that I have set my name to.

Don't worry about that, Dr. Warren, I am not going to do so. I did say something about Spinozism and maybe that isn't quite atheism in all respects, but with respect to the god here under discussion, I am—and I say it emphatically—I am not going to abandon this unless Dr. Warren convinces me that I ought to as a reasonable person. I am not going to abandon the position that the God of the New Testament *who condemns some individuals to eternal punishment in hell* does not exist.

Dr. Warren, I am afraid, didn't listen to my remarks. One of the things that I said—and if it was wrong he should have shown me that it was wrong—was that this proposition was not discussed in my book. That is, the proposition we have tonight. The question discussed in my book is, "Does a being who is perfectly or infinitely powerful, knowledgeable, and good exist?" And I said there is a conclusive reason—at least it seems conclusive to me—to answer in the negative. But I said I might possibly be wrong. I'm sorry that these very modest expressions of mine—I was only trying to be properly philosophically

humble—have been said to be a cop-out. I didn't intend them as such.

But we are talking about something different tonight. There is nothing in the book about punishing some individuals eternally in hell. That is what makes all the difference. I assert that *that* being does not exist, cannot exist, couldn't possibly exist. I cannot possibly be mistaken about it. So if that is the kind of dogmatism that Dr. Warren wants me to espouse, well, he is welcome to it. I will do it. On that issue, I am a complete atheist and I am not apologizing, retreating, hedging, bluffing, or anything. Is that perfectly clear? I hope so.

On other matters, let me get back to the modest expressions in my book. You know Oliver Cromwell once engaged in a theological discussion with some other sects of Protestantism and one time said; "Brethren, I beseech you in the bowels of Christ, bethink yourselves whether you may be mistaken." Well, that made a powerful impression on me and I do try to keep it before me. But sometimes I answer it No. I have considered in the bowels of Christ whether I could be wrong about this one and I am not. Okay?

Now let me give something more meaty for Dr. Warren to chew on. When I had to stop I was talking about showing that a universal negative involves a contradiction: if this can be done then you don't get yourself into the usual bind that besets universal negatives. That was just one example of logic, which many people find boring, but it is useful. If there were no logic, there wouldn't be any computers. And wouldn't that be a terrible thing?

I think Dr. Warren agrees with me, at least verbally, that logic has some uses in philosophico-theological debates. (Though like all fine tools it needs to be used with care and in an appropriate manner. Remember what I have already called attention to: that "I am a professor of philosophy" and "I am visiting Cambridge" don't add up, as a simple-minded logician might think they did, to "I am the visiting professor of philosophy at Cambridge.")

Now let's get back to the proposition "There is no such thing as a supernatural person." I am leaving out for the moment the business about perfection and about punishing in hell. This universal negative is rather like "There is no such thing as a seven-toed warthog." And I would have been unenthusiastic about that as a subject for debate. If I were forced to debate it, I would at least have insisted on the privileges of the negative to come last and to put the burden of proof on the party maintaining that such a being does exist. (Dr. Warren, I am sorry to say, has already made an attempt tonight to shift the burden of proof. He has said that if I can't carry through what I said in my book as the one positive argument for the non-existence of God, if I can't make that stick, then I have given up my position. Not by any means.)

The burden of proof in a question like this, on a question of being, is—both by convention and in the nature of things—on the affirmative. This is a point that Antony Flew made at some length in the previous debates; but I am afraid it didn't quite get across, namely, *The Presumption of Atheism.* The atheist triumphs if he can show that there is something wrong with all the arguments of the theist, even if the atheist himself can bring forward no conclusive positive argument.

However, we are not going to be in that bind because I do have conclusive positive arguments on the issue before us—which, I repeat, is not "There is no such thing as a supernatural person," but rather "There is no such thing as the God of the New Testament who is to punish some individuals eternally in hell." That resembles "There is no such thing as a four-sided triangle." That is to say, what I am maintaining is that Dr. Warren's God is a self-contradictory being like a four-sided triangle and therefore can't possibly exist. In fact, I shall maintain this God is a doubly self-contradictory being, a really grotesque logical monster.

So my knowledge that this being does not exist is no big

deal. It is what I have already called lazy man's knowledge. To know that this is so I don't have to find out anything about how the world is or what happens after I die or the world's origin or whether living matter came from non-living matter or whether a monkey mother had a human child or anything like that. All I need to attend to is the meaning of a few English words such as "individual," "punish" "hell" and "good."

If I was long-winded before, I will try to make up for it now. One thing, though, that does make me a bit anxious is the fact that these debates are to go on for four nights. The hall is hired, the audiotape and the videotape people and the court reporters are engaged, somebody is counting on four nights' work sweeping up after us, and all that. And I don't know whether I can spin out what I have to say for that long. I may wind up conceding my surplus time to Dr. Warren. I hope words will not fail *him.* As for myself, I can present my arguments very quickly. And I shall do so, in a moment.

First, though, I think it might be a good idea to establish something that I'm sure Dr. Warren and I agree on; it is implied in the proposition we are debating, namely, that the New Testament does as a matter of fact plainly, emphatically and repeatedly threaten eternal punishment in hell. I would add that the punishment threatened is (or at least includes) being burned, literally being burned in literal fire or something awfully like it.

Dr. Warren, I think, hedged just a little bit on this. One of the questions I asked him was this: "Do you hold that the punishment of individuals in hell is or at least includes pain of the kind that we here on earth feel when fire is applied to our bodies?" His reply was, "It conveys the idea of the intensity of it." Well, I'll take that as agreement.

Now, I don't mean oxidized, consumed or cremated as indeed happens, rather mercifully, when we are burned, but a process involving the pain that accompanies that kind of chemical alteration. Now, I say this is preached in the New

Testament. The principal passage is on the Last Judgment at the conclusion of *Matthew* Chapter 25, from which I quote briefly, verse 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." And verse 46: "And these shall go away into everlasting punishment; but the righteous into life eternal." (Note that in this final verse, heaven and hell are put on an exactly equal footing.)

Now, this—and no one disagrees with this—is one of the solemnest pronouncements of Our Lord Jesus Christ. Nevertheless, there have been attempts made, especially since the seventeenth century, to get around the plain sense of the passage. They mostly hinge on the claim that the Greek word that is here translated as "eternal," namely, *aionion*, really means or at least can mean not "eternal" but just "age-long" or "indefinitely long." But since I'm sure that Dr. Warren is as scornful of such evasions as I am, they need not detain us. I quoted a principal passage. In a hasty survey I counted in the three synoptic Gospels seventeen mentions of hell fire—to be sure, many of them are duplications—and seven more mentions of just plain hell, though I found only two mentions in the so-much-less bloodthirsty Gospel according to St. John. I think it is noteworthy that except for "the worm which dieth not and wailing and gnashing of teeth," nothing is said about hell but that it is a place of fire and that it is eternal.

So the New Testament certainly does teach hell fire. In fact, I think it would not be an exaggeration to say that it is one of the main themes of the New Testament, on a par with such matters as the wickedness of Scribes and Pharisees and the fact that Jesus over and over repeats that he will come again in glory during the lifetime of people then living.

So hell exists and if you get there, you are burned. Is it populated? There is another evasion that a cardinal, no less— I don't know his name—of the Roman Catholic Church is supposed to have said when backed into a corner

about hell: "I believe in an eternal hell, eternally vacant." But I think that does not have Scriptural authority.

Hell is populated or will be. In general terms we are told that it is populated by the wicked and those who do iniquity. More specifically, we are told it is populated by those who are angry with their brothers without a cause (*Matthew* 5); the uncharitable (*Matthew* 25); Jews (*Matthew* 27 and *St. John* almost all the way through); blasphemers against the Holy Ghost (*Mark* 3, among other places). That, I guess, is specific; though it is not clear, at least to me in my ignorance, what constitutes the offense. And all those who believe not (*Mark* 16 and throughout *St. John*). Also rich men (*Luke* 16); at least, they have an awful time escaping it, we are told.

There seems, as I read the New Testament, to be some uncertainty about whether hell exists right now, that is, whether individuals are suffering in it right now at this very moment while we are talking, or whether it will receive its inhabitants only after the Second Coming and Last Judgment. There are various passages that seem—to me at least—to say both these things. I leave it to Dr. Warren to resolve this issue if he chooses to do so. I don't think it matters for the general argument that I shall present.

I guess I am being long-winded again, but I thought I should bring these matters up because of the evident lack of interest in hell, at least where I come from, the godless City of Berkeley. When I went to research this matter at our university library, I found that almost all the books on hell were very old and in storage. That is to say, there is not room in our library for all the books on the shelves, so those that very rarely circulate are put in storage. And yet that was the case with the whole shelf when I got to it. Which is terrible if hell does exist, because then it is a far more horrendous fact than the H-bomb or anything else. Indeed, the writers on hell constantly say that the worst thing that can happen to you in this life is—they constantly use this comparison—like a flea bite compared to the least pain of hell.

Now, as will probably not surprise you, I reject this whole business as both incredible and repulsive. However, I respect Christians like Dr. Warren and your local heroine Anita Bryant who accept all of it. The people I cannot respect—and their name is legion—are those who no more believe this stuff than I do but nevertheless claim to be Christians and puff themselves up for so being. I don't know whether Our Lord Jesus Christ ever said "Thou shalt not have it both ways," but it would be an admirable text to find somewhere.

In the three minutes I have left, I think I can give you my two arguments. I say the assertion that God is a being who is going to punish some individuals eternally is doubly self-contradictory. All right, here are the contradictions and the arguments.

Contradiction No. 1: (this one is perfectly general; it applies to any kind of god and any being whatsoever.) I say God can't punish me after my death because I won't be around. I will have ceased to exist. That is what death is: the cessation of the individual's existence. It is obviously a contradiction to say of anything, x, both that x doesn't exist at time t and that x is being punished at time t. And God, as Dr. Warren and all reasonable people admit or indeed insist, can't bring about a contradiction.

Got that? Okay. That is one argument.

Here is the second one. Contradiction No. 2: this is more restrictive and applies only to Dr. Warren's god who has, among other desirable traits, that of being perfectly good. But it is a contradiction to say of anything x both that x is perfectly good, or indeed good at all, and also x wills and brings about the infliction of eternal torment on some sentient individual y.

Well, there; I have finished. Since both these arguments that I have just given are obviously logically valid and have true premises and since either one is by itself sufficient to establish the knowledge, this lazy man's knowledge that I claim to have, of the proposition for which I stand, the

reasonable thing for me to do is to go on back to Berkeley, I suppose, and get on with something else. Or if it is felt because of all these arrangements that have been made it is up to us to find something to talk about through Thursday, I will ask Dr. Warren whether he has any suggestions. And I think I have something like 52 seconds left, but I will yield those to Dr. Warren.

WARREN'S SECOND NEGATIVE

(Monday Night)

Dr. Matson, moderators, ladies and gentlemen: I am certainly happy to be back before you for the second speech of the evening, and I would like to begin this part by going over Dr. Matson's efforts thus far and showing you as kindly as I know how to do so, and yet with as much force as I can because of the importance of the matter with which we are dealing, the blunders and errors in which he has involved himself.

First of all, I would like to suggest to you the significance of the fact that he did not look at a single one of the many charts which I presented for his consideration. It therefore means that he is not really paying the attention to the *negative* arguments that he ought to be and that he obligated himself to do in this discussion.

Secondly, he blundered by claiming that "The burden is not on me but on him" and he cited Dr. Antony Flew's book *The Presumption of Atheism* in an effort to prove that that is where the burden of proof lies. The truth of the matter is Dr. Flew knows as well as I do that the burden of proof lies upon the affirmative. And it really is a surprise to me that Dr. Matson would come here and say that the burden of proof is on me, not on him. He affirmed the proposition "I know that God does not exist." It is not my responsibility these two nights to prove that God does exist. Dr. Matson is suffering during the time before Wednesday and Thursday nights, when I will be under the obligation to prove the existence of God. It is now *his* responsibility to prove that he *knows* that God does *not* exist.

Third, he claimed that he didn't need to know anything about the world. Well, Dr. Matson, if there had ever been a moment when there was nothing existing, there wouldn't be anything existing now. So, you've got to know the world exists eternally. And, since there is now life and life did not exist eternally, and since you have admitted in your book

that there is no such thing as spontaneous generation, that no life comes except from *seed*, you are now facing an ungetoverable proposition. You are in that "prison," you are in the room from which you cannot escape.

Fourth, he claimed he didn't need to know about the origin of human life. And yet in these questions when I asked him nine and ten if the first human being originated by being *born* of something *non-human*, he said, "No." By failing to check a box, in the way that I indicated if he left the box blank, he answered "False." And he said that no human being owes its origin to being *transformed* from something that already existed and then turned into a human being. These are the *only two* possibilities and therefore he admits that *no human being* owes his origin to *evolution*. Now, if *no* human being owes his origin to evolution, and if the only way atheism can be true is that *evolution* is true, then it is clear that atheism is *not true!*

And his effort to try to prove his whole case by an alleged conflict in the concept of God simply falls of its own weight. In the sixth place, he admitted that an infinite good God *may* exist. When I pointed out to him in his book he admitted that for all he knew God may have created man, I pointed out that he needed to give up either his proposition in this debate or to give up that book. He said, "No, I don't have to do that because I was talking about a *good* God." But now, note the significance of this. He is admitting that for all he knows an infinite *good* God may exist! The only problem he has with it is that he can't see that a *good* God could punish anybody even for *one moment*, much less for *eternity!* We will have more to say about that with some charts later on.

Dr. Matson, I hope the significance of that admission is really sinking in upon you. We are here tonight concerned about your soul. I am not here, I assure you, to merely win an argument or to try to be clever or to say something cute. I am concerned about you. We are human beings facing an eternity. And the point, as you have claimed, that there is

an contradiction between a man dying and God punishing him, simply overlooks the fact that the God of the Bible says that the *soul* of man does *not* die when the body dies. Jesus himself said that, Matthew 10:28: "Be not afraid of him who can kill the body but cannot kill the soul, but fear him who is able to destroy both body and soul in hell."

Dr. Matson, the soul does not die when the body dies; and you should have quoted that along with all other passages that you used. There is no contradiction in your first alleged contradiction. And there is no contradiction to your second alledged contradiction, because God is just as infinite in *holiness, righteousness* and *justice* as He is in *love* and *goodness!* If God could *tolerate sin,* He would not be a God that I could worship.

Dr. Matson has called God "grotesque" and "monstrous." But I say if God *claimed* to be good even while he would *tolerate evil,* while he would tolerate a man who would live his life in harmony with the blasphemous statements that Dr. Matson has made and then simply say that nothing has happened and pay no attention to it or live his life as did Adolf Hitler (with all the terrible monstrosities of the Nazis—and of the Communists in their efforts—the murderous efforts at genocide, to try to destroy the Jews), then I would say that *God would not be worthy of worship!*

But God is just as infinite in *justice* and holiness and righteousness—meaning that *He cannot tolerate sin*—as He is in *love* and goodness. Dr. Matson claims to *know,* merely from the concept of God, that God does not exist, but he falls far short of proving his claim. He claims that God punishing constitutes a contradiction, and I have indicated that that does not stand. I urged him, in the answer to one of the questions, that he explain what he means by "pointless suffering" and what suffering with point to it would mean, and he paid no attention to it whatever.

Notice that by his arguments he has opened the door to the Nazis, by way of saying that what they have done is not really objectively wrong. They claim that they were obey-

ing the law of their own land; they were as fully convinced they were right as Dr. Matson is that he is right. What right would he have to have gone to Adolf Hitler and say, "You are *wrong*. You are doing the *wrong* thing." Dr. Matson, will you please explain that to us?

He keeps saying that he won't have much to say and that he probably won't have enough to say for four nights. Dr. Matson, you are almost convincing me as I listen to your speeches. But I assure you there is enough—far more than enough for four nights. For much more than that.

He claims that God cannot be perfectly good and punish—not even for one moment—but he admitted that God *may* have created man but thinks it is ridiculous that God would raise him from the dead. I pointed out to you the admission in his book that he said that for all he knows, God may have created man. But, he says, it is ridiculous to think that man could survive death, that God could raise him from the dead or that God could cause his soul to survive death.

I want now to look at the charts on punishment, the charts which I have indicated to you, chart 84-A. We will follow that by 84-B, 84-C and so on.

Now, Dr. Matson, this is chart No. 84-A. First, I raise the question, *how does the atheist know about eternal punishment?* In order for the atheist to know that God does *not* exist, he must know that there will be *no* eternal punishment. Dr. Matson claims to know that. I want him to explain exactly *how* he knows it. He is claiming to know what is going to be over on the other side of physical death. *Secondly, how* does the atheist claim to know this to be the case? *Third,* let the atheist check all of the correct answers below. By deduction from the concept of God, by deduction from the concept of evil, by deduction from the concept of sin, by deduction from the concept of man, by deduction from the empirical fact of pain and/or suffering, or by deduction from the empirical fact that matter is eternal.

We need to know what he says about that, or is it

HOW DOES THE ATHEIST KNOW ABOUT ETERNAL PUNISHMENT? 84-A

I. IN ORDER FOR THE ATHEIST TO KNOW THAT GOD DOES NOT EXIST, HE MUST KNOW THAT THERE WILL BE NO ETERNAL PUNISHMENT.

II. BUT-HOW DOES THE ATHEIST CLAIM TO KNOW THIS TO BE THE CASE.

III. LET THE ATHEIST CHECK ALL OF THE CORRECT ANSWERS BELOW:

- ☐ BY DEDUCTION FROM THE CONCEPT OF "GOD."
- ☐ BY DEDUCTION FROM THE CONCEPT OF "EVIL."
- ☐ BY DEDUCTION FROM THE CONCEPT OF "SIN."
- ☐ BY DEDUCTION FROM THE CONCEPT OF "MAN."
- ☐ BY DEDUCTION FROM THE EMPIRICAL FACT OF PAIN AND/OR SUFFERING.
- ☐ BY DEDUCTION FROM THE EMPIRICAL FACT THAT MATTER IS ETERNAL.

something else that we have not listed?

Incidentally, he complained a bit about my using some of the charts that I had used with Dr. Flew. Well, Dr. Matson, I thought they worked so well with him, that I would just save them over for you. There are more points and some questions that Dr. Flew did not answer that are also going to be used and there are more charts. There is no reason to change it when you have the truth.

84-B. The infinite love and the infinite justice of God are compatible. Now, here is really all he has said. This is everything about it. He is going to ignore his responsibility about the eternality of matter, about life coming from non-life, about human life coming from non-human life. In spite of the statements he has made to the contrary—that no life comes from something that is not seed. He is going to ignore all that and base *all* of his case on this.

But notice, "the infinite love and justice of God are compatible with at least one minute of punishment." He says, "No." He says that even one minute of punishment for sin during one's life is evil.

If God did exist and if he committed sin, would it be right, would it fit with the *justice* and the *love* of God, for God to punish him even *one moment*? Is *any* punishment at all ever right—for *anything*?—as a man who took seven nurses one at a time and executed them, as the Nazis put the Jews in the gas chamber, when they put them in boxcars with quick lime (causing them to die a horrible death), were they deserving of any punishment whatever, even a slap on the wrist? Those who are now attacking little girls eight, nine, ten years of age, beating them, drugging them, and forcing them into prostitution, Dr. Matson, are they deserving of even one minute, even one moment of *any* sort of punishment?

Let's go on to the next one. 84-C. I would like for Dr. Matson to tell us "I know that it is possible the infinite justice of God might entail, after this earthly life is over, at least one minute of punishment." He has already answered

THE INFINITE LOVE AND THE INFINITE JUSTICE OF GOD ARE COMPATIBLE --- (CHECK ALL APPROPRIATE BOXES):

84-B

☐ WITH AT LEAST ONE MINUTE OF PUNISHMENT (FOR SIN) DURING ONE'S LIFE ON EARTH.

☐ WITH AT LEAST ONE MINUTE OF PUNISHMENT (FOR SIN) AFTER ONE'S LIFE ON EARTH IS OVER (I.E., AFTER PHYSICAL DEATH).

☐ ONLY WITH ABSOLUTELY NO PUNISHMENT (FOR SIN) AT ALL.

☐ WITH AN ETERNITY OF PUNISHMENT (FOR SIN) AFTER ONE'S LIFE ON EARTH IS OVER.

HOW LONG PUNISHMENT FOR SIN SHOULD BE (84-C)

I (W.I.M.) KNOW THAT IT IS POSSIBLE THAT THE INFINITE JUSTICE AND LOVE OF GOD MIGHT ENTAIL—AFTER THIS EARTHLY LIFE IS OVER— AT LEAST (CHECK ALL APPROPRIATE BOXES):

- ☐ ONE MONTH OF PUNISHMENT FOR SIN.
- ☐ ONE YEAR OF PUNISHMENT FOR SIN.
- ☐ TEN YEARS OF PUNISHMENT FOR SIN.
- ☐ ONE HUNDRED YEARS OF PUNISHMENT FOR SIN.
- ☐ ONE THOUSAND YEARS OF PUNISHMENT FOR SIN.
- ☐ ONE MILLION YEARS OF PUNISHMENT FOR SIN.
- ☐ SOME OTHER ANSWER (EXPLAIN):

_____

_____

_____

this by saying: absolutely not at all. He claims to know that the goodness of God is such that it simply rules out any punishment whatever.

Now, *how* does Matson know what the punishment for sin should be? We are talking about the existence of God. Granted, that for him it is a counterfactual hypothesis. He doesn't believe it. But if God did exist, how would he (Matson) know what the punishment for sin should be? By intuition, by deduction from the concept of God, by deduction from the concept of sin, by deduction from the empirical fact, by deduction from the combination of the concept of God, from something else? What? He needs to tell us how he decided. And it has got to be something more than *assertion!*

Let's go on to the degrees of punishment and reward. 84-F. The Bible makes clear that God is a just God and that he will punish man according to his works. Why degrees of reward and punishment? Because it is *just.* Because it is *Biblical.*

It is just. Human laws recognize that some crimes are deserving of more punishment than other crimes. One who commits a crime of passion does not receive as severe punishment as one does who commits a premeditated crime. Human laws recognize that a small child who steals a box of candy is not punished as a man who rapes and murders an 8-year-old child.

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 law-giver and judge of all the earth, God, able to recognize degrees not only of punishment but also of reward?

It is *Biblical,* here are passages showing that; but I will not take the time to go into that tonight.

Now let us turn to the charts on evil. Beginning with chart No. 36. Notice that he has said that there is one and only one argument offered as a positive reason for believing that God does not exist. And that is, His existence is incom-

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.

AN ATHEIST'S ONE AND ONLY ARGUMENT ATTEMPTING TO PROVE HIS PROPOSITION—

36

* "THERE IS ONLY ONE ARGUMENT OFFERED AS A POSITIVE REASON FOR BELIEVING THAT GOD DOES NOT EXIST: THAT HIS EXISTENCE IS INCOMPATIBLE WITH THE IMPERFECTIONS OF THE WORLD." (WALLACE I. MATSON, THE EXISTENCE OF GOD, P. 135)

THE ARGUMENT STATED BY MATSON:

1. IF AN INFINITE AND PERFECT BEING EXISTS, THEN WHATEVER ELSE EXISTS MUST BE COMPATIBLE WITH HIS WILL.
2. ONLY THE EXISTENCE OF PERFECTION IS COMPATIBLE WITH THE WILL OF A PERFECT BEING.
3. THE WORLD IS NOT PERFECT.
4. THEREFORE, AN INFINITE AND PERFECT BEING DOES NOT EXIST.

patible with the imperfections of the world. That argument is that if an infinite and perfect being exists, then whatever else exists must be compatible with his will. Only the existence of perfection is compatible with the will of a perfect being. The world is not perfect. Therefore, an infinite and perfect being does not exist.

Now, I will show you as we proceed that there is something wrong with this argument. But right now I want us to look at chart 18-J and K to look at the concept of God. As we look at the concept of God, it is certainly misappropriation of Biblical teaching to simply pick out one point, let us say *goodness*, *love* and *mercy*, and neglect the fact of the *power* of God or the *justice* and *righteousness* and *holiness* of God. There is such a thing as *retribution*. The Bible teaches and let us look—incidentally, be getting ready for the next chart, the chart on the admission of defeat in regard to punishment. You may find that, Brother Deaver, if you will please.

Now, notice, *when only God exists*. Again this is counterfactual for Dr. Matson. But now suppose that nothing but God exists before the creation of the world. He (Matson) cannot then argue that something is *evil* in the *world* and God is incompatible with that. Here now, simply looking at the concept of God, which is really what he has been arguing, he has to prove that the *goodness* of God is incompatible with the *justice* and *righteousness* of God. But, God is holy, righteous and cannot tolerate evil. Therefore, there is no contradiction, as Dr. Matson has alleged, in God's punishing man for his wrongs. In fact, it would be otherwise if He were not to punish sinful men.

I want to notice, in regard to his point on chart No. 4-G, that there is no responsibility upon his part to prove the origin of man. If the theory of evolution is false, then atheism is false. The theory of evolution is false. Dr. Matson has admitted this in his answers to the questions; that is, regarding the matter of spontaneous generation, and therefore it follows that atheism is false.

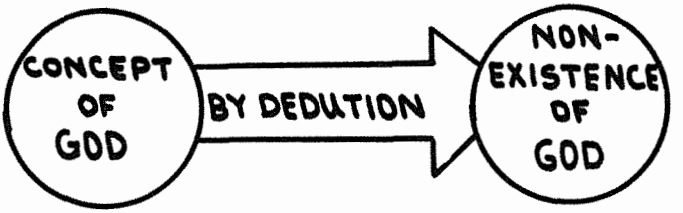
WHEN ONLY GOD EXISTED (18-J)

*NO EVIL ANYWHERE - THUS, NO EMPIRICAL FACTS WITH WHICH TO ALLEGE INCOMPATIBILITY WITH GOD!!

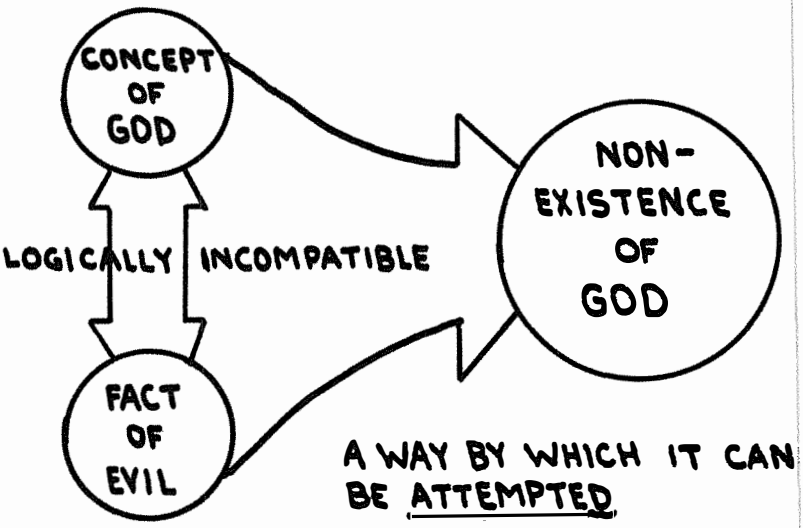
*WE CHALLENGE THE ATHEIST TO PROVE THAT ANY ATTRIBUTE OF GOD IS NOT COMPATIBLE WITH SOME OTHER ATTRIBUTE.

ATHEISTS CANNOT DETERMINE THE NON-EXISTENCE OF GOD FROM THE CONCEPT OF GOD ALONE

18-K



THIS CANNOT BE DONE



A WAY BY WHICH IT CAN BE ATTEMPTED

AN ATHEIST'S ADMISSIONS OF DEFEAT RE EVOLUTION

4-G

1. IF THE THEORY OF EVOLUTION IS FALSE, THEN ATHEISM IS FALSE.

2. THE THEORY OF EVOLUTION IS FALSE (W.I.M. ADMITS SUCH BY IMPLICATION, T.E.O.G., P. 128). (NO SPONTANEOUS GENERATION)

3. THEREFORE, ATHEISM IS FALSE.

*THUS, THE ATHEIST IN THIS DEBATE HAS ALREADY ADMITTED DEFEAT!

My friends, it is the case that we are here either by creation or by evolution. It cannot be both. It must be one or the other. They exhaust the possibilities. If it is by creation, then God exists. If it is by evolution, then man was either *born* of something that was *non-human* or he was *transformed* from something that was *non-human*. Dr. Matson himself has admitted that both of those are false. It is false that man has been born of something non-human. It is false that man has been transformed from something that is non-human.

Putting those two together, it is therefore clear that it is false that man was either born or transformed from something non-human. Therefore, it follows that evolution is false. Now, going back to our original proposition that we are here either by creation or by evolution, since we have shown that evolution is false, it therefore follows that creation is true, by disjunctive syllogism.

Dr. Matson has indicated the value of logic, and I insist upon it as well. Therefore, I have shown that he does have the responsibility of facing up to the eternality of matter, to the origin of life, to the origin of *human* life, and some of the marvelous and wonderful things about human life.

I have two minutes. All right. Now I want us to look at charts 68-L, M and N in the closing moments. I think I want chart 84-K. All right.

The atheist admits defeat—I mean by that Dr. Matson—*in regard to eternal punishment.* 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—no, I'm sorry, that is not the chart that I wanted. Let's go to 68-L.

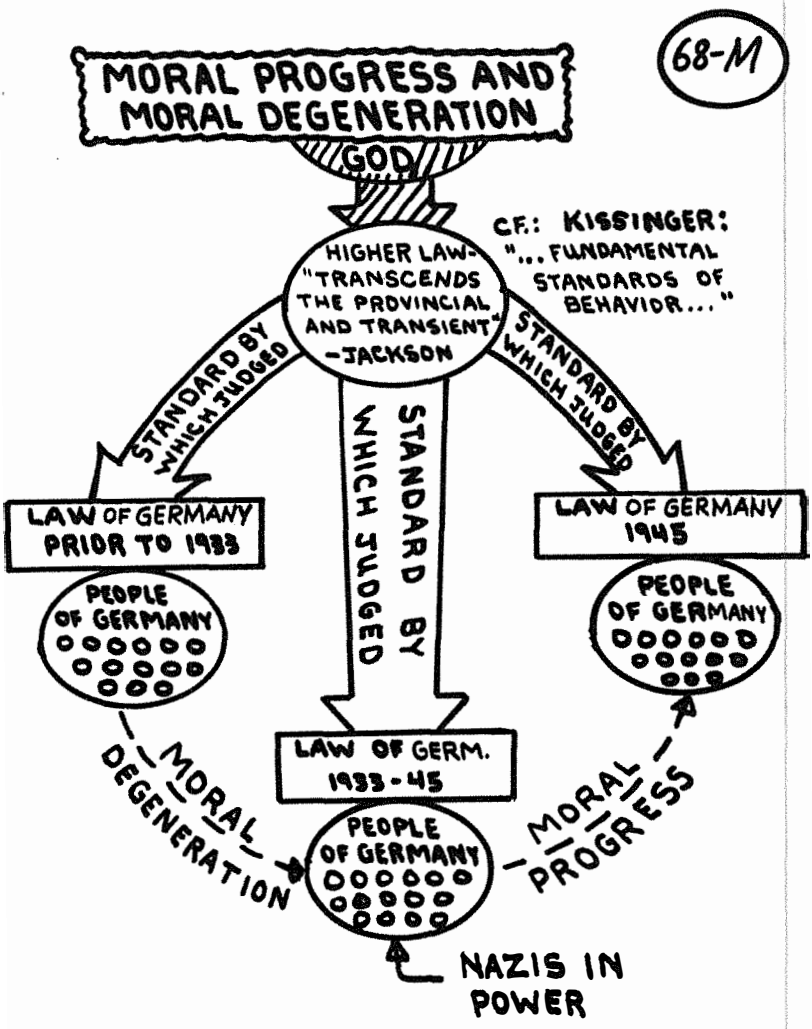
What law did the Nazis violate? True or false. In torturing and murdering six million Jewish men, women and children, the Nazis were guilty of real objective moral wrong. Is that true or false? In so doing, the Nazis really did deserve to be accused, tried, found guilty, and punished by the authorities of Great Britain, the United States of

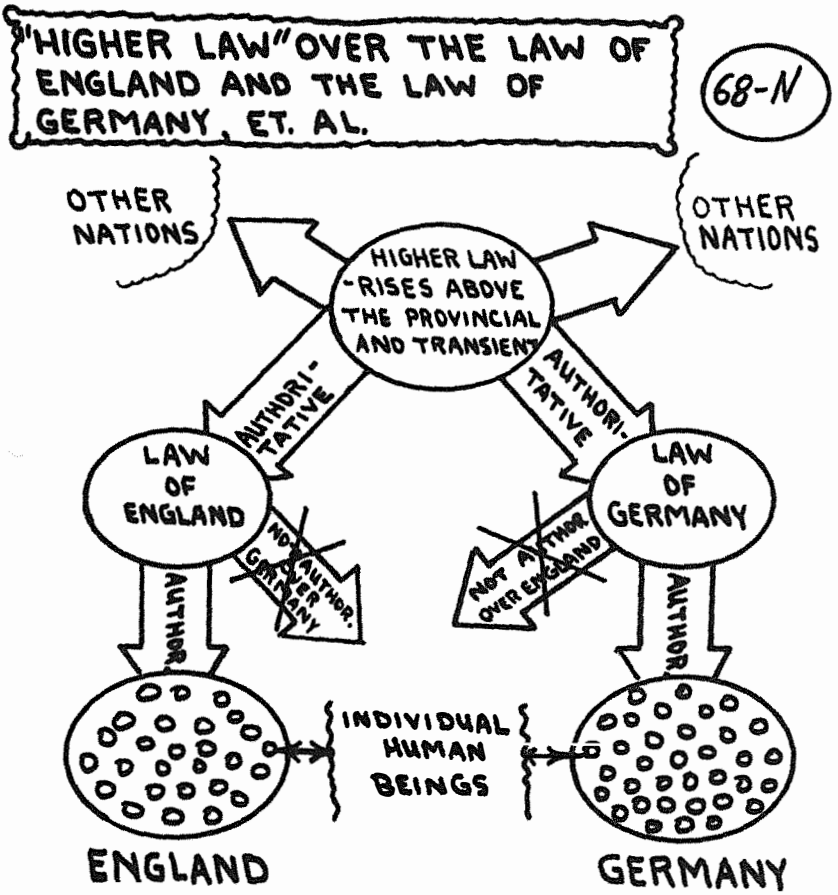
WHAT LAW DID THE NAZIS VIOLATE? 68-L

CHECK ALL CORRECT ANSWERS IN THE FOLLOWING:

1. ☐ TRUE ☐ FALSE. IN TORTURING AND MURDERING SIX MILLION JEWISH MEN, WOMEN, AND CHILDREN, THE NAZIS WERE GUILTY OF REAL (OBJECTIVE) MORAL WRONG.
2. ☐ TRUE ☐ FALSE. IN SO DOING, THE NAZIS REALLY DID DESERVE TO BE ACCUSED, TRIED, FOUND GUILTY, AND PUNISHED BY THE AUTHORITIES OF GREAT BRITIAN, THE UNITED STATES OF AMERICA, ET. AL.
3. THE NAZIS DID REAL (OBJECTIVE) MORAL WRONG BECAUSE THEY VIOLATED:
   - ☐ ONLY NAZI LAW
   - ☐ THE LAW OF ENGLAND
   - ☐ THE LAW OF FRANCE
   - ☐ THE LAW OF U.S.A.
   - ☐ THE LAW OF GOD
   - ☐ NO LAW AT ALL
   - ☐ SOME OTHER LAW
   - ☐ "NATURAL LAW"
4. ☐ TRUE ☐ FALSE. THE ULTIMATE LEGAL FOUNDATIONS OF ANY INDIVIDUAL AND/OR SOCIETY ARE CRITIZABLE BY ANY OTHER INDIVIDUAL AND/OR SOCIETY.

[THE NAZIS & ---]


68-M
MORAL PROGRESS AND MORAL DEGENERATION
GOD
HIGHER LAW- "TRANSCENDS THE PROVINCIAL AND TRANSIENT" -JACKSON
C.F.: KISSINGER: "... FUNDAMENTAL STANDARDS OF BEHAVIOR..."
STANDARD BY WHICH JUDGED
STANDARD BY WHICH JUDGED
STANDARD BY WHICH JUDGED
LAW OF GERMANY PRIOR TO 1933
LAW OF GERMANY 1945
LAW OF GERM. 1933-45
PEOPLE OF GERMANY
PEOPLE OF GERMANY
PEOPLE OF GERMANY
MORAL DEGENERATION
MORAL PROGRESS
NAZIS IN POWER


"HIGHER LAW" OVER THE LAW OF ENGLAND AND THE LAW OF GERMANY, ET. AL.
68-N
OTHER NATIONS
OTHER NATIONS
HIGHER LAW - RISES ABOVE THE PROVINCIAL AND TRANSIENT
AUTHORI-TATIVE
AUTHORI-TATIVE
LAW OF ENGLAND
LAW OF GERMANY
NOT AUTHOR. OVER GERMANY
NOT AUTHOR. OVER ENGLAND
AUTHOR.
AUTHOR.
INDIVIDUAL HUMAN BEINGS
ENGLAND
GERMANY

THE ATHEIST ADMITS DEFEAT IN REGARD TO ETERNAL PUNISHMENT (84-K)

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).

America and others. The Nazis did real objective wrong because they violated only Nazi law, the law of England, and so on.

I want him to tell us what they did or what it was in the entire case that made it wrong if indeed it was wrong. Notice the defenses of the Nazis were, we were in our own nation obeying our own law; we were not amenable to the law of Russia, of England, the United States. Therefore, your law had nothing whatever to do with us. Therefore, we did right. The Germans, the Nazis would say we did right; the Jews would say you did wrong. Is there no objective reference by which to decide it? If so, then all the punishment which they received was completely beside the point. And in fact if there is no objective reference by which to evaluate human behavior, then there is nothing any more wrong with taking a sledgehammer and smashing the head of a child than of taking the same hammer and smashing a cockroach. Indeed, it is the case if God does not exist, then everything is permitted. And that is the position that Dr. Matson is upholding before you tonight.

MATSON'S THIRD AFFIRMATIVE

(Monday Night)

I don't like to be captious, but I think that these debates in subsequent evenings would get on better if Dr. Warren would bring us fewer charts and more attention to the argument. He is very eager to get on to the questions of evolution and how atheists can't claim that anything is wrong. Which I am perfectly willing to discuss. But as he has also insisted, these are my two nights to have the affirmative and to present my own case, and it seems to me that he ought to grant me the courtesy of letting me present this case and not continually complain about my not talking about everything all at once. I will, Dr. Warren. We have four nights and I am not going to let you go away disappointed. I think I will be able to deal with everything you are saying in those four nights and if not, I will most certainly do it in person or by correspondence, if you so desire.

I have to put in a denial about my admission that my case is fallen and so on and so forth. I did, I think, present some arguments a few minutes ago; and there was very little attention paid to those, you will have noticed, in what was just said. Perhaps Dr. Warren would like to think them over a while or perhaps he wants them to be produced a little more slowly. I am quite willing to oblige.

He did say in regard to my first one, namely, that I can't be punished after I am dead because I am gone and won't be there—it seems to me a rather good argument, but maybe not—he did say that I missed the whole point because it is the soul that matters, not the body. Well, let's see. I would like to give this argument, if you like, in slow motion.

After I die, my body will be burnt up or fed to the dogs or left in a coffin to decompose. In any event, it will after more or less time cease to be identifiable any longer as my body. (or maybe not. Maybe I will be preserved in rum or mummified or deep frozen. But I think we can disregard those

possibilities since any theory of the afterlife that worked only for them couldn't be of much interest to us. Unless the theory of the afterlife works for decomposed bodies, there is no use bringing it up.) What will probably be said at this point (and I think Dr. Warren already did say it) is that, yes, the body will decompose but God can resurrect it. And indeed Jesus and St. Paul expressly tell us that he does this. The subject was considered with great care, as all religious questions were, by St. Thomas Aquinas. He pointed out in his conclusion on the subject that no matter how thoroughly dispersed the ingredients may be that made up my body while I was alive, God, who is all knowing and all powerful, can keep track of them and reassemble them "in the twinkling of an eye."

I am not going to deny this. I am not going to deny that Omnipotence can do anything that is conceivable. And that reassembly job, I admit, is conceivable. What I deny, though, is that the body reassembled even out of the original ingredients would be *me.* It would be a replica of me, indistinguishable to sight from me, and, I will even allow, with all my present brain traces, so it had all my memories and never doubted that it was Matson. But that is not good enough. Why not? Look at it from my present point of view. I admit that God could make a perfect replica of me after I die. But if he can do that, he can also make a perfect replica of me right now while I am alive, or, if you like, 17 of them. (By cloning perhaps. But we'll suppose that God does it by supernatural means out of nothing, if you like.) Not only could this be done, but it is at least a possibility for all I know—remember the universal negative—that there may be such unfortunate beings scattered around the Andromeda galaxy right now—perfect replicas of me, who think they are Matson, who are making talks identical to this to audiences identical to this. That is a supposition that a science fiction writer might have fun with.

Suppose I discovered, that is, knew, and even Dr. Warren admitted that I knew that it was true, that there

was such a replica somewhere. What would that be to me? It would be an interesting, astounding piece of information. Nothing more. The distinction would still remain between me and them. I couldn't feel their pain. And they couldn't be justly punished for my transgressions. It doesn't matter how they might fool everybody by looking like me and thinking that they were me and so on. They wouldn't really be *me.* I hope that is quite clear.

All right. God can make a replica of me out of whatever materials are lying about or out of nothing. But no such replica is *me.* Now, I don't think that anyone would deny that. That is, he wouldn't deny it if the materials that constitute this replica were different from the materials that constitute or constituted me. (Remember I was talking about the body. I will get to the soul in a moment. Don't be impatient.) But now suppose that instead of making this replica out of, so to speak, the goods in the warehouse, God very carefully, as in St. Thomas Aquinas, gathers up all the fragments that were once me and makes a new so-called me out of them, just those and no others. Does that alter the case?

Well, St. Thomas says it does, and he claims that for the resurrection of the body that God promises, this must indeed happen. I hate to disagree with such an eminent authority, but on this matter I am afraid I must. I will try to persuade you that one must disagree with him by the following means. Suppose somehow I *know,* right now, that a year after I die some replica of me made of foreign materials will be burned at the stake. I will be sorry to hear this, but it won't *terrify* me the way it would terrify me if I knew that a year from now I am not going to die but keep right on living and after another 365 days *I* am going to be burned at the stake. And I don't think it would you in the same situation.

Why is this? It is because once I am dead it makes no difference to *me* what happens to this matter that composes me now. It doesn't make any difference whether it is in-

cinerated or eaten or left to decompose or what not. It is just like my hair cuttings or fingernails. I am well aware that there are and have been tribes that think it makes a great deal of difference, but I assume it doesn't to anyone in this audience. Well, I say everything in the body is the same way. When we get through with it, that's the end of our interest in it. If the meat that I am now becomes a hyacinth or a rose or a bung-stopper, well, what of it? (I am sorry to talk about such gruesome subjects. I know people do set great store on waterproof mausoleums and whatnot, but I must be frank here.) I say if a replica of me is made out of different material, it doesn't interest me. I say in a special case where the replica is made of my reconstituted fragments, that doesn't either. Why not? The case is no different. Continuity has been lost. That thing is an impostor. It is not *me*. I cease to exist and having ceased to exist, *I* can't come back at all, though a replica of me can.

So much for the body. If it convinces you, fine, if it doesn't, I will have to rely on my second argument.

Let me go on to the soul. Dr. Warren says I have missed the point. Because I am not a body or at any rate I am not *just* a body, I am a soul or at any rate the most important part of me is the soul, which is what God is going to punish eternally in hell, and it survives death, so continuity isn't lost.

Well, my full reply to that would take us deep into what philosophers call the Mind-Body Problem, on which I have recently published a book. Right now I will just summarize my conclusions, somewhat dogmatically perhaps, and leave it to subsequent discussion with Dr. Warren to clear up obscurities, if any. (That is, if Dr. Warren sees fit to discuss my argument at all. I hope he will.) To be brief about it, I will say that this objection, that it doesn't matter about the body because the soul is going to be there fails. Because (at least with respect to what is dealt with in the matter of punishing and so on) the soul is identified with a person's conscience, sentience, feeling, awareness, or whatever it is

that we have got going when we are awake and that shuts down when we go to sleep. And what I claim is that this consciousness, this sentience, this awareness, is not a *thing* over and above and in addition to the body. It is not an extra organ of the body or a spiritual kidney. It is not even an immaterial extra organ. What is this consciousness? It just *is* the *functioning* of the body. Or more particularly, the functioning of the central nervous system. (I didn't make this up, of course. The view I am expressing goes back to Aristotle and beyond. But it seems to me that modern science and philosophy leave no reasonable doubt about its adequacy and indeed truth.) So to suppose that the functioning of my body can go on when the body has been destroyed would be to make a mistake like that of supposing that the melody can go on after the fiddle has been smashed or the digestion can continue after the destruction of the stomach, et cetera. Moreover, to take a point from the philosopher Hume: Suppose for a moment that what I just said isn't right. Suppose that thoughts, feelings and so on can exist or even do exist, so to speak, disembodied, just floating. That they can exist independently of a thinking and feeling body. Even so, as Hume pointed out, there could be no way in which what he calls the "bundles" of these thoughts, et cetera, could be identified as being *my* thoughts and feelings as distinct from yours. There is no principle of identity that ties them all together and makes this *my* feeling as distinct from *your* feeling, if our bodies are gone.

What makes my thoughts *my* thoughts? They are the thoughts associated with my body. When that is gone, there is no way of identifying them. The tag is off.

So even on this hypothesis, namely, the hypothesis that contrary to what I assert to be the case there can be feelings independent of the body, all that God could do in the way of so-called punishment after death would be to *create* an eternal (say) burning sensation. God would say, "Let there be an eternal burning sensation." If he could do

that—which I deny—he could, I suppose, associate that eternal burning sensation with an eternal I-used-to-be-Matson belief. So there would be this sensation of extreme discomfort to last eternally and also somehow blended with the feeling, "Oh, Lordy, I used to be Matson and now I am getting it!" Well, all right. But that would be utterly pointless cruelty since it wouldn't *in fact* be Matson. It would be God being deceptive. And I'm sure Dr. Warren would not want to adhere to that blasphemy.

Nor is that—please note this—nor is that possibility something that can frighten me here and now. Not because I am particularly brave, but because one of the things I happen to know right here and now is that that sort of thing, if it existed, wouldn't be *me.* It would be like the replica of me in the Andromeda galaxy.

That is what I have to say about that argument. I suppose I had better go on now to say something about the second argument, although I am afraid it may be going a little too fast for Dr. Warren. I had planned to reserve this but let me see if I can say something about it.

The second argument, remember, is this: That Dr. Warren's god, the god who is at one and the same time both perfectly powerful, knowing and good and also punishes some individuals eternally in hell, cannot exist because that description contains a self-contradiction, namely, the contradiction between being good and inflicting eternal torment on some sentient creature.

Why do I say that is a contradiction? Well, isn't it? I mean, don't you *see* it? Let those who have eyes see and those who have ears hear. But maybe I had better try to express myself rhetorically a little better; that is what I shall try to do. Maybe I will begin by repeating. I think I have already made this point but for Dr. Warren's benefit at least I will repeat it. This is a distinct argument from the one that I considered in the chapter on Evil in my book, which I think Dr. Warren assumes more of you have read than probably really have. (Though I daresay that before the week is

out, he will get substantially all of it on his charts so you will have read it before you leave, if you are faithful in your attendance.) The argument I used in my book was the traditional argument that goes back at least to the philosopher Epicurus: that of the three traditional attributes of God, namely, his perfect knowledge and perfect power and perfect goodness, it is only possible compatibly with the evil that exists in the world for him to have two of them. Because if he is perfectly powerful and good and evil exists, it must be because God doesn't know that it exists, in which case he isn't perfectly knowing. Or if perfectly good and perfectly knowing and evil exists, it must exist because he can't prevent it and he is not all-powerful. Or if he is perfectly powerful and can do anything he wants and perfectly knowing and knows everything that is going on and evil exists, it must be because he doesn't want to prevent it and consequently isn't good.

A very simple and, in my opinion, conclusive argument. In fact, the only philosophical argument I know that I think I would award the title "conclusive" to. (At least in my skeptical moments I think that.)

I know Dr. Warren has written a whole book in reply to this argument, and I suppose we will discuss it in due time. That, however, is *not* the argument I am presenting now. I want to make this clear. My argument is a distinct argument. (It is true that I said about *that* argument that, well, maybe you can drive a wedge in somewhere. But I didn't mean by that to give up the case, as Dr. Warren says I did. I just admit that I am a fallible human being; I am not the Pope.)

This argument is that a perfectly good being—or indeed imperfectly good or just good at all—could not will and carry out his will to inflict eternal torment on any sentient being, however wicked it was—because that is just the maximum of atrocity, the maximum of evil.

(Now, Dr. Warren talks about God's justice in this connection. I have not the time to go into that, though I will

later. Right now I am simply presenting the argument. I will try to deal with objections to it tomorrow night.)

Why is that? For one thing, the eternity of it. To be sure, Dr. Warren tried to work a certain kind of philosophical ploy on me that is called in ancient logic "The Heap." That is, to ask, "Well, will one minute of punishment post mortem be justifiable, will two be? and so on. The idea is: Where are you going to draw the line if you admit that any punishment at all is okay? Then you have to say that an infinite amount is.

Well, I didn't fall for that. Nevertheless, I would say this. Granting for the sake of argument that divine punishment for sins might be just—I repeat I do *not* grant this, I am just saying this for the sake of argument—everybody's moral impression is that the punishment ought to fit the crime. But nobody, not even Hitler, not even Stalin has done anything for which the only appropriate punishment is an *eternity* of being burned at the stake.

Granted, maybe being burned at the stake once. Granted, maybe being burned at the stake a hundred times. There is something to say after all—Dr. Warren brought up the Old Testament, I didn't—for "An eye for an eye, a tooth for a tooth." If Hitler suffered six million deaths, you ought to stop there. And indeed that is where I will stop for tonight.

WARREN'S THIRD NEGATIVE

(Monday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen. It is a real pleasure for me to be back before you for the third speech of the evening in reply to the speech to which you have just listened.

I want to call attention first to Dr. Matson's statement; he says Dr. Warren did not apparently listen to my speech very well for he didn't answer it. I think you know better than that without my having to point it out to you, but let me just indicate that I did give a list of some fourteen blunders including a discussion of the only two things that he claimed to be arguments. Now, I do not know how one could reply to a speech any more than that, Dr. Matson. Perhaps you were not listening when I was replying to your speech.

He said, "Dr. Warren, also grant me the opportunity to present my own case." Dr. Matson, that is what I have been pleading for you to do. I am not only *willing* for you to do it, I am *pleading* for you to do it. I am doing all I possibly can to get you to do it.

At the same time I want you to recognize that as the negative speaker in this discussion, *I* have not only the right but the obligation to show you wherein you are failing, to show you what is involved in the affirmation you have made. You have affirmed a proposition that says you know that God, that is, the God of the Bible, does not exist. You have not really given one rational argument to that effect. You have given *assertion*, you have given *subjective* feeling in the midst of your having already admitted in your book that, for all you know, the infinite good God may exist and may, for all you know, have created man. So you see in that admission, in his book *The Existence of God*, there is no difference between us.

There is the very interesting thing in this debate, that we have an alleged atheist tonight now reduced not to talking really about the existence of God but whether God can be

good and punish man who is wicked. Do you see that? Do you see it, Dr. Matson? Do you see that *you have admitted that, for all you know, the infinite good God may exist?* That if God is good, for all you know, He may exist! And, that for all you know, He may have created man—that man *may* not be here by *evolution!*

So, the only question before us really has reduced itself to this: Can this infinite good God, who Dr. Matson admits (that for all he knows) may exist, still be good and punish a man? Even for one moment?

How much did he say about the array of charts? He promised he was going to get to them. Dr. Matson, at the rate you are going, you could be here next year and you wouldn't be to them. What did he say about my questions as to how he decided what is evil? What is "pointless suffering" as against "pointed suffering" or "suffering that has some point"? And upon what ground do you decide what a possible infinite good God *could* or *could not* do by way of punishing a man who is in rebellion?

Which "platform" are you standing on, Dr. Matson, standing off out here observing the infinite good God and deciding that He cannot punish? Let me ask you this: Could God punish man during his life on earth? Could He give him even as much as a slap of the wrist? Suppose a man does as you have done here, in effect, stand up and blaspheme God and say, "You are grotesquely monstrous." Would it be commensurate with the goodness of God for Him to punish you in some way, it least to rebuke you to say, "Wallace, you are doing the wrong thing." Would that be wrong? Would that mean that God then was no longer *good*, just because He said you are *not* doing the right thing?

Is a parent wicked because he punishes his child? A parent punishes his child because he loves him. I have three children, dearer to me, I think, than life itself. I punished all of them, not because I did *not* love them, but because I *did.* I have seen parents who claim to love their children and yet let them grow up in disobedience. I have seen

children spit in the faces of their parents and slap them and kick them, and they (the parents) did nothing. That was *not* an act of *love!* It is an act of *love* when God says, "Sin is terrible." There is this deterrent element in the punishment of God: *Do not sin!* When God said to man, when he put him in the garden, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: For in the day that thou eatest thereof thou shalt surely die." There was God's effort to *deter* man from sin. And throughout the word of God there is that effort to keep man from sinning, to keep him from doing wrong, to try to get him to do right. It is the *ideal* or *intentional* will of God that no one should ever sin one time. First John chapter 2 in verse one, the Bible says, "My little children, these things I write unto you that you may not sin."

There is the ideal or intentional will of God. But what then if man *does* sin? And he has. All have sinned and fall short of the glory of God, Romans 3:23. John goes along in first John 2:1, "But if any man sin we have an advocate, Jesus Christ the righteous."

You see, there is, then, the will of God in the *circumstance* of our sin and down through the long ages of the Old Testament, God is saying this: Christ is coming, Christ is coming; there is a way out of your sin. In spite of the fact that Dr. Wallace Matson stands here tonight and, in effect, spits upon the way of God, God still loves him; He still gave his Son to die for him, He still wants him to be saved. "God so loved the world that he gave his only begotten son that whosoever believeth on him shall not perish but have everlasting life."

The will of God in the *circumstance of man's sin* is that you respond to Him in trust, in belief, in love, and obedience. And that you can then be saved by the power of the blood of His Son, by which sin can be washed away. Ephesians 1:7.

Now, we as human beings, because we are free, can

defeat the *ideal* will of God: We can fall into sin. And we can *defeat* the *circumstantial* will of God in that, even after we have fallen into sin, we can reject God's appeal by the gift of His son. That is what this world, the sun, the moon and the stars and human life is all about: our response to God almighty. But you *cannot defeat* the *ultimate* will of God. As Dr. Matson himself read tonight from Matthew 25:46, when in the judgment—that great and awful day when all of us shall be there and there is the great division between the righteous and the wicked, those who responded to God and those who have not—those on the right hand will hear the words, well done good and faithful servant, enter thou into the joys of eternal life. Not all the forces of evil will be able to prevent God from saving every one of them, nor all the forces of evil can prevent God from punishing forever those who are wicked. These shall go away into eternal punishment. God's will can be defeated, that is, His *ideal* (or intentional will) and His *circumstantial* will—but *not* His *ultimate* will. Dr. Matson has said nothing whatever—other than his own subjective assertion—in regard to that.

I want to bring before you again the fact that he has admitted that, for all he knows, the infinite God who is *good* exists. But, he says, if He (God) punishes anybody even one moment of time for anything, no matter how heinous or rebellious, then He is wicked. Would God be wicked, Dr. Matson, if He punished Adolf Hitler for one moment? Would He? Would you answer that? For one moment? Would God be wicked if He punished Hitler for one moment?

Dr. Matson (speaking from his chair): Hitler is dead.

Dr. Warren: Would He be guilty of wrongdoing if He punished Hitler, during his lifetime, for one moment?

Dr. Matson: Yes, because He is Hitler's creator, among other things.

Dr. Warren: He would be wicked if He punished Him!

Would *men* be wicked if they punished Hitler and all his cohorts for what they did to the Jews?

Dr. Matson: No.

Dr. Warren: Oh, it is right for *man* to do it and not *God*?

Dr. Matson: Yes.

Dr. Warren: You see, when you are wedded to a viewpoint, and you are determined to hold to it, then you will take this kind of absurd position.

Now, let me see what I may have yet to say. I want to go now to Dr. Matson's contention about the body. He says, "What I deny is that the *reassembly* of the body would be *me*." I want to read from first Corinthians chapter 15, verses 35 to 38. And I submit to you that there is no way in this world known to Wallace Matson, or anybody else, that this is not true. But he has staked his case on this. He has said, "For all I know, a *good* infinite God may exist and may have been the creator of man." But, now, he comes along and says, "Even though God may have created man, He could not have resurrected him—or he could not resurrect his body." But let us see.

"But some will say how are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own" (I Cor. 15:35-38).

If God in heaven could *create* man, if He could bring the world into being from nothing and create man—which Dr. Matson has admitted may be the case, for all *he* knows—then certainly He could *resurrect* man. Besides that, surely, Dr. Matson, as you think about the continuity of your own self as a unique center of personality, you are aware of the fact that your physical body changes, that it changes completely, as I recall, every seven years. So, figure from how many years have you been living, how many times your body must have changed! Are you still Wallace

Matson? It is not any longer *you,* I suppose!

Let us look at Second Peter, chapter 1, verses 13 and 14. Well, over here to my left (pointing to Dr. Matson), *the body* is changed, so, it is not he any longer. At any rate, *he* is debating the proposition that *Wallace Matson* signed. "I think it right as long as I am in this tabernacle to stir you up by putting you in remembrance. Knowing that putting off this my tabernacle comes swiftly even as our Lord Jesus Christ signified unto me" (I Pet. 1:13-14).

This is, of course, the sense in which I am involved in my body. There is also the sense—clearly taught in the Bible,—this is a Biblical viewpoint; we are talking about the God of the Bible—that I live in my body. My body is an instrument of my mind. I move that finger by thinking. My body is my instrument. I either work and serve God, or I work against Him, by my body. My body changes physically, but still there is continuity of identity. The Bible makes clear that when we die, we put off the physical body, the soul continues to live; it will be in a place waiting for the resurrection in which the body will be resurrected, changed and reunited with the spirit, and then all men will be gathered before God in judgment. Now, friends, certainly if God can *create,* as Dr. Matson has admitted, then certainly He can *resurrect* the body! That answers everything he said along that line.

Everything he said by way of claiming to have made an *argument* that involves a *contradiction* in regard to the *concept of God* has been nothing but mere *assertion!* It is *not* a real *rational* argument and his point (that at death we cease to exist and that *God* cannot be perfectly good and punish for the reason that He is a creator, but *man* can punish because he is not man's creator) simply is absurd and makes no sense whatever.

Apparently, he holds that *men* can punish and be good, but if *God* punishes, it is wrong. He has not made one rational argument against a *good* infinite God. I want you to note that. He has admitted the possibility that a good in-

finite God exists and may be the creator of man. He has not made one rational argument, not even an *attempt* to make a rational argument against a *good* infinite God but *assumes* that if God punishes. He is *not good!*

All right, now let us look at the charts on evil. Chart No. 36-C. Dr. Matson, I would like for you to give attention to this, if you would, please, sir.

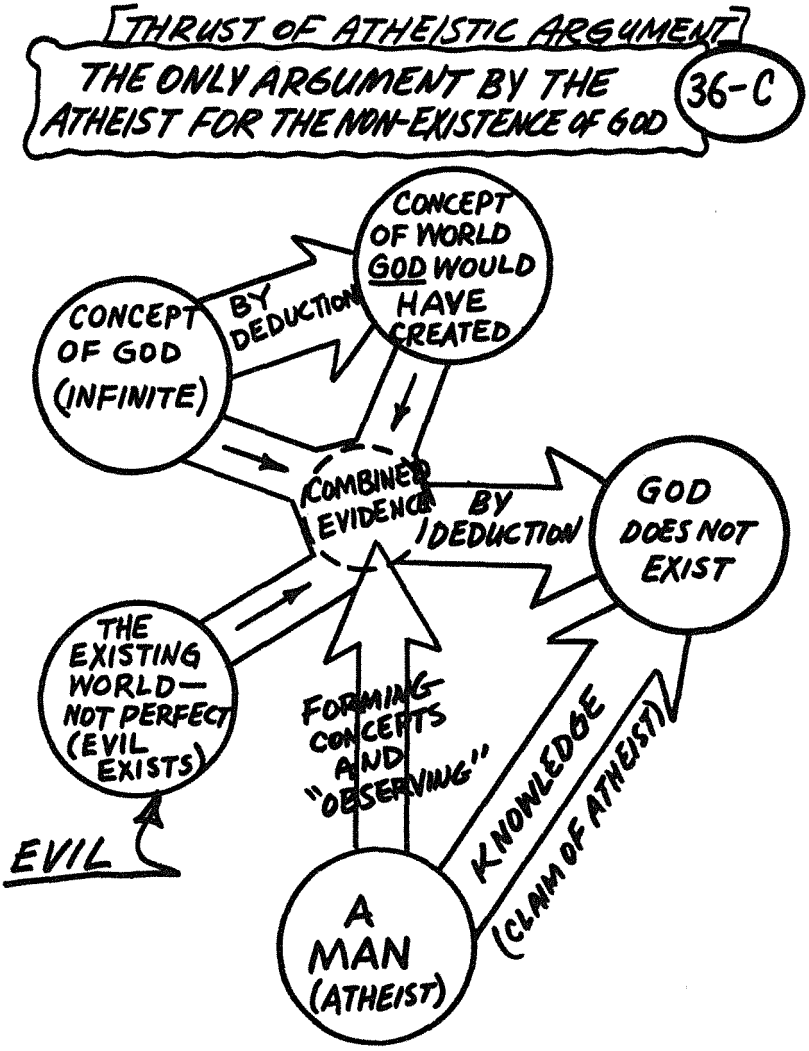
I want to show you the basic logical thrust of what he tries to do in regard to the problem of evil. Here [pointing to the chart] is the concept of God as infinite. By deduction from that, he goes to the concept of the world God would have created *if* He existed. Then, he observes the existing world. "Evil " exists. He holds in his argument that the world is not perfect. Now, he hasn't really argued that tonight; he has gone almost completely to the concept of punishment. But in his book he argues about the world not being perfect. Well, let us add that in and suppose another circle out here and make it "punishment." I will put a "P" there for punishment. So this becomes the combined evidence. He then *observes* this, forming *concepts* and drawing *conclusions.* By deduction he then concludes that God does not exist. Now, that is the closest that he has come to really giving us anything at all, and he didn't do that [in this debate]; I have formulated it for him [from his book].

Now, let's look at 36-E. "If an infinite and perfect being exists, then whatever else exists must be compatible with his will. Only the existence of perfection is compatible with the will of a perfect being. The world is not perfect. Therefore, an infinite and perfect being does not exist."

Chart 36-E-1. Dr. Matson's argument is not really complete as he has given it. And he will pardon me if I go into it just a bit more to make clear exactly what he is saying. If God exists, then it, the world, exists. If the world exists, it, that is, the world, is compatible with God's will. If the world exists and is compatible with God's will, then it, the world, is perfect; that is, it is good, with no evil whatever. And he will include punishment in that.

Now, I am adding to that and you will see that what I am

CF: 96-B


THRUST OF ATHEISTIC ARGUMENT
THE ONLY ARGUMENT BY THE ATHEIST FOR THE NON-EXISTENCE OF GOD
36-C
CONCEPT OF WORLD GOD WOULD HAVE CREATED
BY DEDUCTION
CONCEPT OF GOD (INFINITE)
COMBINED EVIDENCE
BY DEDUCTION
GOD DOES NOT EXIST
THE EXISTING WORLD— NOT PERFECT (EVIL EXISTS)
FORMING CONCEPTS AND "OBSERVING"
KNOWLEDGE (CLAIM OF ATHEIST)
EVIL
A MAN (ATHEIST)

"THE ARGUMENT FROM EVIL"— SET OUT BY AN ATHEIST

36-E

1. If an infinite and perfect Being exists, then whatever else exists must be compatible with His will.

2. Only the existence of perfection is compatible with the will of a perfect Being.

3. The world is not perfect.

4. Therefore an infinite and perfect Being does not exist.

--(T.E.O.G., p. 135)

"AN ATHEIST'S "ARGUMENT FROM EVIL" SET OUT IN COMPLETE FORM

36-E-1

1. IF GOD EXISTS, THEN IF THE WORLD EXISTS IT (THE WORLD) IS COMPATIBLE WITH GOD'S WILL.
2. IF THE WORLD EXISTS AND IS COMPATIBLE WITH GOD'S WILL, THEN IT (THE WORLD) IS PERFECT (THAT IS, IT IS GOOD--WITH NO EVIL WHATSOEVER).
   [2A. IF EVIL EXISTS, THEN THE WORLD IS NOT PERFECT.]
   [2B. EVIL EXISTS.]
3. THEREFORE, THE WORLD IS NOT PERFECT. (PROPS. 2A, 2B, MODUS PONENS).
   [3A. IT IS FALSE THAT BOTH THE WORLD EXISTS AND THE WORLD IS COMPATIBLE WITH GOD'S WILL (2, 3, M.P.)]
   [3B. EITHER IT IS FALSE THAT THE WORLD EXISTS OR IT IS FALSE THAT THE WORLD IS COMPATIBLE WITH GOD'S WILL (3A, DEMORGAN'S THEOREM)].
   [3C. THE WORLD EXISTS].
   [3D. IT IS FALSE THAT THE WORLD IS COMPATIBLE WITH GOD'S WILL. (PROPOSITIONS 3B, 3C, DISJUNCTIVE SYLLOGISM)]
   [3E. IT IS FALSE THAT IF THE WORLD EXISTS THEN IT IS COMPATIBLE WITH GOD'S WILL. (A CONJUNCTION IS TRUE ONLY WHEN ALL OF THE CONJUNCTS ARE TRUE; ONE IS FALSE HERE; PROP. 3C)]
4. THEREFORE, IT IS FALSE THAT GOD EXISTS (CONCLUSION OF THE ATHEIST).

*NOTE: AS THE ATHEIST ADMITS, ANY ARGUMENT WHICH HAS EVEN ONE FALSE PREMISE IS "OF NO FORCE AT ALL." (T.E.O.G., P. 131). IN THE ABOVE ARGUMENT, AS THE ATHEIST USES THE EXPRESSIONS INVOLVED, AT LEAST THE FOLLOWING PROPOSITIONS ARE FALSE: 2, 2A, 3, 3A, 3B 3D, 3E, 4.

FOR THE PURPOSES OF THIS DISCUSSION, IT WILL BE SUFFICIENT (TO SHOW THAT THE ATHEIST'S "ARGUMENT FROM EVIL" IS "OF NO FORCE AT ALL") TO SHOW THAT PROPOSITIONS 2A AND 3 ARE FALSE.

adding are the propositions in brackets. Proposition 2-A, call it that because it really is sort of an embellishment or an adding of what he needs in the second proposition. If evil exists, then the world is not perfect. He doesn't *say* that in his argument. Secondly, he would assert that evil does exist. That would have to be there for his argument to be worth anything by De Morgan's theorem. Third, therefore the world is not perfect. Propositions 2-A, 2-B, the Bible argument. Therefore we have the need for several more arguments or propositions in addition to that. It is false that both the world exists and the world is compatible with God's will (2 and 3 by De Morgan's theorem). 3-B, either it is false that the world exists or it is false that the world is compatible with God's will, 3-A by De Morgan's theorem. Third, the world exists, 3-C. 3-D, it is false that the world is compatible with God's will (propositions 3-B, 3-C by disjunctive syllogism). 3-E, it is false that if the world exists, then it is compatible with God's will. (A conjunction is true only when all of its conjuncts are true. One is false here, proposition 3-A). 4, therefore it is false that God exists (conclusion drawn by the atheist, Dr. Matson).

Now, notice carefully. As the atheist admits, any argument which has even one false premise is of no force at all, as he says in his book *The Existence of God,* page No. 131. In the above argument, if the atheist uses the expressions involved, at least the following propositions are false: 2, 2-A, 3, 3-A, 3-B, 3-D, 3-E, and 4.

For the purposes of this discussion, it is sufficient, to show that the atheist's argument from evil is of no force at all, to show that propositions 2-A and 3 are false, and I have done it. I have also replied to the only other thing he had to say on that in regard to punishment.

Let me, in a moment's closing, say something about his questions—and I am afraid I left them over there—the answers that he gave to my questions. In question No. 5, I asked him: In torturing and/or murdering six million Jews, the Nazis were guilty of violating, please check all ap-

propriate boxes. If you will put that up on the screen, 86-B, please. The law of Germany, the law of the United States, the law of England, the law of God, some of the law, explain, or no law at all. Now, I want you to note that, right here in question No. 5, he checked "No law at all." And then, parenthetically, he explains, "But I don't claim to be a lawyer." Dr. Matson, you don't have to be a lawyer to know that you do wrong when you break laws. How do you do wrong without breaking law? How do you do wrong without there being some objective standard? The Bible teaches sin is a transgression of the law. The truth of the matter is, he does not want to face up to the fact that to say that it was merely some human law, is to throw himself into sheer *subjectivity* and, if that is the case, one person's idea is just as good as another's. He wants to hold on to *objectivity* while he holds to atheism. And the two are simply incompatible! Talk about punishment and the goodness of God being incompatible, *atheism* and *objective morality* are the things that are incompatible. The counter element of my response to evil, as I shall show you, the Lord willing, tomorrow evening, will be to show that it is *atheism* that is involved in logical contradiction and *not* theism.

Thank you very much. We will hear Dr. Matson now for the five-minute rejoinder.

See Appendix, Part I, page 353 for answers to questions on Chart 86-B.

Questions for Dr. Matson, Monday Night, September 11, 1978, continued.

3. ☐ True ☐ False Value did not exist before the first human being. (If your answer is "false," please explain:_____

_____

4. ☐ True ☐ False In murdering six million Jewish men, women and children, the Nazis were guilty of real (objective) moral wrong.

5. In torturing and/or murdering six million Jews the Nazis were guilty of violating (check all appropriate boxes):

☐ Law of Germany. ☐ Law of England
☐ Law of U.S.A. ☐ Law of God
☐ Some other law (explain):_____

_____

☐ No law at all.

6. ☐ True ☐ False If you 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, you would have had the objective moral obligation to die rather than to join them in the murder of Jewish men, women, and children.

7. ☐ True ☐ False The judges at Nuremberg would have been justified in concluding that, since the Nazis were obeying the law of their own land, the Nazis were not guilty of real (objective) moral wrong in torturing and/or murdering six million Jewish men, women, and children.

8. I (W.I.M.) know that it is possible that, without being incompatible with the infinite love (goodness) of God, His infinite justice could entail for those who die in willful disobedience to God (check all appropriate boxes):

☐ at least some punishment.
☐ at least one minute of punishment.
☐ at least one year of punishment.
☐ at least one decade of punishment.
☐ at least one century of punishment.
☐ at least one millennium of punishment.
☐ an eternity of punishment.

9. Of the following statements check the box in front of each correct answer. (If the statement is false, leave the box blank).

☐ At least one human being now living on earth formerly was an ape (or some other non-human being) and that ape was transformed into that human being.

☐ At least one human being who lived in the past (but who is now dead) was at one time an ape, (or some other non-human being) and that ape was transformed into that human being.

10. Of the following statements check the box in front of each correct answer. (If the statement is false, leave the box blank).

☐ At least one human being now living on earth was begotten of a male ape (or some other non-human male) and born of a female ape (or some other non-human female).

☐ At least one human being who lived in the past (but who is now dead) was begotten by a male ape (or some other non-human male) and born of a female ape (or some other non- human female).

MATSON'S FIRST REJOINDER

(Monday Night)

I think that basically what has happened is that Dr. Warren thought he had the gift of prophecy, that is to say, he thought that I would come here and regurgitate my book. So he has been swotting up on that and typing it out for display on this gadget. He continually talks about the book and doesn't address the arguments that I am actually presenting. Well, that is his problem, not mine. I will talk about the arguments in my book in my own good time if I choose to.

I am not prepared to respond to non-responsive remarks. I must protest, though. I really think, Dr. Warren, that in a conversation of this sort, it is in violation of the spirit of the rules that I think we tacitly agreed upon to invoke what is called the *odium theologicum.* That is, not to rest content with pointing out my logical blunders or factual blunders, but to do as you have repeatedly done: To accuse me of standing here and blaspheming. I think there ought to be none of that, since you did invite me to discuss the question of the existence of God; and I suppose to Christians, anyone who questions this, much less denies it, is then guilty of blasphemy. With that admission, could we hear no more about that?

He has several times referred to my expression "grotesque monstrosity." I said God was a grotesque *logical* monstrosity. That is to say, a self-contradictory being. I don't think that in the sense intended, that is to be counted as blasphemy.

There are many interesting matters that Dr. Warren has brought up which I will try to reply to in the time remaining, less than three minutes.

I think it is quite clear for anyone who listened candidly that Dr. Warren had nothing to say in reply to my argument about the discontinuity of the body, nor did he have anything to say about the spirit except flatly to assert that it

does continue after death. And he did not meet what I think most impartial referees would regard as an argument to the contrary.

He brings up again and again my alleged concession that a perfect God *may* exist and *may* have created man and then tries to turn that into my giving up on the whole thing. This is a reference, I repeat—and I hope that this will be for the last time, because it is really very tiresome—to what was only a modest assertion of my own fallibility.

As for the rest, I haven't time really to go into the matter of God's punishment of the wicked. I think since Dr. Warren has addressed a number of rhetorical questions to me, I will simply close with one to him. He did say that he loves his children and he has punished them. *With a blowtorch in the face, Dr. Warren?* And if so, for one second, for one minute, for ten minutes, for an hour?

WARREN'S FIRST REJOINDER

(Monday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen. I am glad to be here for the last speech of this evening.

I was rather surprised when Dr. Matson stopped. He certainly didn't take the five minutes that was assigned to him, if our timekeeping is correct. So it rather surprised me when he stopped so abruptly. But I want to say that if he feels that I have wronged him in any way in my statement in regard of his speaking blasphemy, I want to say that I'm sorry. Though I do want to say that in my viewpoint, Dr. Matson, it is blasphemy for one to call God grotesque and monstrous even if you do append the adjective "logical." So I have the right, I suppose, to my viewpoint as well as you to yours. And if you continue to make that kind of statement, I shall continue to respond to it.

He said that Dr. Warren had nothing to say about his argument on the discontinuity of the body other than mere assertion. That simply is not true. I made clear that, given his admission, he is inconsistent. And he said that he is tired of hearing about it. But until you take it back, Dr. Matson, you shall hear *more* about it. Now, if you would like to take it back and say that it is not true, we will accept that. But one just does not write things in books such as, "For all I know the infinite God may exist" in a facetious manner, or playing games. Surely you are not saying that that is what you were doing when you wrote that or that you were somehow or other just trying to give a "modest statement." Were you trying to give a "modest statement" when you really did *not* believe that you *were* being modest? Are you now saying that you did *not* mean the statement? Now, you either meant it or you did not. So, if you will make clear to us that you did *not* really mean it, then we can go back and talk about *that* God, and then we can talk about your either giving up your *book* or *this proposition!*

You see, you try to escape giving up the book or the pro-

position by saying that in the *book* you weren't talking about the God we are talking about tonight, and so now, when it is pressed upon you, you say that you are tired of it and that you want me to quit saying it. And you are saying that you didn't really mean it. Now, if that's the case, then we can go back to asking you which one you are going to give up, the proposition or the book. You are not going to escape quite that easily, Dr. Matson.

Let us look now at charts 68-L and 68-M and 68-N. I'm sorry, I want to skip that and go on to the sixth question because I have already considered those, and I want to go on to this question.

True or false. If you had been a soldier in World War II and if the Nazis, number one, had captured you and, two, had given you the choice of either joining them in their efforts to exterminate the Jews or being murdered, you would have had the objective moral obligation to die rather than to join them in the murder of Jewish men, women and children. And he answered it "True."

Now, talk about something that is self-contradictory. Here is a man who holds that we are here as a result of nothing of intelligence, nothing of life; that our origin goes back to non-living matter, which he has to *know* is *eternal.* You will notice that he has not touched that, and he will not touch it, not with a ten-foot pole. He has already admitted that life does not come from non-life. Therefore, atheism could not be true. And yet, holding that all of this has come into existence by sheer blind accident, he now says that he would have the obligation, the objective moral obligation, to *die* rather than join the Nazis in their murder of the Jews!

Dr. Matson, we have pleaded, we have begged, we have cajoled, we have done all we know how to do to get you to tell us *why* and *how* you would have such an obligation! If all there is to us is matter, if nothing exists but matter, why on earth would anybody give his life for anybody else? That absolutely makes no sense. A man who can see a contradiction in a good God being infinite in justice and holiness and

righteousness as well as in goodness and then cannot see that contradiction, really escapes my ability to understand.

Thank you very much. I hope you will be back with us tomorrow evening as we will continue this debate.

MATSON'S FOURTH AFFIRMATIVE

(Tuesday Night)

Thank you, Mr. Stearsman.

In my part of tonight's non-entertainment I propose to deal only with moral questions. Far be it from me to tell my good friend Dr. Warren what to do with his time. But I hope he will do so also, and leave evolution for Wednesday and/or Thursday, because that would make for a better presentation.

First, one preliminary remark. At my age, I ought to know better than to make unverified attributions, as I found out yet once again after the session last night. My assumption that Dr. Warren had written the proposition we are debating turned out to be false. I simply received it in the mail, signed it and sent it back and so, I now learn, did he. So it was composed by a party or parties unknown. I'm tempted to suggest by the Holy Ghost, but I'm afraid Dr. Warren might tell me that I was blaspheming against him if I did. And I gather that that's a big deal.

You have all heard the story of the religious debaters who after some hours exclaimed, "Ah-ha, now I see, your God is my devil and my God is your devil!" Dr. Warren and I seem to be actually in that situation. Certainly, at any rate, I think "devil" is a very mild term to apply to any being that would inflict an eternity of torment on any sentient creature. Certainly not an infinitely good one, not a good one at all, to say the very least. I must insist that in this feeling I am not without support from many Christians, beginning with the great theologian, Origen. Though to be sure, those soft-hearted ones are all heretical. (But then so also, I suspect, is Dr. Warren. If I had time, I would like to go into the question of whether he has fallen into the semi-Pelagian heresy.)

But before I expound my argument on this point further, I guess it would be a good thing to deal with some of Dr. Warren's difficulties. And first his claim that I, being an

atheist, am disqualified from asserting that anything is better or worse than anything else.

He bases this contention on his view that being wrong or evil is nothing but being a violation of the law. So, no God, no divine law. No divine law, no objective standard. There is nothing to violate then but merely subjective human opinions. So he says, "everything is permitted." At least I'm supposed to say that.

But, Dr. Warren, all this is topsy-turvy. It's not laws that make conduct evil; it's evil conduct that makes laws necessary.

"There ought to be a law against it!" we say when we observe some abuse, the perpetrator of which goes unpunished. From this commonplace saying, those with ears to hear can pick up a lot of wisdom. The thing is wrong, is evil, so it *ought* to be forbidden by law, even if in fact it isn't.

Nearly every philosopher and theologian would say it would be silly to reply, "But since there's no law against it, how can it be wrong?" I have to say *nearly* every philosopher because I can think of one exception: Thomas Hobbes, the materialist, the Monster of Malmesbury a strange bedfellow for Dr. Warren.

Perhaps he will want to reply that he is talking about *divine* law, which is a different case. But it isn't. It has been generally and reasonably held since Plato wrote his little dialogue *Euthyphro* that God forbids adultery, murder, and so on, *because* they *are* wrong, as he in his infinite intellect clearly perceives; and it's not the case that murder and so on are wrong *because* God forbids them.

Observe the dreadful consequences of getting it backwards. If murder is wrong *only* because God forbids it, then if God had chosen to command it, it would be right and indeed obligatory. And on this view, God couldn't have had any *reason* not to make that his commandment. It's completely arbitrary

Now *there* is some *real* "subjectivism" for you to deplore,

Dr. Warren. You can have a subjectivism where God is the subject. I think this will be news for Dr. Warren, but that is true.

No, Dr. Warren, murder is wrong in the nature of things, which is as "objective" as you can get. It doesn't depend on your or my opinion. It doesn't depend on God's fiat or opinion, either, any more than seven and five are twelve depends on my or your or God's opinion or commandments.

Well, what *is* wrong or evil about murder? (Notice that I don't ask what *makes* murder wrong. That's the wrong question to ask. Nothing *makes* murder wrong. It just *is* wrong. Just as nothing *makes* seven and five be twelve; they just *are*.)

Well, to answer my question. What is wrong about murder? Murder, Dr. Warren, is generally unpleasant, in itself, and tends to lead to further unpleasantness. In a community where there are very many murders, people tend to be touchy and insecure, and so on. The quality of life is lowered. Experience has shown that people on the whole will be happier or more productive, et cetera, if steps are taken to lower the murder rate, ideally to zero. These I know are very pedestrian facts about murder, but they do answer your question, Dr. Warren, or at any rate, the question you should have asked; namely, what's wrong with murder. They are facts, and they are facts just as accessible to an atheist as to anyone else. They in no way depend on our beliefs about the origin of the universe or the ancestry of man.

To be just a little more highfalutin, the Good for Man is Happiness, and Happiness is the realization of the human potentiality for excellence. That is my paraphrase of Aristotle's formula, which is often rendered somewhat mysteriously as "activity of the soul in accordance with virtue." Or to put it in the language of some groups with whom I live in proximity, it's "doing your own thing, man."

The standards, the absolute, the objective standards, if you will, that Dr. Warren keeps crying for, are there, all

right. They are within the nature of man. Inherent in what he is and can become. Not imposed, forced upon him by some alien being, with an infinite carrot in the right hand and an infinite stick in the left. If this does not satisfy Dr. Warren's authoritarian cravings, it is too bad, but it is his problem. (A very real and serious problem. I am just as concerned for Dr. Warren's spiritual health as he is for mine, and if I cannot help him myself, I can at least put him in touch with those who perhaps can. I think further suggestions for therapy would be left best to private interchanges between us.)

Dr. Warren hauls out Hitler and beats me about the head and shoulders with him, just as he lambasted poor Professor Flew. He claims that Flew's and my theological views lead straight to the gas chambers, which, with breathtaking absurdity, he claims we are unable to condemn. Well, Dr. Warren, I think this is bad tactics on your part. The case of Hitler and the Nazis is very instructive. Let's look at it for a moment.

Hitler was a bad thing, an appallingly bad thing, as bad as anything in Europe since Pope Innocent VIII, probably. On that I guess we agree. But now let's ask: What exactly was bad about him? Was he immoral? Well, yes, certainly. In what sense immoral? In the sense that he, unlike us, thought that mass murder was a good thing, something delightful, something to be done for its own sake? Some people perhaps think that was his trouble. But that's a very superficial view to take. There's no reason to suppose that Hitler took delight in murder, per se. It had to be murder of people who, in his eyes, deserved to be murdered, or to speak more accurately, deserved to be killed. Murder is a crime, unlawful killing; and Hitler's killings were all lawful, which bothers Dr. Warren.

Hitler moreover had a goal, a purpose, a good (in his eyes) to be achieved, a real objective good (in his eyes), which he described over and over again, namely the improvement of Germany, ultimately all Europe and even the

whole world, by the elimination of degenerates. No one has ever been more thoroughly convinced than he was that what he was doing was right, objectively, morally right.

Now, who were these degenerates that had to be exterminated for the common good? Chiefly, they were three groups: Jews, gypsies and homosexuals. (Negroes also, but as there were few or no black Germans, Hitler didn't get around to them.) No one in history ever bethought himself less that he might be mistaken.

But he *was* mistaken. Dr. Warren would emphatically agree with me on this, but our reasons for saying so would be different.

I say that Hitler was wrong because he was ignorant and unintelligent, (crafty, yes, but intelligent, no.) And fanatical, a malign combination that led, as it always does, to great harm.

Hitler made a lot of mistakes. In the first place, he was convinced the Jews were a degenerate race. But it's not in fact the case that the Jews are a degenerate race. For one thing, they are not a race, as has often been pointed out. As a people, they are, by every objective standard of attainment known to me, a distinguished people, numbering among themselves a quite disproportionately high percentage of benefactors of mankind.

Nor are homosexuals degenerate as a class. (No one would claim they are a race.) They do no harm to anybody; no special harm, I mean. And they too number among themselves many ornaments of the human race, from Plato to Francis Bacon to Tschaikovsky and Somerset Maugham.

I don't know very much about gypsies, but I'm pretty sure they are no worse than the ordinary runs of Aryans.

All this was certainly pointed out to Hitler many times, but he wouldn't listen. He had a closed mind. He just turned off when such things were said. And when he got power he prevented their being said at all any more. He had a mission. He couldn't waste time in futile argument and reviewing of evidence.

If you want to classify mistakes, then that mistake which was the principal root of the Hitler evil was basically an intellectual mistake. Another mistake he made was also basically intellectual: Being a fanatic, he was unable to estimate probabilities in an objective manner. He should at least have taken a sheet of paper and drawn a line down the middle and headed it "Final solution," and then on one column plus and on the other minus, and totted up what would be gained or lost, weighted for their probabilities. Granted, for the sake of argument—and please don't quote me out of context on this—granted for the sake of argument that the extermination of the so-called degenerates would be a good thing outweighing the evil of their suffering in the process, he should have observed that the evil incident to their extermination would be appalling and certain, whereas the benefits would be far in the future and very uncertain. A rational man then wouldn't do it. But Hitler wasn't rational. And as his great countryman Goethe said, "Nothing is more terrifying than ignorance in action." (With which I might contrast the New Testament saying, "Blessed are they who have not seen yet have believed.")

Well, those are some of my reasons—I could go on—for judging that what Hitler did was wrong. Notice I don't derive its wrongness from the "violation" of any "law." What good would that do? Can't you *see* that it's wrong to round up 6 million Jews and gas them? Do you have to wait to look it up in a law book somewhere? Look in the index under genocide and turn to the proper page and then, and *only* then, *conclude* that you oughthn't?

Now, let me turn to what Dr. Warren would presumably say. I think it's safe to say that he will claim that the wrongness of Hitler's policy consisted in its being a violation of the law, in this case a commandment of God. By great good fortune, according to Dr. Warren, the Lord God has prohibited genocide. That is to say, if the Lord did not prohibit it, it would be okay, and if he ordered it, it would be obligatory; but he *has* forbidden it.

Well, where? Dr. Warren is too good a scholar to reply "In the 6th Commandment." He well knows that commandment was intended at most to apply within the tribe, and even there with many qualifications. Consider all the crimes for which the death penalty has been prescribed by the Lord in his own person. And various of the interminable slaughters prescribed by the Lord in the course of the conquest of Canaan look an awful lot like what we now call genocide.

I don't know of any mention of gypsies in the Bible, but there is quite a bit about homosexuals (in both Testaments) and Jews (in the New Testament), stating altogether unequivocally that they are irredeemably damned. I don't know that Hitler appealed to these texts, but he most certainly could have, to show that he was doing the Lord's work and nothing else.

Well, suppose I am wrong about this. (I am *not,* Dr. Warren, *admitting* that I *am* wrong. I am *supposing* that I'm wrong.) Maybe I have overlooked some text. Maybe the Lord changed his mind after writing the book of Joshua. Or maybe one could lean very heavily on the text, "Vengeance is mine, saith the Lord." Or being interpreted, "You leave 'em alone, Adolf; *I'll* get 'em."

Well, let's suppose that's the message—again for the sake of argument. I don't know until Dr. Warren tells me that that *is* the message, but suppose it is: that you are not to gas the Jews, and God commands it. Why didn't that message get to Hitler? There was no lack of preachers and priests in Germany. Their duty, what they got paid for, was precisely to get across the word of God. And if the Word in this case was "Gassing the Jews is a no-no," why didn't they deliver it? As one man? All honor to Bonhoeffer and Niemoeller and the others who did just that—but what a pitiful handful they were! It's well known, or ought to be, that not just the majority, but the overwhelming majority of German clergy went right along with Hitler, gave him no trouble at all, supported the war effort like good Germans. The

Wehrmacht was as well chaplained as any other army and better than a lot. Nor is it a secret any more that Pope Pius XII hoped for Hitler's victory and even actively furthered his cause.

We must ask, moreover, how it was that Hitler was able to get his literally insane policy put into effect. He was but one man and there is no such thing as literal one-man rule. Any ruler has to depend on the willing cooperation of many people. Well, as everyone knows, in the matter of exterminating the Jews, Hitler had a big base of preexisting anti-Semitism to go on. And where did this come from? It's a historically complex question. I can't claim that anti-Semitism is solely due to Christian religious prejudice, but I can and do claim that it is certain that that was and continues to be by far the most important factor in it. Jews are Christ-killers. *Matthew* 27, verses 24 and 25: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person, see ye to it.' Then answered all the people and said, 'His blood be on us, and on our children'." A text, which in its ultimate effect (which we haven't yet witnessed) is beyond doubt the most horrible sentence ever written.

Dr. Warren, if I had been hired to present your case, I would have been very careful to leave Hitler out of it.

WARREN'S FOURTH NEGATIVE

(Tuesday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen. I am very happy to be with you, for the first speech this evening on my part, and to say that Dr. Matson warmed up to his task a little better tonight than he did last evening. Quite frankly I am glad to see that. I want to correct the last thing, the thing that he ended with, however, in his implication that Christianity is anti-Semitic or that a great deal of anti-Semitism should be laid at the feet of Christianity. That is simply as false as any statement could be.

In Romans Chapter 1, verses 16 and 17, the Apostle Paul said, after indicating that he was ready to preach the gospel to them that were at Rome also, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." If ever there is any persecution of a Jew simply as a Jew, it certainly cannot be ascribed to Christianity, Dr. Matson.

The first Christians were Jews. And for a good while, the only Christians were Jews. There is nothing anti-Semitic in any page of the Bible. I should like to point out that I am going to follow the plan of answering Dr. Matson by dealing with the basic issues with which he has dealt and not simply going item by item by what he has said, although I will cover all he has said as my time allows.

I do want to give attention to his questions for just a moment, most of which he overlooked. But I do want to give attention to this one, for it is one which philosophers of his particular kind have already given a great deal of attention, especially, as he indicated, his good friend Dr. Flew; and that is the matter of falsification.

I asked what would have to occur, or to have occurred, to

convince you that your proposition in this debate is false. They are fond of saying that if you cannot tell me what would falsify your belief that God is, then your proposition is meaningless.

Here is Dr. Matson's answer. He had something here and scratched it out and I don't know what it was, but at any rate he wound up with this: "Nothing, since the negation itself to my proposition is self-contradictory."

I recall the words in Luke, Chapter 16 and verse 31, where the word is said, "If they do not believe Moses and the prophets, they will not believe even if one would rise from the dead."

Dr. Matson, consider, suppose you heard a great voice from the sky that said, "I am God, and if you will go to a certain cemetery that contains 10,000 graves and exactly ten seconds past ten minutes past nine I will raise every person in that grave or in that cemetery from the dead," would that convince you? Tell us the answer to that and then tell us, how it is that it is self-contradictory to have asked you this question?

Now we have come to a very interesting thing in this discussion because of the way Dr. Matson has responded. Actually he has put us in the position of not really debating the proposition which he signed. At least *he* has not been willing to do it. His proposition says "I *know* that God (that is, the God of the New Testament who shall punish some individuals eternally in hell), does not exist." He is saying, therefore, that there is no possibility that he is wrong about it. But we are not debating that. He is not debating that proposition. He is not giving you an argument, the conclusion of which is: therefore, I know that God does not exist.

We are debating whether the infinite *good* God—I am following him in this—the infinite *good* God who, for all Dr. Matson knows according to his own admission, may exist. We are discussing—following him—whether that good infinite God, who *may* exist (for all he knows), can *punish* anyone at all. Notice this is the case because of Dr. Matson's

position, admissions and denials. Therefore, he is not discussing the proposition which he signed to discuss. This is a terrible failure upon his part.

Secondly, Dr. Matson contradicts himself. He has based what little case he has presented on contradiction, indicating that *any* position which involves self-contradiction is quite obviously false. And I would agree with that. No one would agree with it any more than I, Dr. Matson, I assure you. But now I want to show you that it is *you*, not *I*—it is atheism, not theism—that is involved in self-contradiction. Note that he contradicts himself both as to the infinite good God that he has talked about, that was involved in the Flew proposition, incidentally, Dr. Matson, I have the proof here that the Flew proposition *was* presented to you and that you rejected it, and demanded some modification of it. In just a little while, as I have time, I will read this correspondence, of October 14 and 27 of 1976.

And I would like to have Dr. Matson's book, *The Existence of God*, if you would hand that over to me here, please. I am talking here about the infinite *good* God which he said he was talking about in this book. I said, Dr. Matson, that you have to accept either your proposition or this book, which is a very noted book in the Cornell University series of philosophical works. But Dr. Matson doesn't want to reject this book. So he said, "But I didn't talk in this book about the God who is going to punish anybody. I was talking about the infinite good God." But he said in regard to the Flew proposition, "I know that God does not exist," that he was *not* willing to affirm that. He said, "I never claimed to know that." So now he has rejected that.

Let us notice that in regard to the infinite good God, in regard to the Flew proposition, the God that he claims now to talk about in this book, and in the letters which he wrote to Mr. Gary Ealy, that he has now both denied and admitted the existence of that infinite good God. First of all, let us look at the fact that he denied the existence of this God by implication.

He argued as follows: A, that since God created men, whatever men do, God does. He blames God, you see, for everything that free men do on this earth. He has made that argument.

B, if God punishes any man, even Hitler—remember, last evening he said that God could not even give Hitler a slight slap on the wrist for all he did to the Jews, or else God would be evil—he said that if God punishes *any* man, even Hitler, ever so slightly, then God is evil.

C, he argued further: "But *men can punish* other men." Men can do it, but not God. So by implication, since whatever men do, God does, because God created men, therefore God is responsible for what they do, and God does everything they do. Then so, he is saying, by implication, that God can-after all-punish men. But he also says that for God to punish men, is to be guilty of evil. Therefore, he has both affirmed and denied that God can punish evil men. He has denied the existence of the so-called infinite *good* God because, by implication, He is guilty of evil. So, he argued, if any evil exists, God does not exist, and now, by implication, he has held that evil does exist.

Secondly he admitted in this book that, for all he knows, the infinite good God does exist. Let's look at chart 4-A, while we talk about this point.

He said, in this book, "A creation out of nothing by an infinite being, if you like, is a hypothesis that cannot be ruled out by the physical evidence presently available (*The Existence of God*, pages 118 and 119). Then he said that it can't be confirmed either.

When I pointed out this—and other similar statements—to him last evening, he indicated to us that he was only being modest. Dr. Matson, did you mean by that that you did *not* really mean it? If you didn't mean it when you said that for all you know a creation out of nothing may have been brought into being by an infinite being, did you mean—when you said that it can't be confirmed—that you didn't mean that either?

AN ATHEIST'S ADMISSIONS OF DEFEAT RE HIS PROPOSITION

4-A

1. "A CREATION OUT OF NOTHING, BY AN INFINITE BEING IF YOU LIKE, IS A HYPOTHESIS THAT CANNOT BE RULED OUT BY THE PHYSICAL EVIDENCE PRESENTLY AVAILABLE"--(T.E.O.G., 118-119).

2. "THEN PASTEUR SHOWED CONCLUSIVELY THAT THERE IS NO SUCH THING AS SPONTANEOUS GENERATION--ALL LIVING THINGS ARE GENERATED FROM SEED." (T.E.O.G., 128).

3. " . . . HE (THE WRITER) FREELY ADMITS AND INSISTS ON THE POSSIBILITY THAT HE MAY HAVE OVERLOOKED THE TELLING BIT OF EVIDENCE, THE ABSOLUTELY CONCLUSIVE AGRUMENT; SOMEWHERE ALONG THE LINE SOME LOGICAL HOWLER MAY HAVE BEEN COMMITTED THAT INVALIDATES EVERYTHING" --(T.E.O.G., 240).

4. "OF COURSE THERE MAY BE SOME VITIATING ERROR IN THE ARGUMENTATION OF THIS PART." (I.E., PART III, EVIL, PP. 135-170)--(T.E.O.G., P. 170).

*THUS HE ADMITS:

1. GOD MAY EXIST.
2. NO SUCH THING AS SPONTANEOUS GENERATION.
3. HIS CASE AGAINST THE EXISTENCE OF GOD MAY BE UNSOUND.
4. THAT HIS ONE AND ONLY ARGUMENT WHICH HE CAN OFFER (AS A POSITIVE GROUND FOR HOLDING THAT GOD DOES NOT EXIST) MAY BE UNSOUND.

I think it might be interesting if you were to write to Cornell University Press and ask them if they would like to have, in this imminent series of books, a book whose author claims that once in a while he doesn't mean what he says, so that one would have no way of knowing when he *does* mean what he says and when he does *not*—when he is just being sort of "modest," you understand. I want you to be sure to remember that he admitted that, for all that he knows, a creation out of nothing by an infinite being, if you like, is a hypothesis that cannot be ruled out by anything he knows.

In the third place, he says, ". . . he (the writer) freely admits and insists on the possibility that he may have overlooked *the* telling bit of evidence, *the* absolutely conclusive argument; somewhere along the line some logical howler may have been committed that invalidates everything." (Page 240). Now that means that he's simply saying, "What I have written here may not have proved the case."

That's why I said that he has to choose between the *proposition* which he has signed in this debate and the *book* that he has written. That is the problem that Dr. Flew faced all the way through and he was honest enough to come up and say quite frankly "Well, that's a problem I am having a great deal of trouble with. I don't know whether to say I am an agnostic or an athesist."

So you see, he has denied the existence of this "infinite good God" that he tried to distinguish from what he now—I suppose, by implication—calls the "infinite evil God" of his *proposition.*

Now we look at the God of the debate—that is, of Matson's *proposition.* He has both admitted and denied *this* God, as well. I want to keep before you the fact, and the whole debate can stand right here, that he has both admitted and denied the *good God* that he talked about—in the Flew debate and in his *book*—and he has both denied and admitted the *evil God* that he talks about in his *proposition.*

Notice this admission: In his first speech last evening, and this is off the tape—there is no question about his saying it; I

suppose he was just being a little "overly modest," maybe, when he said it—"I just might be possibly wrong, in which case I would be damning him to hell." He was saying that he was not out to make converts—converts to the God of his proposition—because, he said, "if I did, I might be damning them to hell." You see, he is there making a clear admission that he might be wrong about the proposition that he has affirmed in this debate. Therefore, he is admitting that, for all he knows, the God of the proposition that he has affirmed may exist. But, then, he turned around and denied it. He said further, in the second speech last evening, and I quote, "I could not possibly be mistaken about it"—that is, about the existence of the God of his proposition.

Thus, Matson is guilty of self-contradiction twice at this point. First, of the infinite good God—and these are *his* differentiations, not mine; there is only one God and He is good. But I am using *his* argumentation and showing how *he* is guilty of self-contradiction. And to be guilty of self-contradiction, I agree with my learned colleague, is to be guilty of affirming a false position. The infinite good God, of that God he says that He *does* exist and that He does *not* exist. And of the God of his proposition, he says that He *does* exist and he does *not* exist. The Matson proposition in this debate therefore affirms that God exists and does not. Therefore since any proposition which affirms or implies a logical contradiction is itself false, then the proposition which Matson has affirmed in this debate is false.

Now look carefully at *the will of God.* I want to turn now to chart number 84-G. The will of God and punishment. You cannot really understand this matter without understanding *the will of God* as revealed in the Bible.

It is one thing for a person to prove that God, the infinite being, exists. Now when one says, "But I object because of evil, because of eternal punishment," then we turn to the procedure of showing that the entire matter of Christianity does *not* involve a logical contradiction.

We look first of all at *God's Ideal Will.* Dr. Matson has

84-G

GOD'S WILL AND PUNISHMENT

TO OBTAIN A PROPER PERSPECTIVE ON THE PUNISHMENT OF THE WICKED, ONE MUST UNDERSTAND AT LEAST SOMETHING OF THE THREE "PHASES" OF THE WILL OF GOD.

I. GOD'S IDEAL (INTENTIONAL) WILL.

1. STATED: WHAT GOD WOULD HAVE TO BE AND/OR OCCUR AS THE IDEAL.
2. EXPLAINED: IT IS GOD'S INTENTIONAL WILL THAT NO HUMAN BEING EVER SIN EVEN ONE TIME--THAT IS, TO HAVE ALL MEN TO BELIEVE IN, LOVE, AND OBEY HIM ALWAYS. Cf. Gen. 2:9-17; 1 Jno. 2:1.
3. NOTE: MAN CAN DEFEAT THE IDEAL WILL OF GOD.

II. GOD'S CIRCUMSTANTIAL WILL.

1. STATED: EVEN IN THE FACE OF MAN'S SIN IT IS THE WILL OF GOD THAT NONE SHOULD PERISH, BUT THAT ALL WOULD BE SAVED.
2. EXPLAINED: EVEN THOUGH SINNERS DESERVE TO SUFFER DEATH (i.e. SPIRITUAL DEATH, ETERNAL SEPARATION FROM GOD, Rom. 6:23), IT IS THE WILL OF GOD THAT MAN, WHILE LIVING ON THE EARTH (THE "VALE OF SOUL-MAKING" WHICH GOD CREATED AS THE HOME FOR MAN DURING HIS (MAN'S) ONE AND ONLY PROBATIONARY PERIOD) WOULD--IN LOVING OBEDIENCE--ACCEPT GOD'S MERCIFUL OFFER OF SALVATION THROUGH THE GIFT OF HIS (GOD'S) SON (Jno. 3:16; 2 Pet. 3:9,10).
3. NOTE: BEING FREE, MAN CAN DEFEAT THE CIRCUMSTANTIAL WILL OF GOD. Cf. Acts 24;26; 17).

paid no attention whatever to these matters that I have brought before you. God's ideal or intentional will stated what God would have to occur as the ideal. And that is: that man would *never* sin even one time. "My little children, these things write I unto you that you may not sin" (1 John 2:1). In the very beginning, when God made man, male and female, he told them not to sin. He gave them instructions. It was God's intentional will that no man would ever sin one time, that all men would love and obey him every moment of their lives. Yet God has given man *free will.* And man can defeat that "element" of the will of God. He can exercise his freedom and do that which is against the will of God.

Then, you must understand there is *the will of God in the circumstance of sin.* Even in the face of man's sin, it is the will of God that none should perish, that all should come to repentence (II Peter 3:9, 10). Even though we deserve death, Dr. Matson overlooks completely the matter of *retribution,* of what we *deserve* for our sins. We will come to that in a moment.

But even though we deserve to be punished, and that forever—and the only way we would know what we really deserve for sin is that *God* would *reveal* it to us (spiritual death, separation from God forever, Romans 6:23)—it is the will of God that while we are on earth, even though we have fallen into sin, we will respond to His grace and mercy, the gift of his Son. Jesus Christ said, "Come unto me all ye that labor and are heavy-laden and I will give you rest."

But God will thus extend his mercy only during this single probationary period that we have between the time we reach the age of accountability and the time of our physical death.

Then there is *the ultimate will of God,* which cannot be defeated even though God's *ideal* will and His *circumstantial* will *can* be defeated, for God's ultimate will is (1) to *bless eternally all of those who come to him in loving obe-*

dience, taking advantage of the blood of Christ, his son, to wash away their sins—and apart from the shedding of blood there is no remission of sin, Hebrews 9:22, and only the blood of Christ can do so, Ephesians 1:7—to eternally bless all those who will respond to him and (2) to *punish eternally all of the wicked.* As we found in Matthew 25:46 last evening, those who are on the right hand, that is the *righteous,* shall be ushered into *everlasting life,* and those on the left the *wicked,* into *everlasting punishment.* We must understand also in the next place, as we look at charts 36-Y and 36-Y-1, the goodness and the severity of God in relationship to the atheist's argument from evil.

In a general text, we see in Romans 11:22, the Apostle Paul declares, "Behold then the goodness and the severity of God . . ." You have a distorted, incomplete picture of God, if you look *only* at the *goodness* of God.

And atheists, such as Dr. Matson and Dr. Flew, perhaps in all honesty have simply failed to see that God is as infinite in *holiness, righteousness* and *justice* as He is in *love,* in *goodness* and *mercy.* Paul says, "Behold the *goodness* and the *severity* of God." There are really only two paths set out before man. Even in the Old Testament, Moses, speaking by the power of God's Spirit said, "I set before for you this day a blessing and a curse" and made clear that the blessing was to come if you will live in obedience to the will of God and the curse if you will not.

And Jesus said, in Matthew 7:13,14, "Enter ye at the narrow gate: for wide is the gate, and broad is the way that leadeth unto destruction, and many are they that enter in thereby." So, the *goodness* of God is seen in many passages, such as John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

And His *severity* is seen in the fact that He will punish those who are wilfully disobedient. Look at chart 36 Y-1 for a moment. In order for Dr. Matson to establish anything at all, he must show that there is absolute contradiction—ab-

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):

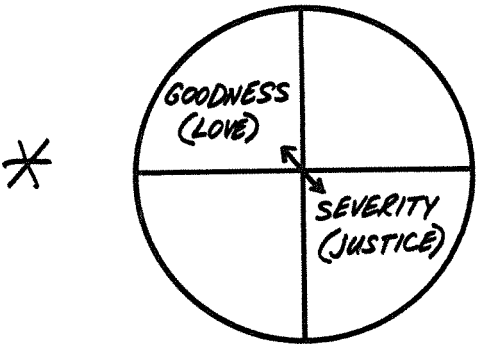
1. II PET. 3:9, 10
2. JOHN 3:16
3. JOHN 1:1-14
4. PHIL. 2:5-8
5. TIT. 2:11
6. HEB. 7:25
7. LUKE 19:10
8. I TIM. 2:4
9. II COR. 8:9

II. THE SEVERITY OF GOD (INFINITE IN JUSTICE — WILL PUNISH THE DISOBEDIENT):

1. ROM. 11:22
2. MATT. 7:13, 14
3. REV. 20:10-15
4. MATT. 25:46
5. LUKE 14:26-33
6. II THESS. 1:7-9

[GOODNESS & SEVERITY OF GOD CONT'D]

36-Y-1



ATTRIBUTES
OF
GOD

* ARE NOT INCOMPATIBLE WITH EACH OTHER!

solute incompatibility—between the *goodness* and the *severity* of God. But I submit to you, that anyone who upholds a God that simply *tolerates* sin—as Dr. Matson alleges, could not even give a slight slap of the wrist to such a heinous criminal as Adolf Hitler by way of punishment for his sins—is simply not understanding the whole subject of God in the first place.

I submit to you that you must, in order to understand the whole problem, by his own admission, the one and only argument he has ("the argument from evil") you must understand the nature of the God about whom we are talking, who is infinite in *all* of his attributes.

Now, let me say just a word about the Nazis. In the closing moment of our study, Dr. Matson has indicated that you can just "see" that it's what the Nazis did was wrong, *without* any *objective reference* at all. But you see, the Nazis didn't "see" that; the *Jews* "saw" it, but the *Nazis* didn't! The rest of the world, at least most of the rest of the world, "saw" it.

Are we seeing it in Cambodia today? I have read and read and read the writings of men of agnostic and atheistic persuasion, and they simply cannot get away from the fact that there are some deeds that are *better than others: there is good* and there is *evil.* There is high hope, there is moral progress and there is *moral degeneration.* You cannot *go away from* something unless there is *something* from which to go away. There has to be an objective moral reference, and that can be only the ultimate good, who is God.

God—and for the definition of God I use Dr. Warren's definition, namely a being who is supremely good, powerful and knowing—I know that God, the God of the New Testament who punishes some souls eternally in hell, does not exist. And my claim is that to say of any being that he is good and that he inflicts eternal torment is to say a contradiction. And consequently, the proposition that I am defending is a necessary truth. That is, its denial is a self-contradiction. Consequently, no facts are even relevant to determining it. So no question about what might happen in the world would have any bearing on it. There is nothing that happens or could conceivably happen in the world that would have any bearing on whether five and seven are twelve, or whether triangles have three sides. That is a very elementary point in logic. I didn't think I would have to instruct Dr. Warren in that, but I hope he has it now.

He says I am not debating the proposition. Well, I have just restated the proposition. I leave it to you to decide whether I have been debating it or not.

Last night Dr. Warren amazed us with the *modus ponens* and the Disjunctive Syllogism. Tonight it is God's ideal will and circumstantial will. But it will avail him nothing.

I have shown—and it's no big deal; it's what nearly everybody who has reflected on these matters has always known—I have shown that morals, the questions of what is right and what is wrong, don't depend on the will and commandment of God, any more than the multiplication table does. I might add that if they did, Dr. Warren would have to say that Aristotle, for example, would have nothing to say, or was not entitled to say anything about ethics. Dr. Warren is a member of the American Philosophical Association, one minimum qualification for membership in which, I suppose is knowing the foundation of ethics by Aristotle.

Okay. In saying that ethics, the questions of what is right or wrong, don't depend on God's commandments, I am not saying that if there is a good God and he does communicate commandments to us, these may not be very helpful to us.

MATSON'S FIFTH AFFIRMATIVE

(Tuesday Night)

I want to thank Dr. Warren for bringing up my book last night and tonight. He continually harps, though, on my admission of fallibility, that I might have made a mistake somewhere. I think if he wants to talk about the subject at all, really what he needs to do is show what errors I *did* commit, not just keep saying over and over again that I said there might be some. I find it's terribly dangerous to be undogmatic around Dr. Warren. But I'm afraid I can't change the habits of a lifetime.

Another thing I want Dr. Warren to do is not just to keep crying "Contradiction! Contradiction!" but to show what proposition contradicts what other proposition. It certainly hasn't been clear to me in the cases he has brought out, but perhaps I'm particularly stupid, as he has suggested.

Before I go on with my presentation, I suppose I ought to take up some of the points Dr. Warren has just made.

I notice he says Christianity is not and never has been anti-Semitic. Well, we would have to go into history about this and it would be rather gruesome, so I will let it pass. I'm afraid that it is all too easy to demonstrate the falsity of that assertion. He said further nothing is anti-Semitic in any page of the Bible, though I just read you the most anti-Semitic sentence; there could be no doubt about it. (By anti-Semitic, incidentally, I don't mean racial; I mean religious. So what Paul said about the Jewish Christians misses the point.)

He accuses me of being unscientific because I said nothing would falsify my proposition, and he said it's a doctrine of the philosophy that I'm supposed to espouse that if nothing would falsify a proposition, it doesn't mean anything. He has overlooked the very significant exception of what I call lazy man's knowledge, or what the logician calls necessary truths or self-contradictions.

To repeat (I haven't kept count, but it must be the 27th time, at least): The proposition I am talking about is that

Dr. Warren continually mixes up what I was arguing about in my book and what I am arguing about here. I will make one last desperate attempt to separate them. In my book I was talking about the question of the existence of an infinitely powerful, knowing, good God, period. In these debates, I am talking about the question of an infinitely knowing, powerful, good God, *who eternally torments some people.* Those are quite different. And they must not be confused. What I have to say about one does not necessarily apply to the other. I can be agnostic to the extent of refusing to commit myself to using the philosopher's solemn term "know" when I am talking about an infinitely good, powerful and knowing God. It does not follow, much less is there a contradiction involved, if I do not put any restrictions on my answer that I know that this God *who torments individuals eternally* doesn't exist.

By the way—maybe I haven't made this point before—I don't claim to know that some being who eternally torments souls doesn't exist. At least it is a logical possibility. I did give an argument last night, which didn't receive much discussion, which showed it was not possible for such a being to torment *me,* but I don't see any problem in his tormenting some being he created for the occasion. But then he wouldn't be, in my understanding of the term, God; he would be the devil.

Actually, the charge that those who hold that God punishes eternally in hell are devil worshippers, was made earlier in history. I made a somewhat jocular remark last night about Dr. Warren being the devil's advocate, but I'm afraid I have to remake it non-jocularly at this time.

Let's suppose, for the sake of argument, that there is a good God and he relates his commandments to us. These might be very helpful to us, Just as it is helpful for a beginner in arithmetic to have a teacher who knows the answers to the practice problems. We are fallible sinners, at least I am, and I can be wrong about these things, and if there is the infallible teacher to tell me, fine, that's why we have

popes, or even why we have God. But this is to be distinguished from the assertion that teacher's say-so is *what makes* the answer right. The arithmetic teacher doesn't *make* seven and five twelve, although she may tell us it is twelve and it may be news to us.

We'll try to get on. If there were a good God and he wanted us to be moral, we would be moral. It's as simple as that. For God can do anything. But we are not moral. At least not all of us all the time. So, God doesn't want us to be moral, at least not all of us all the time. An unappetizing conclusion, but one which the theist has to accept. This is the one which Dr. Warren tries to squirm out of via the ideal and the circumstantial will; but let me go on.

Dr. Warren not only made these remarks just now, but he wrote a whole book trying to escape that fate. I'm afraid I can't repay the compliment he does my book by quoting his book verbatim, but I do want to refer to it. In that book he points out, rightly, that omnipotence isn't compromised by inability to make a contradiction true. And he claims that it would involve contradiction to create moral agents who never sinned. But it's a good thing there should be moral agents. But logically, if there are, they would have to sin. So God has done a good thing in creating them. (I don't have my own slide show, but I bet this is on one of Dr. Warren's slides somewhere. I will let him put it on, when he wants to.) "There is evil," Dr. Warren admits in his book. "But," he says, "it is not evil that there is evil."

I shall now show you why he can't squirm out of it this way.

The rebuttal is quite simple. If a task really involves a contradiction, then it can never be accomplished. Not even in one single instance. No one can draw even one four-sided triangle, not even God. But God has succeeded in creating some moral agents who were pretty good, the saints in heaven at least—maybe not morally perfect, but that's not the demand. The demand is only that they be on the whole saintly and not give too much trouble. So the task of

creating a good moral agent is not a contradictory task like drawing a four-sided triangle. No task that *has been* accomplished can be a self-contradictory task. I hope that's clear.

And it's not even any big deal. Besides the saints in heaven, there must be dozens of such moral agents right here in this hall this moment. But what God can do once or twelve times, he can do any number of times. So, there is no least shadow of contradiction in the notion of an earth entirely populated by saints. But I don't think that's what we have in fact. Do you?

So, we are back to the old refrain. Either he wants to but can't, or he can but doesn't want to.

Dr. Warren will say, as he has said, "Ah, but what a moral agent does, he does freely. If God made only saints, they would be bogus. They wouldn't be doing their good works freely but because they were wound up to, mere robots."

This rejoinder is confused in a complex way. I will try to untangle it.

For one thing, I don't think Dr. Warren wants to say that the twelve just men and women in the audience tonight are mere robots. Does he? I would have him answer it himself. I would not think he would say that the saints in heaven are mere robots. I don't think he wants to say *he's* a mere robot.

But it's quite possible, because it is actual, that there should be a good, free, moral agent—a good non-robot. Where there could be one, there could be twelve; if there can be twelve, there can be twelve million. I could go on.

God, Dr. Warren admits, creates free moral agents. And the actions of free agents are their own. They are not "programmed" by God. Okay, I suppose that's so. But does God *know* what they are going to do before they do it? Before they're born even? Dr. Warren can't deny that. He has already asserted that in this debate. So God knew in advance that Adam would disobey, *freely* disobey. And God knew in advance that Judas Iscariot would *freely* betray his

master. What then prevented God from just refraining from creating these bad eggs? Nothing at all, of course. If God is all-knowing, he can review the course of the life of every *possible* human being *before* he is created. And then abort the defective prospects: And if he *can* do this, he morally *must* do it, for the same kind of reason that builders have to submit their plans to the city building commission before they go ahead.

If God let loose Judas and Hitler on the world, it was in full knowledge of what they would do, and in possession of full power to prevent them from existing at all. So, Dr. Warren, we cannot let you or your God off the hook. And "circumstantial will" is not going to help the least bit.

Dr. Warren says this world is not a place set up to provide fun for all of us all our lives. And I agree with him. Mere fun soon palls. We *want* to exert ourselves. Happiness, I remind you Aristotle said, is virtuous *activity*. We even want to suffer. We are not necessarily masochists or other perverts for wanting to. We want to suffer in sports, exploration, great achievements of all sorts. It wouldn't even be interesting to climb Mount Everest if there was no suffering involved.

But that is not evil to Dr. Warren. All that can be provided without any *moral* evil at all, any bad will. Logically it could be provided. What logic doesn't veto, God can do.

Well, what *is* the world for? According to Dr. Warren, the world is to test souls. He calls it "a vale of soul-making," which I must say is a beautiful phrase. But I wonder what it means. God is interested in testing souls. But look at what a strange kind of test it is. God knows the results in advance. Dr. Warren cannot by any means deny that. So, why have a test?

Wouldn't it be an insane aircraft engineer, who knew by his calculations already which of his planes would perform okay and which would fall apart in the air, killing the test pilots and innumerable school children on the ground, but went ahead and sent them all up just the same?

Dr. Warren, when you design aircraft, you go back to the

drawing board when your model fails in the wind tunnel. And the procedure that a mere human engineer can follow, and is indeed morally obligated to follow, can certainly be followed by Omnipotence. And I repeat, in case you missed the point, that it is nothing to the case to say that the aircraft is a mere machine, while the human being is a free moral agent. The analogy is perfectly valid in the relevant respect, which is, that both engineer and God know in advance what is going to happen *if* this contraption gets off the ground.

So God, if he is omniscient and omnipotent and yet creates sinners, is not—logically *cannot* be— good. So, God, as Dr. Warren defines him, does not exist, because he logically cannot exist. Q.E.D. for the 17th time.

This is so, even if all that is attributed to God is the creation of the people we find around us in the world. But God, Dr. Warren's God, remember, is a lot worse than that, because he goes ahead and punishes the ones that don't pan out. I will take that question up, a very interesting one, I hope, in my third 20-minute period. Thank you.

WARREN'S FIFTH NEGATIVE

(Tuesday Night)

Dr. Matson, gentlemen moderators, ladies and gentleman, I am very happy to be before you again for this second speech of the discussion this evening. I appreciate in some ways Dr. Matson's speech. I think as I indicated before, he's warmed up to his task a little more. And I think it's helping to make the discussion a little more what it ought to be.

I want to begin with just a point or two here about his speech before I continue along the line of thought. I have arranged to show you that every point that he brings up is really a failure to establish the proposition which he's obligated himself to affirm and to prove.

He has asked that I give him something in writing that shows these contradictions which I have been claiming. You will notice that he has claimed time and again that I have been guilty of contradictions, but he has never handed me anything that I am aware of. I wonder, Dr. Matson, why you insist on seeing it written when you yourself are not supplying anything written; but I am glad to supply you this written statement from the tapes of last evening.

In your first affirmative, you said, "I am not out to make converts. In fact, I would be a little embarrassed about it for I must remember that after all, I might just possibly be wrong, in which case all, I would be damning him to hell, wouldn't I?"

You notice Dr. Matson said it would be dangerous to be undogmatic around Dr. Warren. No, it isn't, Dr. Matson. It is just when you sign propositions that say I *know* that something is the case and you then say, "I *don't* know it," that it becomes dangerous to be undogmatic. When you sign a proposition that says "I *know* something," then you're saying "I *cannot* be *wrong* about it."

Then I notice what you said in your second speech; that is, last evening: "I can assert that that being, that is the being of your proposition, does not exist, cannot exist, couldn't possibly exist. I cannot possibly be mistaken about

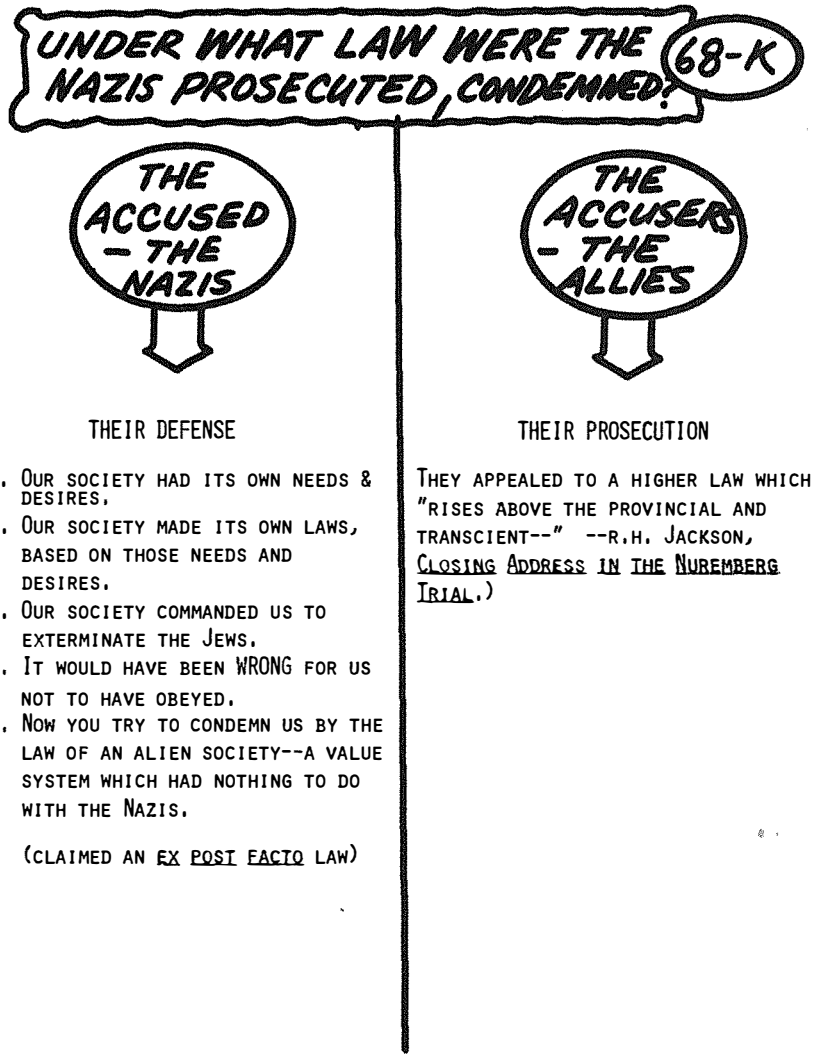
it. On that issue I am a complete atheist and I am not apologizing, retreating, hedging or waffling. I want to make that perfectly clear." But, he (Matson) said he *might* possibly be *wrong* about his *proposition!* There it is *in writing,* Dr. Matson. And, then, he said that he *couldn't* possibly be wrong about it!

Then—and here is another contradiction—he said, "Murder is not wrong because it is against any law," and then later he said, "The difference between killing and murder is that murder is *unlawful* killing." And there it is *in writing,* Dr. Matson!

Then he keeps telling us that evil is "pointless suffering," and some suffering has a point. But he never really gets around to telling us. My friends, we've been subjected to sheer subjectivism. Again and again the only thing he says about it is, "Can't you *see* that?" Can't you just hear Hitler and Himmler saying, "Why can't you *see* that this is the thing to do, to destroy the Jews?" They have exactly the same sort of reason that Dr. Matson has. That is the one and only thing that he has offered as an alleged support for the proposition which he's given: "Can't you just *see* that it's wrong?"

Let's look at the proposition that I have indicated, starting with chart 68-K. I want you to note that the Nazis were accused, in the trials following World War II, of the heinous crimes that were committed at Auschwitz, Belsen and other places. Their defense was this: "Our society had its own needs and desires. Our society made its own laws, based on those needs and desires. Our society commanded us to exterminate the Jews. It would have been wrong for us not to have obeyed. Now you try to condemn us by the law of an alien society—a value system which had nothing to do with the Nazis."

Now you can see "the devil's advocate" tonight is *not* on the right side of the stand (lectern) but on the left. Because that is exactly the defense that Dr. Wallace I. Matson has given for his position: "Don't you *see?* You can *see* that it's


UNDER WHAT LAW WERE THE NAZIS PROSECUTED, CONDEMNED?
68-K
THE ACCUSED - THE NAZIS
THE ACCUSERS - THE ALLIES
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)
THEIR PROSECUTION
THEY APPEALED TO A HIGHER LAW WHICH "RISES ABOVE THE PROVINCIAL AND TRANSCIENT--" --R.H. JACKSON, CLOSING ADDRESS IN THE NUREMBERG TRIAL.)

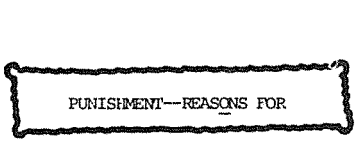
right." There is no objective reference, there isn't a thing you can refer to to say that this is missing. There isn't anything you can see to say you are *going away from* it, or *going back to* it. You have just made a cry, "I can *see.*" Here they have their own laws, "Can't you *see* it is right? You don't have the right to say we have done wrong!"

But notice that the prosecutors, the accusers, appealed to a higher law which "rises above the provincial and the transient." In other words, what some *nation* or some *individual* may decide is right is simply not the basis. One individual may decide that murder is right. Another may decide that it is wrong. Another may decide adultery is right, another that it is wrong. Both may be right, given atheism. And you can stay here until a hundred years is past and neither this man nor any of his colleagues will ever be able to say anything to the contrary to show that he is not guilty of *mere subjectivism,* that and nothing else. *Subjectivism implies a logical contradiction!*

The Nazis could *say* that they were right; the Communists could *say* they are right. Anyone who opposes them could *say* they are right and "why can't you *see* that it is right? You can *see* that!" But no basis whatever can be given for it—no objective standard or reference.

All right. That takes care of what he has said along that line. Dr. Matson, as you said, let's not hear any more about that.

Let's look at chart 84-H and 84-H-1. Reasons for punishment. You can't really understand this argument from evil as the atheists give it—you can't understand the truth about it and understand how to reply to what they are saying—unless you understand the *reasons* for punishment. As I indicated before, it is not difficult to see from the things about us, even from our own bodies, from our own beings, that God, the infinite Being itself, exists. But some raise an objection: "Oh, He cannot exist because a contradiction exists. Because if you claim He is good and yet He punishes somebody—even if you merely slap him on the wrist—that



84-H

NOTE: MEN SUFFER FOR VARIOUS REASONS (e. g. THEIR OWN IGNORANCE, THEIR OWN SINS, THE SINS OF OTHERS, ETC.), BUT IF GOD (WHO IS INFINITE IN GOODNESS) PUNISHES MEN, FOR WHAT REASONS DOES HE DO SO?

I. DETERRENCE.

1. STATED: GOD WARNS MEN OF PUNISHMENT AND ACTUALLY PUNISHES THEM IN ORDER TO DETER THEM FROM SIN AND/OR FROM FURTHER SIN.
2. EXPLAINED: GEN. 2:16,17; HEB. 3:12,13; HEB. 4:1; DEUT. 11:26-28; MT. 7:13,14; JOSH. 24:14,15; MK. 9:43-47.

II. REFORMATION.

1. STATED: GOD WARNS MEN OF PUNISHMENT AND ACTUALLY PUNISHES THEM IN ORDER TO LEAD THEM TO REFORM THEIR LIVES. CONSIDER: MT. 3:1-11; REV. 2:1-7; REV. 2:12-17; REV. 3:14ff; NUM. 13,14.
2. EXPLAINED: WHEN MEN FALL INTO SIN GOD STILL LOVES THEM AND WANTS THEM TO BE SAVED, AND THUS HE WANTS THEM TO REPENT OF THEIR SINS AND TO REFORM THEIR LIVES. CF. NUM. 13,14; REV. 2,3.

III. RETRIBUTION. (THE MOST FUNDAMENTAL PHASE OF PUNISHMENT. WITHOUT THIS, THE OTHER TWO POINTS WOULD HAVE INSIGNIFICANT MEANING).

1. STATED: WHEN MEN SIN, THEY DESERVE TO BE PUNISHED.

2. EXPLAINED: WHEN MEN SIN, THEY DESERVE TO BE PUNISHED. HOWEVER, DURING MAN'S LIFE ON EARTH, HE LIVES IN A SITUATION IN WHICH MERCY AND GRACE ARE OFFERED TO HIM. HE CAN TURN TO GOD IN LOVING OBEDIENCE AND BE SAVED FROM WHAT HE DESERVES. Cf. MT. 28:18-20; MK. 16:15,16; LK. 24:45-49; JNO.3:16; ROM. 5:20-6:5; 1 TIM. 2:4; TITUS 2:11; HEB. 7:25. BUT IF HE REJECTS GOD--GOD'S LOVE AND GOD'S WILL--AND DIES IN WILFULL DISOBEDIENCE TO GOD'S WILL, HE DESERVES TO BE PUNISHED AND WILL BE PUNISHED (ROM. 6:23; 2 THESS. 1:7-9).

3. NOTE:

(1) THERE WILL BE DEGREES OF PUNISHMENT. MEN WILL BE PUNISHED ACCORDING TO WHAT THEY DESERVE.

(2) THE MOST FUNDAMENTAL OF THESE THREE POINTS IS THAT OF RETRIBUTION. MAN IS GUILTY, and BECAUSE OF THAT GUILT--VIOLATION OF GOD'S WILL--HE DESERVES TO BE PUNISHED (Rom. 6:23).

would prove to be a self-contradiction, and He *cannot* exist. He cannot punish evil. He may be *good* and *loving,* but he *cannot* be *holy* and *righteous."*

But now, let us note that *men suffer for various reasons.* For example, God has made this world to be inhabited (Isaiah 45). God made it for a purpose. It didn't "Just happen." You notice how Dr. Matson has wanted to stay completely away from the eternality of matter, of life coming from non-life, posing as if that were merely my problem.

But Dr. Matson, it is *your* problem! *You* are the one who must explain the eternality of matter and how life came from non-life, in contradiction to your book, where you said that *spontaneous generation simply does not occur,* that no life comes except from seed, therefore *evolution is false,* and, if *evolution* is false, then *atheism* is false. *Will you please tell us how the first living things got here if evolution is not true?*

Now, let us note that we suffer in this life sometimes because of our own sin sometimes because of ignorance or carelessness, sometimes because of the sins of others. But if God in His infinite goodness punishes men, *for what reasons* does he do so? I want to be talking now about God's punishing men and His warnings concerning that punishment.

First of all, I suggest *deterrence. Stated:* God warns men of punishment and actually punishes them in order to deter them from sin and/or from further sin. *Explained:* God warned man that if he ate of the tree that was in the midst of the garden which He instructed him not to eat, they would surely die. Hebrews 3:12,13 warns of men falling away. Deuteronomy 11:26-28, and on and on through the Bible, God warns man of the consequences of living a life of disobedience or of falling into sin.

And, then, there is the matter of *reformation.* Of *changing* a man *after* he has fallen into sin. *Stated:* First of all, God warns men of punishments and actually punishes them in order to lead them to reform their lives. We see this in

Matthew 3:1-11.

Revelation 2:1-7, where He wrote to the angel of the church in Ephesus, which had left its "first love." Here is a warning from the sacred Scripture that "you must repent or else there will be punishment." On and on and on we can go. The Bible is simply filled with passages of this kind.

Reformation *explained:* God warns men of punishment and actually punishes them to lead them to reform their lives. When men fall into sin, God still loves them. God does *not* want *anybody* to perish. He doesn't even want Wallace Matson to perish, in spite of the way he's talking in this debate. If he were to repent, God would receive him in loving arms—if he would obey the gospel of Jesus Christ. As we find this principle in Numbers 13 and 14, where Israel in disobedience turned back from the way God would have them to go. But, as for the men who were faithful, God carried them on into the land. Also, Revelation 2 and 3 where God warns various children of God who had already fallen into sin.

Then here is the matter of *retribution,* of what sin actually deserves. I want you to consider, among other things, the evil of atheism, what it's doing to our nation, what it's doing to the world. The very heart and core of Communism is atheism. It holds that nothing exists but matter—there is no God, there is no spirit. They, in consistency with that position, say there is no absolute good, there is no absolute evil. "Good" is whatever advances the predictions of the dialectic, whatever advances Communism. They are more honest, in their position, than is Dr. Matson who tries to "hold hands" with both sides and says that there is no God and yet says that there is absolute truth and there is absolute good and evil. Dr. Matson needs to take a lesson from the Communists and Communist humanism and recognize that they are being "honest" and forthright in recognizing the logical consequences of atheistic doctrine.

But what does man *deserve* because of sin? And how will he possibly *know?* If there is a great eternal God and if He

does have a law and an instruction which He has given to man, if the Bible really is the word of God, and if He warns that man must live in obedience to Him, how would Wallace Matson *know* what ought to be the punishment for sin? No one could possibly know unless *God* would tell him. And He tells us in two basic ways. One way is the price to get out of it—the price of the Son of God. You could not do it by the blood of bulls and goats (Hebrews 10:4), but you must do it by the blood—and only by the blood—of Christ (Ephesians 1:7).

You can know the heinousness of sin by knowing (1) the price it takes to get out of it, and (2) what will be *the punishment if you live and die in it.* And the Bible teaches in Revelation Chapter 20:10-15, that in that great and awful day of the judgment those whose names are not written in the book of life shall be cast into the lake that burns with fire and brimstone, which I understand to mean that hell and heaven are described in symbolic terms. Of course, heaven is not a literal wall made of jasper or gates of pearl or streets of gold. This description is God's way of letting us know that heaven is wonderful beyond our imagination, that we can't grasp it fully but that we can strive in that direction.

The description of *hell* is to let us know that to be separated from God and everything that is good, is a terrible loss; it is to help us to know the *intensity* of the suffering and to let us know that we must come face to face with the fact that we *deserve* what we receive (in Hell). Punishment, to have any real effect, must entail, in its most fundamental aspect, *retribution.* Even in our punishment of criminals, we must help them to come face to face with the realization that they have *done wrong,* that what is happening to them is what they *deserve.* We today, in recognizing what the Bible teaches, need to come to see what *we* deserve—if we live our lives in disobedience, as free men and women who can make up our minds whether we can and will follow and serve God—that we will really *deserve* what we will

receive.

Dr. Matson talked a moment ago about my book, *Have Atheists Proved There Is No God?* I intend to get into that in some detail in just a moment. But I want to say to you now that what he has been trying to say is that I said in the book that if there is *freedom*, there *must* be *sin*. I said no such thing! I said if there is freedom, there must be the *possibility* of sin. And you cannot *guarantee* a free man that he will not sin.

If you *guarantee* him that he will not sin, you are saying, in effect, that he *is* free and *not* free. But we live, in this world, free. Wallace Matson is free to come here. He is free to make up his own mind about the evidence of God, to reject God or not to reject Him. But now I want to go into the details of the response, the Biblical (Christian) response to "the argument from evil," which is all he has talked about, and all that he has had to say. It is the *one and only argument* that he has had, and punishment is simply a phase of that.

Let us look at chart 36-U, the basic affirmation of theism in regard to the problem of evil. Dr. Matson, I invite you to address yourself to the book *Have Atheists Proved There Is No God?* I will stand behind its basic teaching. That is what I am going to be talking about now, for a time.

The basic affirmation of theism in the light of Bible teaching is this (in regard to its response to your "argument from evil"). *Stated:* It is erroneous to conclude (as do atheists) that the existence of evil in this world precludes punishment after this life is over; it is false to conclude that this proves that God does not exist.

Explained: this is the case because the concepts which are involved in the basic propositions of theism can be so interpreted and so explained (explicated) as to avoid having to accept either (A) a weakened version of theism, that God is finite, as some thinkers have done or (B) the view that the conjunction of the basic propositions of theism necessarily involve a logical contradiction. That I deny with all of my

DETAILS OF THE THEISTIC RESPONSE TO THE "ARGUMENT OF EVIL" SET OUT AND EXPLAINED

36-U

I. THE BASIC AFFIRMATION OF THEISM IN REGARD TO "THE PROBLEM OF EVIL":

1. STATED: IT IS ERRONEOUS TO CONCLUDE (AS DO ATHEISTS) THAT THE EXISTENCE OF EVIL IN THIS WORLD PROVES THAT GOD DOES NOT EXIST.

2. EXPLAINED: THIS IS THE CASE BECAUSE THE CONCEPTS WHICH ARE INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLAINED (EXPLICATED) AS TO AVOID HAVING TO ACCEPT EITHER (A) A WEAKENED VERSION OF THEISM OR (B) THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

II. THE POSITIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: THE CONCEPTS INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLICATED AS TO AVOID HAVING TO ACCEPT THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: WHEN THE BASIC CONCEPTS OF THEISM ARE UNDERSTOOD, THEY ARE SEEN TO BE LOGICALLY COMPATIBLE WITH ONE ANOTHER--THAT THEY DO NOT--AS THE ATHEIST ALLEGES--INVOLVE A LOGICAL CONTRADICTION.

*NOTE: THE ATHEIST CANNOT SHOW THAT ANY OF THE PROPOSITIONS WHICH ARE BASIC TO THEISM CONTRADICT ONE ANOTHER!!

III. THE NEGATIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: ATHEISTS HAVE NOT ESTABLISHED THEIR CLAIM (TO KNOW THAT GOD DOES NOT EXIST) BY THEIR AFFIRMATIVE THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: THIS ELEMENT OF MY BASIC AFFIRMATION IN RESPONSE TO THE SO-CALLED "PROBLEM OF EVIL" SHOWS THAT AT LEAST ONE OF THE PROPOSITIONS WHICH ARE CRUCIAL TO THE ATHEISTIC CASE IS FALSE.

*NOTE: TO ESTABLISH THAT THE ATHEIST HAS FAILED IN HIS USE OF "THE PROBLEM OF EVIL," IT WOULD BE SUFFICIENT TO SHOW THAT HE HAS NOT ESTABLISHED THE PROPOSITIONS WHICH ARE CRUCIAL TO HIS CASE.

being, and I know that you know, if you can see anything, as Dr. Matson says, that he has not proved that to be the case.

Let's look at the *positive element* of the basic affirmation of theism, Charts 36 U-1-A. *Stated:* the concepts involved in the basic propositions of Christian theism can be so interpreted and so explicated as to avoid having to accept the view that the conjunction of the basic propositions of theism necessarily involves a logical contradiction. It will take something more than the *mere assertion* of Dr. Wallace Matson from Berkeley, California, to make that point stand. And I shall submit to you that there is no contradiction between any two or among more than two of these basic propositions.

When the basic concepts of theism are understood, they are seen to be logically compatible with one another, but they do not, as the atheist alleges, involve a logical contradiction. The atheists cannot show that any of the propositions which are basic to theism contradict one another.

Let's look at the bare bones of the atheistic argument on evil. (Chart 36-U-1-B). When all is said and done, when all the fancy talk has been done, here is what the atheist says: If evil exists, including punishment—even a slap on the wrist for Hitler—if that exists, then God does not exist. He then says that evil exists and concludes that God does not exist: I submit to you that the first proposition is false. The second is true, and the conclusion is false.

Any proposition is unsound which has a false proposition, and this one does.

Let us look now at the propositions which are pertinent to this problem. (Chart 36-U-2) Understanding these will help you to understand the whole problem upon which Dr. Matson has based his case. I am just going to read these, and then I want Dr. Matson to take them up and tell us which ones of these he believes are true and which ones are not—which ones contradict some other?

Proposition W 1: God is omnipotent. God is infinite in

THE POSITIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM

36-U-1 -A-

1. STATED: THE CONCEPTS INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLICATED AS TO AVOID HAVING TO ACCEPT THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: WHEN THE BASIC CONCEPTS OF THEISM ARE UNDERSTOOD, THEY ARE SEEN TO BE LOGICALLY COMPATIBLE WITH ONE ANOTHER-- THAT THEY DO NOT -- AS THE ATHEIST ALLEGES-- INVOLVE A LOGICAL CONTRADICTION.

* NOTE: THE ATHEIST CANNOT SHOW THAT ANY OF THE PROPOSITIONS WHICH ARE BASIC TO THEISM CONTRADICT ONE ANOTHER!!

"BARE BONES" OF THE ATHEISTIC ARGUMENT ON EVIL

36-U-1 -B-

1. $E \supset \sim G$

2. E

3. $\sim G$

E = EVIL EXISTS

G = GOD EXISTS

*SEE MORE PRECISE STATEMENT OF MATSON'S ARGUMENT ON CHART 70-A-3.

THE POSITIVE ELEMENT OF THE THEISTIC RESPONSE TO "ARGUMENT FROM EVIL" (36-U-2)

Proposition W1: God is omnipotent.

Proposition W2: God is perfect in goodness.

Proposition W2a: God is omniscient.

Proposition W2b: God is perfect in justice.

Proposition W3: Evil exists.

Proposition W3a: Sin (that which contradicts man's sonship to God and his brotherhood to man, that which contradicts the will of God as revealed in the Scriptures) is the *only intrinsic* evil.

Proposition W3b: It is not evil that there is evil.

Proposition W3c: Evil results in *every* case from an abuse of the free moral agency of man.

Proposition W4: It is *not* the case that good is opposed to evil in such a way that a good thing always eliminates evil as far as it can.

Proposition W5: It is *not* the case that there are no limits to what an omnipotent thing (being) can do.

Proposition W6: It is *not* the case that a good, omnipotent thing eliminates evil completely.

Proposition W7: A good, omnipotent thing exists.

Proposition W8: It is *not* the case that there is a logical contradiction in the conjunction of proposition W7 and proposition of W3.

Proposition W9: This world is as good as any possible world for the purpose God had in creating it (that is, to be the ideal environment for "soul-making").

Proposition W10: Every instance of human suffering results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W10a: God is not blameworthy for having created a world in which righteous and wicked persons suffer during earthly life.

Proposition W10b: God is not blameworthy for having

power.

Proposition W 2: God is perfect in goodness.

Proposition W 2a: God is omniscient. He is all-knowing: He knows all that is possible to know.

Proposition W 2b: God is perfect in justice.

Proposition W 3: Evil exists. I admit that. I not only admit it; I insist that it is so. The Bible declares that it does.

Proposition W 3a: Sin (that which contradicts man's kinship to God and his brotherhood to man, that which contradicts the will of God as revealed in the Scriptures) is the *only* intrinsic evil. It is *not* that there is a law *above* God so that God, then, *under* that law tells us what we must do, or what that law says. Nor is it the case that God *arbitrarily* says, "You do this or that," but God is ultimate goodness, and this goodness flows from the very nature of God. And the kind of dilemma that the atheist thus proposes for us is simply false.

Proposition W 3b: It is not evil that there is evil. Dr. Matson tried to make something of this a moment ago. What I mean by that statement is this. It is not evil that God created and that He put a man and a woman on this earth with free will. When He formed man of the dust of the earth and gave him woman whom He created to be his perfect companion and said, "Of every tree of the Garden thou mayest freely eat,"—notice He has given them *choice*—"but of the tree of the knowledge of good and evil thou shall not eat of it, for in the day thou eatest thereof, thou shall surely die."

Note that God is the creator. And Dr. Matson has admitted that, for all *he* knows, creation may have come out of nothing by an infinite Being. Here is this infinite being saying, here is this instruction. He makes clear that they are free to obey or not to obey that instruction, for He then warns them: ". . .in the day thou eatest thereof, thou shall surely die."

Here [pointing to Matson] we have not only the "devil's advocate" but a man who claims, in effect, to be *God!* "Oh,

no, God, you cannot do that. You will be *evil* if you say if you disobey me, you shall die!" It is not evil that there is evil in the sense that it is not even evil that God created the world, created man free woman free—each of us to make up our own minds what to do, and therefore, the situation that allows evil to occur. It is not evil that God has brought that situation into being. Think of the presumption of this man [pointing to Dr. Matson] to sit in judgment upon *God!* He needs to read the book of Job, in the Old Testament, where God warns men of what will be the result of such sort of action.

MATSON'S SIXTH AFFIRMATIVE

(Tuesday Night)

Dr. Warren has handed me a couple of "contradictions." I hope I won't have to spend too much time on them. The first one is this: he quotes me as saying "Murder is not wrong *because* it is against any law." The second one is "Murder is unlawful killing." If we substitute from the second into the first, we get 'Unlawful killing is not wrong *because* it is against any law," which so far from being a contradiction is a perfectly sensible statement. I am not going to spend any more time on elementary logic lessons for Dr. Warren.

The second one: I said (1) I wasn't out to make converts, *I might be wrong,* and I would be damning somebody to hell, and I also said (2) *I could not possibly be wrong* in denying the existence of the God who punishes eternally, I was speaking loosely, I admit. And I apologize, and I beg your pardon, and I won't ever be modest again. But all I meant was—see, I'm speaking very lamely, as Dr. Warren knows—all I meant was that after all, Dr. Warren's God, who is my devil, might just possibly exist, I don't think so, but if he does, he is lying in wait for all kinds of people; we can't be too careful. *I* will take my chances, but I don't want to get anybody else in trouble.

Dr. Warren says that he doesn't think much of my statement, "Can't you just *see* it is wrong to gas all these Jews?" because the Nazis couldn't see it. They thought they were doing good because some greater good than the evil of this would come of it. They were wrong, as I tried to point out. That is of course giving them credit for some kind of screwy kind of rationality. I wouldn't do that. I would say they weren't rational, and their followers went along with them—I repeat this point—mainly because they were Christians.

As to the question of Nazi laws and whether the people who did these things were following their laws, I don't want to get into that can of worms. That brings up the Nuremberg trials, which pose a difficult question since the

Nuremberg trials involved what plainly are ex post facto laws, which are a very troublesome subject. Our Constitution forbids them but they are apparently used there. And the complexity of that is something that I just don't think we ought to get into in this debate. Dr. Warren will probably badger me about that, but I am not going to say anything more about it. If he wants to say I have given up, well, let him (I haven't, though).

As to the eternality of matter and life from non-life and so on, Dr. Warren, I see, is quoting me out of context in advance on this, but I will deal with that tomorrow.

Deterrence or reformation: I will come to that.

Communism: Dr. Warren used the *Odium Theologicum* last night. Now he is trying to smear me with the Communist brush. Now he is saying that they are better in some respects than I am, or better atheists or more moral atheists or franker ones or something. I am going to be brief about that.

My view is that so far from Communists being atheists, they are a religion, and specifically a Christian heresy. That view of mine is not idiosyncratic. I could argue it, but I think we have better things to do. I would just point out in connection with this that the only education Stalin ever had was in a theological seminary. If we are going to tar people with various brushes I can use that one.

Now I would like to get on with my main presentation, since this is the last 20-minute period I have for it. I was pointing out that God can't be omniscient and omnipotent and create sinners and also be good. I said that is so, even if we just rely on the moral evil we find around us in the world. But I said it is much worse than that because he goes ahead and punishes the sinners.

Dr. Warren, I think, has tried to deal with this in advance. But let me go ahead. We are sort of out of phase.

God punishes sinners—and how he punishes them!—with fire. Dr. Warren still hedges on this fire business. He can't really be a very good Christian and do so.

But he is willing to admit that the pain is at least equivalent to that of being burned.

The authorities I have read on this say that the fire is a million times hotter than anything on earth. And it's not for half an hour, which is the most anybody ever took from the Inquisition, but eternally. Certainly, any *human* judge who did anything like this would be forever execrated as a monster. But this is the God of justice according to Dr. Warren. I think I am going to dwell on this point a moment.

Let's consider Judge Jeffreys and the Bloody Assizes. You know that story? After the failure of the Duke of Monmouth's rebellion in 1685, Judge Jeffreys was sent to the west of England to deal with the defeated people, who were mostly poor, ignorant peasants who had picked up a shovel or a hoe and followed their leaders in rebellion against King James II. Well, what did he do? He found them all guilty of treason. And what was the punishment for treason? He inflicted this ruthlessly and mercilessly. Punishment for treason was hanging, drawing and quartering. This is the process, which I will try to describe to you.

You first hang the culprit, but not until he's dead; just to give him a good scare and make him feel unpleasant. Then you cut him down. Then—I hope I have this in the right order; it doesn't matter too much—you rip open his belly. You remove all his intestines and throw them in a fire which you have previously prepared. Then you cut off his genitals. Then you cut off—this is the quartering part—each of his limbs, one after the other. He is usually not still alive at that point. But if so, do you end up with beheading? I'm not sure. But you get the idea.

Well, that was what was done to these poor peasants who hadn't had a chance. It was thought, I think with reason, that this was abominable. And the memory of Judge Jeffreys and the curses on him from friends and relatives of the victims have not failed to this day.

But how utterly insignificant that is compared to God's punishments! For treason to the King, Jeffreys sentenced a

man to be hanged, drawn and quartered. Well, treason to the King deserves a pretty severe penalty. And it was against the law.

Now, take God's law. For goofing off for ten minutes and not repenting—sloth is a deadly sin—God will burn me forever. If that doesn't shock your sense of proportion, there's no use my talking to you any more.

Why indeed has anybody dared to maintain so monstrous a doctrine? The history is interesting and ironical. The only attempt to defend this in some kind of rational way that I know of, goes this way. (And I think Dr. Warren accepts this, but he can tell us.) While the sinner is finite, sin, nevertheless, is an offense against The Infinite Being. So, nothing less than infinite punishment will do.

How do you get to that conclusion? Why should anyone think that that's even an attempt at an answer? Only because it arose in the context where in the common order of things, there were differential punishments according to the status of the victim. If you smote a serf, your punishment would be two lashes with wet spaghetti. If you smote a free man, same violence of smite, you would be smitten back. Smiting a nobleman, 50 lashes with a whip, Smiting the King, drawing and quartering.

So where does the scale end? Well, we will go up to the infinite being. Smiting God. And sin is smiting God. Eternal burning.

Well, I don't think that argument would have much appeal any more. It once seemed natural and fitting, but surely not in our democratical era. I guess we are all relavists now or something awful. The irony that I talked about now comes in when we reflect that this all depends on a doctrine expressly and I would also say beautifully repudiated by Our Lord Jesus Christ in *Matthew* 25: "For inasmuch as you have done it unto the least of these, you have done it unto me." Unless my exegeses are all wet—(Oh, but I must not even allow the possibility of being wrong, so I take that back, strike that.) Which states that

you shouldn't punish differentially, that sins are equally bad no matter what the status of the victim is. Well, stick around. Even worse is to come.

Let's talk about the justice of God. Human justice, we all agree—I hope we do—demands that there be some proportion at least between crime and punishment. We have just seen that there isn't any such in divine justice, at least the divine justice Dr. Warren described to us. He did say last night that God does proportion punishment to the offense, and in a sort of way this is done in Dante's Inferno (which is my least favorite classic, incidentally), but I have been unable to find any New Testament text supporting this, or indeed any orthodox writer who doesn't say that the worst you can suffer on earth is a mere flea bite compared to the least you can suffer in hell. But I await Dr. Warren's citations on this point.

Human justice also admits extenuations, and in particular admits ignorance as an extenuation or even a full defense—it might even get you off the hook in some cases. If you don't and can't know that what you are doing is a crime, you are let off. Not so with God. He condemns *all* the heathen, no matter how virtuous, and no matter how impossible it was for them to have heard the Word. He condemns them all to eternal torment. That is why missionaries thought, and I guess still think, of their task as so urgent. If they don't get the Word out, how appalling will it be that all those souls that might have been saved will instead be roasted? This does great credit to their humanity, but I'm afraid it does little credit to their intellect that they accept this scheme of divine justice.

To go on about merely human ideas of what is right: they usually require that punishment should have some purpose. Ideally, to reform the criminal, or at least to deter others. I say our ideas *usually* embody this requirement, for there are some who hold that evil, "objectively," as they would say, requires retaliation, whether it acomplishes anything else or not: "They have it coming to them." But even those who

think this way commonly think that it is at any rate desirable that punishment should reform and/or deter, and if it can't, it ought at least to be moderate. I suspect that even Dr. Warren thinks this way when he is lovingly chastizing his children, as he told us he did. To take another example, you remember Tom at the end of *Roots*, when he has a Ku Kluxer tied up to the tree, and completely at his mercy, and this Ku Kluxer has beaten him literally within an inch of his life and done all kinds of other atrocities to him. Tom can retaliate, but he doesn't. Now I think most people who saw that thought Tom was a highly moral person for that. I think one of the points being made was that he was a better Christian than this Ku Kluxer. But Dr. Warren, I guess, would have us say some requirement of justice went unfulfilled. So he should have beaten him within an inch of his life.

(I don't know. I thought Christianity preached forgiveness of sins and so on. But no, It does not.)

The punishment by God in the hereafter entirely lacks these features. It cannot reform. The authorities, all of them that I have read, unanimously agree that the damned souls cannot possibly repent. (Which, by the way, poses a very nice question about the sense, if any, in which the souls in hell can be said to be human, since it is an essential characteristic of humans, according to Dr. Warren at least, that they should have free will. Indeed, the saints are in the same boat; they can't sin, so they are not moral agents, by Dr. Warren's definition. While we are talking about these things, I will give you a direct quote from his book: *Have Atheists Proved*, etc., center of page 33: "The possibility of evil is analytical to the definition of moral agency." That "analytical" is a piece of jargon. What he means is that you can't possibly, logically, be a moral agent, if you can't possibly sin. Which indeed he's repeated here tonight.)

So punishment in hell cannot be reformatory. I know that the threat of it is supposed to be a deterrent. That is indeed the reason why, until fairly recently, it was thought terribly

wicked to raise any questions about its reality. Even people who didn't believe it occurred thought that, well, that's what you have to preach to the people to keep them in their place, keep them from raping and pillaging. However, I'm afraid that experience has shown quite conclusively, that as a deterrent, hell-fire is very feeble. Surely Omnipotence could have thought of something more effective. If Omnipotence needs suggestions, I might say that just a few twists in human psychology, for instance, would have done the job. Would Omnipotence not be able to do that? And after all, he wouldn't be making us any less rational. Quite the contrary.

Last here, just about the most monstrous human injustice it is possible to conceive would be a case in which the judge condemned a criminal in a case where the criminal was only an agent, the judge himself was the brains and the instigator of the crime. But this, despite his disclaimers, is precisely what Dr. Warren's God does in every case. God is the First Cause, the Author of everything. Consequently, the author of all sin and crime.

I have already shown that Dr. Warren cannot escape this conclusion by appealing to free will. God created Manson, knowing full well that Manson would do what he did. He didn't have to create Manson, but he did.

If I planted a bomb in this auditorium and it went off and blew you all up, it would be my fault and not the bomb's, and it wouldn't make a particle of difference if the bomb I made was a free, moral agent, whatever that is supposed to mean.

I have a few minutes left. I will use them to correct Dr. Warren's papers for tonight.

I asked Dr. Warren whether it is possible for God to sin. He replied emphatically, "No." Well, I don't want to catch people on debating points, but I think I am justified in referring again to the quotation I read you, "The possibility of evil is analytical to the definition of moral agency." That is, it's built into the very notion. So, if God can't possibly

sin, then by Dr. Warren's doctrine, he can't be a moral agent. It seems to me to be embarrassing.

I went on to ask: If it's not possible for God to sin, is he a moral agent? This is Dr. Warren's reply: "He acts only according to his own nature—omnibenevolent," which you will notice is not responsive to the question, which could be answered with a simple yes or no.

I asked further: If he is not a moral agent, does it make sense to call him good, benevolent, and so on? The response is: "In the sense that he always does good, he is a moral agent." Well, then, this is redefining "moral agent" as "somebody who always did good"—surely being God or being a human being has nothing to do with it—so someone who always did good could, after all, be a moral agent. So then robots can be moral agents as long as they always do good, can't they? If Dr. Warren wants contradictions, there's one for him to mull over for a moment.

WARREN'S SIXTH NEGATIVE

(Tuesday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen. I am happy to be before you again for the last of the 20-minute speeches which I shall have this evening. And before I take up again with Dr. Matson's speech and continue with the matter with which I was dealing at the close of the last speech which I had before you on chart 36-U-2, I want to put before you chart 36-X. Does the atheist hold that these actions are really objectively evil?

It was really a strange thing for me to hear Dr. Matson claim that the Communists were not atheists. It is at the very heart and core of their doctrine. It seems to me that a mere tyro student of Communism would know that they deny that God exists. And it *is* a logical *implication* of their doctrine to do as they do.

It is clear from reading their own dictionaries of philosophy that they hold that what is *right* is what *advances Communism!* And I am sure that they would echo the words of my fellow disputant in this debate: "Can't you just *see* that that is right?"

And, even to this good moment, you have heard *nothing* in this debate from Dr. Matson except a purely *subjective* position! He has given you no real reason, other than the fact that he himself holds that it simply is not good that God would punish anybody. I want to show you some of the things that are going on presently in this world, and they are going on because of Communism.

Now down through history, where we find people who have been religious, perhaps who have *claimed* to be *Christian*, and perhaps have done things of this nature, it is *not* because of christianity but in spite of it. Those who *follow* the Bible, those who follow the New Testament, are loving and kind and considerate of their fellow man, and they would *not* be guilty of what the Nazis were guilty of! And—however much it displeases Dr. Matson to have this brought to his attention—it is still the case that *his* doctrine

allows no way actually to say that what the Nazis did was wrong, that, given his view, the Nazis had just as much right to say, "We were right," as the Jews did to say that they were wrong or that we Americans and the British and the Russians did to say that they were wrong. I am sure you can see that he has no basis other than Wallace Matson's assertion.

Dr. Matson, when we want to decide a moral question, what should be we do? Shall we come to *you* and say, "Will you please tell us just how *you* 'see' it so that you can say 'Can't you see that?'—so that *we* may also *see* it?" But if Adolf Hitler had been there, Matson would not have said that. He ascribes it all to something like ignorance. It couldn't be just *wickedness* or *evil*, could it?

These men were responsible for what they did, and for that reason they were punished. Not by the law of Germany, for that law did not say whether or not to do it. Not for the law of England or America, because they were not under that law. But because of a *higher law* that men recognize. Even men such as Dr. Matson implicitly recognize that higher law. Over and over again he does it.

I recall an essay by W. T. Stace in which he seeks all through it to try to create the impression we cannot really know there is God. And, then, at the end, he begins to plead for men to strive for *noble aims* and *great ambitions* to do that which is good and right. I never talked to an atheist at any time but what he contradicted himself along this line. But I want you to see what is going on in the world presently. (Chart 36-X).

According to *Time Magazine*, of July 31, 1978, on April 17, 1975, various units of Cambodia's Communist insurgents began entering the capitol of Phenom Penh. Dr. Matson says, "Don't try to tie me in with the Nazis, or the Communists and their atheism," but he wants to tie me in with every kind of theologian, of every stripe that he has ever thought of, down through all of history.

Dr. Matson, I accept what *the Bible* teaches about Chris-

DOES THE ATHEIST HOLD THAT THESE ACTIONS ARE REALLY (OBJECTIVELY) EVIL? -[RE CAMBODIA]

36-X

NOTE THESE EVENTS: (ACCORDING TO REPORTS IN TIME, JULY 31, 1978)--

1. ON APRIL 17, 1975 VARIOUS UNITS OF CAMBODIA'S COMMUNIST INSURGENTS BEGAN ENTERING THE CAPITOL PHENOM PENH.
2. AFTER A FEW HOURS, THE COMMUNISTS BEGAN TO DRIVE THE 3 MILLION INHABITANTS TO ABANDON THE CITY.
3. ALL THE INHABITANTS (INCLUDING OLD AND YOUNG, THE WELL AND THE SICK, THE DYING, THE MAIMED, THE PREGNANT, ET AL) WERE HERDED OUT (AT GUNPOINT)--STUMBLING, FALLING, ETC.--ONTO THE STREETS AND HIGHWAYS WHICH LED OUT OF THE CITY AND INTO THE COUNTRYSIDES.
4. SICK PEOPLE WERE PUSHED IN THEIR BEDS (WITH I.V. BOTTLES STILL ATTACHED TO THE BEDFRAMES) ALONG THE ROADS INTO THE COUNTRYSIDES.
5. IN SOME HOSPITALS, DOCTORS WERE FORCED TO ABANDON THEIR PATIENTS WHILE OPERATING ON THEM.
6. THOUSANDS DIED ALONG THE ROADS. SOME DIED FROM LOSS OF BLOOD. SOME DIED FROM EXHAUSTION. SOME WERE EXECUTED. USUALLY THE EXECUTION (SO TIME REPORTED) WAS BECAUSE OF REFUSAL TO OBEY SOME KHMER ROUGE ORDER QUICKLY ENOUGH.
7. PHENOM PHENH WAS NOT THE ONLY CITY IN CAMBODIA THUS AFFECTED. TIME REPORTED THAT THE ENTIRE URBAN POPULATION OF CAMBODIA (SOME 4 MILLION PEOPLE) WERE FORCED OUT ON SIMILAR JOURNEYS.

tianity. Surely you are scholar enough to know, and demand of your students, that they go back to the *original sources* in trying to write a paper. I insist that when you're talking about *Christianity,* you go to *the Bible* itself and *not* to some *theologian,* not even to one as eminent and well-known as Thomas Aquinas.

Here [pointing to Chart 36-X] we have atheism, recognizing its logical import. After a few hours, the Communists began to drive the 3 million inhabitants to abandon the city. All the inhabitants (including old and young, the well and sick, the dying, the maimed, the pregnant, and so forth),were herded out (at gun point)—stumbling, falling and so forth—onto the streets and highways which led out of the city and into the countrysides.

What is the *message* of *Jesus Christ*? "Pure religion, undefiled, before God the father is this: To visit the widows and orphans in their afflictions and to keep oneself unspotted from the world."

But the doctrine of *this man,* Dr. Matson, is exemplified in the actions of these Communists when they hold that man is nothing but a glob of matter—a very complex and organized glob of matter. He has argued in this debate that man is nothing but the functions of human bodies, and when the body is gone, that *person* is gone.

Here is atheism at its very worst—and its best, in a way—because it is acting in harmony with its viewpoint. All the inhabitants of the city herded out. Sick people were pushed in their beds (with I-V bottles still attached to the bed-frames) along the roads into the countrysides. In some hospitals, doctors were forced to abandon their patients while operating on them. Thousands died along the roads. Some died from loss of blood. Some died from exhaustion. Some were executed. Usually the execution, so *Time* reported, was because of refusal to obey some Khmer Rouge order quickly enough.

Now friends, I am telling you what is in harmony with this man's [pointing to Dr. Matson] doctrine. When he was

talking about instruments of *torture,* he was talking about something to which I am as strongly opposed as anybody on this earth ever was. But this [pointing to Chart 36-X] is in harmony with the doctrine of Dr. Matson.

Phnom Penh was not the the only city in Cambodia that was affected. *Time* reported that the entire urban population of Cambodia (some 4 million people) were forced out on similar journeys.

Let me tell you, my friends, that the educational system of this nation, both the elementary, high school, as well as the college and university level, are being taken over by men of the persuasion of this man [pointing to Dr. Matson]. Not all of them, but the basic thrust of the school system in America is now being dominated by a theory which implies evolution. *Atheism* implies *evolution.* And *ethical relativity* is the absolute result of that. That is why I have kept before you that *atheism* implies *subjectivity* and subjectivity implies a *logical contradiction* in morality. But a logical contradiction is false everywhere. Therefore, *subjectivity* is false. And, therefore, *atheism* is false.

This is why these men, as they came into this city [Phenom Penh], holding there is no God, also held that there is no life after death, that, in the final analysis, there is really nothing worth more than anything else. When you look at the import of the doctrine of atheism, they [the Communists] are now acting in harmony with that doctrine. Chart 36-X-1 Those who survived, so *Time* reported, were put to work on 16 to 17-hour days, planting rice and building new irrigation systems.

Many of the victims died from dysentery or malaria. Others from malnutrition. They were forced to try to survive on a condensed milk can of rice every two days.

Incidentally, let me stop here and say something about the point that Dr. Matson intimated a moment ago, that Stalin's only education was in a seminary. Dr. Matson, were you so dishonestly trying to imply that *Joseph Stalin* was a follower of *Jesus Christ,* rather than of *Karl Marx*? That is

8. THOSE WHO SURVIVED, SO TIME REPORTED, WERE PUT TO WORK ON 16-17 HOUR DAYS, PLANTING RICE AND BUILDING NEW IRRIGATION SYSTEMS.
9. MANY THEN DIED FROM DYSENTARY OR MALARIA; OTHERS FROM MALNUTRITION (THEY WERE FORCED TO TRY TO SURVIVE ON A CONDENSED-MILK CAN OF RICE EVERY TWO DAYS.
10. OTHERS WERE TAKEN AWAY AT NIGHT BY GUARDS OF THE KHYMER ROUGE AND WERE SHOT OR BLUDGEONED TO DEATH.
11. ESTIMATES: (1) THE LOWEST ESTIMATE OF THE BLOODBATH TO DATE (BY STARVATION, DISEASE, AND EXECUTION) IS IN THE HUNDREDS OF THOUSANDS; (2) THE HIGHEST ESTIMATE IS THAT MORE THAN ONE MILLION (OUT OF A POPULATION OF APPROXIMATELY SEVEN MILLION) HAVE DIED.
12. AND, IT IS REPORTED THAT THE KILLING CONTINUES.
13. PHENOM PENH IS NOW A GHOST CITY.
14. TIME COMPARED THIS OUTRAGE (WHICH IT INDICATED MAY BE THE MOST DREADFUL INFLICTION OF SUFFERING ON A NATION BY ITS GOVERNMENT IN THE PAST 30 YEARS) TO THE FOLLOWING:
    (1) THE NAZIS' "FINAL SOLUTION" OF THE JEWS (THE HOLOCAUST);
    (2) THE SENDING (BY STALIN AND MAO TSE_TUNG) OF MILLIONS TO THEIR DEATHS.

one of the most *gross misrepresentations* that I have ever heard in all of my life. Karl Marx was really the father of the thinking of Joseph Stalin, and it was why he was willing to murder, according to records which have have been published, millions in that nation, of his own people. Also consider Mao Tse Tung in China. I don't know what results may come to me personally for making that statement, but I do know that it has been reported, and I will read it right here below [from *Time*]

Others were taken away at night by guards of the Khmer Rouge and were shot or bludgeoned to death. *That is in harmony with atheism.* There is no difference in taking a child by the heels and knocking his brains out against the wall and in stomping a cockroach. There is really no difference. They [child and cockroach] are both nothing but "matter in motion."

Estimates: First, the *lowest* estimate of the blood bath to date (by starvation, disease and execution) is in the hundreds of thousands. My friends, it is so bad, it is my understanding that a man of a liberal and pacifivist viewpoint, Senator George McGovern, has indicated there ought to be considered some kind of intervention of that country in order to do something about the slaughter.

The *highest* estimate is that *more than one million* (out of a population of approximately 7 million) have died. One-seventh of that population have died because of the doctrine of atheism. And it is reported that the killing continues. Phnom Penh is now a ghost city. *Time* compared this outrage (which it indicated may be the most dreadful infliction of suffering on a nation by its government in the past 30 years) to the following: (1) the Nazi's "final solution" of the Jews, (the "holocaust," which we saw on television) and (2) the sending (by Stalin and Mao Tse Tung) of millions to their death.

I would like Dr. Matson to check these statements. (Chart 36-X-2) The above events and their acts were really objectively evil? If so, give something more than just your own

36-X-2

PLEASE CHECK BOXES IN FRONT OF ALL TRUE STATEMENTS:

☐ THE ABOVE DESCRIBES EVENTS AND/OR ACTS WHICH WERE REALLY (OBJECTIVELY) EVIL.

☐ THOSE WHO WERE GUILTY OF THE ABOVE DESCRIBED ACTS DESERVE TO BE PUNISHED.

subjective feeling about it. Next, do those who were guilty of the above acts *deserve* to be punished? Do they *deserve* to be *punished?* Is there *any* element of *retribution* involved in this whole case?

I want to continue now where I was in my preceding speech in setting out the *positive element* of the Christian response to the "argument from evil." I had stopped at proposition W3b on chart 36-U-2, where I had indicated it is not evil that there is evil.

Now to *proposition W3c.* Bear in mind that I am replying to what Dr. Matson has said in his misrepresentations of New Testament Christianity. Going to various theologians and so forth does not do it.

I plainly recognize that God promises that He will do what He says he will do. He will bless the righteous, and He will punish the wicked. But the monstrous things that Dr. Matson has talked about on various occasions are *not* in harmony with what the New Testament teaches.

Let us note: Evil results in every case from an abuse of the free moral agency of man. I am talking here about *intrinsic* evil, that which is evil in and of itself, without any consideration of its consequences. *Sin*—violation of the will of God—this is the only *intrinsic* evil. A man may suffer because of something or other and it may embitter him and cause him to turn against God. In which case, he has been the victim of *instrumental* evil. Or, he may suffer and because of suffering turn *to* God.

I myself have recently undergone a great deal of suffering by reason of sickness. It helped me to turn perhaps even more strongly to God, to depend upon Him more. I could, perhaps, have turned in bitterness and said, "Why am I suffering this way?" as some people have done. That would be either instrumental evil or instrumental good—depending upon whether it leads to obedience or disobedience to God.

And it is not evil that there is that situation. Nor is it evil that God tries to *deter* man from sin or that He tries to reform man after he has sinned, or that he will punish

THE POSITIVE ELEMENT OF THE THEISTIC RESPONSE TO "ARGUMENT FROM EVIL" 36-U-2

Proposition W1: God is omnipotent.

Proposition W2: God is perfect in goodness.

Proposition W2a: God is omniscient.

Proposition W2b: God is perfect in justice.

Proposition W3: Evil exists.

Proposition W3a: Sin (that which contradicts man's sonship to God and his brotherhood to man, that which contradicts ~~the will of God as revealed~~ in the Scriptures) is the *only intrinsic* evil.

Proposition W3b: It is not evil that there is evil.

Proposition W3c: Evil results in *every* case from an abuse of the free moral agency of man..

Proposition W4: It is *not* the case that good is opposed to evil in such a way that a good thing always eliminates evil as ~~far as it can~~.

Proposition W5: It is *not* the case that there are no limits to what an omnipotent thing (being) can do.

Proposition W6: It is *not* the case that a good, omnipotent thing eliminates evil completely.

Proposition W7: A good, omnipotent thing exists.

Proposition W8: It is *not* the case that there is a logical contradiction in the conjunction of proposition W7 and proposition of W3.

Proposition W9: This world is as good as any possible world for the purpose God had in creating it (that is, to be the ideal environment for "soul-making").

Proposition W10: Every instance of human suffering results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W10a: God is not blameworthy for having created a world in which righteous and wicked persons suffer during earthly life.

Proposition W10b: God is not blameworthy for having

him—in a manner of *retribution*—for what he *deserves* when this life is over.

I asked Dr. Matson to tell us a moment ago how *he* could *decide*, granted the hypothesis which he regards as counterfactual, what sin *should* have by way of punishment. If indeed God exists and if man survives physical death, how does Matson know what punishment for sin should be? The *only* way he could *know* is that *God* would tell him!

Proposition W4: It is not the case that good is opposed to evil in such a way that a good thing always eliminates evil as far as it can. To oppose this is to say that the very moment anything evil happened, God would obliterate it. But this is simply not the case. God can be *good* and still allow man to be *free*, to operate freely and to do wrong—even to blaspheme, to say things against God, to murder, to rape, to lie, to steal.

God is *not* willing that *any* should perish, but is long-suffering to men. He is not willing that *any* should perish, but that *all* come to repentence.

Proposition W5: It is not the case that there are no limits to what an omnipotent thing can do. It is perhaps better to simply say there are some things which are not subject to accomplishment. God *can* do whatever is subject to accomplishment. But he *will* do only what is according to His will. But some things cannot be done.

Proposition W6: It is not the case that a good, omnipotent being eliminates evil completely. God allows the world to continue with man having freedom and, therefore, there is *intrinsic* evil and there is *instrumental* evil.

Proposition W7: A good, omnipotent thing exists. This is God. I emphasize this, because it is a thing that atheists try to use to bring about a contradiction by holding that if a good, omnipotent thing exists and evil exists, then there is contradiction. All that Dr. Matson has said comes down to those two statements. He is claiming a contradiction in those two statements.

Proposition W8: It is not the case that there is a logical

contradiction in the conjunction of proposition W7 and proposition W3: that is, that God, who is good and omnipotent, exists and evil exists. There is no contradiction in that. And Matson hasn't shown it to involve a contradiction.

His colleague in atheism, Dr. J. L. Mackie, recognized that no logical contradiction is immediately evident. Dr. Matson thinks it is. He says, "Oh, you can just *see* it." Dr. Mackie knew that it was *not* immediately evident, and he introduced "quasi-logical rules" to try to get it in there. Dr. Matson's argument on evil is simply not complete, as I showed you last evening.

Proposition W9: This world is as good as any possible world for the purpose God had in creating it (that is, to be the ideal environment for "soul making"). It had to be a situation in which man could possibly have a "tug" or a *persuasion* toward God, that there would be evidence that would convince him that God is, that there could be a situation in which he could turn away from God. Otherwise, there would not be this real freedom.

And this world is that ideal situation. I'm sorry I do not have the time to go into the details of it. In my book, to which Dr. Matson has referred, I have given a great deal of detailed analysis to this matter, and it is an important chapter.

Proposition W10. Every instance of human suffering results from some condition or conditions which were necessary to provide man with the ideal environment of "soul-making." The fact that we suffer in this world simply means that we are involved in a situation that God has given us. He created the world to be inhabited for a certain reason.

Atheists object because the world doesn't fit the purpose *they* have in mind. They demand that earth be heaven, that it be a *hedonic paradise.* But *earth* is *not* heaven. This earth is not our home. As the Bible indicates, in Hebrews 11, the wisdom of Sarah and Abraham, who dwelt in this earth as pilgrims, regarding themselves as merely passing through,

looking for the city which hath the foundations, whose builder and maker is God. *This earth is not heaven.* It is a place to provide man with the one and only probationary period which he will ever have, to make up his mind what he will do about God. Dr. Matson said that he has already made up his mind as to what he is going to do about it, and he will "take his chances." Dr. Matson, the Bible teaches that the judgment day is coming, and I plead with you to be willing to consider the evidence to that end.

Proposition W10a: God is not blameworthy for having created a world in which righteous and wicked persons suffer during earthly life.

Sometimes men say, "I wouldn't object to it if only the wicked suffer, but if the righteous suffer, then I cannot accept that." But God has recognized, in his infinite wisdom, that even the righteous need to live in this kind of place while we are in our probationary period.

Proposition W10b: God is not blameworthy for having created a world in which there seems to be, at least to some people, dysteleological suffering; that is, suffering which has no point. There is a way of explaining all instances of suffering in the light of the revelation which God has given us.

Proposition W11: (Chart 36-U-3) Every instance of animal pain results from some condition or conditions which were necessary to providing man with the ideal environment of "soul-making." Even animal life has its place in this total picture.

Proposition W12: Every instance of natural calamities, tornadoes, earthquakes and so forth—Dr. Matson calls these things evil but they are *not* evil—they result from some condition(s) which was necessary to providing man with the ideal environment of soul making.

We live in a situation in which we realize our lives are in danger. We were thrilled by the shot to the moon because we realized those men were in danger. If there had been absolutely no way in which they could have been hurt in any

fashion, we would not have been thrilled by it. We realize, every day we live, that in some way or other we may lose our lives. So we walk, as it were, on the edge of eternity. And the Bible warns us, in James 4:13-17: "For what is your life? For ye are a vapor that appeareth for a little time and then vanisheth away"—like a puff of smoke.

Proposition W13: Man's earthly life is a probationary period (that is, during which his fate in eternity is settled), and it is his *only* probationary period.

Proposition W14: Man is immortal (that is, man will live on after physical death in a non-probationary period which is non-ending).

Proposition W15: The stakes in eternity (the *blessings* of heaven and the *punishment* of hell) are of such magnitude as to render all suffering in this life of no ultimate negative significance.

Now what is accomplished by these 22 propositions? If each of these 22 propositions is true, or even if it is even *possible* that they are true, then the atheistic effort to prove that *theism* necessarily involves a *logical contradiction*, fails.

Bear in mind this is the one and only effort that he has made: to say that God cannot exist because he, Matson, envisions a logical contradiction between God and eternal punishment and evil in this world. Based upon what? Nothing but his own *opinion*. Nothing but his own *feeling*.

MATSON'S SECOND REJOINDER

(Tuesday Night)

My good friend Dr. Warren's ranting attempt to associate me with Communists and the Khmer Rouge is not worthy of a reply. I want to mention, though, he has made another error in tactics in mentioning the frightful events in Cambodia at all, which is certainly grist for the atheists's mill. Khmer Rouge, Communists, atheists, whatever they are, are—at any rate on Dr. Warren's principles or beliefs—God's creatures, creatures God made in the full knowledge of what they would do. The main point, in my argument this evening to which Dr. Warren has paid as you have seen, no attention whatsoever.

I will just use the last few minutes that I have here not in saying anything more about this, but in summarizing once more my defense of my proposition, which is that the God who is perfectly wise, perfectly knowing, powerful and good, and also the custodian of hell, does not exist, and that I know this, my contention being that his existence would involve contradiction.

My proof of it is as follows. By the way, I never asked Dr. Warren for contradictions in writing. I just wanted him to state they were in there.

First premise: "Good" is an evaluative term. We use "good" to mean a positive evaluation.

Second premise. Nothing that brings about eternal, pointless torment, can be evaluated as good, no matter how lax the standard of evaluation may be.

The third premise is simply Dr. Warren's definition of God: A perfectly . . . good being, who inflicts eternal torments pointlessly. (Well, inflicts eternal torments.)

I guess the fourth premise is mine, namely that these torments are pointless.

So I think it should be clear as you listen to it, that the description "Good being who inflicts eternal torments" is a self-contradictory description. Therefore, by the logic that Dr. Warren and I both recognize, I think, being a self-

contradictory description, it cannot apply to anything. In conclusion, in other words, no being fitting this description—no Dr. Warren's God—can possibly exist.

I hope that my support of all these propositions is sufficiently clear in your memory. Tomorrow night I suppose we will be taking up the question of the ape mother of the human baby and other such goodies.

Thank you very much for your attention, and good night.

WARREN'S SECOND REJOINDER

(Tuesday Night)

Dr. Matson, ladies and gentlemen, I am going to take the time to deal with the matter of the *propositions.* I want to, because he has referred to this again and again; it is a very trivial matter, but I simply cannot allow him to get away with it.

In the matter of saying that this proposition is my proposition, as if it has been forced upon him, I read to you a question from Gary Ealy to Dr. Matson. When contact was made first, and I said yes, I was asked which proposition shall be submitted?

I said, on the telephone, "Submit the same propositions that Dr. Flew and I discussed." And so in writing to Dr. Matson, Mr. Ealy said this: "I am writing to inquire of you of your interest in participating in a debate on the philosophical question of is there God. What we are primarily interested in is a debate between a strict atheist, I know that God does not exist, and a qualified theistic philosopher holding to the strict theistic proposition, I know that God does exist."

Those are exactly the propositions in the Flew debate. You can see that Mr. Ealy contacted Dr. Matson, asking: "Will you debate *these* propositions, the same propositions that Dr. Warren debated with Dr. Flew?" Then he said: "If the proposition is not suitable, please suggest an alternative; if you are interested, please advise."

Here is Dr. Matson's reply. "There is a difficulty. I do not claim to *know* 'that God does not exist.'—And he has that in quotes, because that's the proposition. In other words, he is saying he has difficulty with the proposition—Matson continues "My position is this: Taking the word 'God' to signify a unified being distinct from nature, creating and controlling nature, and personal at least to the extent of having intentions that he/she/it, can express in a human language, I hold that (a) the hypothesis of the existence of such a being is antecedently implausible, and (b) no reasons, known to

me, offered in support of the hypothesis suffice to make it plausible. If that is close enough to 'the strict atheistic proposition' for your purposes—it certainly rules out the God of the Nicene Creed—I might be interested in participating in your colloquium. . . ."

So, in an effort to satisfy Dr. Matson, the suggestion was made to him and to me that we discuss *this* proposition [the one for the present debate]. Dr. Matson, is the matter *now* clear in your mind that it was instigated because of *your* objection to the Flew proposition and *not* because of *mine*?

Now, we were treated in the last five minutes to simply the same statement over and over. There has nothing been said by Dr. Matson but this, God is perfectly wise, God is infinite in power, but He cannot be *good* because anything that brings about eternal punishment *cannot* be *good.* Why? Because Wallace Matson says so. He says it doesn't matter what basis you have for alleging that. You just know that is the case. Friends, that is nothing but a *subjective opinion!*

Let's look at chart 36-U-9 which is the *counter-element* of the basic affirmation of theism. I have been explaining to you the propositions that are involved in the total picture of the "argument from evil." Dr. Matson has *not* taken these up in a systematic way. He jumped here and there and now and again he will tell you that you can just *see* it is evil. And he cannot disassociate himself from Khmer Rouge. He cannot disassociate himself from their basic atheistic doctrine. And the fact they are creatures of God means only that they live in disobedience of God, and they will be lost. But they have the opportunity of being saved, just as does everyone else.

Let us notice down at the bottom of chart 36-U-9, since we have so little time, if atheism is true, then *subjectivity* is true. If there is no God, then we are all here by accidents—just by sheer chance. Non-living matter, then living matter. Dr. Matson said we couldn't have come about by spontaneous generation. *No wonder he doesn't want to talk*

THE COUNTER ELEMENT OF THE BASIC AFFIRMATION OF THEISM

(36-4-9)

1. STATED: RATHER THAN THEISM INVOLVING A LOGICAL CONTRADICTION (WHICH IS CLAIMED BY ATHEISTS), IT IS ATHEISM WHICH INVOLVES A LOGICAL CONTRADICTION.
2. EXPLAINED: ATHEISTS HOLD THAT THEY KNOW GOD DOES NOT EXIST. THEY CLAIM TO KNOW THIS BY KNOWING THAT EVIL EXISTS. BUT IF THERE IS NO ULTIMATE GOOD (GOD), THERE CAN BE NO OBJECTIVE EVIL. ATHEISTS AFFIRM LOGICAL CONTRADICTIONS.

*NOTE: SINCE THE ATHEISTIC USE OF "EVIL" INVOLVES THEM IN LOGICAL CONTRADICTION, THEN THE ARGUMENT FROM EVIL IS NOT SOUND (I.E., FROM THE ATHEISTIC APPROACH). RATHER, IT SHOWS THAT ATHEISM IS FALSE.

*IT IS ATHEISM-NOT-THEISM WHICH INVOLVES LOGICAL CONTRADICTION:

1. $A \supset S$	OBVIOUS
2. $S \supset (M \cdot \sim M)$	OBVIOUS
3. $\sim (M \cdot \sim M)$	LAW OF CONTRADICTION
4. $\sim S$	2,3, M.T.
5. $\therefore \sim A$	1,4, M.T.

about evolution! If that is all that we are, then subjectivity is true. That means that your opinion is as good as mine, mine is as good as yours. You can contradict me, I can contradict you, and you would have to say we are both right.

If subjectivity is true, one can say murder is *right* and the other can say murder is *wrong.* But it is *false* to say "murder is right and murder is wrong." That is contradicion. The law of contradiction itself says it is false to say that the same proposition is both true and false.

Therefore, that law of contradictions brings us to propositions 2 and 3 which brings to the point that subjectivity is false. Then propositions 1 and 4, if subjectivity is false—as implied by atheism—then atheism itself is false. I have shown that *theism* is *true.* I have shown that *atheism* is *false.*

WARREN'S FIRST AFFIRMATIVE

(Wednesday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen. I would like to say, as I begin my speech for this evening, that as Dr. Matson and I press our respective viewpoints in this discussion it certainly does not mean, as I'm sure you understand, that we feel any animosity toward each other at all. I have been with him some already this week and I have enjoyed every minute that I have been with him. I do not agree with what he says, but I, of course, am interested in him as a person, as I have indicated. As a Christian, nothing would please me more than for him to see the truth of God and to become a Christian. What I shall have to say by way of his position or anything that he has done is not to be regarded as ridicule at all. I will simply be trying to get before you the significant events that have transpired in this discussion.

I want to begin by getting before you chart No. 22-P. I want you to watch these closely. I don't have a great deal of time to spend on each one. I do want you to see something of what has occurred in Dr. Matson's "yes" and "no" tactics, his taking a position and then taking it back.

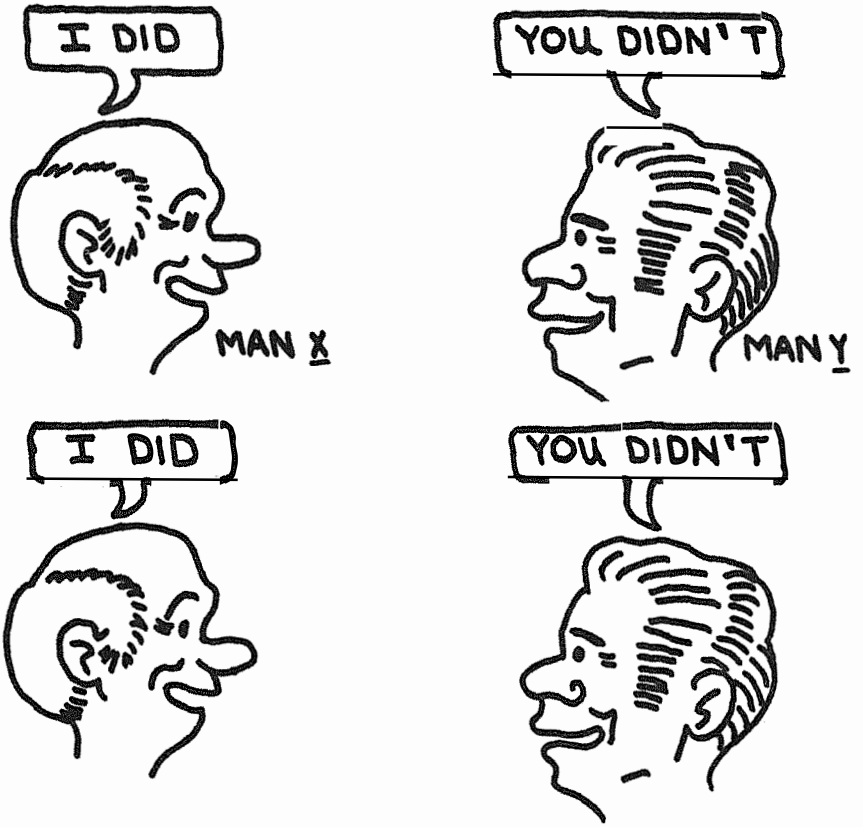
Let's envision a Man X and a Man Y. The Man X says "I did" with regard to something, the Man Y says "You did not." Man X comes back again and says "I did," then Man Y says "You did not." Now, we all can see that Man Y is contradicting Man X.

Now, let us look at Chart 22-P-1. Nobody would have any trouble with the first one, but now let us look at Dr. Matson's self-claimed *modesty.* When Dr. Matson does this, he calls it modesty. Here we have Dr. Matson first of all saying, "I *know* X," then, in the next breath or the next speech, he says "I *don't* know X." Then he says, "I *know* Y" and then, in the next breath or the next speech or the next night, he says, "I *don't* know Y." Now, when Dr. Matson does this *he* calls it *modesty,* and *the rest of us* know it to be *self-contradiction.* He seems to want to intimate that I am some

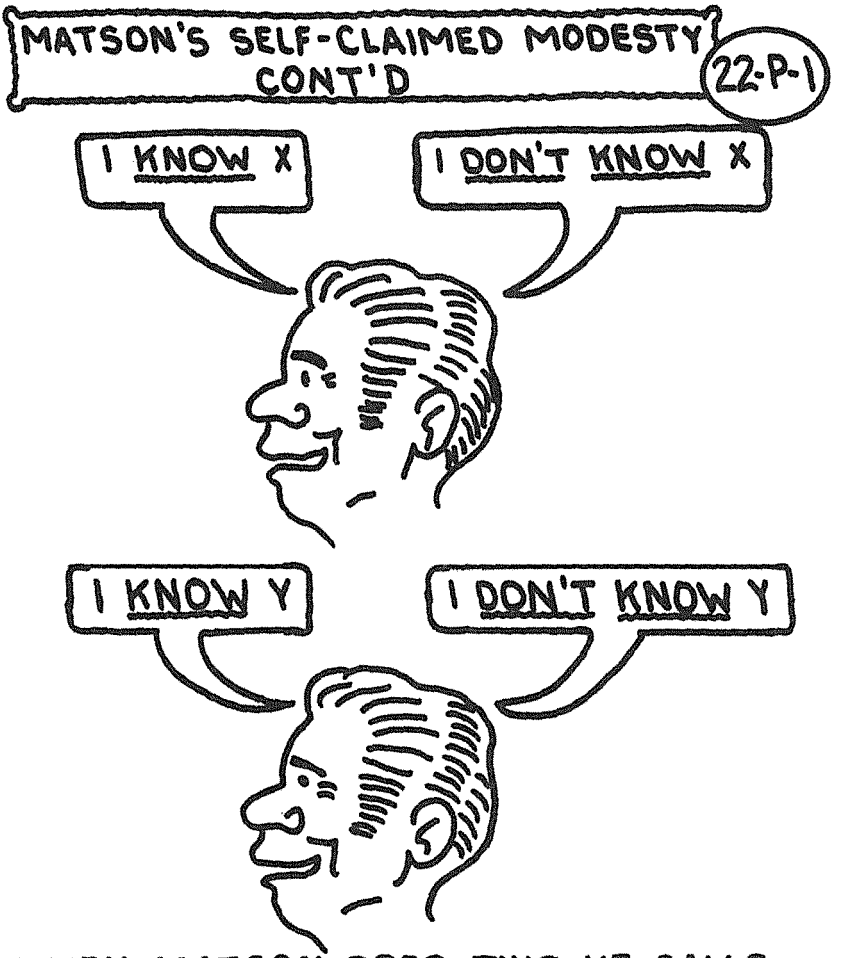
(SELF-CONTRADICTIONS)

MATSON'S SELF-CLAIMED MODESTY IS REALLY NOTHING MORE THAN SELF-CONTRADICTION

22-P



WE CAN ALL SEE THAT MAN Y IS CONTRADICTING MAN X.



WHEN MATSON DOES THIS HE CALLS IT "MODESTY." — THE REST OF US KNOW IT IS SELF-CONTRADICTION.

sort of an ogre about humility. Dr. Matson, Christianity upholds humility. But when a man signs a proposition and says "I *know*" something, then it is not a matter of humility to turn around and say that you *don't* know it. That is *self-contradiction!* If I say "I *know* Bill is there but, after all, I *may* be wrong," that is *not* modesty; that is *not* humility.

Let's look at Chart 22-P-2, Dr. Matson's self-claimed modesty continued. If I did what Matson has constantly done by way of taking it back, he wouldn't call it modesty on my part; even *he* would call it self-contradiction. For an example, "X and *not* X." And he would do the same with the Bible. In fact, his questions tonight to me were calculated to try to prove that the Bible contradicts itself. Let's see how successful he is at doing that.

Let us notice in Chart 22-Q the positiveness of Dr. Matson. What I mean by that, I say this *facetiously*, Dr. Matson, because I have not really found this positive quality. What it amounts to is this—and I am just going to be sort of paraphrasing what it seems clear to me he has done in this discussion so far: "Of course, I cannot say that I know that God does not exist, because there may be some information which I do not have. But, I do know that the God who will punish some individuals eternally in hell does not exist and "I cannot be mistaken about it." But I must remember that "I might just possibly be wrong." In summary, I didn't really mean it when I said didn't really mean it, but of course "I might just possibly be wrong."

Now, might I suggest to you that you write to the Cornell University Press and ask them if that is characteristic of the entire series of books—a very learned series allegedly, and of high reputation—if that's characteristic of the *entire* series?

Chart 22-R. Dr. Matson in his first affirmative, Monday night said, "I might just possibly be wrong." His second affirmative Monday night said, "I cannot possibly be mistaken about it."

His third affirmative Tuesday night, concerning the above statement, Dr. Matson said: "I was speaking loosely,

MATSON'S SELF-CLAIMED MODESTY CONT'D

22-P-2

(1) IF I DID WHAT MATSON HAS CONSTANTLY DONE, BY WAY OF "TAKING IT BACK," HE WOULDN'T CALL IT "MODESTY" — EVEN HE WOULD CALL IT SELF-CONTRADICTION. E.G., $(X \cdot \sim X)$

(2) AND THE SAME WITH THE BIBLE — HE WOULD CALL IT SELF-CONTRADICTION.

THE POSITIVENESS OF MATSON 22-Q

* WHAT IT AMOUNTS TO:

OF COURSE I CANNOT SAY THAT I KNOW THAT GOD DOES NOT EXIST BECAUSE THERE MAY BE SOME INFORMATION WHICH I DO NOT HAVE. BUT, I DO KNOW THAT THE GOD WHO WILL PUNISH SOME INDIVIDUALS ETERNALLY IN HELL DOES NOT EXIST, AND "I CANNOT BE MISTAKEN ABOUT IT." BUT I MUST REMEMBER THAT "I MIGHT JUST POSSIBLY BE WRONG." IN SUMMARY, I DIDN'T REALLY MEAN IT WHEN I SAID I DIDN'T REALLY MEAN IT BUT, OF COURSE "I MIGHT JUST POSSIBLY BE WRONG."

DOES DR. MATSON EVER MEAN WHAT HE SAYS 22-R

* MATSON'S 1ST AFF. (MONDAY NIGHT) "I MIGHT JUST POSSIBLY BE WRONG"	* MATSON'S 2ND AFF. (MONDAY NIGHT) "I CANNOT POSSIBLY BE MISTAKEN ABOUT IT."
* MATSON'S 3RD AFF. (TUESDAY NIGHT) CONCERNING THE ABOVE STATEMENT DR. MATSON SAID, "I WAS SPEAKING LOOSELY I'LL ADMIT, AND I APOLOGIZE, AND I BEG YOUR PARDON, AND I WON'T EVER BE MODEST AGAIN."	* MATSON'S 3RD AFF. (TUESDAY NIGHT) "ALL I MEANT WAS THAT AFTER ALL DR. WARREN'S GOD, WHO IS MY DEVIL MIGHT JUST POSSIBLY EXIST; I DON'T THINK SO... YOU CAN'T BE TOO CAREFUL, I'LL TAKE MY OWN CHANCES BUT I DON'T WANT TO GET ANYBODY ELSE IN TROUBLE."

I'll admit, and I apologize and I beg your pardon and I won't ever be modest again." His third affirmative Tuesday night: "All I meant was that, after all, Dr. Warren's God, who is my Devil, might just possibly exist; I don't think so: you can't be too careful. I'll take my own chances, but I don't want to get anybody else in trouble."

Dr. Matson, so far as I can see, could have sent a *telegram* down here for all the *real information* he has given us, for all of the *rational argumentation*, for all he has done other than sheer subjectivism of saying "Can't you *see* that?" Instead he could have sent a telegram saying, "I don't like a God who is *infinite* in *justice* as well as in *love* and who will *punish* the disobedient at all. Stop. And don't you feel the same way about it? Stop. And therefore don't you feel that God does not exist?" Close of message.

To sum it up and to put it in proper logical order—and I'm afraid, Dr. Matson, in regard to your suggestions about teaching me logic, I have had some logic teachers that might exceed you as a teacher of logic—I will present to you the one and only argument he has made in this regard. You might compare what he has said in his book *The Existence of God*, page 135.

But let us look at chart 70-A-3. By looking at this chart, you can see, in a very simple way, everything he has really said in this discussion. He has said a lot of little knit-picking things on the side. To chase every rabbit up and down every trail he has set out would, of course, be impossible. It would be impossible to make a concerted coherent reply.

But here is really all he has said: *First*, if pointless suffering exists, then there is no God. That is what we mean by P superscript S. *Secondly*, he says: pointless suffering does exist. *Therefore*, God does not exist. Now, it is true that he *did* make an argument on the resurrection of the body, and I shall cover that just a little later in a little more detail than what we have done thus far.

In response to this, which is *basically* all he has done in this debate, I want to note, as to chart 70-A-3, we say the

DR. MATSON'S ARGUMENT —"POINTLESS SUFFERING"— (70-A-3)

1. $P^S \supset \sim G$
2. P^S
3. $\therefore \sim G$

* MEANING OF THE ABOVE SYMBOLS

P = "POINTLESS SUFFERING." EXISTS.

G = GOD EXISTS.

* NOTE:

1. PREMISE 2 IS FALSE.
2. SO THE CONCLUSION DOES NOT FOLLOW.

argument is *valid,* but arguments are *unsound* if even one *premise* is *false.* And the second premise is false. Now, what I'm saying is, *there is no "pointless suffering."* The falsity of this second premise is made clear in what I went to considerable length to show you last evening, on chart No. 36-U, beginning with the basic affirmation in regard of Christian theism in response to the problem of evil as stated by atheists. Here it is—I'm not going to have the time to go into detail of it again but I want to get before you the fact of what I have argued. It is erroneous to conclude (as do atheists) that the existence of evil in this world proves that God does not exist. And certainly, Dr. Matson has said that evil is simply "pointless suffering."

Now, on 36-U-2 we see the details of the positive element. I pointed out that in this basic affirmation-which really shows you the response of Christianity of this alleged "argument from evil",—there is the basic Bible teaching in regard to it. On Charts 36-U-2 and 36-U-3, I gave you 22 propositions, among which is the fact that all instances—or all occurrences—of human suffering (proposition W-10) result from some condition or conditions which were necessary to providing man with the ideal environment of soul-making.

In other words, God created this world, as Isaiah 45:18 says, to be inhabited. He made it as a place for us to live to make our decision to believe in Him, to love Him and to obey Him—or to *reject* Him. This point Dr. Matson has rejected; I hope that does not continue. God made a world that was ideal for decision-making. This world is not heaven; it is, to use a phrase from another man, a "vale of soul-making," a place where one can decide. And this involves the *possibility of suffering.*

When I deny that there is "pointless suffering" in the world, I do *not* mean to say that there is not great and intense suffering. But if a wicked man punishes someone else or inflicts suffering upon him, that man—if he is acting out of harmony with the will of God—is doing evil. He is guilty of *intrinsic* evil. But the suffering itself is not evil.

DETAILS OF THE THEISTIC RESPONSE TO THE "ARGUMENT OF EVIL" SET OUT AND EXPLAINED

36-U

I. THE BASIC AFFIRMATION OF THEISM IN REGARD TO "THE PROBLEM OF EVIL":

1. STATED: IT IS ERRONEOUS TO CONCLUDE (AS DO ATHEISTS) THAT THE EXISTENCE OF EVIL IN THIS WORLD PROVES THAT GOD DOES NOT EXIST.

2. EXPLAINED: THIS IS THE CASE BECAUSE THE CONCEPTS WHICH ARE INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLAINED (EXPLICATED) AS TO AVOID HAVING TO ACCEPT EITHER (A) A WEAKENED VERSION OF THEISM OR (B) THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

II. THE POSITIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: THE CONCEPTS INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLICATED AS TO AVOID HAVING TO ACCEPT THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: WHEN THE BASIC CONCEPTS OF THEISM ARE UNDERSTOOD, THEY ARE SEEN TO BE LOGICALLY COMPATIBLE WITH ONE ANOTHER--THAT THEY DO NOT--AS THE ATHEIST ALLEGES--INVOLVE A LOGICAL CONTRADICTION.

*NOTE: THE ATHEIST CANNOT SHOW THAT ANY OF THE PROPOSITIONS WHICH ARE BASIC TO THEISM CONTRADICT ONE ANOTHER!!

III. THE NEGATIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: ATHEISTS HAVE NOT ESTABLISHED THEIR CLAIM (TO KNOW THAT GOD DOES NOT EXIST) BY THEIR AFFIRMATIVE THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: THIS ELEMENT OF MY BASIC AFFIRMATION IN RESPONSE TO THE SO-CALLED "PROBLEM OF EVIL" SHOWS THAT AT LEAST ONE OF THE PROPOSITIONS WHICH ARE CRUCIAL TO THE ATHEISTIC CASE IS FALSE.

*NOTE: TO ESTABLISH THAT THE ATHEIST HAS FAILED IN HIS USE OF "THE PROBLEM OF EVIL," IT WOULD BE SUFFICIENT TO SHOW THAT HE HAS NOT ESTABLISHED THE PROPOSITIONS WHICH ARE CRUCIAL TO HIS CASE.

THE POSITIVE ELEMENT OF THE THEISTIC RESPONSE TO "ARGUMENT FROM EVIL" (36-U-2)

Proposition W1: God is omnipotent.

Proposition W2: God is perfect in goodness.

Proposition W2a: God is omniscient.

Proposition W2b: God is perfect in justice.

Proposition W3: Evil exists.

Proposition W3a: Sin (that which contradicts man's sonship to God and his brotherhood to man, that which contradicts the will of God as revealed in the Scriptures) is the *only intrinsic* evil.

Proposition W3b: It is not evil that there is evil.

Proposition W3c: Evil results in *every* case from an abuse of the free moral agency of man..

Proposition W4: It is *not* the case that good is opposed to evil in such a way that a good thing always eliminates evil as far as it can.

Proposition W5: It is *not* the case that there are no limits to what an omnipotent thing (being) can do.

Proposition W6: It is *not* the case that a good, omnipotent thing eliminates evil completely.

Proposition W7: A good, omnipotent thing exists.

Proposition W8: It is *not* the case that there is a logical contradiction in the conjunction of proposition W7 and proposition of W3.

Proposition W9: This world is as good as any possible world for the purpose God had in creating it (that is, to be the ideal environment for "soul-making").

Proposition W10: Every instance of human suffering results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W10a: God is not blameworthy for having created a world in which righteous and wicked persons suffer during earthly life.

Proposition W10b: God is not blameworthy for having

created a world in which there *seems* (to some people, at least) to be dysteleological suffering.

Proposition W11: Every instance of animal pain results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W12: Every instance of natural calamities (tornadoes, earthquakes, etc.) results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W13: Man's earthly life is a probationary period (that is, during which his fate in eternity is settled) and it is his *only* probationary period.

Proposition W14: Man is immortal (that is, man will live on after physical death in a non-probationary "period" which is non-ending).

Proposition W15: The "stakes" in eternity (the *blessings* of heaven and the *punishment* of hell) are of such magnitude as to render all suffering in this life of no ultimate negative significance.

Even the suffering in hell is not evil, for it is *retributive* and it is what he *deserves,* according to Romans 6:23.

Let us look now at chart No. 36-U-4. Without having the time to go back through all of these 22 propositions, I bring before you again the fact that if the 22 propositions are true, if it is even *possible* that they are true, then the atheistic effort to prove that theism *necessarily* involves a logical contradiction—which has been Dr. Matson's *total* effort—fails. Coupled with the proof that the atheists cannot establish the propositions which are crucial to their own case, the 22 propositions destroy entirely the atheistic effort at this point.

Now let us look at 36-U-9: *The counter element of the basic affirmation of Christian theism.* Down at the bottom of the page: if atheism is true, then subjectivism is true. That means, for instance, the matter of adultery. Some people say adultery is right. Many people in our society today say that men and women can just take up and live with one another according to their own whim or fancy, without marriage. Others, even men with men and women with women. But other people say that is wrong, grievously wrong. The Bible teaches it is wrong. But, given atheism, you have to say that no matter what position you take in regard to it, you're right.

Dr. Matson cannot say that homosexual activities are wrong. He cannot say, he has *no ground* whatever for saying, that adultery is wrong or that homosexuality, polygamy or "group marriage" or whatever may be in the moral realm. "Man is nothing but matter in motion." Matson has no reason even to talk about free will, it is absolutely out of harmony with atheism. Now, then [continuing on 36-U-9], if atheism implies subjectivism and if subjectivism implies a logical contradiction, such as adultery and not adultery, then subjectivism is false, because everything that implies a logical contradiction is false. Therefore, atheism is false.

And notice: *the reasons for punishment.* First of all, *deterrence*—I have gone over this, I simply remind you of it

EVALUATION OF WARREN'S BASIC AFFIRMATION (INVOLVING 22 PROPS.) RE "THE PROBLEM OF EVIL" (36-U-4)

1. IF EACH OF THE 22 PROPOSITIONS IS TRUE,--OR--IF IT IS EVEN POSSIBLE THAT THEY ARE TRUE, THEN THE ATHEISTIC EFFORT, TO PROVE THAT THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION, FAILS!

2. COUPLED WITH PROOF THAT THE ATHEISTS CANNOT ESTABLISH THE PROPOSITIONS WHICH ARE CRUCIAL TO THEIR OWN CASE, THE 22 PROPOSITIONS DESTROY THE ATHEISTIC EFFORT.

3. TO DEFEAT THE THEISTIC CASE HERE, ATHEISTS MUST (1) ESTABLISH EVERY PROPOSITION CRUCIAL TO THEIR OWN CASE AND (2) SHOW THAT--IN THE CASE OF AT LEAST ONE OF THE 22 PROPOSITIONS--IT IS IMPOSSIBLE FOR THAT PROPOSITION TO BE TRUE!--THESE THINGS THEY CANNOT DO!

THE COUNTER ELEMENT OF THE BASIC AFFIRMATION OF THEISM

(36-4-9)

1. STATED: RATHER THAN THEISM INVOLVING A LOGICAL CONTRADICTION (WHICH IS CLAIMED BY ATHEISTS), IT IS ATHEISM WHICH INVOLVES A LOGICAL CONTRADICTION.
2. EXPLAINED: ATHEISTS HOLD THAT THEY KNOW GOD DOES NOT EXIST. THEY CLAIM TO KNOW THIS BY KNOWING THAT EVIL EXISTS. BUT IF THERE IS NO ULTIMATE GOOD (GOD), THERE CAN BE NO OBJECTIVE EVIL. ATHEISTS AFFIRM LOGICAL CONTRADICTIONS.

*NOTE: SINCE THE ATHEISTIC USE OF "EVIL" INVOLVES THEM IN LOGICAL CONTRADICTION, THEN THE ARGUMENT FROM EVIL IS NOT SOUND (I.E., FROM THE ATHEISTIC APPROACH). RATHER, IT SHOWS THAT ATHEISM IS FALSE.

*IT IS ATHEISM-NOT-THEISM WHICH INVOLVES LOGICAL CONTRADICTION:

1. $A \supset S$	OBVIOUS
2. $S \supset (M \cdot \sim M)$	OBVIOUS
3. $\sim (M \cdot \sim M)$	LAW OF CONTRADICTION
4. $\sim S$	2,3, M.T.
5. $\therefore \sim A$	1,4, M.T.

on chart 84-H—then, *reformation* and *retribution.* Retribution is involved in hell. Paul said in Romans 6:23, "For the wages of sin is death."

Now I want us to look at chart 82-B—you have heard it already—my proposition: "I know that God, that is, the God of the New Testament who is to punish some individuals eternally in hell, does exist." Now, Dr. Matson, I'm saying that I *know* that. That doesn't mean that I am just *guessing* at it—as you answered one of the questions tonight. I hope to consider your very interesting answers in my next speech, or at least the last speech tonight. I am saying that I *know* that. I *know* that God *does* exist; that is, the God of the New Testament, who is to punish some individuals eternally in hell, does exist.

And I think we surely have straightened out how that proposition came to be.

Now let us look at chart No. 4-I. I want to show you before I even begin in my positive proof that *Dr. Matson* has *already admitted* that *I* am *right.* Let us look at chart No. 4-I. I have set it out here simply in symbolic language. You don't have to pay any attention to the chart—I want it to go into the book—if you don't understand the symbolism, but I will read it for you. The first proposition means that men, human beings, owe their *ultimate* origin either to creation or to evolution. Those are the only two choices. Second, if man owes his ultimate origin to creation, then God exists. That is quite obvious, since there can be no creation without God. Third, if it is by evolution, then man either was *born* of some *non-human* thing or else he was *transformed* from some *non-human* thing. This is the case because, if evolution is true, these are the only possibilities. Now notice in regard to four and five. In questions nine and ten, on the first evening, Dr. Matson admitted that *no* human being now living or that ever has lived on earth was *born* of something that was *non-human.*

In the fifth proposition, note that he admitted that neither any apes nor any other non-human beings have ever

PUNISHMENT--REASONS FOR

NOTE: MEN SUFFER FOR VARIOUS REASONS (e. g. THEIR OWN IGNORANCE, THEIR OWN SINS, THE SINS OF OTHERS, ETC.), BUT IF GOD (WHO IS INFINITE IN GOODNESS) PUNISHES MEN, FOR WHAT REASONS DOES HE DO SO?

I. DETERRENCE.

1. STATED: GOD WARNS MEN OF PUNISHMENT AND ACTUALLY PUNISHES THEM IN ORDER TO DETER THEM FROM SIN AND/OR FROM FURTHER SIN.
2. EXPLAINED: GEN. 2:16,17; HEB. 3:12,13; HEB. 4:1; DEUT. 11:26-28; MT. 7:13,14; JOSH. 24:14,15; MK. 9:43-47.

II. REFORMATION.

1. STATED: GOD WARNS MEN OF PUNISHMENT AND ACTUALLY PUNISHES THEM IN ORDER TO LEAD THEM TO REFORM THEIR LIVES. CONSIDER: MT. 3:1-11; REV. 2:1-7; REV. 2:12-17; REV. 3:14ff; NUM. 13,14.
2. EXPLAINED: WHEN MEN FALL INTO SIN GOD STILL LOVES THEM AND WANTS THEM TO BE SAVED, AND THUS HE WANTS THEM TO REPENT OF THEIR SINS AND TO REFORM THEIR LIVES. CF. NUM. 13,14; REV. 2,3.

DR. WARREN'S PROPOSITION

82-B

"I KNOW THAT GOD (THAT IS, THE GOD OF THE NEW TESTAMENT WHO IS TO PUNISH SOME INDIVIDUALS ETERNALLY IN HELL) DOES EXIST."

AFFIRMED BY: THOMAS B. WARREN
DENIED BY: WALLACE I. MATSON

RE: EVOLUTION- BIRTH OR TRANSFORMATION

THE ATHEIST ADMITS THAT ATHEISM IS FALSE & THEISM IS TRUE (4-I)

* THE ARGUMENT SET OUT IN SYMBOLIC TERMS:

1.	$C \veebar E$.	ONLY POSSIBILITIES.
2.	$C \supset G$.	OBVIOUS, SINCE THERE CAN BE NO CREATION WITHOUT GOD.
3.	$E \supset (B \vee T)$.	IF EVOLUTION IS TRUE, THEN THESE ARE THE ONLY POSSIBILITIES.
*4.	$\sim B$.	HUMAN BEINGS ARE NOT BORN OF APES OR ANY OTHER NON-HUMAN BEING.
*5.	$\sim T$.	NEITHER APES NOR ANY OTHER NON-HUMAN BEINGS ARE TRANSFORMED INTO HUMAN BEINGS.
6.	$\sim B \cdot \sim T$.	4, 5, CONJ.
7.	$\sim (B \vee T)$.	6, DE M.
8.	$\sim E$.	3, 7, M.T.
9.	C.	1, 8, D.S.
10.	G	2, 9, M.P.
11.	$G \supset \sim A$	OBVIOUS.
12.	$\sim A$	11, 10, M.P.

* THE ATHEIST ADMITS THAT 4 AND 5 ARE TRUE (I.E, THAT B IS FALSE AND THAT T IS FALSE)

been *transformed* into human beings. Nobody *now* living was at one time an ape and then changed into a human being and nobody that ever lived in the *past* was ever an ape or something else non-human and then turned into a human. By conjunction of propositions four and five we have proposition six: It is *false* that men owe their origin to being *born* of *non-human* things and it is *false* that they owe their origin to being *transformed* from *non-human* things. Now, by what we call, in logic, "De Morgan's theorem" we go to proposition seven: that it is false that man was either *born* of non-human things or *transformed.* Why is that important to make that move? Because, you see, that is the *denial* of the consequent—what follows after those little "horseshoe" things—in proposition three. Now, that is important, because denying the consequent means that the antecedent is false. And so if that is false, it means in proposition eight that evolution is false, deducing from propositions three and seven by *modus tollens.*

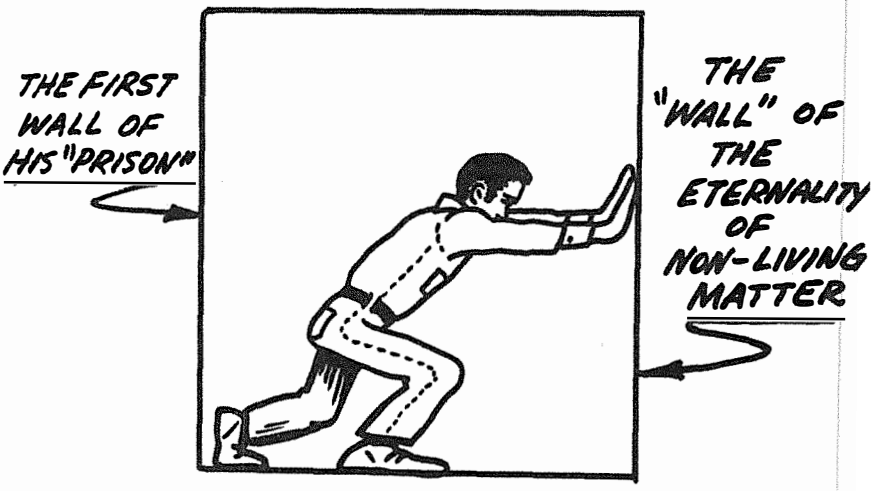
Therefore, taking proposition one, either creation or evolution: if evolution is false—when you have a disjunct and know that *one* of the elements is *false,* then you know the *other* is *true*—therefore, creation is true.

Therefore by propositions two and nine: proposition two, if creation, then God. We know creation [pointing to prop. 9 on chart]; therefore, God follows [pointing to prop. 10 on chart]. Therefore, God is proven. But if God is proved, then atheism is false. Therefore by propositions eleven and ten, atheism is false. That, *by Dr. Matson's own admissions!*

Now, I want to go right on to a fact that Dr. Matson has not faced up to in this discussion, charts 78-A-1 and 78-A-3. I showed you the diagram of the "prison" that he, as an atheist, had a responsibility to deal with. He has *ignored* it completely; he has refused to face up to that responsibility. I pictured him inside a wall here, the wall of the eternality of non-living matter. He *must* get out of that wall, but he *cannot* do so. Then notice, on chart 78-A-5, the "wall" of the eternality of non-living matter to living matter. He *must* get

78-A-1

THE ATHEIST'S "PRISON" - HE CANNOT GET OUT OF EVEN THE FIRST ROOM — AND EVEN IF HE COULD, HE COULD NOT GET OUT OF THE OTHERS. THUS, HE IS DEFEATED!



*WE REPEAT: TO KNOW THAT GOD DOES NOT EXIST, THE ATHEIST MUST FIRST KNOW MANY OTHER THINGS WHICH HE CANNOT KNOW.

*IF SUCH IS NOT THE CASE, LET HIM SET FORTH THE ARGUMENT WHICH PROVES HIS POSITION ON THIS POINT.

THE ATHEIST'S "PRISON" – HE CANNOT KNOW WHAT HE MUST KNOW IN ORDER TO BE AN ATHEIST

78-A-3

[COMPARE CHARTS FOLLOWING]

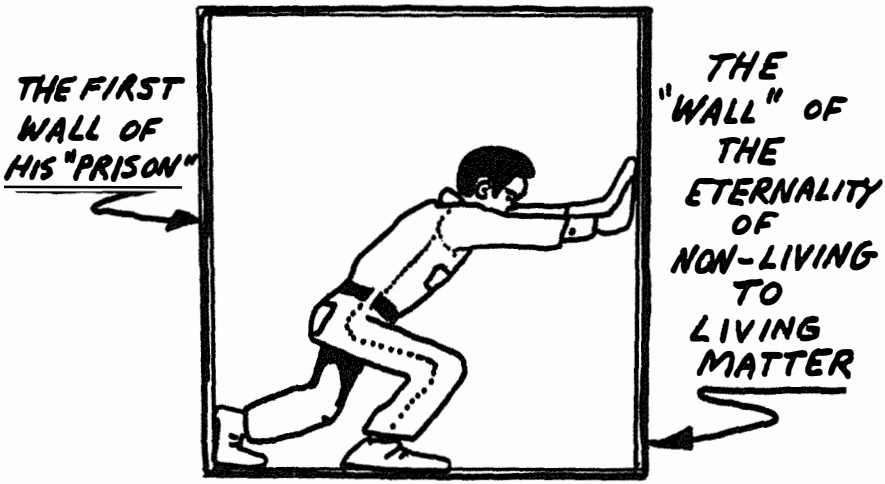
ARGUMENT – IN SYMBOLIC TERMS:

1. $K^{\sim G} \supset (K_1 \cdot K_2 \cdot K_3 \ldots \cdot (K_8 \vee K_9) \ldots \cdot K_{20} \ldots)$
2. $\sim (K_8 \vee K_9)$ GIVEN HIS CLAIM TO KNOW THAT GOD DOES NOT EXIST, THE ATHEIST CANNOT KNOW EITHER THAT A WOMAN WAS ON EARTH BEFORE ANY HUMAN BABY OR THAT A HUMAN BABY WAS ON EARTH BEFORE ANY WOMAN.
3. $\sim (K_1 \cdot K_2 \cdot K_3 \ldots \cdot (K_8 \vee K_9) \ldots \cdot K_{20} \ldots)$.
4. $\sim K^{\sim G}$ 1, 3, M.T.

THUS, THE ATHEIST'S CASE IS SIMPLY DESTROYED – HIS CLAIM TO KNOW THAT GOD DOES NOT EXIST IS REFUTED.

THE ATHEIST'S "PRISON" - HE CANNOT GET OUT OF EVEN THE FIRST ROOM - AND EVEN IF HE COULD, HE COULD NOT GET OUT OF THE OTHERS. THUS, HE IS DEFEATED!

78-A-5



*WE REPEAT: TO KNOW THAT GOD DOES NOT EXIST, THE ATHEIST MUST FIRST KNOW MANY OTHER THINGS WHICH HE CANNOT KNOW.

*IF SUCH IS NOT THE CASE, LET HIM SET FORTH THE ARGUMENT WHICH PROVES HIS POSITION ON THIS POINT.

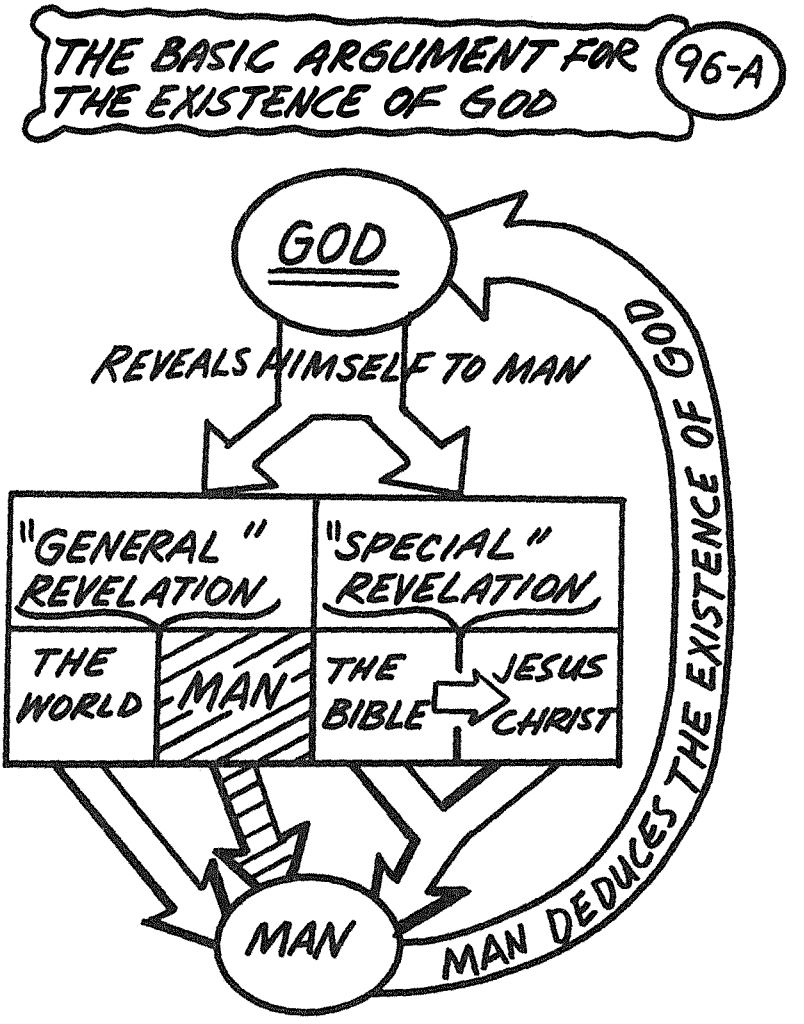
through that wall, but he *cannot* do so. This wall will come after the other. He can't get out of the other, but certainly if he did, he couldn't get through this one.

All right, let's now look at chart 96-A. In getting to the actual positive presentation of my case for God, this summary is serving as an introduction to my point as I shall go on through the presentation of my affirmative case tonight and tomorrow evening. Here we find a diagram of the basic argument for the existence of God. Basically there is really *one argument* for God: The world and man prove God. God reveals himself to man. I am using here the common or traditional terminology of "general" revelation and "special" revelation—"General revelation being the world and man; "special" revelation being the Bible and the revelation of Jesus Christ. I am "zeroing in" here, as you can see [pointing to the chart], on *man*, man himself. As the psalmist declared in Psalm 139, "I am fearfully and wonderfully made." As he thought about the marvel of his own body, of his own soul and spirit, he realized that he simply could not be accounted for in any way other than by God, and he cried out in adoration of God, "I am fearfully and wonderfully made."

Now, chart No. 96-B. We see again a diagram of the *basic thrust* of the argumentation for God. I showed you the other evening that Dr. Matson follows this same basic logical thrust. There is really no difference in us here, if he would face up to his responsibility.

There is the concept of God as infinite. Now, someone may get that concept by being taught as a child or he may, simply by *reasoning* about himself or the world, come to that. But, at any rate, he has the concept of God as infinite. Then a concept of what God would have created, *if* He did create. And then notice, over in the left-hand corner side, an existing human being and, in particular, the respiratory system. All of that combining in the center there to the "combined evidence" [pointing to chart].

Man then "observes" that *combined evidence.* We have

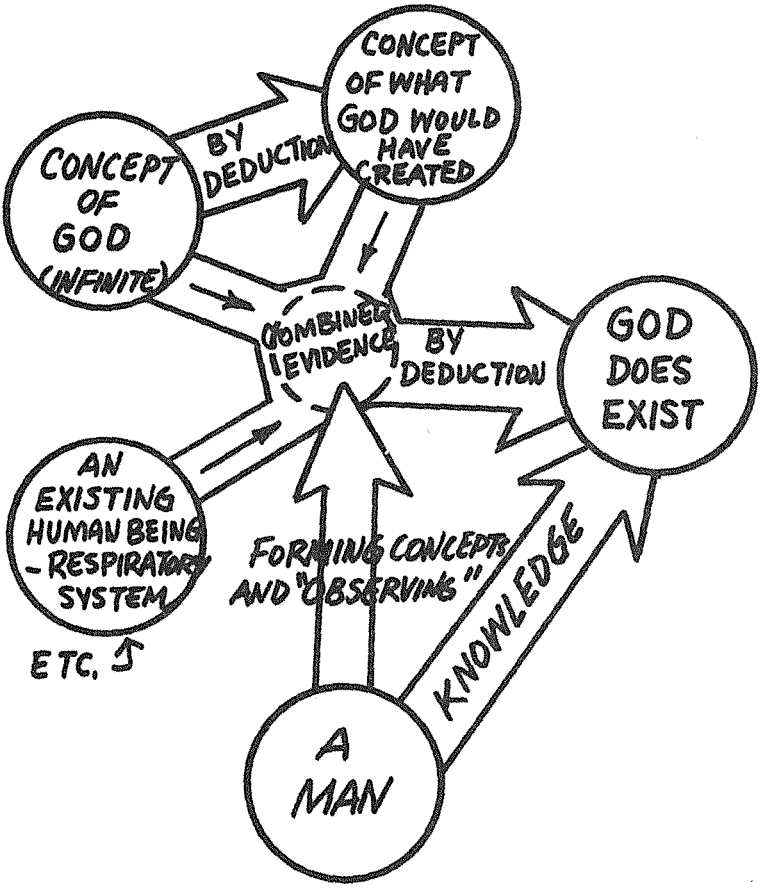

THE BASIC ARGUMENT FOR THE EXISTENCE OF GOD
96-A
GOD
REVEALS HIMSELF TO MAN
"GENERAL" REVELATION
"SPECIAL" REVELATION
THE WORLD
MAN
THE BIBLE
JESUS CHRIST
MAN
MAN DEDUCES THE EXISTENCE OF GOD

THRUST OF THEISTIC ARGUMENT

CF: 36-C
96-A

THE BASIC ARGUMENT FOR THE EXISTENCE OF GOD

96-B



seen Dr. Matson here—and as you listen to some philosophers, they are always running down Christians as being *irrational,* whether it is true or not. Today Dr. Matson was quoted in the newspaper as accusing Christians of being among the most irrational groups he knows. But, friends, let me tell you this: The Bible teaches that we *must prove* all things, and hold fast to that which is *good!* We are *not* to draw *any* conclusions for which we do not have adequate evidence. Now, from this combined evidence [pointing to chart 96-B], we come to *knowledge*—that God exists—by a *proper reasoning* process.

All right. chart 96-C: *Each human being is proof that God does exist. Premise number one:* 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. *Secondly,* 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. *Therefore,* that one human being constitutes proof (when the evidence is recognized and reasoned about properly) that God does exist.

I want to get before you, I want to skip ahead just a chart or two to get before you a chart that I'm going to be talking about at considerable length, chart 96-E: *The circulatory and respiratory systems proves God.* My friends, if you were to tape up your nose and mouth for more than five minutes, you would be dead. Every evolutionist recognizes that it takes, even according to their own calculation, millions of years for something as complex as a human being to evolve. But you have five minutes for this to happen with a human being.

Now notice, in the circulation of the blood in the heart and lungs, on the left side there you have the heart pumping blood into the lungs. There is the interchange—as you breathe oxygen into the blood, the blood is taking up oxygen. This is life-giving oxygen which is involved in a sort

EACH HUMAN BEING IS PROOF THAT GOD DOES EXIST 96-C

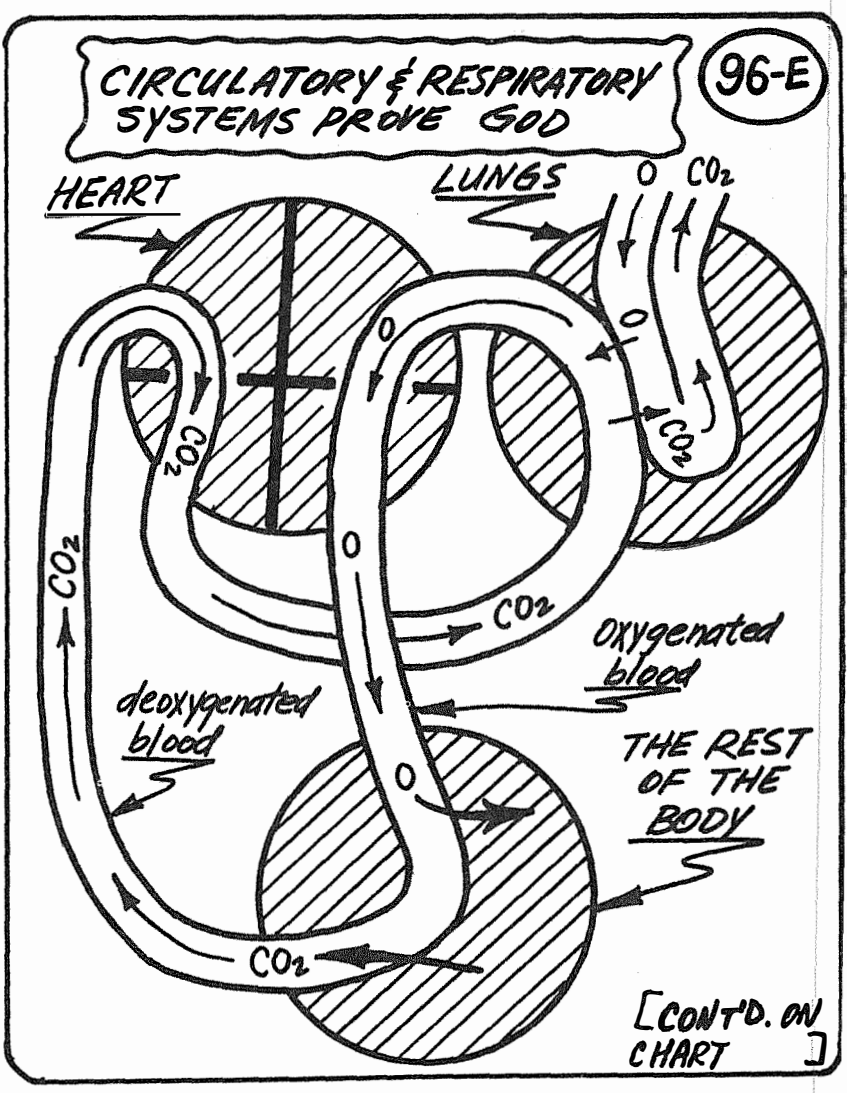
1. IF THERE IS EVEN ONE CHARACTERISTIC, ATTRIBUTE OR PROPERTY OF EVEN ONE HUMAN BEING WHICH COULD HAVE COME INTO EXISTENCE ONLY BY THE CREATIVE POWER OF GOD, THEN THAT ONE HUMAN BEING CONSTITUTES PROOF THAT GOD DOES EXIST.
2. THERE IS AT LEAST ONE CHARACTERISTIC, ATTRIBUTE OR PROPERTY OF AT LEAST ONE 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.


CIRCULATORY & RESPIRATORY SYSTEMS PROVE GOD
96-E
HEART
LUNGS
O
CO2
O
O
CO2
CO2
CO2
O
CO2
oxygenated blood
deoxygenated blood
THE REST OF THE BODY
O
CO2
[CONT'D. ON CHART]

of "delivery and pick-up service" throughout the major organs of the body, even to all the cells of the body. It [pointing on the chart to the cardio-vascular system] then will give off carbon dioxide. It will then be pumped back to the heart to be pumped to the rest of the body. Notice down through the rest of the body. I mean to include the brain the liver, the kidneys, the pancreas, and so on.

Now, my friends, this constitutes proof that God does exist. No wonder the psalmist cried, "I am fearfully and wonderfully made." But I'll have much more to say about this in succeeding speeches.

MATSON'S FIRST NEGATIVE

(Wednesday Night)

Good evening, ladies and gentlemen. I would like to begin by returning Dr. Warren's kind compliments and expressing my personal friendship and esteem for him.

Tonight, my good friend Dr. Warren is on the affirmative. His task is to justify his claim to know that the good being who presides over the eternal hell exists. An impossible task. And I suppose that is why he delayed fifteen minutes getting into it. It is impossible because it requires him to prove that a self-contradictory proposition is true.

I guess I will yield to temptation, as I always do, and say a few words in response to some of the shafts that Dr. Warren directed against me in those first fifteen minutes before he got on to the affirmative.

I will say about his remarks about my contradictory modesty only that I'm not going to say any more about it. If he insists on going on claiming that every time I, through the habit of twenty years, say, "Well, I might be wrong," then I have contradicted myself and I might as well stop, well, let him have his fun.

I would think, though, that he might have spent more time on talking about some of the many points that I made which he quite omitted from his telegram which was supposed to have summarized what I was saying. Just to remind you, in case you have forgotten any of them: all that is contained in my analogy with the aircraft engineer who knows that his planes are going to fail and nevertheless sends them up. Which, perhaps out of personal bias, seems to me a serious argument that should have been taken seriously.

Dr. Warren says now that I am unable to say that homosexuality and adultery (the example he gave indicates that he meant fornication)—are wrong. My own policy is live and let live, and I don't think that anything is wrong socially unless it does harm to other people. I don't find that these alleged crimes do harm to unwilling people. They may

do harm to those who engage in them, but in that case the proper thing to do is to exhort them and to point out the error of their ways and not to punish them as if they were criminals.

(Oh dear, I said "may" again.)

He did in his last five minutes give us at least the bones of three arguments for the existence of God. I can dispose of the first one very easily and briefly. He says that God exists because the Bible says so. Which, of course, is the tightest circle in reasoning that you could ever see. So I don't think I need say any more about that. The second was the argument from design, about which we will probably hear a lot more.

The third was the argument that if there is even one characteristic that can come into being only by a creative act of God, then God exists; and there is such a characteristic, namely, the circulatory and respiratory systems: therefore God exists. He says he is going to prove his second premise later, so I will wait for that before commenting on it.

But now let me go back to what I had prepared to say here.

Let me repeat that Dr. Warren's task is strictly impossible, since it requires him to prove that a self-contradictory proposition is true. If "morally good" is a concept that is applicable to a being who eternally cremates a fully conscious Anne Frank in an eternal super-duper gas oven, then that concept "morally good" is certainly applicable to anything whatsoever. So the whatever-anybody-chooses-to-call-good-*is*-good situation that Dr. Warren astoundingly claims that *my* side is committed to has indeed arrived. Any term that anybody wants to apply to anything can be applied. Everything is permitted. Anybody who likes can easily "prove" that triangles have seventeen sides and all bachelors are bigamists.

In pointing out that Dr. Warren's proposition has been shown to be self-contradictory, I have in strictness already

fully discharged my obligation as the negative speaker. Since we know in advance of hearing them that any arguments purporting to demonstrate contradictions *must* be unsound, it is not incumbent on me to scrutinize the individual strings of words and point out the mistakes. Since there exists a mathematical proof of the impossibility of squaring the circle, editors of mathematical journals return unread the papers submitted to them—I understand there are still quite a lot—that purport to do it. Nor is this action of the editors unreasonable or indicative of closed minds, though no doubt the disappointed circle-squarers think otherwise.

But although I would in no way be derelict in my duty if I contented myself with saying nothing further but simply sat down and gave all my time to Dr. Warren—which is a tempting prospect—or simply repeating what I have already said as a reply to whatever Dr. Warren chooses to bring up, such a course might make for a boring evening. The show must go on. So I choose—freely choose, Dr. Warren—henceforth to leave hell out of it; and for good measure, even the evil in the world. If Dr. Warren will also do so, then we will be left only with the question of the existence of a supernatural personal creator of the universe and of man, what Dr. Warren has called the Flew question. Which I think he hankers to debate. Well, I am willing to indulge him.

The statement that the universe is the product of the creative activity of a being with attributes sufficiently like human consciousness, intelligence, and will to be meaningfully called a person, a supernatural person—this proposition, I say, is not self-contradictory. At least it is not obviously self-contradictory to me. So if Dr. Warren will limit himself to attempts to show that that kind of being exists, I will not charge him with contradiction in his conclusion, though I will of course still try to point out any contradictions that I perceive to arise in his argumentation. (Though I will not listen to the tapes of tonight all day tomorrow and

try to find a contradiction that I might have overlooked. I don't think I could bear to do that.)

I make this rather major concession not only freely but unilaterally and unconditionally. But I would be very grateful to my good friend if he would reciprocate by, for instance, refraining from quoting me out of context and by eschewing arguments of the form "All Xs are atheists, Matson is an atheist, therefore Matson is an X." It is tiresome, to say the least, to have to cope with undistributed middle, the first fallacy in the chapter on fallacies in every elementary logic book.

From one standpoint, however, the concession I have made is not a very major one. It takes us, so to speak, out of the realm of circle-squaring only to land us in the land of the perpetual motion machines. The Patent Office, as you may know, rejects without examination all applications for patents on perpetual motion machines. That is, mechanical contrivances that purport to do work without any energy input. It is not that the very notion of a perpetual motion machine is self-contradictory; but, what is for practical purposes every bit as bad, it conflicts with one or the other or both of two of the best established laws of physics, namely, the first and second laws of thermodynamics.

Well, the analogy here is not exact. I don't mean to make the claim that the notion of a personal creator runs head-on into a crash against well-established results of scientific investigation. The situation is more like this: Some savages are said to have explained the motion of a steam locomotive, the first time they saw one, by the hypothesis that there was a horse inside it. Well, suppose the steam locomotive were taken apart and reassembled in their presence and they were instructed in the principles of engineering and of the science of thermodynamics that explain its operation. After this, they might still retain their faith in the horse hypothesis in one or the other of two ways. They might simply reject the evidence of their eyes and the reasoning of their instructors and continue to assert "There *has* to be a

horse in it. All that other stuff is done with mirrors." The second way they might still retain the horse hypothesis—which I think is more sophisticated—is this; they might say "Yes, that's all right, but you've only shown us merely material second causes. What *really* makes it run in an invisible horse who manifests himself through steam, pistons and so on."

In terms of this parable, most theists nowadays are savages of the second kind. But I think my good friend Dr. Warren is of the first kind. But we shall see.

I gather from what he has already said on Monday night and indeed what he has repeated tonight and what he has put into one of the question sets I had—I think it was Monday night—that Dr. Warren will rely rather heavily on the following argument. He didn't get around to stating this just now but he has stated it already, so I think it is fair for me to comment on it. He hasn't given me any more to comment on in the last five minutes of his speech, so I will talk about this.—Anyway, this is a very simple argument. (I don't have the chart for it, but Dr. Warren can probably get it out. But I don't think we need to.) Either theism is true or evolution is true and not both are true. He said on Monday, if I'm not mistaken, that these are mutally exclusive and exhaustive alternatives. So that is his major premise: Either theism is true or evolution is true and not both.

Second premise: But evolution is not true.

Conclusion: Therefore, theism is true. And by theism, I think he means Christian theism and, indeed, primitive Christian theism.

[A chart was put up on the screen.]

Thank you very much, Dr. Warren. It is set out there at considerably greater length but I think I have given the bones of it.

Well, this argument is an attempt to lighten his heavy load by, in effect, circumventing the obligation of the affirmative to prove his case. He seems to think that all he has to do is show that my position is untenable, whereupon he

wins automatically by default. Now, this type of argument he grandly calls The Disjunctive Syllogism. It is, as an argument form, valid all right, and sometimes useful, especially when the disjoined alternatives are the contradictories of each other. For example, in the following argument the first premise disjoins alternatives which are contradictory: Either hell doesn't exist or God isn't good. Second premise: But hell does exist. Conclusion: Therefore God isn't good.

That, as we have seen, is a perfectly sound argument. But you have to be careful if the disjuncts are not contradictory. Take this one. Either it is blood or it is wine, but it isn't wine; therefore it is blood. That's a valid argument but it isn't sound. That is, you aren't forced to accept the truth of the conclusion that it is blood if in fact what it is is red ink. That is, somebody forgot about that possibility. I mean to say, you have to be careful to be sure that you have really narrowed down the possible alternatives to two. This condition may also fail to be met if in trying to account for somebody's strange talk we argue: Either he is lying or he is stupid; but he isn't stupid; therefore he is lying. Perhaps the explanation is really that he is forgetful, but we didn't think of that possibility.

Well, I'm sorry to be giving you elementary logic lessons, but it turns out that these are frequently necessary here. Now, to get to Dr. Warren, he has been insufficiently cautious in his major premise, that is number one there, the "only possibilities" he says, that either, in his terms, evolution is true, E, or, I guess, C, creation, is true. Is that what C means, creation is true?

Dr. Warren: Human beings owe their ultimate origin to creation.

Dr. Matson: Human beings owe their ultimate origin to creation. He claims that these are the only two alternatives. One of them must be true; there is no third possibility.

But this claim is false, as in easily seen by producing more alternatives. Here is an additional alternative. The world (including life) was not created at all nor has it evolved; it

has simply been here in much the same condition eternally. Now, I didn't just make this up for the sake of illustration, though it would be all right if I did. This is in fact the view that was held by no less a thinker than Aristotle.

Second additional alternative: The world was created by a supernatural being but out of preexisting chaotic matter. This is the view of Plato, and perhaps the author of *Genesis* Chapter 1, to name only two among very many. Dr. Warren perhaps means to include that possibility in his C, but I doubt it, because he has been harping already on the eternality of matter as something that I have to prove; I guess he wants to show that creation must be out of nothing. But that's conjecture.

Third alternative: The world is a gigantic animal of which God is the soul. It grows, matures, declines, is consumed by fire, then starts all over again out of its own ashes. This is the view of the Stoic philosophers.

Fourth additional alternative: The world was created by the Devil. This has been held by the Manichaeans and some other Gnostic sects.

Fifth additional alternative: The world was created by a committee of gods.

Sixth to millionth additional alternatives: The world was created by a God, not however named Yahweh but named Mardeuk or Brahma or Huiztilopochtli or Mumbo-Jumbo or et cetera, et cetera.

So you see, Dr. Warren, if you should succeed in knocking down the evolutionary account, your work has barely begun. And I have no notion how you can carry it on without arguing in a circle that the Biblical account must be the true one because it is the Word of God.

WARREN'S SECOND AFFIRMATIVE

(Wednesday Night)

Dr. Matson, ladies and gentlemen, I'm glad to be back with you for the second speech of the evening to reply to what you have just listened to and to continue my argumentation.

What I had to say in the beginning of the introductory remarks was certainly relevant to my entire case, because Dr. Matson has made a great deal, and he continues to make a great deal of the alleged contradiction, between the existence of God and th existence of evil. This is why I wanted to keep before you the fact of what I had already accomplished along this line, because it is relevant to what we will be doing tonight, as is clear from what he has said already.

He started off by saying my task is impossible because my proposition is self-contradictory. And this he alleges because it is simply impossible for there to be an infinite good God and evil to exist. This is nothing but his assertion. He has not taken up my case, the basic affirmation which I made on the charts which I presented. He did not take up those charts. He said that the first part of my speech had nothing whatever to do with what his responsibility was to reply to, but it was there that that problem was answered.

In the positive element, I showed 22 propositions which cover the entire problem of the existence of God and the existence of evil, and that there is no contradiction between the existence of evil and the infinite good God—who, incidentally, is the God of *this* proposition, Dr. Matson; that's the God we are discussing. The God of the New Testament *is* the infinite *good* God, and I have explained that in the positive element and in the negative element and in the counter element how that occurs [referring to charts 36-U and 36-U-1].

In the counter element, I showed that Dr. Matson's case involves him in an admission of self-defeat. However much he tries to escape it, he cannot escape *subjectivism* so long as

DETAILS OF THE THEISTIC RESPONSE TO THE "ARGUMENT OF EVIL" SET OUT AND EXPLAINED

36-U

I. THE BASIC AFFIRMATION OF THEISM IN REGARD TO "THE PROBLEM OF EVIL":

1. STATED: IT IS ERRONEOUS TO CONCLUDE (AS DO ATHEISTS) THAT THE EXISTENCE OF EVIL IN THIS WORLD PROVES THAT GOD DOES NOT EXIST.

2. EXPLAINED: THIS IS THE CASE BECAUSE THE CONCEPTS WHICH ARE INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLAINED (EXPLICATED) AS TO AVOID HAVING TO ACCEPT EITHER (A) A WEAKENED VERSION OF THEISM OR (B) THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

II. THE POSITIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: THE CONCEPTS INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLICATED AS TO AVOID HAVING TO ACCEPT THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: WHEN THE BASIC CONCEPTS OF THEISM ARE UNDERSTOOD, THEY ARE SEEN TO BE LOGICALLY COMPATIBLE WITH ONE ANOTHER--THAT THEY DO NOT--AS THE ATHEIST ALLEGES--INVOLVE A LOGICAL CONTRADICTION.

*NOTE: THE ATHEIST CANNOT SHOW THAT ANY OF THE PROPOSITIONS WHICH ARE BASIC TO THEISM CONTRADICT ONE ANOTHER!!

III. THE NEGATIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: ATHEISTS HAVE NOT ESTABLISHED THEIR CLAIM (TO KNOW THAT GOD DOES NOT EXIST) BY THEIR AFFIRMATIVE THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: THIS ELEMENT OF MY BASIC AFFIRMATION IN RESPONSE TO THE SO-CALLED "PROBLEM OF EVIL" SHOWS THAT AT LEAST ONE OF THE PROPOSITIONS WHICH ARE CRUCIAL TO THE ATHEISTIC CASE IS FALSE.

*NOTE: TO ESTABLISH THAT THE ATHEIST HAS FAILED IN HIS USE OF "THE PROBLEM OF EVIL," IT WOULD BE SUFFICIENT TO SHOW THAT HE HAS NOT ESTABLISHED THE PROPOSITIONS WHICH ARE CRUCIAL TO HIS CASE.

DETAILS OF THE THEISTIC RESPONSE TO THE "ARGUMENT OF EVIL" SET OUT AND EXPLAINED (CONTINUED)

36-U-1

IV. THE COUNTER ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: RATHER THAN THEISM INVOLVING A LOGICAL CONTRADICTION (WHICH IS CLAIMED BY AHTEISTS), IT IS ATHEISM WHICH INVOLVES A LOGICAL CONTRADICTION. (SEE T.B.W/ CHARTS:

2. EXPLAINED: AHTEISTS HOLD THAT THEY KNOW THAT GOD DOES NOT EXIST. THEY CLAIM TO KNOW THIS BY KNOWING THAT EVIL EXISTS. BUT IF THERE IS NO ULTIMATE GOOD (GOD), THERE CAN BE NO OBJECTIVE EVIL. ATHEISTS AFFIRM LOGICAL CONTRADICTIONS.

*NOTE: SINCE THE ATHEISTIC USE OF "EVIL" INVOLVES THEM IN LOGICAL CONTRADICTION, THEN THE ARGUMENT FROM EVIL IS NOT SOUND (I.E., FROM THE ATHEISTIC APPROACH). RATHER, IT SHOWS THAT ATHEISM IS FALSE.

he alleges atheism. And that is *not* an undistributed middle! As an atheist, he has no ground whatever for saying that one thing is better than another, save on a purely *subjective* basis. And he gave concrete proof of it by getting up here and saying that so far as he is concerned, fornication is not wrong unless it does harm to someone. But there are many other people who say that fornication or adultery or homosexuality or "group marriage" or "trial marriage" or whatever are all wrong. Now, Dr. Matson, who decides who is right? Just *your* say-so? Just *your* subjective feeling? Or is there such a thing as *real right* and *real wrong* in regard to the relationship between the sexes? Is it wrong for *two men* to live together, for *two women* to live together, in sexual intercourse? Is "community marriage" wrong?

Do you see why I warned you last evening of what's happening to this nation, that men such as Dr. Matson have really taken charge of the educational system of this country and there is even now under way a plan to teach our children that every person makes his own decisions. It's called "value teaching," and you had better be investigating to see what's happening in your own public schools as well as your own colleges and universities. It is this kind of man who is now in control, basically, of the educational system of this country.

My proposition is not self-contradictory. He has not dealt with the material that I have given and a wave of the hand will not take care of it.

His illustration about the *aircraft engineer* knowing what would happen, oh, that's a terribly hard argument. It allegedly shows that if God knew what was going to happen, God is evil if He created the world. Of course, God *knew* that man would sin. The Bible teaches that at the foundation of the world, Jesus Christ was a lamb slain. It was a part of the *eternal* plan of God to save man by the gift of his Son. Of course God, knew man would sin! But, friends, let us notice—and I did not read the Bible a moment ago simply to say, "Look, the Bible says it, therefore

it's true." Now, Dr. Matson, if you would like to have another debate in which we discuss whether or not the Bible is the word of God, I'm sure that can be arranged! But that was a misrepresentation. That was not the way I used it. I said that *the psalmist* said it. And *I* am saying it. The psalmist saw the marvel of his body and cried out in adoration of the existence of God. *I* see the marvel of my own body and of yours and I do the same thing!

Now, let's notice in Isaiah 45, verse 9—I am not just quoting this because it is so, but I'm showing you the basic fact. You can argue about it philosophically—"woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begettest thou? Or to the woman, What has thou brought forth?"

This is simply the case that is argued well in the Book of Job and it is certainly philosophically sound that—granted, it is a counterfactual hypothesis for Dr. Matson—if man envisions the possibility of there being an infinite Being, would He be wrong to create knowing that man would fall into sin and to even call him to account for his sins? This is making clear that there is no platform on which we can stand from which to make that judgment. And God goes into great length in the Book of Job to make that clear, and it is true. There is tremendous presumption in the mind of this man to think that he can so judge an infinite Creator, infinite in knowledge and wisdom, infinite in power, infinite in goodness, infinite in justice, to decide whether or not He should create. And so his illustration about the aircraft engineer amounts to exactly nothing.

And his point about fornication simply verifies what I have said all the way through this: To be an atheist, you must in effect deny free will, because you're nothing but *matter in motion*—everything is nothing but a *physical reaction* to a *physical stimulus.* You have no basis for saying

one thing is any *better* than another, or that one thing is *right* and another thing is *wrong!*

He says, "Dr. Warren's task is impossible because the proposition is self-contradictory." So we go into that again, and I have shown already that it is *not* self-contradictory. He then says that he would like to discuss the propositions of the Flew debate. Well, Dr. Matson, that is the action of the God we are discussing; the infinite God of the Bible is the *good* God of that proposition.

Now, let's notice my chart 4-I and the terrible misrepresentation which he made of it. Dr. Matson, let me suggest to you kindly that you listen a little more carefully to what I say.

In proposition No. 1 [pointing to chart 4-I], this is talking about the origin of human beings. Either human beings owe their origin to *creation* or to *evolution.* I am not talking about the evidence—or the existence of—the world as a whole. That's another problem. We could talk about it, but that isn't what *this* chart says. I am confining this argument to the existence of *human beings!* I gave him another chart that showed that plainly. I am arguing from *man.* The world was on that chart, but I showed that I am arguing from *man.*

Let's look at 96-A just briefly and we'll put 4-I back up there. Notice *the world.* It is a part of the "general" revelation of God, but notice the shaded area: *man.* That's the evidence from which I am making my argument. Now back to 4-I.

Now, [pointing to chart 4-I] the premise in No. 1 is: it is either by creation or by evolution. That exhausts the possibilities. The truth of the matter is, if you have a disjunction and that disjunction is true and you *deny* one of the disjuncts, then the other *must* be true! Here we have a case of *strong* disjunction. It does set forth the *only* possibilities. Now, Dr. Matson *admits*—he has even reiterated it here tonight, claiming the eternality of matter, though of course he couldn't *prove* it if his life depended on it—that at one

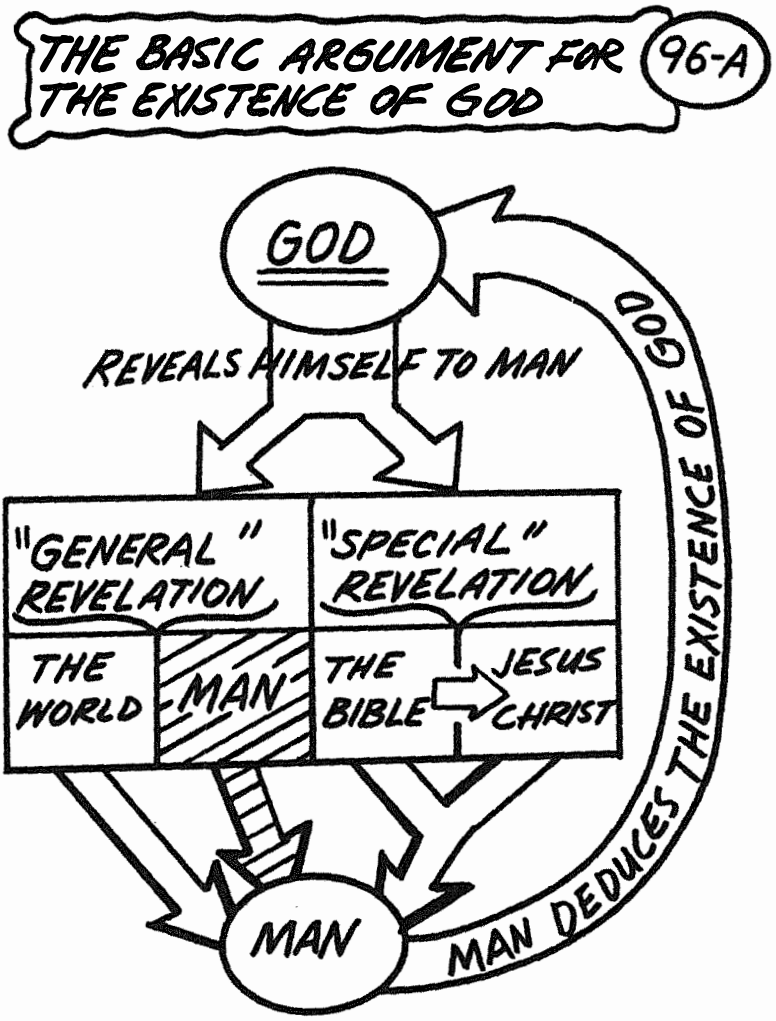
RE: EVOLUTION- BIRTH OR TRANSFORMATION

THE ATHEIST ADMITS THAT ATHEISM IS FALSE & THEISM IS TRUE (4-I)

* THE ARGUMENT SET OUT IN SYMBOLIC TERMS:

1. $C \veebar E$.	ONLY POSSIBILITIES.	
2. $C \supset G$.	OBVIOUS, SINCE THERE CAN BE NO CREATION WITHOUT GOD.	
3. $E \supset (B \vee T)$.	IF EVOLUTION IS TRUE, THEN THESE ARE THE ONLY POSSIBILITIES.	
*4. $\sim B$.	HUMAN BEINGS ARE NOT BORN OF APES OR ANY OTHER NON-HUMAN BEING.	
*5. $\sim T$.	NEITHER APES NOR ANY OTHER NON-HUMAN BEINGS ARE TRANSFORMED INTO HUMAN BEINGS.	
6. $\sim B \cdot \sim T$.	4, 5, CONJ.	
7. $\sim (B \vee T)$.	6, DE M.	
8. $\sim E$.	3, 7, M.T.	
9. C.	1, 8, D.S.	
10. G	2, 9, M.P.	
11. $G \supset \sim A$	OBVIOUS.	
12. $\sim A$	11, 10, M.P.	

* THE ATHEIST ADMITS THAT 4 AND 5 ARE TRUE (I.E, THAT B IS FALSE AND THAT T IS FALSE)


THE BASIC ARGUMENT FOR THE EXISTENCE OF GOD
96-A
GOD
REVEALS HIMSELF TO MAN
"GENERAL" REVELATION
"SPECIAL" REVELATION
THE WORLD
MAN
THE BIBLE
JESUS CHRIST
MAN
MAN DEDUCES THE EXISTENCE OF GOD

time there was *no life!* In his book he said "there is no such thing as spontaneous generation." Yet, tonight he stakes his case on generation of life from non-life.

Now then, if at one time nothing existed that was alive, all that was here was non-living matter, but there comes a point in time at which there is life. Dr. Matson, I ask you to address yourself to *that* problem.

You not only have that problem, but you also have *life* changing on up to *human life!* There had to come, Dr. Matson, a split second in time at which there was something that existed that was living—given your theory—that was *not human* but, in the next instant, it *was human.* You have to explain *how* that happened. There is absolutely no way you can get around that. And what I have said in this first proposition still holds. Creation or evolution. Did man evolve, did he go from non-living matter to life and then by changing complexity on up to some very complex life but which was not human? And then the *transition* from *non-human* to *human.* He has already *admitted* that nothing *non-human* was ever *transformed* into *human,* nothing that was *human* ever was *born* of something *non-human.* Those, I submit to you, are the only possibilities [pointing to prop. 1 on chart 4-I]. Therefore, evolution is impossible.

So, I submit again that creation or evolution are the *only* possibilities for the ultimate origin of human beings. Notice how he so deftly—perhaps I could even say deviously, but I refrain from doing so—avoids the fact that I said "the *ultimate* origin of human beings." Now then, if human beings, *do* exist by *creation,* it is clear that *God* is the origin of man; for creation can come only by God. If by evolution, then it must have been either by *birth* or by *transformation.* But, it was *not* by *birth* or *transformation.* Therefore, *evolution* is *false.* Therefore, *creation* is *true.* That argument stands, and Dr. Matson has not touched it.

Now, back to the point of my affirmative. How much time do I have, Brother Deaver?

Dr. Deaver: Ten minutes.

Dr. Warren: I want you to look at chart No. 96-D. We have this man with his nose and mouth taped up. How long can he live with his nose and mouth taped? About five to six minutes at most. Brain damage will occur probably even before that.

Now let's look at 96-D-1. The human respiratory system proves that God does exist. I am talking about the God of my proposition, the God who is good, the God who is infinite, the God who is self-existent, the God who does not depend upon anything else for His existence, the God who is the creator of man, the one to whom all of us owe our ultimate origin. Notice the human respiratory system. According to Dr. Matson, he holds that it owes its ultimate origin to non-living matter. I say it owes its existence ultimately to God.

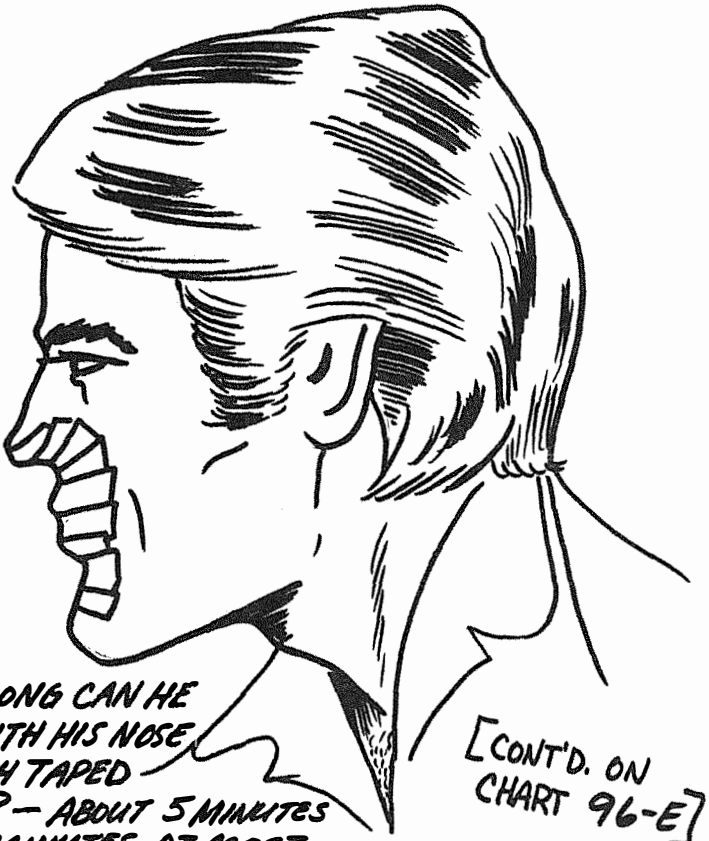
Now to chart No. 96-E where I was when I stopped last time. You will notice that Dr. Matson paid no attention to this. He gave a "wave of the hand" and away he went. The circulatory and respiratory systems prove God. Now, friends, we are dealing here with the fact of a five-minute time frame for human life to continue. Here is something, say, that does not have a human respiratory system. Now, can it evolve, given Dr. Matson's theory? Absolutely not. The *only* way it could have come into being is by the mighty creative power of an infinite being who is self-existent. Dr. Matson has admitted in his book *The Existence of God* that the evidence available indicates that, for all *he* knows, that creation out of nothing is possible.

This constitutes proof that that is so. As we think about the marvel of the human heart, the marvel of the lungs—their relationship to one another, the complexity of them—we are *not* talking about mere *probability;* we are talking about absolute impossibility.

Notice chart No. 96-F. Notice the marvelous interchange of oxygen in the air and carbon dioxide in the blood. Without this basic interchange no human being could live more than a few moments. And thus the systems required to

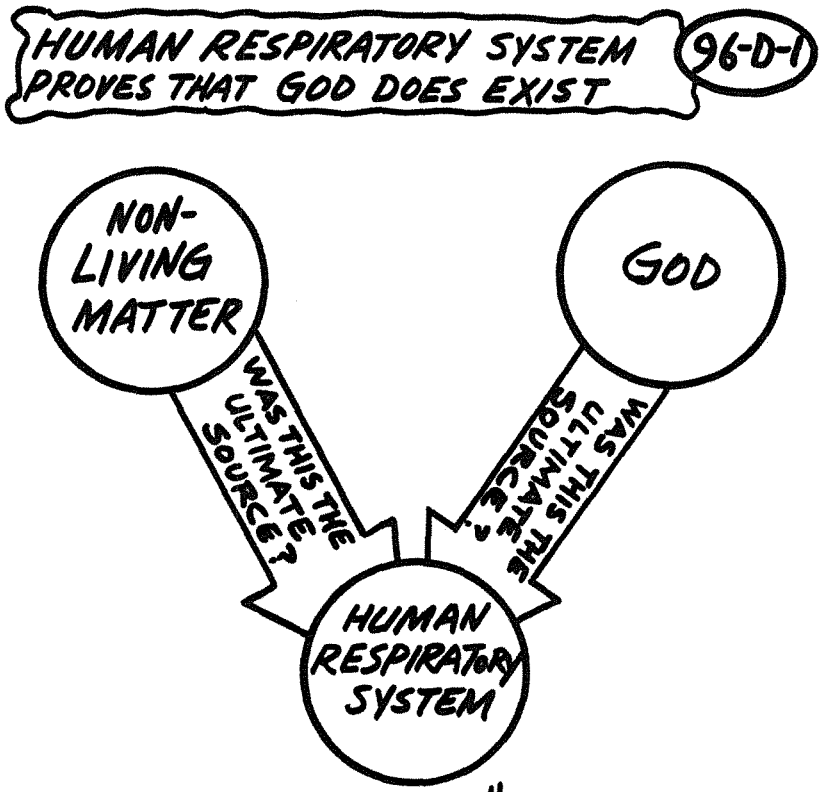
MAN'S RESPIRATORY SYSTEM PROVES GOD

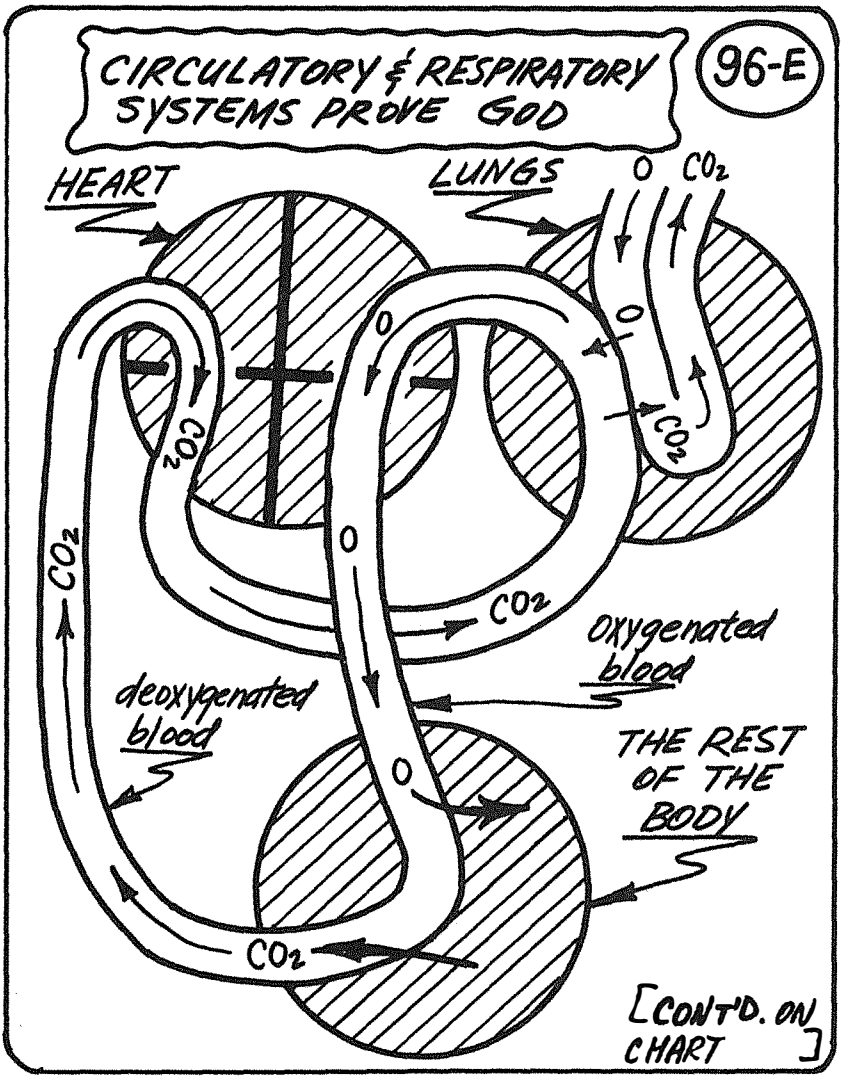
96-D



HOW LONG CAN HE LIVE WITH HIS NOSE & MOUTH TAPED UP ??— ABOUT 5 MINUTES TO 6 MINUTES, AT MOST.

[CONT'D. ON CHART 96-E]

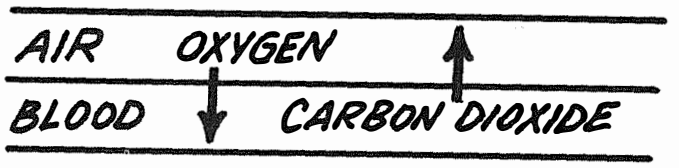

HUMAN RESPIRATORY SYSTEM PROVES THAT GOD DOES EXIST
96-D-1
NON-LIVING MATTER
GOD
WAS THIS THE ULTIMATE SOURCE?
WAS THIS THE ULTIMATE SOURCE?
HUMAN RESPIRATORY SYSTEM
*THE ATHEIST ANSWERS: "NON-LIVING MATTER (WHICH IS ABSURD, IMPOSSIBLE).
*WARREN ANSWERS: "GOD" (THE ANSWER DEMANDED BY THE EVIDENCE)


CIRCULATORY & RESPIRATORY SYSTEMS PROVE GOD
96-E
HEART
LUNGS
O
CO_2
O
O
CO_2
CO_2
O
CO_2
CO_2
oxygenated blood
deoxygenated blood
THE REST OF THE BODY
O
CO_2
[CONT'D. ON CHART]

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 (CLAIMING TO KNOW THAT GOD DOES NOT EXIST) IS UTTER FOLLY: THE ATHEISTIC PROPOSITION IS CLEARLY FALSE; THEISM IS TRUE!

accomplish this interchange could not have evolved from non-living matter or even from some living thing which did not have such systems. Thus, being an atheist, claiming to *know* that God does not exist, is *utter folly!* The atheistic proposition is clearly false and theism is true.

Let's look at chart No. 96-F-3: More details of the argument. First, if the gaseous interchanges (that is, of oxygen and cargon dioxide) in the respiratory system of human beings possess such properties (or involve such things) as to make clear that such interchanges were not brought into being by any part of or the totality of non-living matter, then the respiratory system of the human being in which these interchanges occur must have been brought into being by a (the) creator who transcends the universe, God. Second, the gaseous interchanges in the respiratory system of human beings do possess such properties as to make clear that such changes were not brought into being by any part or the totality of non-living matter. Therefore, the respiratory system of the human being must have been brought into being by the creator who transcends the universe, that is, God.

Let us look at 96-F-4: the *explanation* of the interchange of the oxygen and carbon dioxide in the human respiratory system.

First of all, we know that the *tension of oxygen* is lower in the *venous blood* than it is in the *alveolar air* but the *venous blood* has a *higher tension* of *carbon dioxide.*

Second, the pulmonary capillaries and the air in the alveoli are separated by membranes which are so delicate—notice that this is not like tying one hose with water up to another so it just goes down that way [illustrating with hands] but it has to go through a wall, as I showed you on a previous chart—the pulmonary capillaries and the air in the alveoli are separated by membranes which are so delicate as to be freely permeable to these gases, (oxygen and carbon dioxide). How could that possibly have *evolved?* There is simply not the time frame for it to have

ARGUMENT ON RESPIRATION

96-F-3

I. THE ARGUMENT STATED:

1. IF THE GASEOUS INTERCHANGES (I.E., OF OXYGEN AND CARBON DIOXIDE) IN THE RESPIRATORY SYSTEM OF A HUMAN BEING POSSESS SUCH PROPERTIES (OR INVOLVE SUCH THINGS) AS TO MAKE CLEAR THAT SUCH INTERCHANGES WERE NOT BROUGHT INTO BEING BY ANY PART OF OR THE TOTALITY OF DEAD MATTER, THEN THE RESPIRATORY SYSTEM OF THE HUMAN BEING (IN WHICH THESE INTERCHANGES OCCUR) MUST HAVE BEEN BROUGHT INTO BEING BY A (THE) CREATOR WHO TRANSCENDS THE UNIVERSE (GOD).

2. THE GASEOUS INTERCHANGES IN THE RESPIRATORY SYSTEM OF A HUMAN BEING POSSESS SUCH PROPERTIES (...) AS TO MAKE CLEAR THAT SUCH INTERCHANGES WERE NOT BROUGHT INTO BEING BY ANY PART OF OR THE TOTALITY OF DEAD MATTER.

3. . . THE RESPIRATORY SYSTEM OF THE HUMAN BEING (. .) MUST HAVE BEEN BROUGHT INTO BEING BY A (THE) CREATOR WHO TRANSCENDS THE UNIVERSE (GOD).

(CONTINUED)

96-F-4

II. EXPLANATION OF THE INTERCHANGE OF OXYGEN AND CARBON DIOXIDE IN THE HUMAN RESPIRATORY SYSTEM

1. THE TENSION OF OXYGEN IS LOWER IN THE VENOUS BLOOD THAN IT IS IN THE ALVEOLAR AIR--BUT THE VENOUS BLOOD HAS A HIGHER TENSION OF CARBON DIOXIDE.

2. THE PULMONARY CAPILLARIES AND THE AIR IN THE ALVEOLI ARE SEPARATED BY MEMBRANES WHICH ARE SO DELICATE AS TO BE FREELY PERMEABLE TO THESE GASES (OXYGEN AND CARBON DIOXIDE).

3. THE DIFFERENCES IN THE RELEVANT PRESSURES ARE FAVORABLE TO A RAPID INWARD DIFFUSION OF OXYGEN (FROM ALVEOLAR AIR TO BLOOD) AND AN OUTWARD DIFFUSION OF CARBON DIOXIDE (FROM BLOOD TO ALVEOLAR AIR).

occurred. *It is absolutely impossible!* It requires the infinite power, the infinite wisdom, the infinite knowledge and the goodness of almighty God.

Third, the differences in the relevant pressures of the two, that is, of the passages in which there are air and carbon dioxide, are favorable to a rapid inward diffusion of oxygen (from alveolar air to blood) and an outward diffusion of carbon dioxide (from the blood to alveolar air).

Now notice in chart No. 96-G. I am anticipating that Dr. Matson will take care of all of this with a "wave of the hand," that nothing of it is really relevant and he's got something that shows that the proposition is self-contradictory, even though I have given charts in great detail showing that his alleged charge is simply false to the very core.

Now let's look [on chart 96-G] at the alveoli of the respiratory system. I challenge him, I plead with him to take up this information and explain it. Life from non-life, human life from non-human life, the human respiratory system from that which had no respiratory system. Dr. Matson, I challenge you with every ounce of my being to take up this argument and deal with it point by point as you have the responsibility to do.

Let's look at the alveoli. They are grapelike bunches of very small air sacs. Each person, we are told, has approximately 750,000,000 of these. All of them together likely have a surface area which is about 25 times that of the skin. Spread out flat, they would probably cover as much as 600 square feet. Compare a room of 30 by 20 feet. Each alveolus is covered with a network of capillaries. These capillaries are so small that red blood cells must pass through them *one* cell at a time.

Isn't it marvelous that we have the blind, non-purposive, non-intelligent, non-living *matter* to bring this about? That's what Dr. Matson is asking you to believe. He is asking you to believe that matter is eternal and that out of this, without a single thing that was *intelligent,* without a single

96-G

THE ALVEOLI OF THE RESPIRATORY SYSTEM

1. GRAPELIKE BUNCHES OF VERY SMALL AIR SACS.

2. EACH PERSON HAS APPROXIMATELY 750,000,000 OF THESE.

3. ALL OF THEM TOGETHER LIKELY HAVE A SURFACE AREA WHICH IS ABOUT 25 TIMES THAT OF THE SKIN. SPREAD OUT FLAT, THEY WOULD PROBABLY COVER AS MUCH AS 600 SQUARE FEET (COMPARE A ROOM 30'x20').

4. EACH ALVEOLUS IS COVERED WITH A NETWORK OF CAPILLARIES.

5. THESE CAPILLARIES ARE SO SMALL THAT RED BLOOD CELLS MUST PASS THROUGH THEM ONE CELL AT A TIME.

6. THROUGH THE VERY THIN WALLS OF THE CAPILLARIES, THE BLOOD GIVES UP ITS WASTE (CARBON DIOXIDE) AND TAKES ON REFRESHING LIFE-GIVING OXYGEN. WITHOUT THIS EXCHANGE OF CARBON DIOXIDE AND OXYGEN, NO HUMAN BEING COULD LIVE MORE THAN A FEW MOMENTS.

7. THE BODY'S ENTIRE BLOOD SUPPLY MUST PASS THROUGH THESE SMALL BLOOD VESSELS EVERY FEW MINUTES
   (1) THE BLOOD GOES IN ONE END A DARK BLUE-BLACK AND OUT THE OTHER A BRIGHT CHERRY-RED.
   (2) DAY AND NIGHT THIS PROCESS MUST GO ON WITHOUT INTERRUPTION.

*IT IS CLEAR FROM THESE FACTS THAT MAN DID NOT EVOLVE BY MERE CHANCE FROM NON - LIVING MATTER -- --BUT THAT MAN WAS CREATED BY GOD!

*SOME FINAL POINTS:

1. IN ORDER FOR THE ATHEIST TO KNOW THAT GOD DOES NOT EXIST, HE MUST FIRST KNOW THAT THE HUMAN RESPIRATORY SYSTEM OWES IT ORIGIN ULTIMATELY TO NON-LIVING MATTER.
2. BUT--THE ATHEIST DOES NOT KNOW THIS.
3. ∴ HE DOES NOT KNOW THAT GOD DOES NOT EXIST!
4. ∴ THE ATHEISTS PROPOSITION IS FALSE!

thing that was *living,* without a single thing to bring this about, all of this has come about simply by sheer chance, by mere accident, without any planning whatever.

Through the very thin walls [continuing on chart 96-G] of the capillaries, the blood gives up its waste (carbon dioxide) and takes on refreshing life-giving oxygen. Without this interchange of carbon dioxide and oxygen, no human being could live more than a few moments. The body's entire blood supply must pass through these small blood vessels every few minutes. The blood goes *in* one end dark blue-black and *out* the other a bright cherry-red. Day and night this process *must* go on without interruption. You go to sleep at night, the two pumps in your heart keep on going; and if they should stop, you wouldn't wake up the next morning. They would find you dead in bed. If it stopped for longer than five minutes, you would be dead. The entire blood supply must pass through there day and night.

It is clear from these facts that man did not evolve by mere chance from non-living matter, but that *man was created by God.*

Some final points. In order for the atheist to *know* that God does *not* exist, he must *first* know that the human respiratory system owes its origin ultimately to non-living matter. But he does *not* know it and he *cannot* know it. Therefore he does *not know* that God does *not* exist. But we know that He does exist, because this is the *only* explanation that fits the facts.

All right. Now let us notice proof that theism is true and atheism is false on chart 96-H. *Premise number one:* if the respiratory system of the human being actually does exist, then either the actual existing respiratory system of a human being owes its ultimate origin to the intelligent purposive creative act of the infinite being of God, or else owes it to evolution.

Now, friends, when you have a disjunctive proposition, if that disjunctive proposition is true and you deny one of those propositions, then the other disjunct is true. If A or B,

96-H

PROOF THAT THEISM IS TRUE AND THAT ATHEISM IS FALSE

*THE ARGUMENT SET OUT:

1. IF THE RESPIRATORY SYSTEM OF A HUMAN BEING ACTUALLY DOES EXIST, THEN EITHER THE ACTUALLY EXISTING RESPIRATORY SYSTEM OF A HUMAN BEING OWES ITS ULTIMATE ORIGIN TO THE INTELLIGENT, PURPOSIVE, CREATIVE ACT OF THE INFINITE BEING (GOD) OR THE ACTUALLY EXISTING RESPIRATORY SYSTEM OF A HUMAN BEING OWES ITS ULTIMATE ORIGIN TO THE NON-INTELLIGENT, NON-PURPOSIVE FUNCTIONS OF NON-LIVING MATTER (I.E., TO ATHEISTIC EVOLUTION).

2. THE RESPIRATORY SYSTEM OF A HUMAN BEING ACTUALLY DOES EXIST.

3. EITHER THE ACTUALLY EXISTING RESPIRATORY SYSTEM OF A HUMAN BEING OWES ITS ULTIMATE ORIGIN TO THE INTELLIGENT, PURPOSIVE, CREATIVE ACT OF THE INFINITE BEING (GOD) OR THE ACTUALLY EXISTING RESPIRATORY SYSTEM OF A HUMAN BEING OWES ITS ULTIMATE ORIGIN TO THE NON-INTELLIGENT, NON-PURPOSIVE, FUNCTIONS OF NON-LIVING MATTER (I.E., TO ATHEISTIC EVOLUTION).

4. IT IS FALSE THAT THE ACTUALLY EXISTING RESPIRATORY SYSTEM OF A HUMAN BEING OWES ITS ULTIMATE ORIGIN TO THE NON-INTELLIGENT, NON-PURPOSIVE FUNCTIONS OF NON-LIVING MATTER (I.E., TO ATHEISTIC EVOLUTION).

5. THEREFORE, THE ACTUALLY EXISTING RESPIRATORY SYSTEM OF A HUMAN BEING OWES ITS ULTIMATE ORIGIN TO THE INTELLIGENT, PURPOSIVE, CREATIVE ACT OF THE INFINITE BEING (GOD).

6. IF THE ACTUALLY EXISTING RESPIRATORY SYSTEM OF A HUMAN BEING OWES ITS ULTIMATE ORIGIN TO THE INTELLIGENT, PURPOSIVE, CREATIVE ACT OF THE INFINITE BEING (GOD), THEN THEISM IS TRUE (I.E., GOD DOES EXIST).

7. THEREFORE, THEISM IS TRUE (I.E., GOD DOES EXIST).

8. IF THEISM IS TRUE (I.E., IF GOD DOES EXIST), THEN ATHEISM IS FALSE.

9. THEREFORE, ATHEISM (I.E., THAT GOD DOES NOT EXIST) IS FALSE.

B is false, therefore A. And certainly you have strong disjunction, as I have already showed you in a previous discussion.

Now, the respiratory system of a human being actually does exist. It therefore follows that it is either by creation or evolution. It is not by evolution. It is impossible that the human respiratory system owes its ultimate origin to atheistic evolution. Therefore, by disjunctive syllogism from three and four, we find that creation does follow.

Premise number six. Obviously, since there can be no creation without God, therefore theism is true from proposition six and five by what we call *modus ponens.* Simply an affirmation of the antecedents If theism is true, then atheism is false; and therefore since theism is true, atheism is false. Now, friends, I have shown by the existence of man and the marvel of his body that God does exist. There can be simply no doubt about it.

How much time do I have now, Brother Deaver?

Mr. Deaver: Time.

Dr. Warren: All right. Then I won't get into the next point.

MATSON'S SECOND NEGATIVE

(Wednesday Night)

Well, I was right. It is a real horse, not an invisible one.

Dr. Warren has stated that the alveolar system is wonderful. I agree. Of course from that, nothing follows as to its history. Dr. Warren stated that it is impossible that it owes its origin to evolution. Well, we shall see. The only reason he gave for that that I heard was that "we don't have the time frame." I don't know just what he means by that, but five billion years is a long time and a lot can happen.

Dr. Warren made a number of other points in his last presentation. Perhaps there will be time later tonight to get around to all of them. Right now, though, I think I will just deal with his complaint that I have paid no attention to his ape-mother-of-a-human-child argument. Well, I hope to remove the basis for that complaint. To do so, I shall have to start discussing evolution.

Now, I confess that I feel a number of uneasinesses in finding myself in a position of being called upon to defend organic evolution to account for the development of life on earth and particularly of man. (Oh, yes. Dr. Warren complains of me that I talk about the creation of the universe and he was only talking about man. I stand corrected, though it doesn't seem to be a point of great importance. What one has to say to the one will largely apply to the other as well.)

In talking about evolution, in the first place, I have the eerie sensation of being in a time machine. There is a sense of being back in Dayton, Tennessee, in 1926—wasn't it?—at the Scopes monkey trial with, William Jennings Bryan and Clarence Darrow and H. L. Mencken. I had thought that these matters were settled, at least when one was dealing with university professors who are members not only of the American Philosophical Association and the Southwestern Philosophical Society but also of the Philosophy of Science Association! (I am not advancing this

as an argument, Dr. Warren; I am only describing my feeling and my erroneous belief.)

The second uneasiness is the feeling of perhaps being about to get out beyond my depth. I do claim some professional competence in the subjects we have been discussing on the two previous nights and indeed on what I brought up in my first presentation tonight, which was mostly logical points. But I am no kind of biologist or paleontologist or comparative anatomist nor geneticist nor anthropologist. My education in none of these fields has gone beyond the reading of popular expositions. And I share the reluctance generally felt by members of the learned professions at going outside one's field. In this case, not just outside my specialty, whatever that is, or even just philosophy, but outside the humanities altogether and into the exact sciences where I feel like a stranger butting in. I feel this uneasiness especially if I am to have to do this in such a public place, with my every word and gesture being preserved for eternity on audiotape and videotape and by two court reporters.

(Where's the other one? (Laughter) I guess they spell each other one at a time.)

But I'll do the best I can. And when I look at the slides that are brought against me, I am in a way cheered up. I was aware that in his debate with Flew, Dr. Warren gave no indication of any familiarity with even basic popular accounts of evolution. But I thought that of course he would have profited from his encounter with Flew to the extent of familiarizing himself with the topic, at the very least by reading a book or two or auditing Biology One at Vanderbilt. (I guess they teach evolution there, don't they? I mean, all the colleges are degenerating, as we have just been told.)

So I was afraid that I would be embarrassed by being pressed to engage in technical discussions concerning immunological distances, mutation rates, comparative anatomy of the teeth, theories of the composition of the primitive atmosphere, and Lord knows what else; when I as

a matter of fact haven't even memorized the succession of the geologic periods. But (unless he has been preparing an ambush for me) this hasn't happened. Here comes the same argument—the monkey mother of the human baby—that was thrown at poor Flew so many times and reduced him to gibbering almost. This is a *reductio ad absurdum*, argument namely, that if evolution is true then at least one non-human being must have been the mother of a human baby: but that's absurd; therefore evolution is false.

I say I am cheered up, in a way, when I see this argument hauled out—because it is rather easy to deal with. But more intensely than I am cheered up, I am appalled at it as Flew was. Flew was too tactful to say it; but I am, as you know, not a tactful person. I am appalled that I have been brought all this way to be confronted with somethng so awful. Flew gently and tactfully tried to point out to Dr. Warren that evolution is not a matter of jumps, not one year or one second there isn't an alveolar system and then a second later there is, but rather of extremely gradual transitions through intermediate forms that share in varying degrees and in different respects the characteristics of the forms at both ends. But try as he would, he could not get this across to Dr. Warren. Well, I'll make one attempt. If it doesn't work, I'll repeat it. If that doesn't do it, I might make one more try. But after that, I'll give up. I won't stick it out to 70 times 7 or whatever the Biblical number is. There is not time, for one thing.

Now, let's consider the following argument, which isn't the argument I just gave but another one. Some people say that the Spanish language evolved from the Latin language. But if it did, then there must have been at least one Latin-speaking mother whose baby was Spanish-speaking. But that's absurd. How could they have communicated? So Spanish has nothing to do with Latin. And I suppose—well, that's the argument.

I will repeat it. If Spanish descended from Latin, then there must have been at least one Latin-speaking mother

who had a Spanish-speaking baby, but that's ridiculous, so Spanish didn't evolve from Latin.

This argument, I think you will all agree, is not only a *reductio ad absurdum* but is itself as absurd as anything can be. We are all aware, I trust, that Spanish *is* a linguistic descendant of Latin. Of that, there is no doubt possible. And I think all of you, including Dr. Warren, can easily comprehend how Spanish could, indeed did, evolve from Latin without any such embarrasing situation as contemplated in this joke—argument—which, note well, is exactly parallel to Dr. Warren's blunderbus to shoot down evolution. They stand or fall together. If organic evolution has to be false on account of the mother-baby difficulty, so necessarily must be false also the known history of the Romance languages and for precisely the same reason.

In considering *why* this linguistic fundamentalism won't do, we may pick up a few philosophical morals. How can we get from Latin to Spanish without running into this impasse in the nursery? Very easily, of course. I doubt whether, before I mentioned it just now, anyone ever even dreamed of such a difficulty. People in Spain who spoke Latin just spoke more and more slangy, slurred, "ungrammatical" Latin. And as time went on, these modification being cumulative, they came out with a language quite different from Latin. With no trouble at all. You can in fact hear that language process going on right here and how for that matter. You and I both speak "English," but my speech is quite distinct from yours in all sorts of ways. After I say three words, you can tell I'm no southerner. And if Florida were cut off from the rest of the States for several generations, as Spain effectively was from Italy, the inhabitants of Berkeley and Tampa when at last they met again would probably not be able to understand each other; by that time they would be speaking Berkeleyan and Tampese.

The philosophical moral I want to draw from this is that there is no such thing in the world as The Latin Language, some monolithic, fixed, changeless entity existing on its

own. Or at least there wasn't when Latin was a living language, which is what we are concerned with. All that existed out there objectively, to use Dr. Warren's favorite word, in the world was millions of human beings in the Roman Empire talking to each other and being understood. In order for them to be understood by whoever might come up and listen to them, their vocables and speech patterns had to have a certain similarity—but never identity, not between any two individuals at all. Every Roman had his own speech habits, characteristic intonation, favored vocabulary, none exactly like anybody else's. There were not these individual speakers *and also* the Latin language, any more than there are you individuals out there *and also*, over and above that and beside it, Tonight's Audience. "Tonight's Audience" is just a convenient expression for referring to you individuals all at once in this particular relationship.

It is a great convenience to have words like "tonight's audience," because if we didn't have them, I couldn't talk about you all without reciting the list of your individual names. So before I got one sentence out, you would all have gone home. Well, it's no different with the Latin language. It may frighten some people to tell them that the Latin language never existed, but I hope you can see now that there is a sense in which that is true. And furthermore, a useful thing to say to someone who has fallen into confusion from thinking that there is some individual thing with its own essence, called The Latin Language, and that every sentence must either be in Latin or not in Latin so that the question "Is he speaking Latin?" *always* has to have a yes or no answer.

Now, Latin and Spanish as well as the more familiar word (at least in philosophical examples) bald, are examples of what are technically called fuzzy concepts. Although in most cases we can state unequivocally whether or not something or other is to be subsumed under them—whether it is true to call a sentence Spanish or Latin or a man bald or

not—there is in each of these cases a borderline area. So you are confronted with the question, Where are you going to draw the line?

Now, an important point. It is the rule rather than the exception for a concept to be fuzzy. There are exceptions like "triangle" and "infinite," perhaps "infinite, good, all-knowing being." But those are exceptions. Things like "horse" or "Spanish" or "man" are fuzzy concepts.

It is sometimes thought, as by Dr. Warren, that fuzziness can be removed by precise definition. But this is an illusion, at least when we are dealing with anything very complex actually existing in the world. One might suppose that we could define "bald" as "having fewer than 100 hairs on the head," and then it would be only a matter of counting. If he had 100, he would not be bald and if he had 99 he would be. So then, in principle, when we have this precise concept, we could always tell whether a man was bald or not. But if we tried to do that, we would run into trouble in even such a simple case because we would come upon problems like this: Does this teensy bit of fuzz here count as a hair or not? And what about this undoubted hair that is placed so near the mid-point of the ear—does that go with the head, in which case we count it; or does it go with the beard, and so we don't count it?

And as you can easily see, with languages the project becomes altogether impossible. There is no even conceivable way of "defining" Latin and Spanish so that there is even in principle always a yes or no answer to the question "Is this sentence Latin or is it Spanish?"

Well, I make one qualification on that. We could in principle by Goedelian methods—never mind what they are—we could write out all the possible sentences, say 500 words long or less, all the possible sentences in all possible languages and then *arbitrarily* tick them off as "Spanish" or "non-Spanish." But what would be the point of doing that? It would be a perfectly arbitrary procedure and our catalog would, I suspect, engulf the world.

Let's look at a few more features of linguistic evolution. How much more time do I have?

Mr. Rawley: Two minutes.

Dr. Matson: I think I can get through a little bit of this.

There is, of course, a whole science of linguistic evolution, although I don't think it has stirred up the emotion of organic evolution. One thing to notice is that the unit of linguistic evolution, that is, the entity that does the evolving, is not the individual speaker's speech, which tends to remain pretty constant through his lifetime, but the speech of the whole population of intercommunicating people.

Excuse me. I almost forgot something which I will use my remaining time to do.

It happens that this month, providentially, we might say, the *Scientific American* has a special issue devoted entirely to evolution. Now, Dr. Warren was so very kind as to send me a copy of his book against atheism when it was published and I'm very happy to be able to return the kindness by presenting him tonight with this. If he will indeed take a look at it tonight and tomorrow, just a little bit, I think our discussion might be very much improved. Will you pass it down, please? Thank you.

WARREN'S THIRD AFFIRMATIVE

(Wednesday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen:

Well, friends, if it had not been for the lack of tact, I would have thought I had been listening to Dr. Flew. I think every point he made he got from Dr. Flew in our debate. He didn't say anything new—except that he used an *illustration* regarding Latin that Dr. Flew did not use. Otherwise, he made exactly the same effort at trying to avoid the responsibility of telling us, not *when*—that wasn't what I asked Dr. Matson. I do wish he would listen more carefully, please. I did not ask *when* did human beings come into existence, but I asked: *How* did they come into existence? *How* did they come into existence when there was at one time nothing—according to your admission—but *non-living matter*? How did *life* come, in the light of *your admission* in your book that *there is no such thing as spontaneous generation; no life comes except from seed*? How much have you heard him say about that? Dr. Matson, Cornell University Press will surely be interested in your repudiation of that position. You *now* are saying that life *has* come from non-life, just as you are saying that *human* life has come from *non-human* life! But what *explanation* did you give us as to *how* it came? Oh, he seeks to give us the explanation by saying that Dr. Warren didn't learn the lesson that Dr. Flew taught so well—oh, how well he taught it!—that evolution is a gradual process.

But I want you to notice how he answered the question, the very first question on last evening. No. 1, true or false: "Every precisely stated proposition is either true or false." And he said "true."

All right, here is a precisely stated proposition: "Everything that exists or ever has existed is either human or non-human." But both he and Dr. Flew have to envision *something in between* that was *neither human nor non-*

human! Heretofore, he has taken a position—of course, in recognition of the *law of excluded middle*—that something that exists either possesses a certain property or it does not. But *now*, what does all of this speech which you have just listened to amount to? It amounts to nothing. It amounts to a *denial* of what he *has admitted* on this question—which he said was the truth—and now he comes up with all this talk of baldness and Latin in an effort to deny it.

Let me take up his speech item by item and passage by passage before we get back to our affirmative argument. How much did you hear of his taking up my affirmative analysis, that step-by-step analysis showing that his denial of it could not be true? How much did you hear of it? I ask you to ask yourself honestly and sincerely, how much did you hear about it? That was an affirmative argument, set out in precise logical form, put up where he could see it [on charts], where he could go down the line item by item and passage by passage, where he could show that it was either *valid* or *invalid;* where he could point out a false premise, if there were any.

What did he say about it? Nothing. What did he do? He came came back and *denied* what he had *admitted* on Tuesday night. He took exactly the same tactic that Dr. Flew did, namely, *to deny the law of excluded middle after having admitted it!* Let us go through it. This is the old prejudicial tactic; again, it is an appeal to prejudice. If I were here debating Mrs. O'Hare, that's what I would expect. She is a fellow traveler of his and he tried the other day to repudiate her on television, but, Dr. Matson, you have joined her. You make the *same* kind of effort she does. That's an appeal to prejudice, actually a rejection of *the law of rationality,* when every philosopher of any worth recognizes that *we should draw only such conclusions as are warranted by the evidence.*

Oh, we have got "the monkey trial." I wrote a letter to the editor of one of the newspapers recently after they had been asking, "Have we got to have *the monkey trial* all over

again?" What are we to do, to sit down and let the *biologists* tell us about our origin? Dr. Matson says, just as Dr. Flew did, "Oh, I'm not an expert in biology." Dr. Matson, I have talked to biologists, I have talked to paleontologists, I have talked to chemists, biochemists, and so on and so forth. I have said, "Can you tell me which was first on earth: a woman, a human female, or a baby?" Not a single one of them has ever tried it. I wrote to all this great array of experts to which he refers—and, I suppose, to which he had reference when he handed me this magazine—the—I think 106 signers of the evolutionist manifesto. And I asked of many of them the question, "Which was first on earth: a *woman* or a *baby*? Will you please tell me not *when*, but *how*, that which had *no life* became *alive* and that which was alive but was *not human* became *human*?" About 50 of those men answered. Most of them answered with some sort of "cute" remark. But not one single one of them tried to answer either one of the questions. They did just what Dr. Matson has done.

You listen to see if he will try to tell you how the *first human being* came into existence from that which was *not human*, and you listen to see if he will tell you when something that did *not* have a human respiratory system turned into something that *did* have it. Then you will have something, Dr. Matson. And all of your talk about *Latin* and *baldness* has nothing whatever to do with it.

But, to set you straight on that, if you want to say that a language is either Latin or not—Latin as this proposition [referring to one of the written questions] said and Dr. Matson himself even underlined the word "precisely"—if you and I are going to talk about whether there really is the Latin language, then we will have to have the precise definition of the Latin language. And if we want to talk about the Spanish language, then we will have to have the precise definition of the Spanish language. But if we had such a thing, then we could talk about whether Jones or Smith is speaking Latin or whether he is speaking Spanish.

If a person is "bald" or not, what do you mean by the word bald? Dr. Matson, I remind you, every precisely stated proposition is either true or false. I did *not* say that just *any* proposition is true or false but that every *precisely stated* proposition is true or false, and that's what *you* said. Now, if you define "bald" as being a man who has 100 or more hairs on his head, then if a man has 100 or more hairs he is *not* bald, but if a man has 99, then he *is* bald. If he has 100, 101 or more, then he is *not* bald. You see, that isn't very difficult, is it, Dr. Matson? All that you had to say about that has gone by the wayside. Now what are you going to do?

Well, he says "I'm surprised that Dr. Warren is a member of the American Philosophical Association, the Southwestern Philosophical Association, the Tennessee Philosophical Association"—you skipped that one—"and the Philosophy of Science Association." What am I supposed to do, Dr. Matson, when I join one of those associations—to say, listen, I want to get a message from Wallace Matson and *he* will *tell* me what to believe? And, as soon as I find out—when he says, "can't you just *see* that? Can't you just *feel* it?"—why, then I'll *have* to accept it! Or is it that whatever I hear men say in those various discussions, I just *must* accept it?

Oh, Dr. Matson, the philosophy classes that I have had, even the ones at Vanderbilt, said "No, don't do that; *demand the evidence.* It doesn't matter to whom you are speaking." Friends, I want to appeal to you to demand the evidence of the word of God. I want to appeal to every religious person, members of the church, members of Christianity as well as every other religion, to come and examine the truth. Examine the evidence and draw the warranted conclusion. I want to make this appeal to members of the Lord's church to realize that Dr. Flew and Dr. Matson are among the greatest defenders, they are among the most able men to defend this position. The *weakness* of what you are hearing is *not* the *man,* it is the *position.*

Ought this not to arouse you to say, "Let us go back into the world, let us carry Christianity to it, let us bring back the schools to where they used to be? In some of my studies for my doctoral dissertation I went back into the theological journals way back to the beginning, even back to the *Harvard Theological Review*. There you would find articles proving the existence of God, talking about the inspiration of the Bible. Now go and try to find it. Find it in Berkeley, California.

Just what kind of product is turned out by boys and girls who listen to the doctrine of Dr. Matson? *Fornication*, nothing wrong with it! *Homosexuality*, nothing wrong with it "as long as it doesn't harm somebody else." Little wonder, then, that we have the kind of situation that we have. Friends, there is not any man so far as I am aware—and I have talked to a great many scientists and I have studied the philosophy of science—though I do not claim to be any great expert in it—and I have asked various scientists, as they came to this class—here is a biologist, a chemist, a biochemist, a paleontologist, and we had the opportunity to ask: Would you, simply as a *biologist*, attempt to prove evolution from *biology alone*? "No, I would not." Would you as a *chemist* attempt to prove evolution by *chemistry alone*? "No, I would not." Would you simply as a *paleontologist* attempt to do it? "No, I would not." What would you do? I would try to *synthesize* the evidence from all of the various scientific disciplines. But a question: Is the *synthesization* of the information from the various scientific disciplines *science* or *philosophy*? It's *philosophy*, isn't it? Dr. Matson, as I told Dr. Flew, you're exactly prepared to deal with this issue of evolution. Now you need to get on with it. Face the problem, not of *when* did human beings come into existence. That is not what I asked; I asked you *how* did they do it.

Now, friends, everything that now exists on this earth either *is* a rock or it is *not* a rock. Everything on this earth is either black or not black. Everything is either white or not

white. Everything is either human or not human. Do you realize that the one and only argument these men have against the view that creation is true and evolution is false is that there was something that was *neither human nor non-human!* Which is a denial of what they teach in their classes on the law of the excluded middle; that every precisely stated proposition is either true or false. And that law, as it pertains to *objects,* is that every object either has a certain property or it does not.

Now, all of his illustration about Latin was nothing more than Dr. Flew's argument that at one time there were some things that were neither human nor non-human. I said [to Dr. Flew], "Give me an example." He said, "A senile old person." All right then, we can throw them out to the dogs, can't we, Dr. Matson? Can we leave them out on the hill for the wolves? The Nazis were right. If you've got people that are senile, get rid of them; use them for medical experimentation in whatever way you want.

I tell you, friends, it is indeed a dangerous doctrine to which you have been listening tonight and one that is false to the very core. I don't have to depend on *biologists* to make my decision about my origin, Dr. Matson. I may gain *information* from biologists, biochemists and paleontologists and archaeologists and so forth; but it is still *my responsibility,* as every philosopher worth his salt will teach, *to draw only such conclusions as are warranted by the evidence!* Whom else would I ask, Dr. Matson, that would be more qualified than the signers of the evolutionist manifesto to give me the argument?

I wrote to an anthropologist who authored a book that thick (indicating) on anthropology that had eight chapters on evolution—a visiting professor at the University of Arizona from the University of Minnesota. I said, "I read your eight chapters on evolution, but I did not see your *argument.* Where are the premises with 'therefore this conclusion follows: I know that man evolved from that which was non-human'?" He wrote back and said, "I am not in-

terested in any such simplistic formulation." Well, neither is Dr. Matson interested. And neither is any other evolutionist that I have ever encountered!

What kind of response do they make? "Oh, remember the monkey trial down in Dayton, Tennessee." And that is supposed to take care of it. That is supposed to say, "Oh, you ignorant people down in Tennessee, you know absolutely nothing about *science.*"

I will challenge any scientist in the world or any evolutionist in the world to set out the argument that has true premises in a valid argument, the conclusion of which is: "Therefore I know that human beings owe their ultimate origin to evolution from non-living matter, from that to life that was non-human, and from that to human." Dr. Matson, that's a challenge I give to *you!* I ask you to come up here and answer it. Now, don't you let this week's speeches close without dealing with that.

Dr. Matson *admitted* on the first night that not a single human being now living on this earth owes his birth to being born of an ape. Notice I did *not* just say, "Ape." Of course, he can try to raise prejudice by just saying "ape." I said: "*Or any other non-human thing.*" Now then, nobody now living owes their origin to *birth* from an ape or any other *non-human* thing and nobody that ever lived in the past owes it. In the last question [on the first night] he admitted that nobody now living owes their origin to being *transformed* from an ape or any other non-human thing. Can you imagine an ape walking through the woods one day, one minute he lifts up one foot and he is *an ape,* but, when he puts it back down on the ground, he's a *human!* That's what Dr. Matson has got to believe—something like that.

There comes a split moment in time, time T sub one, this thing alive—we'll just give him credit for having something alive from non-living matter—is *non-human.* In the next split second—Dr. Matson, you could have a hundred billion trillion years back out there, and you've still got to come to

that moment—here's something *non-human* and in the next moment it's *human!* Now, let's see you explain it otherwise.

I don't care how much *gradual* change there is, there still has to come something, even though he is ever so close to being human, which is *not* human. What is a human being? A human being is something that is born of a human that owes its ultimate origin to the creation of God. And I have proved that here tonight. And he hasn't paid any attention to the details of the argument. If you want to know what Dr. Matson said tonight, you can go back and read the Flew debate, given [by Dr. Flew] perhaps even a little better with a little more tact.

All right, let's see if we have covered everything he had to say. I believe that we have. The last thing he did was give me the gift of the *Scientific American.* I've already subscribed to it in the past, it is in our library and I read it regularly, so thank you very much just the same.

Now I want to look at Chart No. 4-I again before we close. I have given this orally but I want you to see it. Dr. Matson, I want you to look at it. You have *admitted* propositions four and five: No human being now living or past was *born* of ape or any other non-human thing. No human *now* living or *past* was ever *transformed* into a human being from something that was *non-human.* Don't let him blind you by this, "Oh, it was *gradual.* Dr. Warren knows nothing about biology." He says, "I am embarrassed at being brought here from Berkeley, that great center of learning, to come into the midst of such ignorance, of people who did not know that evolution occurred *gradually.*"

Let it occur, which I grant as a counterfactual hypothesis for the sake of argument; let it have been *changing gradually* for a *trillion* years if you want, Dr. Matson. It comes up now to *this* moment [illustrating with hands]—it is *not* human here and the next split second it *is* human! Now, you tell us *how* it happened, will you?

Notice he admitted, in proposition six, not by *birth* and not by *transformation.* Therefore—he knows the logical

See : 38; 38-A

RE: EVOLUTION - BIRTH OR TRANSFORMATION

THE ATHEIST ADMITS THAT ATHEISM IS FALSE & THEISM IS TRUE (4-I)

* THE ARGUMENT SET OUT IN SYMBOLIC TERMS:

1.	$C \circledv E$.	ONLY POSSIBILITIES.
2.	$C \supset G$.	OBVIOUS, SINCE THERE CAN BE NO CREATION WITHOUT GOD.
3.	$E \supset (B \vee T)$.	IF EVOLUTION IS TRUE, THEN THESE ARE THE ONLY POSSIBILITIES.
*4.	$\sim B$.	HUMAN BEINGS ARE NOT BORN OF APES OR ANY OTHER NON-HUMAN BEING.
*5.	$\sim T$.	NEITHER APES NOR ANY OTHER NON-HUMAN BEINGS ARE TRANSFORMED INTO HUMAN BEINGS.
6.	$\sim B \cdot \sim T$.	4, 5, CONJ.
7.	$\sim (B \vee T)$.	6, DE M.
8.	$\sim E$.	3, 7, M.T.
9.	C.	1, 8, D.S.
10.	G	2, 9, M.P.
11.	$G \supset \sim A$	OBVIOUS.
12.	$\sim A$	11, 10, M.P.

* THE ATHEIST ADMITS THAT 4 AND 5 ARE TRUE (I.E, THAT B IS FALSE AND THAT T IS FALSE)

move; I surely don't need to explain it to him. Surely I don't need to give you that logic lesson Dr. Matson—therefore, by conjunction, it is false by birth and false by transformation. Therefore going back up to three, if evolution is true, then it is either by birth or transformation; and if it is false by either birth or transformation, then evolution is false. And if evolution is false, then creation is true. If creation is true, then theism is true, or God exists. And if God exists, then atheism is false and my case is established. I have established my case in an *affirmative* way. I am here showing you that he *admits* everything I have said to you about it.

Now, I want to go ahead with my affirmative argument in the little bit of time that I have left. I have shown you that *God is self-sufficient;* God is the one and only self-sufficient being. It is He to whom we must look to account for a human being, because of the information that I gave you about the fact of the human body with the cardiovascular system.

I now turn to the fact that *God is good.* God is good and God is just. First, let me talk about the fact of the goodness of God. He is infinite in goodness. He loves *all* men. He loves Dr. Matson. I love Dr. Matson. What I have said here tonight is not in any way an indication of lack of love for him at all.

As Stephen, as recorded in Acts chapter 7, in speaking to the Jews said, "You stiff-necked and uncircumsized in heart and ears, you do always resist the Holy Spirit." But then, because of their anger, as they began to kill him by stoning him, he lifted up his eyes to heaven and seeing Jesus standing at the right hand of God, said, "Lord, lay not this sin to their charge." I say that to emphasize to you that while I work strongly against his argument, I do so for his benefit as well as for yours, with the sincere hope that he will see the truth and come to understand the great God of heaven and the Son that He gave to die for us.

MATSON'S THIRD NEGATIVE

(Wednesday Night)

The education of Dr. Warren is a very difficult process. I'm pessimistic about my being able to accomplish anything. But at least I think I could show you—and I think I made a beginning—what is rather absurd in the position being held here. Most of my points seem to go straight past him. He is still maintainng that every precisely stated proposition is true or false, which I admitted; and then saying it follows that "Everything is either human or non-human" is precisely stated when I gave "human" as exactly an example of a non-precise, namely fuzzy, statement, fuzzy concept. So what is one to do in such circumstances? I guess just go ahead and hope that if Dr. Warren doesn't catch on, maybe somebody else will, so maybe I am not completely wasting your time and mine.

Before I continue my presentation and use what time remains to answer some of the points that he has brought up, let me say that I won't be dictated to as to which ones. I will, however, cover all of them that I noted as far as time permits and maybe tomorrow night, since I will have very little more positive to say. First, though, just so that I don't forget it and let it pass, I do want to get one point across. It is brief but important.

Dr. Warren quoted from the Warren-Flew debates that when Flew was asked to give an example of something that was neither human nor non-human, he gave "senile old persons." And then Dr. Warren, with his usual logic, ascribed that view to me. In fact, when I read the Warren-Flew debates, I was shocked when I came to that. I thought, old Tony has really made a blunder there. And that is still my opinion. I mean that it was a rhetorical blunder and of a particularly unfortunate sort. And I would by no means give an example like that. If asked to give my example of something that is neither human nor non-human, I would mention something like *Homo erectus*. It just depends on

what you want to say as to whether *Homo erectus* is human or not. He is in the chain from the original primate to the human being. If you want to say he's human, okay, say he's human. If you want to say he isn't, okay. The fact of the matter is that there isn't any ladder of evolution, there is only a ramp. And who is to say, except quite arbitrarily and unusefully, where non-human leaves off and human begins?

Dr. Warren wrote to the hundred-odd eminent evolutionists and they all gave him the cold shoulder. I am not surprised. They are busy men and when a question like that comes in the mail, what are they going to do? I am trying patiently, you will notice, to explain to Dr. Warren not what the answer to his question is but why he shouldn't have asked the question. I hadn't completed my explanation, but I think I had given enough of it so that he could get the general drift. As I said, I will if necessary repeat it. I would rather avoid that, though.

When I was talking about linguistic evolution I pointed out—and this got completely past him—that you can't *even in principle* give a yes or no answer to *every* question: "Is this sentence Spanish or is it Latin?" That if you try to define things so precisely, your definition could only be done by enumerating all sentences in the Spanish language; or, rather, in what you arbitrarily chose to call the Spanish language. And that would get us nowhere. I hope that that point at least was heard at this time, Dr. Warren, and I hope that overnight it might even be digested. I am really of a very optimistic nature.

Let me continue. I began to talk about linguistic evolution a little bit. I pointed out that it certainly occurs, no one would deny this; that it does have the feature that there is a penumbra between Latin and Spanish where it is a merely arbitrary and unuseful matter whether you are going to call it Late Latin or Old Spanish. And I might point out, all kinds of periods when even if you did refine your views very very closely, you would find that, well, this person was

speaking Late Latin and then he relapsed into Old Spanish or somebody in the family did one or the other. Why bother?

Let me talk about a few more features of linguistic evolution, again a relatively non-controversial and non-emotional subject. One thing to notice is that the unit of linguistic evolution, that is, the entity that does the evolving, is not the individual speaker's speech—time? Don't I have 20 minutes? I have got 15 minutes yet. Don't cut me off.

Dr. Warren: You have 20 minutes, yes.

Dr. Matson: Yes, I know. Okay.

What is it that evolves when Latin evolves into Spanish? It is not the individual speaker's speech. That tends to remain pretty constant through a lifetime. I don't say that everybody in his old age has exactly the same speech patterns and habits as when he was young; but on the whole, unless he has moved into a new community or something, he will be speaking pretty much the same. That doesn't change. Relatively it doesn't.

What evolves is the speech of the whole population of intercommunicating people, as a whole. We might call it the language pool, the people who talk to each other and are understood by each other. Now that, you see, starts out Latin and ends up Spanish. That pool that starts out Latin changes. Notice, please, it is made up of individual speakers none of whose speech habits are exactly like anybody else's. But there is a preponderance: we can say that they are all similar or they couldn't communicate, and that some speech habits are perhaps more preponderant than others. There might be something that is called Standard Latin or Court Spanish or something, the sort of thing that academies and dictionaries are always trying to get fixed. You know, the idea of the Académie Francaise writing the French dictionary that is to tell you what pure French is forever. Well, it is generally recognized now that that is a hopeless task. Languages necessarily change. You cannot stop this and you

shouldn't try. There is no point in it.

I say, this speech of the whole population of intercommunicating people changes. It changes as fads, economic conditions, invasions (and consequently importation of new words), new activities, et cetera, a myriad of them, result in changes in the proportion of expressions of certain sorts. This process of change, moreover, whereby we get from Latin to Spanish, is not directed. It has no goal. It would be very naive indeed to suppose that some Dark Age peasants set out on the arduous task of perfecting Castilian, and it would be still more naive to suppose that the Great Spirit of Language was struggling to get Castilian born.

I think I don't have to labor this point. There is no direction, there is no goal in going from Latin to Spanish. Afterwards you could say, well, that is where it ended up. But it wasn't the goal that all this was working toward, either consciously in the speakers or consciously in some directing force, because there wasn't any. I think even Dr. Warren might admit that in the case of language, et cetera. That is one thing to notice: There is no direction, no goal to this process. It doesn't even stop; it is going on today, as I pointed out, with English. And furthermore, the individual changes, the grand vast summation of which constitutes the whole change in the intercommunicating population, these individual changes are more or less random. They are, if you like, due to "chance." At any rate, they aren't in the first place intended.

And yet they do follow laws. That is to say, we can explain the changes and even sometimes predict them. To take just one example, in the Latin language the word for horse is *Equus*. There is another Latin word, *caballus*, that means nag, broken-down horse. But linguistic change—this is a general feature of linguistic change—tends to adopt the usages of the majority. The majority, as we learn from the Bible, are the poor. The poor people in the Roman Empire, if they rode anything at all, rode nags, not horses. They rode *caballi*, not *Equi*. As a consequence of this, today the

Italian, however rich he may be, rides a *cavallo*. The Spaniard rides a *caballo*, and the Frenchman rides a *cheval*. This word *Equus* died out; it left no descendants. But this Latin word *caballus* has a numerous progeny. I think it is the case that some derivative from this is the word for horse in every modern Romance language. But if it isn't, it doesn't matter. Plenty of examples could be given.

All these features of linguistic evolution have their parallels in organic evolution. The first thing to notice is that the unit of organic evolution is not the individual organism. It is not you or me or this cat or that dog. It is not what the biologists call the phenotype. But as with language, the unit of evolution is the interbreeding population, the gene pool or genotype. That genotype is what, as a whole, changes. And like linguistic change, the change in the genotype is not directed; there is no preset goal for it. The end is not foreseen.

There are these analogies and also differences between organic evolution and linguistic. For example, the change in an organ, a biological genotype, is of course infinite slower than linguistic change. But the change follows similar principles. That is to say, growth takes place by selection from mutations. The mutations are the essentially random element which produce something new under the sun. These go on all the time. The selection is the non-random element; it is by adaptation. In my example of *Equus* and *caballus*, I explained why *caballus* won out. It was, to use a very old term in these evolutionary debates, the fittest; or rather, the most adaptive because it was that which occurred in the speech of most people.

Now, perhaps in trying to meet some of Dr. Warren's objections, perhaps tomorrow night I will have some more to say in detail about evolutionary theory, unworthy as I am to lecture on it. But nobody else, I guess, is going to do it and it seems important to do it at this time and place.

I will end this presentation by a short remark, which will perhaps say something about where I hope to get. The

reason why this account of the origin of things ought to be accepted and the other million which I indicated ought to be rejected—and, by the way, there are certainly as many accounts of the origin of man as there are of the origin of the universe—the reason we ought to accept this one, the evolutionary account, is that this is the only one that is based on the painstaking collection of evidence, formation of hypotheses to explain the existence and nature of that evidence, testing of the hypotheses, and modification and improvement of the hypothesis in the light of further evidence and testing. In a word, this is scientific. I have tried to explain what I conceive to be a scientific process and not just to try to overawe you with the word science.

The other accounts of the origin of the world and of man, including that in *Genesis*, are myths, stories made up for various reasons, generally with little or no attention to the evidence. This is not necessarily the fault of those who made them up, but it is nevertheless not good warrant for acceptance, especially when we have so much better an account.

Now let me see if I can take up some of the things which Dr. Warren has talked about. He did say a few more things about evil and he said that God loves Dr. Matson. Well, I'm glad to hear it. Although if I do wake up burning in hell, I guess the first thing I will exclaim, if I can, if my mouth is still there, is that Jewish saying: "With friends like this, who needs enemies?"

If Dr. Warren said that I denied the law of excluded middle, well, the law of excluded middle is, as he put it, that every—let's see if I can remember the rest of his formulation. It is not the case that anything both is and is not at the same time in the same respect. Well, I subscribe to this. You subscribe to this. "That every precisely defined statement is either true or false" is a fair enough approximation to it, I guess. But if one is going to subscribe to that, one must notice the existence of fuzzy concepts, as I have tried to enlighten Dr. Warren. And it is not that statements involving fuzzy concepts are exceptions to the law of excluded

middle; it is just that it doesn't apply to them.

I see I have covered a lot of these things. Well, he said again and again—I guess I'll take this up for a moment—he said again and again, not just tonight, that I said in my book that there is no such thing as spontaneous generation, but that as an evolutionist I am committed to it; so that is a contradiction.

This is what I mean by quoting out of context, which I courteously requested Dr. Warren tonight to cease, but he didn't. I don't have my book here but I remember pretty well the context of that remark. I was talking about Pasteur and Pasteur's refutation of spontaneous generation. Spontaneous generation in that context—and please notice the words may have different meanings in different contexts, as "stock" means one thing in the stock market and quite another if you are planting flowers, and still a third if you are making soup and so on.

What I was talking about was the view that existed at Pasteur's time that not just the very first living organisms, viruses or subviruses, might evolve from non-living things; but rather that worms, horse-flies, even mice were spontaneously generated in old piles of rubbish and slime and so on. That was the spontaneous generation which Pasteur refuted. Pasteur was not concerned in his experiments with anything to do with the origin of the very first steps toward what we might call life from non-life.

Incidentally, here is another pair of fuzzy concepts. It is quite impossible to say—except by being arbitrary—of everything, This "is living or it is non-living." Is this virus a living thing? Well, it has some of the properties of living things, namely, it reproduces and so on. But then it lacks other properties of living things. It has no metabolism (if I've got that right; I said I'm not a biologist). So are you going to define a living thing in terms of metabolism as well as reproductive power, or not? It is simply arbitrary and a quite uninteresting question of terminology.

Thank you.

WARREN'S THIRD REJOINDER

(Wednesday Night)

Dr. Matson, ladies and gentlemen: I am happy to be before you for my last speech of the evening, a very brief five minutes. It seems to me that it ought to be obvious to all of us that Dr. Matson did just exactly as I predicted he would do, that he would not pay attention to the argument which I have been presenting in detail. He has not really dealt in a way that would deal with the argument which I have been presenting in detail. He has not really dealt in a way that would deal with the argument which I have given. I am so much impressed with the fact that he has read what Dr. Flew has said and has tried to imitate him, that at one point I even wrote *Flew* as saying thus and so and had to go back and scratch it out.

I was impressed with the point of the fact that when there is something he doesn't know how to answer, he gives us a long *history* of something. Dr. Matson, I suggest that you could have spent your time a little better in answering the argument than giving a long history of language. It seems to me—I want to be sure I don't quote you out of context —were you in your argument on the genotype trying to say now that apes gave birth to human beings? Will you please answer that question in your next speech?

Now, let me have that magazine [*The Issue of Life*] right over there, please. He has left us with the impression that *all scientists* agree that evolution has been established beyond doubt. That simply is not so. And even if *scientists* did conclude it, that *would not prove it!* We do not have to sit by and let a biologist decide what our origin is. But Dr. George Ball, a Harvard University biology professor, Nobel prize winner and leading evolutionist, very openly expressed the situation relative to spontaneous generation. "One has only to contemplate the magnitude of this task, evolution of primeval life from inorganic, to conclude that spontaneous generation of a living organism is impossible." There are a

number of scientists on this page that I could quote at this time, but I won't.

But speaking of taking things out of context, I will have time, I suppose, to answer this at least. Dr. Matson last night took my book *Have Atheists Proved There Is No God?*, took the matter out of context and completely misapplied it. On page 32 at the bottom and at the top of 33, I said, "No power, not even infinite power, can create a being who is a free moral agent and who is yet even beyond the possibility of sinning. This is the case because the possibility of evil is analytical to the definition of moral agency." And he raised the point that this puts me in contradiction when I answered the question saying that in the sense that God always does good, then he is a moral agent.

Now, my statement here in this book refers to a *created* being, a contingent being, one who depends for his existence upon the creative act as opposed to God who is self-existent. I made the point that not even *infinite* power can create a free moral agent who is beyond the *possibility* of sinning. This is the case because, as I said, the possibility of evil is analytical to the definition of moral agency.

Now, note carefully what I had in mind in this statement. God always acts in harmony with His own infinite goodness because He has the infinite power to control every situation. He *always* uses His infinite goodness and justice correctly because His infinite power is controlled by His infinite goodness and knowledge. Now, that takes care, Dr. Matson, of that misrepresentation and taking matters out of context.

He used an illustration about a *blowtorch* and asked if I would use a blowtorch on my son in punishment. No, Dr. Matson, I would not. *You* admitted that one *man* could *punish* another, *you* admited that one man could *punish* even such a terrible criminal as Hitler. Would *you* have used a blowtorch on Hitler?

What he is trying to get at here is: if *you* [man] would *not punish* one severely, this shows that *God* would *not punish*

man severely. No, all this shows is that *I* do not have the infinite concept of *sin* that *God* does. There is no way that *I* could know the *enormity* of even *one sin* unless the great God of heaven would tell me. I cannot by philosophical *reason* know what *ought* to be the punishment for my sin, but God has *revealed* it to me by telling me, "The only way out is by the gift of my Son." And "the word became flesh and dwelt among us"—and gave His life on the cross that we might be saved from our sins. But God then tells us that if you reject that gift, then you shall be punished forever. That is, as a matter of *retribution,* the suffering in hell is not evil; it is retributive. The wages of sin is death. The Greek work *opsonion* means: what you have *earned* by what you have *done.*

Dr. Matson has really paid no attention to my carefully formulated argument on the reasons for punishment: *deterrence, reformation,* and *retribution.* And that most fundamental—which I'm sorry to say our American society is largely forgetting—is retribution. We cannot reform criminals until we can bring them face to face with the fact that they *deserve* the punishment which they are being given. But if we send them to prison and they are then made to feel sorry for themselves as if they are being mistreated because they are in prison—even though they have held up a grocery store and murdered the man and wife who run it—and say, "oh, you poor little fellow in prison" then we will do them harm. We need to help them to see that they deserve what they are getting.

Now, the Bible tries to help us to see that: that sin is a violation of the law, of the will of almighty God. He doesn't *want* us to sin, His *ideal will* is that no one would *ever* sin. He created this world as a place for man's habitation, to make up his mind whether he will love and serve Him or not. God pleads with man not to sin. That is His ideal or intentional will for us all. His will in the *circumstance* of our sin is that we will respond to His gracious offer of his Son. The cross lets us know that we cannot save ourselves, that

we must be saved by the grace of God, by the blood of Christ. But God warns us that if we reject it, we will be lost. God's *warning* of punishment should be a *deterrent* (not to go into it in the first place) and His *warning* that, having gotten into sin, we will not come out of it, should lead us to *reformation*—to rehabilitation, spiritually speaking.

But if, in the face of all this, we continue our lives and refuse to do so and go out through the door of death into eternity, then we shall stand before God in judgment to hear the words that will send us away from God and everything that is good, once and forever more, and that will be a matter of retribution for what we deserve.

My friends, I think you can see that we have not heard this affirmative speech replied to tonight.

MATSON'S THIRD REJOINDER

(Wednesday Night)

Glory be, Dr. Warren and I finally agree on something. I agree, I think, with the substance of Dr. Warren's complaints on what is sometimes called the coddling of criminals. I don't know whether we agree on the philosophy behind it; but I do think that as a matter of fact the criminal justice system is not doing what it ought to do and that misguided tenderness for criminals probably has something to do with this. Though I think that the failure to apprehend a significant proportion of them has even more. But that, of course, is entirely irrelevant to our subject, so I won't pursue it.

Was I trying to say that apes gave birth to human beings? No. I was trying to say that you shouldn't even ask whether that did or didn't happen.

Dr. Warren says that I quoted him out of context when I quoted his statement that the possibility of evil is analytical to moral agency. He says now, well, he only intended that to apply to human beings and not to God, as the context makes clear. Well, if so, then I'm afraid he is guilty of a contradiction, which only, I think, makes matters worse. Because not even God can possibly make it okay to say, well, this concept applies to *all* agents but not to *that* agent—*that* one follows completely different rules. You see, he wants to say that God is a moral agent; but this conflicts with his whole tie-up between moral agency and the possibility of sin and his illegitimate transition to the actuality of sin. So he is in a bind. But he shouldn't accuse me of quoting him out of context, because I didn't.

Let's see. He just about accused me of plagiarizing Flew, except for a new illustration, he says. I think I explained that I was trying to succeed where Flew had clearly failed and I put quite a bit of store on the illustration, which I very carefully prepared, and I thought it might do the job. Well, alas, it seems that it won't. All I can hope for now is that

when this is printed up, Dr. Warren may go back and read it and maybe some day the light will dawn [snapping fingers].

Let's see, what else is there? Quite a lot, I guess. I am going backwards here. He accused me again of subjectivism. He is very shocked that I said that fornication and homosexuality might not be wrong after all. Again, homosexuality and fornication don't exist; they aren't entities. There are only individuals who engage in this or that behavior. He said he was shocked and he also said, well, who decides whether they are wrong or not? This is the subjectivism bit. He wanted a standard or rule by which to decide; I gave it to him. It is the one I use, which I say goes back to Aristotle: An activity is wrong if it seriously frustrates or interferes with the expression of a human being's potentiality and okay otherwise.

I don't have to add "or harms people," because harming people *is* interfering with the expression of their potentiality, so it would be redundant. Now, if somebody engages in activities of this description which do in fact get in the way of the expression of what he is, well, sure, I guess it is wrong; if they debilitate him or impoverish him or make him all broken up or something like that, he'd better not do it. But as long as it doesn't harm anybody, I don't think other people ought to interfere except by exhortation, unless it results in harm to somebody else. That seems to be a very pedestrian but as far as my lights tell me adequate kind of moral rule to go by.

Thank you. We'll continue this tomorrow then.

WARREN'S FOURTH AFFIRMATIVE

(Thursday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen: In spite of the fact that time is very precious, I do want to take just a moment to express my appreciation to Dr. Matson for his having come to Tampa to be with us in this discussion and to make clear, in all sincerity, my good will toward him; and to insist that you understand that my pressing the various positions which he has advanced is no indication whatever of any ill will upon my part toward him. I wish him well in every possible way, and I say that in all sincerity. I'm sure that he feels the same way as I do in that regard. What we are doing here is discussing *issues*—not each other.

As I begin the second night of discussion of the proposition which has been read in your hearing, "I know that God (that is, the God of the New Testament who shall punish some individuals eternally in hell) does exist," it is altogether in order that I bring before you at least very briefly some of the things that I established last evening.

I should like to point out, first of all, from chart No. 4-I, that Dr. Matson has already in effect *admitted* that my proposition is true. I pointed out that this argument last evening in the light of his admissions of the questions of the first evening that no human being now living or any human being in the past was ever born of any ape or other *non-human* thing, nor was any human being now living or that has ever lived on earth ever *transformed* from any ape or any other *non-human* thing. And this argument shows the significance of that admission.

In the first premise we find that human beings owe their ultimate origin either to the creative activity of almighty God or to evolution. If it is by creation, then it is by God. This is obvious, since there can be no creation without God. If it is by evolution, then it is either by *birth*,—as I have indicated—or by *transformation*. If evolution is true—and it

See: 38; 38-A

RE: EVOLUTION- BIRTH OR TRANSFORMATION

THE ATHEIST ADMITS THAT ATHEISM IS FALSE & THEISM IS TRUE 4-I

*THE ARGUMENT SET OUT IN SYMBOLIC TERMS:

1. $C \veebar E$.	ONLY POSSIBILITIES.	
2. $C \supset G$.	OBVIOUS, SINCE THERE CAN BE NO CREATION WITHOUT GOD.	
3. $E \supset (B \vee T)$.	IF EVOLUTION IS TRUE, THEN THESE ARE THE ONLY POSSIBILITIES.	
*4. $\sim B$.	HUMAN BEINGS ARE NOT BORN OF APES OR ANY OTHER NON-HUMAN BEING.	
*5. $\sim T$.	NEITHER APES NOR ANY OTHER NON-HUMAN BEINGS ARE TRANSFORMED INTO HUMAN BEINGS.	
6. $\sim B \cdot \sim T$.	4, 5, CONJ.	
7. $\sim (B \vee T)$.	6, DE M.	
8. $\sim E$.	3, 7, M.T.	
9. C.	1, 8, D.S.	
10. G	2, 9, M.P.	
11. $G \supset \sim A$	OBVIOUS.	
12. $\sim A$	11, 10, M.P.	

*THE ATHEIST ADMITS THAT 4 AND 5 ARE TRUE (I.E, THAT B IS FALSE AND THAT T IS FALSE)

must be if atheism is true—then these are the *only* possibilities.

But Dr. Matson has admitted it is not by *birth,* in premise four, not by *transformation* in premise five. Therefore, by conjunction of those two true premises, in six, we have: it is false by birth and it is false by transformation. Then, by the logical move of De Morgan's theorem, we have: it is—a disjunction—it is false either by birth or by transformation. Therefore, by propositions three and seven, we have the conclusion that evolution is false. For when the consequent of an implication is denied, then the antecedent is denied, and that's the case in premise three—as you can see that evolution is the antecedent. Therefore, it follows—from propositions one and eight—that either by creation or evolution: if *one* of the disjuncts is *denied* then the *other* must be *true.* When any disjunct is true and one of the disjuncts is denied, then the other disjunct must be true. Therefore, creation is true. Therefore, God follows from propositions two and nine. If creation, then God. We have established creation, therefore God. And if God, then atheism is false. Therefore, atheism is false since we have established God.

In the second place, in chart No. 70-A-3, I pointed out that all that Dr. Matson had to say in this discussion amounted to his argument on "pointless suffering," namely, that if there is pointless suffering, then there is no God. He then alleged there is "pointless suffering" and therefore concluded: there is no God. I pointed out and proved—and went to considerable length to prove—that premise two is false. Therefore, his argument is unsound and the conclusion does not follow. I established this in chart No. 36-U, in which I sent forth the basic affirmation of theism in regard to the alleged "problem of evil," or "argument from evil" as it is sometimes stated. I basically stated it is erroneous to conclude, as do atheists, that the existence of evil in this world proves that God does not exist. Dr. Matson envisions "evil" as being "pointless suffering."

DR. MATSON'S ARGUMENT —"POINTLESS SUFFERING"— (70-A-3)

1. $P^S \supset \sim G$
2. P^S
3. $\therefore \sim G$

* MEANING OF THE ABOVE SYMBOLS

P = "POINTLESS SUFFERING." EXISTS.

G = GOD EXISTS.

* NOTE:

1. PREMISE 2 IS FALSE.
2. SO THE CONCLUSION DOES NOT FOLLOW.

DETAILS OF THE THEISTIC RESPONSE TO THE "ARGUMENT OF EVIL" SET OUT AND EXPLAINED

36-U

I. THE BASIC AFFIRMATION OF THEISM IN REGARD TO "THE PROBLEM OF EVIL":

1. STATED: IT IS ERRONEOUS TO CONCLUDE (AS DO ATHEISTS) THAT THE EXISTENCE OF EVIL IN THIS WORLD PROVES THAT GOD DOES NOT EXIST.

2. EXPLAINED: THIS IS THE CASE BECAUSE THE CONCEPTS WHICH ARE INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLAINED (EXPLICATED) AS TO AVOID HAVING TO ACCEPT EITHER (A) A WEAKENED VERSION OF THEISM OR (B) THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

II. THE POSITIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: THE CONCEPTS INVOLVED IN THE BASIC PROPOSITIONS OF THEISM CAN BE SO INTERPRETED AND SO EXPLICATED AS TO AVOID HAVING TO ACCEPT THE VIEW THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: WHEN THE BASIC CONCEPTS OF THEISM ARE UNDERSTOOD, THEY ARE SEEN TO BE LOGICALLY COMPATIBLE WITH ONE ANOTHER--THAT THEY DO NOT--AS THE ATHEIST ALLEGES--INVOLVE A LOGICAL CONTRADICTION.

*NOTE: THE ATHEIST CANNOT SHOW THAT ANY OF THE PROPOSITIONS WHICH ARE BASIC TO THEISM CONTRADICT ONE ANOTHER!!

III. THE NEGATIVE ELEMENT OF THE BASIC AFFIRMATION OF THEISM.

1. STATED: ATHEISTS HAVE NOT ESTABLISHED THEIR CLAIM (TO KNOW THAT GOD DOES NOT EXIST) BY THEIR AFFIRMATIVE THAT THE CONJUNCTION OF THE BASIC PROPOSITIONS OF THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION.

2. EXPLAINED: THIS ELEMENT OF MY BASIC AFFIRMATION IN RESPONSE TO THE SO-CALLED "PROBLEM OF EVIL" SHOWS THAT AT LEAST ONE OF THE PROPOSITIONS WHICH ARE CRUCIAL TO THE ATHEISTIC CASE IS FALSE.

*NOTE: TO ESTABLISH THAT THE ATHEIST HAS FAILED IN HIS USE OF "THE PROBLEM OF EVIL," IT WOULD BE SUFFICIENT TO SHOW THAT HE HAS NOT ESTABLISHED THE PROPOSITIONS WHICH ARE CRUCIAL TO HIS CASE.

I will not take the time to discuss these again with you but now call your attention to chart No. 36-U-2, and which, along with 36-U-3, I have given the 22 propositions which I consider basically relevant to this problem of the "argument from evil." And I showed that I have set out all of these propositions and that no logical contradiction obtains between any two or among any number of them. Now, that stands unassailed.

I showed you in chart No. 36-U-4—and, incidentally, even though we are going rather *rapidly* over these charts now, we have gone over them *carefully* and they will be in the book for you to study carefully and at length. I pointed out that if each of these 22 propositions is true, or even if it is *possible* for them to be true, then Dr. Matson's case falls. For he *must* show that at least two of them are in contradiction with one another, and that he *cannot* do. I showed further in my *counter element* of this basic affirmation of theism, in chart No. 36-U-9, that atheism involves *subjectivity* as to morality. That means that if atheism is true, then if one person holds that fornication or adultery or homosexuality or group marriage, community marriage, trial marriage, seasonal marriage or whatever, any sort of relationship among the sexes, or anything else for that matter of a moral (ethical) nature is simply according to each one's own individual opinion.

Now, since subjectivity therefore implies logical contradiction as you can see near the bottom of the page, "M and not M" or "A and not A" or whatever problem may be at stake, but since *any* "M and not M" is false (because it is a logical contradiction), it therefore follows that subjectivity is false. And since subjectivity as a consequent of atheism is false, then atheism itself is false; and this proves that Dr. Matson's position is false. Therefore, I have shown that he has admitted my proposition to be true and, by implication, has admitted that his own is false.

Now, by way of a positive affirmation of my proposition, I showed you the basic approach in chart No. 96-A in which

cf. 36-4; 36-4-1

THE POSITIVE ELEMENT OF THE THEISTIC RESPONSE TO "ARGUMENT FROM EVIL" (36-U-2)

Proposition W1: God is omnipotent.

Proposition W2: God is perfect in goodness.

Proposition W2a: God is omniscient.

Proposition W2b: God is perfect in justice.

Proposition W3: Evil exists.

Proposition W3a: Sin (that which contradicts man's sonship to God and his brotherhood to man, that which contradicts the will of God as revealed in the Scriptures) is the *only intrinsic* evil.

Proposition W3b: It is not evil that there is evil.

Proposition W3c: Evil results in *every* case from an abuse of the free moral agency of man..

~~*Proposition W4:*~~ It is *not* the case that good is opposed to evil in such a way that a good thing always eliminates evil as ~~far as it can~~.

Proposition W5: It is *not* the case that there are no limits to what an omnipotent thing (being) can do.

Proposition W6: It is *not* the case that a good, omnipotent thing eliminates evil completely.

Proposition W7: A good, omnipotent thing exists.

Proposition W8: It is *not* the case that there is a logical contradiction in the conjunction of proposition W7 and proposition of W3.

Proposition W9: This world is as good as any possible world for the purpose God had in creating it (that is, to be the ~~ideal environment~~ for "soul-making").

Proposition W10: Every instance of human suffering results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W10a: God is not blameworthy for having created a world in which righteous and wicked persons suffer during earthly life.

Proposition W10b: God is not blameworthy for having

created a world in which there *seems* (to some people, at least) to be dysteleological suffering.

Proposition W11: Every instance of animal pain results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W12: Every instance of natural calamities (tornadoes, earthquakes, etc.) results from some condition(s) which was necessary to providing man with the ideal environment of "soul-making."

Proposition W13: Man's earthly life is a probationary period (that is, during which his fate in eternity is settled) and it is his *only* probationary period.

Proposition W14: Man is immortal (that is, man will live on after physical death in a non-probationary "period" which is non-ending).

Proposition W15: The "stakes" in eternity (the *blessings* of heaven and the *punishment* of hell) are of such magnitude as to render all suffering in this life of no ultimate negative significance.

EVALUATION OF WARREN'S BASIC AFFIRMATION (INVOLVING 22 PROPS.) RE "THE PROBLEM OF EVIL" (36-U-4)

1. IF EACH OF THE 22 PROPOSITIONS IS TRUE,--OR--IF IT IS EVEN POSSIBLE THAT THEY ARE TRUE, THEN THE ATHEISTIC EFFORT, TO PROVE THAT THEISM NECESSARILY INVOLVES A LOGICAL CONTRADICTION, FAILS!

2. COUPLED WITH PROOF THAT THE ATHEISTS CANNOT ESTABLISH THE PROPOSITIONS WHICH ARE CRUCIAL TO THEIR OWN CASE, THE 22 PROPOSITIONS DESTROY THE ATHEISTIC EFFORT.

3. TO DEFEAT THE THEISTIC CASE HERE, ATHEISTS MUST (1) ESTABLISH EVERY PROPOSITION CRUCIAL TO THEIR OWN CASE AND (2) SHOW THAT--IN THE CASE OF AT LEAST ONE OF THE 22 PROPOSITIONS--IT IS IMPOSSIBLE FOR THAT PROPOSITION TO BE TRUE!--THESE THINGS THEY CANNOT DO!

THE COUNTER ELEMENT OF THE BASIC AFFIRMATION OF THEISM

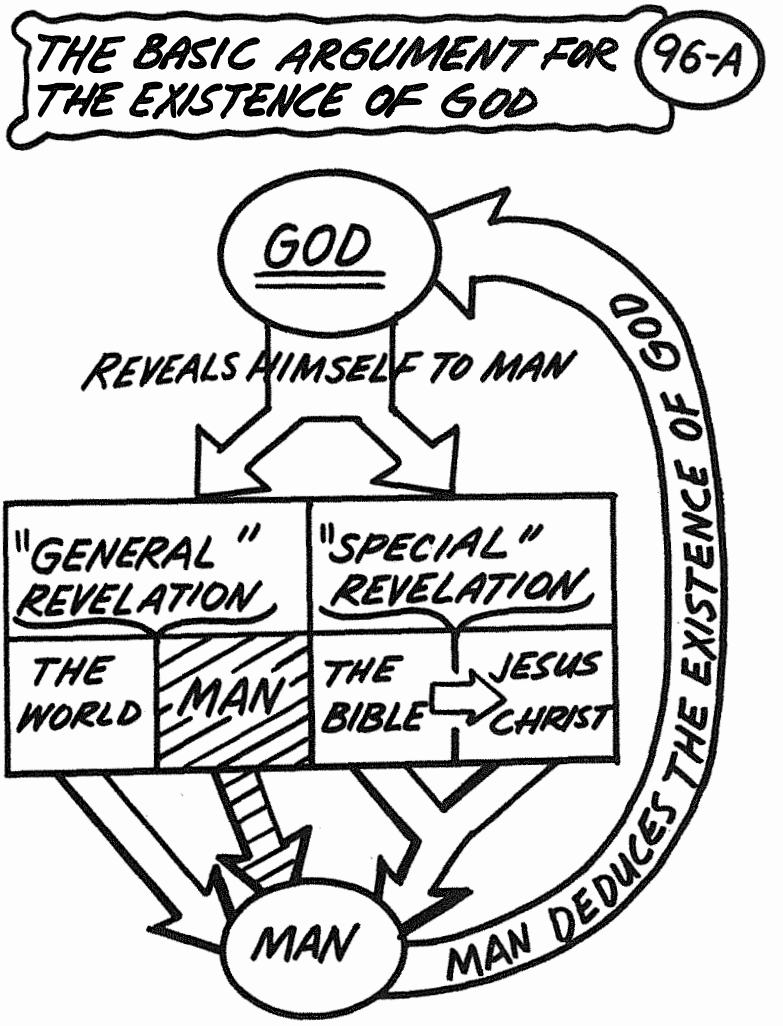
(36-4-9)

1. STATED: RATHER THAN THEISM INVOLVING A LOGICAL CONTRADICTION (WHICH IS CLAIMED BY ATHEISTS), IT IS ATHEISM WHICH INVOLVES A LOGICAL CONTRADICTION.
2. EXPLAINED: ATHEISTS HOLD THAT THEY KNOW GOD DOES NOT EXIST. THEY CLAIM TO KNOW THIS BY KNOWING THAT EVIL EXISTS. BUT IF THERE IS NO ULTIMATE GOOD (GOD), THERE CAN BE NO OBJECTIVE EVIL. ATHEISTS AFFIRM LOGICAL CONTRADICTIONS.

*NOTE: SINCE THE ATHEISTIC USE OF "EVIL" INVOLVES THEM IN LOGICAL CONTRADICTION, THEN THE ARGUMENT FROM EVIL IS NOT SOUND (I.E., FROM THE ATHEISTIC APPROACH). RATHER, IT SHOWS THAT ATHEISM IS FALSE.

*IT IS ATHEISM-NOT-THEISM WHICH INVOLVES LOGICAL CONTRADICTION:

1. $A \supset S$	OBVIOUS
2. $S \supset (M \cdot \sim M)$	OBVIOUS
3. $\sim (M \cdot \sim M)$	LAW OF CONTRADICTION
4. $\sim S$	2,3, M.T.
5. $\therefore \sim A$	1,4, M.T.


THE BASIC ARGUMENT FOR THE EXISTENCE OF GOD
96-A
GOD
REVEALS HIMSELF TO MAN
"GENERAL" REVELATION
"SPECIAL" REVELATION
THE WORLD
MAN
THE BIBLE
JESUS CHRIST
MAN
MAN DEDUCES THE EXISTENCE OF GOD

I showed "general" revelation. God reveals himself to man. Basically one argument, but it can be subsumed under these two general headings: "general" revelation and "special" revelation. Under "general" revelation, the *world*, taking the world, the physical universe in its entirety, or *man*. Or "special" revelation, the *Bible*, the sacred Scriptures, which—among other things—reveal *Jesus Christ*. But, by the *shaded area* on this chart, I showed you that I was "zeroing in," as it were, on *man*. There are multiplied thousands, perhaps millions upon millions of evidences that we could use in proof of God. But I have chosen, because of the limited time in this discussion, to concentrate upon man. We could prove the Bible to be the word of God. We could prove that the Bible itself, simply as a phenomenon, proves the existence of God. But that is *not* our approach in this discussion. I showed that I have *deduced*, from *man* himself, the existence of *God*. The argument which I gave has done that.

In chart No. 96-B, I showed how the concept of God in connection with the concept of what God as an infinite being would have created and an actually existing human being. Notice that my reasoning is *not* from a mere *concept*, but from a thing that actually *exists* as *contingent*. And to say that something is contingent is to say that it cannot account for its own existence; it depends upon something else for its existence. A thing that exists non-contingently, or necessarily, is a thing that is self-existent. It is of the very essence of God to exist. *God was not caused!* God did *not* cause Himself, nor was He caused by anything else. But *all* of us, as human beings, are *contingent*. Therefore this combined evidence, properly reasoned about, leads to *knowledge* of the fact that *God does exist*.

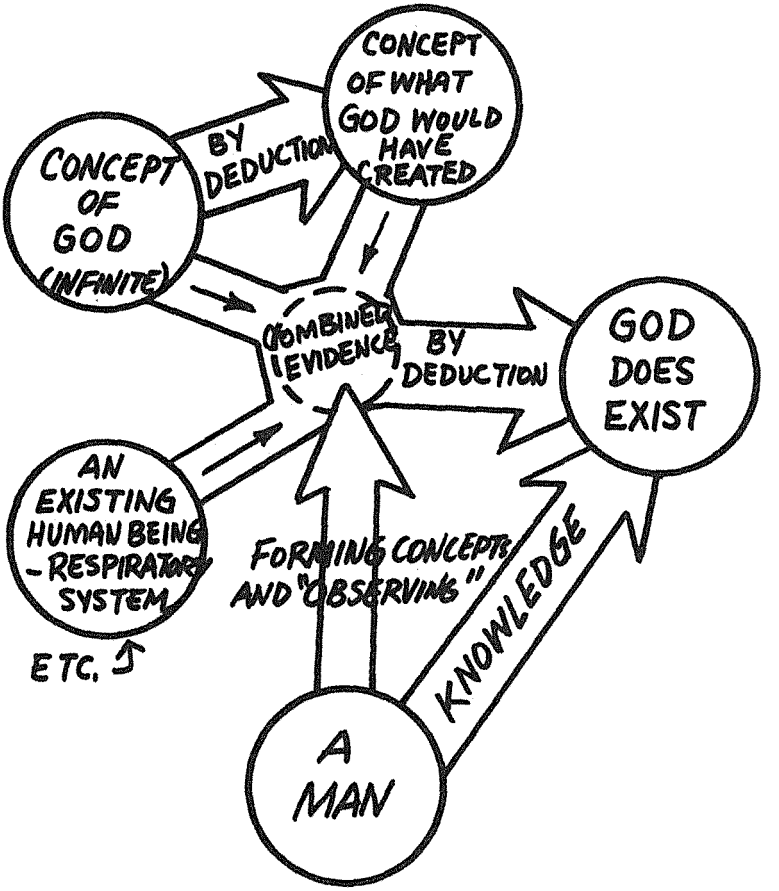
Then I showed you on chart No. 96-C a carefully formulated argument. If there is even one characteristic, attribute or property of even one human being—Dr. Matson sought—perhaps honestly, but at any rate he missed the point—to pitch the argument as if I were arguing about

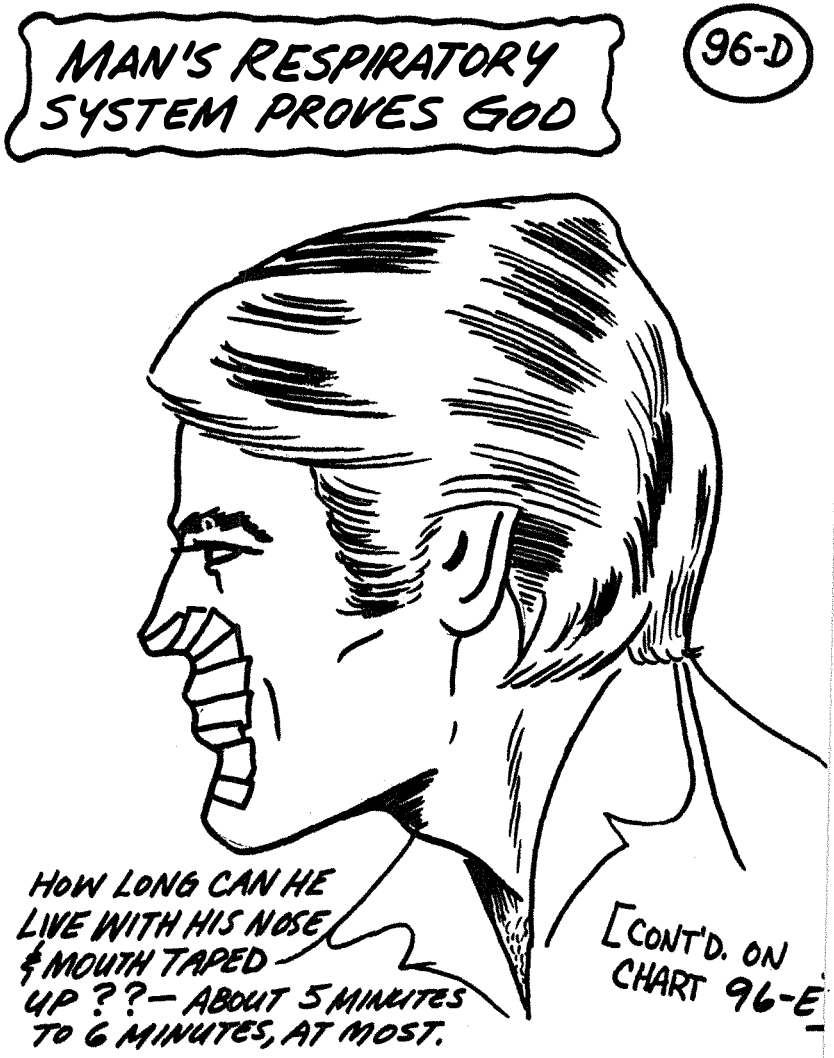
[THRUST OF THEISTIC ARGUMENT]

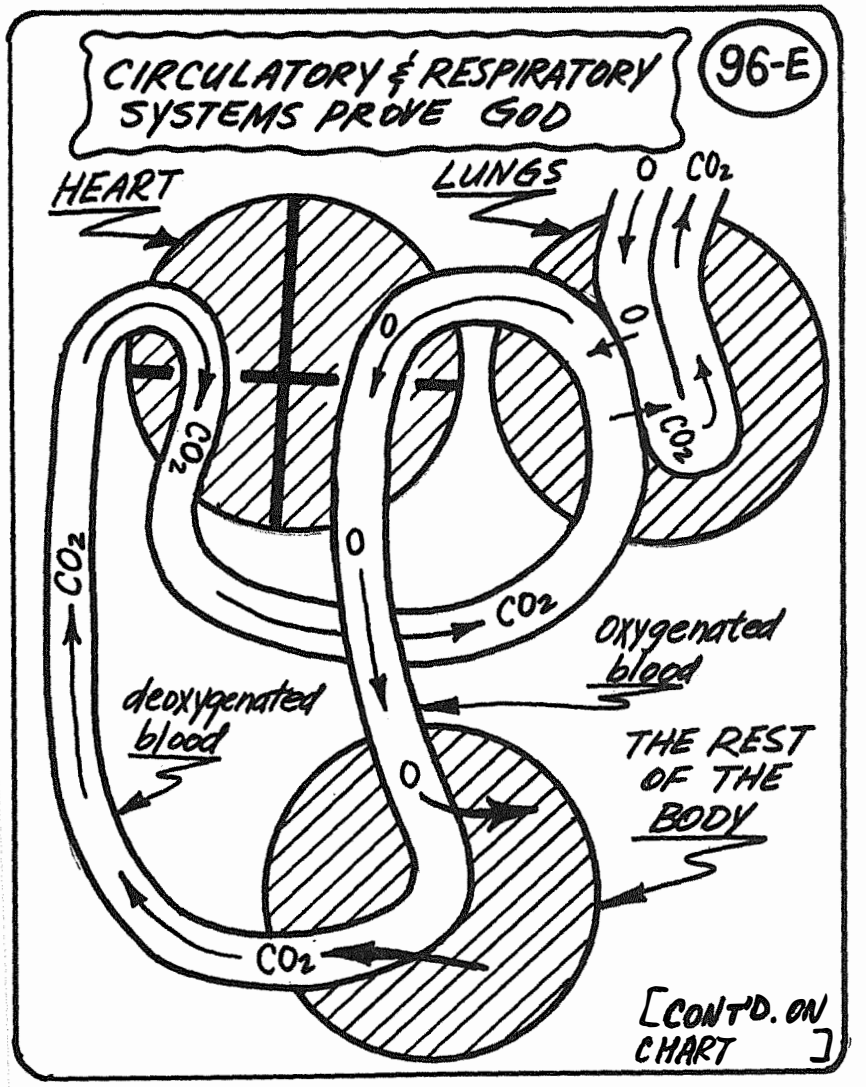
CF: 36-C
96-A

THE BASIC ARGUMENT FOR THE EXISTENCE OF GOD

96-B




MAN'S RESPIRATORY SYSTEM PROVES GOD
96-D
HOW LONG CAN HE LIVE WITH HIS NOSE & MOUTH TAPED UP ??— ABOUT 5 MINUTES TO 6 MINUTES, AT MOST.
[CONT'D. ON CHART 96-E


CIRCULATORY & RESPIRATORY SYSTEMS PROVE GOD
96-E
HEART
LUNGS
O
CO2
O
O
CO2
CO2
O
CO2
CO2
Oxygenated blood
deoxygenated blood
O
THE REST OF THE BODY
CO2
[CONT'D. ON CHART]

EACH HUMAN BEING IS PROOF THAT GOD DOES EXIST 96-C

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.

the *whole* world, even though I had made clear to him that while that *could* be done, it is *not* what is being done here. And it is his responsibility to follow me in this discussion. I am saying that 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. I then showed in the second premise 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; and that, therefore, one human being constitutes proof—when the evidence is recognized and reasoned about correctly—that God does exist.

Note carefully, in connection with this argument, that it is *valid.* That means *if* the premises are true, the conclusion *must* be true. So if the premises are true—and I showed last night that they are—then the conclusion must be true.

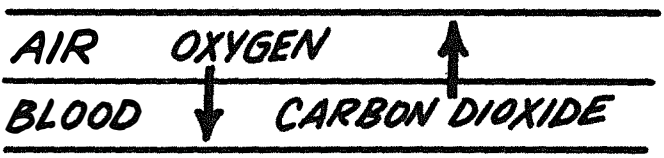
I showed you, in connection with chart No. 96-D, the importance of the circulatory, respiratory or the cardiovascular system of each individual human being. I showed that a man with his nose and mouth taped up could not survive longer than five minutes. Then, on chart No. 96-E, I showed you the circulation of the blood between the heart and the lungs and the rest of the body, showing that man *cannot* live without this interchange of oxygen and carbon dioxide for more than five minutes. And I indicated, on chart No. 96-F and succeeding charts, the details of this gaseous interchange of oxygen and carbon dioxide, showing that it simply could *not* have been a result of *evolution!* Therefore, it demands the existence of God.

In response to these matters, Dr. Matson showed the utter falsity of his own position and the truthfulness of mine by his complete failure to deal with the eternality of matter, with the matter of life from non-human matter, with human life coming from non-human life. And let us note now chart No. 38-F, on which we will look at the fact that, given Dr. Matson's position, at one time there was only non-

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 (CLAIMING TO KNOW THAT GOD DOES NOT EXIST) IS UTTER FOLLY: THE ATHEISTIC PROPOSITION IS CLEARLY FALSE; THEISM IS TRUE!

[See: 38-F-1; 38-F-2; 91]

(38-F)

EVOLUTION AND HUMAN SEXUALITY

KEY:
L = LIVING
H = HUMAN
S = HUMAN SEXUALITY

WHAT STEPS WERE TAKEN AT: (1), (2), (3), (4), (5), OR (6). [WHICHEVER WAY YOU INDICATE IT OCCURRED]

living matter, then there had to be the step from non-living matter to living matter but which was not yet human, and then there has to be the step from living matter which is non-human to living matter which is human. And I pressed him on the point not to talk about *when* but *how* this occurs. *How* is the move made from *non-living* matter to *living* matter and from living matter which is *not human* to that which *is human*? There has to be this moment in time at which there is a change from non-human to human. And there is simply no way that he can deal with this.

Let us now add to that same point the evidence of the human reproductive system as you find on this chart. That which is non-living and non-human, then living but non-human, but without human sexuality. Now let him explain how the human reproductive system has come along with the fact of human life and the identity of human beings as human beings. I have already defined both God and human beings in some detail.

Now I want to turn to the next argument that I will give in the sustaining of my case. What I have shown thus far is that God is the self-existent, the non-contingent being, based on the implication of the fact that we as human beings exist contingently. I have established that. I did that in detail last evening. Now, on chart No. 36-Y, I note in the second place that God is good, the goodness and the severity of God in relation to the atheist's argument from evil. But now let us look at the fact of the goodness of God from what the Bible says about it. We are talking in this debate about the God of the Bible, just, as a matter of fact, as we were in my debate with Dr. Flew.

The goodness of God. The Bible teaches in II Peter 3:9-10, that God is not willing that any should perish but that all should come to repentance. He does not want a single person to perish. He loved each one of us so much, every person in this world, of every nation, "that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." And in regard to the

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
2. JOHN 3:16
3. JOHN 1:1-14
4. PHIL. 2:5-8
5. TIT. 2:11
6. HEB. 7:25
7. LUKE 19:10
8. I TIM. 2:4
9. II COR. 8:9

II. THE SEVERITY OF GOD (INFINITE IN JUSTICE — WILL PUNISH THE DISOBEDIENT):

1. ROM. 11:22
2. MATT. 7:13, 14
3. REV. 20:10-15
4. MATT. 25:46
5. LUKE 14:26-33
6. II THESS. 1:7-9

Lord Jesus Christ, Paul said, in Philippians chapter 2, "Have this mind in you, which was also 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. . ." And II Corinthians 8:9, "Though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Romans 8:32: God gave to us the *greatest gift of all, His Son!*

Therefore, we can reason from that: if God will give us the *greatest gift* of all, He will give us whateve else we *need.* Matthew 7:7-11: "Ask, and it shall be given. Seek, and ye shall find. Knock, and it shall be opened." There is *Bible* teaching on the fact of the *goodness of God.* And we will come later to the last part of that chart-on the *justice* of God.

Let us note on chart No. 68, I am continuing now with the point that *God is good.* This is the *second* point in my basic affirmation. I have established in the *first* argument the *self-existence* of God; I am now dealing with the *goodness* of God. Now let us note: *moral codes and God.*

This is divided into two main parts. *Part Number One.* Notice again the precision of the logical presentation.

First, if the moral code and/or actions of any individual or society can properly be subjects of criticism as to real moral wrong—that is, if you can really say "Look, this really is right" or "This really is wrong," not merely expressing an *opinion*, not merely saying "Can't you *see* that? Don't you *see?* Don't you agree with what *I feel?*"—but if there is some real objective reference, if it can properly be the subject of criticism (as to real moral wrong) then there must be some objective standard (some "higher law which transcends the provincial and transient") which is other than the particular moral code and which has an obligatory character which can be recognized.

Second, the *second premise:* The moral code and/or actions of any individual or society can properly be subjects of criticism (as to real moral wrong). The Nazi society; for in-

MORAL CODES---AND GOD

68

I.

1. IF THE MORAL CODE AND/OR ACTIONS OF ANY INDIVIDUAL OR SOCIETY CAN PROPERLY BE SUBJECTS OF CRITICISM (AS TO REAL MORAL WRONG), THEN THERE MUST BE SOME OBJECTIVE STANDARD (SOME "HIGHER LAW WHICH TRANSCENDS THE PROVINCIAL & TRANSIENT") WHICH IS OTHER THAN THE PARTICULAR MORAL CODE AND WHICH HAS AN OBLIGATORY CHARACTER WHICH CAN BE RECOGNIZED.
2. THE MORAL CODE AND/OR ACTIONS OF ANY INDIVIDUAL OR SOCIETY CAN PROPERLY BE SUBJECTS OF CRITICISM (AS TO REAL MORAL WRONG).
3. THEREFORE, THERE MUST BE SOME OBJECTIVE STANDARD (SOME "HIGHER LAW WHICH TRANSCENDS THE PROVINCIAL & TRANSIENT") WHICH IS OTHER THAN THE PARTICULAR MORAL CODE OF ANY INDIVIDUAL OR SOCIETY AND WHICH HAS AN OBLIGATORY CHARACTER WHICH CAN BE RECOGNIZED.

II.

1. IF THERE IS SOME OBJECTIVE STANDARD (SOME "HIGHER LAW WHICH TRANSCENDS THE PROVINCIAL AND TRANSIENT") WHICH IS OTHER THAN THE PARTICULAR MORAL CODE OF ANY INDIVIDUAL OR SOCIETY, AND WHICH HAS AN OBLIGATORY CHARACTER WHICH CAN BE RECOGNIZED, THEN GOD EXISTS.
2. THERE IS SOME OBJECTIVE STANDARD (SOME "HIGHER LAW WHICH TRANSCENDS THE PROVINCIAL AND TRANSIENT") WHICH IS OTHER THAN THE PARTICULAR MORAL CODE OF ANY INDIVIDUAL OR SOCIETY, AND WHICH HAS AN OBLIGATORY CHARACTER WHICH CAN BE RECOGNIZED.
3. THEREFORE, GOD EXISTS.

stance, the Russian society; for instance, the Chinese of Communist China and of Cambodia and so on and on—in fact, even our own nation. The action of every nation, the action of every individual is the proper subject of criticism or evaluation.

The conclusion: Therefore, there must be some standard (some "higher law which transcends the provincial and transient"—that is, that *transcends* the law of a certain *geographical area*, of a certain *period of time)* which is other than the particular moral code of any individual or society and which has an obligatory character which can be recognized.

That is why the German Nazis in their terrible treatment of the Jews and the Communists in their treatment of non-Communists cannot simply say, "But we have *our own* law, we are obeying our own law." There is a *higher* law—that transcends mere human law—by which they will be called to accounts. As a matter of fact, most of humanity recognize that to be so. And deep down, even Dr. Matson recognizes that he has an objective moral obligation; he knows he *ought* to do *some* things and he *ought not* to do *other* things! And he answered that way in the questions tonight.

Now, *Part Number Two.* First, if indeed there is—I am using the conclusion of Part One as the first premise of the second part—if there is some objective standard (that is, some "higher law which transcends the provincial and transient") which is other than the particular moral code of any individual or society and which has a obligatory character which can be recognized, then God exists.

Second, there is some objective standard (some "higher law which transcends the provincial and transient") which is other than the particular moral code of any individual or society and which has an obligatory character which can be recognized.

The conclusion: therefore, God exists.

Now, Dr. Matson, I suggest that you take up this argument up and deal with it item by item. Just a "wave of the

hand" with a sort of "an aside" will not answer it. It is formulated very carefully and precisely and it merits that kind of attention.

Now, notice on chart No. 68-K, Dr. Matson said he did *not* want to talk any more about the Nazis, and I do not blame him—if indeed I held the position which he does—for he has no basis upon which really to say that they did wrong. They said, "We did right." Matson says, "No, I *feel* that you did wrong." They have just as much right to say what *they feel* as Matson does to say what *He feels!* Their defense was, "Our government demanded it. Under our law, we *felt* it was right. We are doing the right thing." Just as the Communists, in Cambodia, no doubt, *feel* they are doing the right thing to eliminate or at least mistreat all non-Communists.

But the Nazis were *accused*, *tried* and *convicted* on the basis of a *higher law which rises above the provincial and transient.* And that *must* be the law of *God!* Notice on chart No. 68-M: "Moral Progress and Moral Degeneration." Notice [pointing to chart] the law of Germany prior to 1933: the people of Germany were under it. There was *moral degeneration* at the time of their living under the Nazi regime, the laws of Germany from 1933 to 1945. Following that period, there was *moral progress.* The Germany of today is *not* the Germany of Nazism. But the Germany of Nazism committed terrible crimes, and the leaders were tried by a higher law. Notice up in the middle of the chart, "the higher law which transcends the provincial and the transient" as Prosecutor Jackson indicated. And as Henry Kissinger—in another statement, as I recall, recorded in *Time* magazine—indicated, some nations violate the "fundamental standards of behavior." There is no way *you*, Dr. Matson, can explain this. There is *no atheist* who *wants* to get away from *objective reality.* He *wants* to claim *objective moral behavior,* but he has *no basis* for doing so!

The only basis by which the Nazis could have been rightly condemned is the fact that there is a *higher law* above the

UNDER WHAT LAW WERE THE NAZIS PROSECUTED, CONDEMNED? 68-K

THEIR DEFENSE

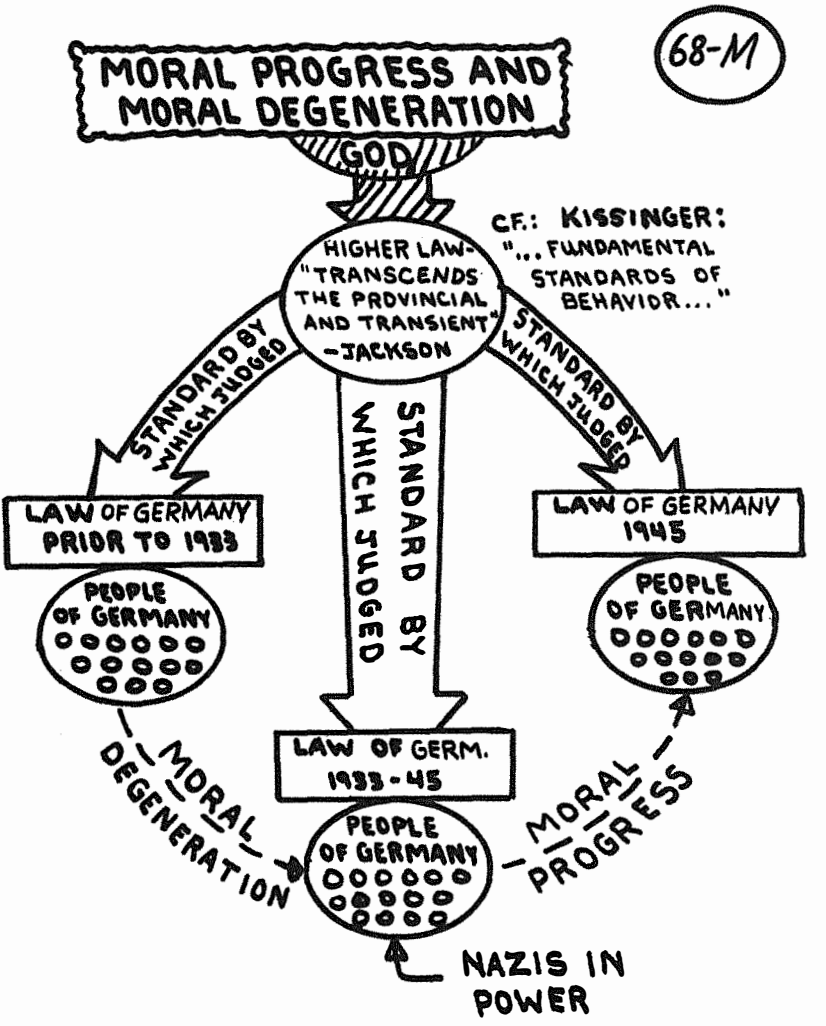
1. OUR SOCIETY HAD ITS OWN NEEDS & DESIRES.
2. OUR SOCIETY MADE ITS OWN LAWS, BASED ON THOSE NEEDS AND DESIRES.
3. OUR SOCIETY COMMANDED US TO EXTERMINATE THE JEWS.
4. IT WOULD HAVE BEEN WRONG FOR US NOT TO HAVE OBEYED.
5. NOW YOU TRY TO CONDEMN US BY THE LAW OF AN ALIEN SOCIETY--A VALUE SYSTEM WHICH HAD NOTHING TO DO WITH THE NAZIS.

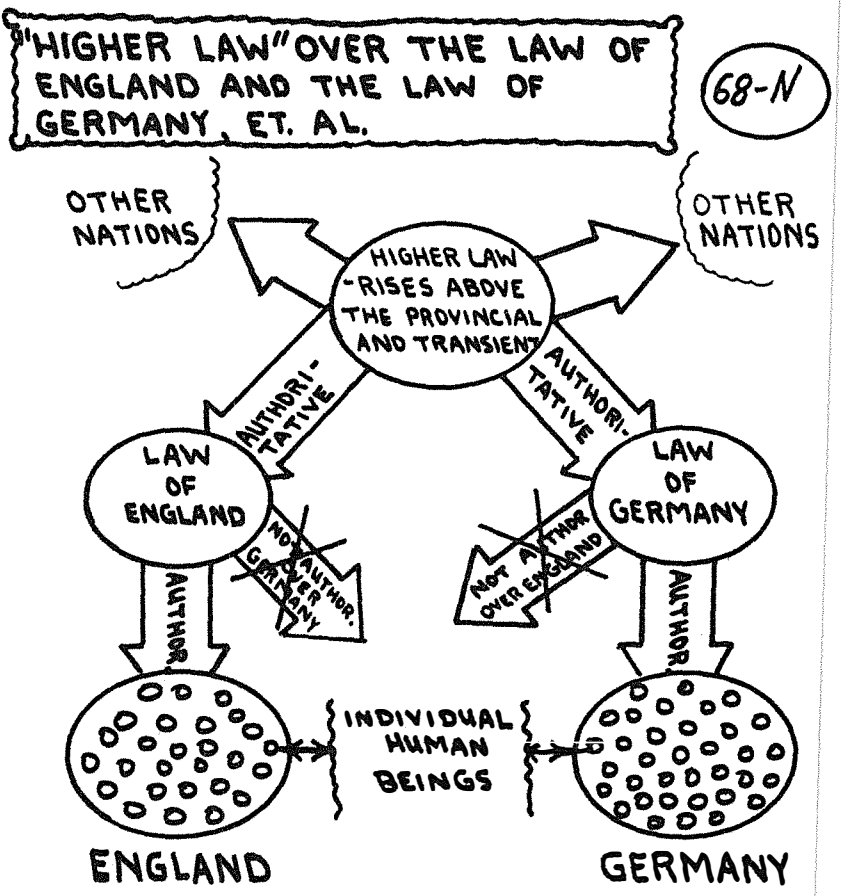
(CLAIMED AN EX POST FACTO LAW)

THEIR PROSECUTION

THEY APPEALED TO A HIGHER LAW WHICH "RISES ABOVE THE PROVINCIAL AND TRANSCIENT--" --R.H. JACKSON, CLOSING ADDRESS IN THE NUREMBERG TRIAL.)

[THE NAZIS & ---]


MORAL PROGRESS AND MORAL DEGENERATION
68-M
GOD
CF.: KISSINGER: "... FUNDAMENTAL STANDARDS OF BEHAVIOR..."
HIGHER LAW- "TRANSCENDS THE PROVINCIAL AND TRANSIENT" -JACKSON
STANDARD BY WHICH JUDGED
STANDARD BY WHICH JUDGED
STANDARD BY WHICH JUDGED
LAW OF GERMANY PRIOR TO 1933
LAW OF GERMANY 1945
LAW OF GERM. 1933-45
PEOPLE OF GERMANY
PEOPLE OF GERMANY
PEOPLE OF GERMANY
MORAL DEGENERATION
MORAL PROGRESS
NAZIS IN POWER


"HIGHER LAW" OVER THE LAW OF ENGLAND AND THE LAW OF GERMANY, ET. AL.
68-N
OTHER NATIONS
OTHER NATIONS
HIGHER LAW - RISES ABOVE THE PROVINCIAL AND TRANSIENT
AUTHORI-TATIVE
AUTHORI-TATIVE
LAW OF ENGLAND
LAW OF GERMANY
NOT AUTHOR. OVER GERMANY
NOT AUTHOR OVER ENGLAND
AUTHOR.
AUTHOR.
INDIVIDUAL HUMAN BEINGS
ENGLAND
GERMANY

law of Germany, and that law could be only the *law of God.*

Chart 68-N. Time? Well, we'll continue with this point—we'll have more to say just a little later.

MATSON'S FOURTH NEGATIVE

(Thursday Night)

Good evening, ladies and gentlemen.

I feel no temptation to follow Dr. Warren in becoming a broken record myself. I shall instead fulfill the promise—or carry out the threat—that I made last night to attempt a lecture on evolution. I have already explained how ill-equipped I am to do this. Furthermore, I have no slide show, nor even a blackboard. But, as we all know if we watch The Late Show, when somebody gets appendicitis in the submarine, the medical petty officer has to operate. I beg your indulgence, I hate to see this transcribed forever, because it will be used against me; but that can't be helped either.

I did make some remarks last night about evolution being a carefully worked out cooperative attempt to explain certain facts which could not otherwise be explained in any plausible manner. I shall now try to expatiate on what those facts are. I shall divide my lecture into, first, some talk about the evidence—the facts that need to be explained; then the various attempts to explain them; then I shall give an overview of conclusions. In all this I shall attempt to give some answer to Dr. Warren's questions about the eternity of matter and all those things that I have been accused of ignoring.

All right. Now, as for evidence, we can distinguish this into three general classes: evidence accessible to all of us; second, the evidence of geology that I suppose isn't accessible to all of us except insofar as we go to museums; and third, the evidence which, while it occurs now, has only been noticed by special investigating.

Let's begin with the evidence accessible to us all. This consists of nothing more breath-taking or out of the way than the obvious affiliations of the plants and animals that we all see all the time. That is to say, cats and tigers are very much alike in many ways. So are salmon and trout. So are

the various species of oak tree. So are redwoods and dawn redwoods. Many dogs look like foxes—more than some dogs look like some other dogs. Simple things like this. These have been noticed by everybody since people have been noticing anything. It is enshrined or encoded in the commonplace remark—I don't know who first made it—that nature makes no leaps.

Serious and systematic attempts to study the affiliations of nature begin, I think, with Aristotle. (Dr. Warren doesn't like me to bring up history, but I'm going to do it just the same. But just briefly.) Aristotle, who founded so many sciences and brought some of them to perfection, is also the founder of the science of biology. He made the first attempts at a systematic classification of animals and plants. His students carried this on, particularly Theophrastus, many of whose works are unfortunately lost; and it was a going concern in pagan antiquity. Thus started the classification which is familiar to us from reading the tags on the plants in the arboretum, into genera and species. It is something that has a cumulative history, and this, that is, the principles of this classification, come to fruition pretty much in the work of the Swedish botanist, Linnaeus, in the 18th century.

Now, this fact that you can construct a sort of tree showing the obvious relationships in skeletal structure, in innards, in habits and so on for animals and plants, can suggest many things. One thing it can immediately suggest is that these things that are so much alike probably have some common origin; there is a family resemblance to them, so perhaps they are descended from the same family. That thought, which is a leap essentially to the thought of evolution, was made extremely early in the history of European rational thought. In fact, it is to be found in no later a figure than Anaximander, who flourished in the earlier part of the sixth century B.C., who talked about the descent of animals, the affiliation of animals, the transference of life from the sea to the dry land, and the evolution of man. It is amazing when you think of it.

But another thing that can occur to you is not that these have a common descent but that they just do form some kind of great chain from the lowest to the highest, from inorganic matter to the worm, and from the worm to the cow, and from the cow to man. Unfortunately for the history of science, Aristotle tended to adopt that view. He was impressed by the fixity of species. That is, that the species breed true. And he felt that views like those of Anaximander were rather irresponsible speculation. As it happens, Aristotle was wrong and Anaximander was right. But still, Aristotle was perhaps the more rational. On the evidence available to him, that was perhaps the more rational conclusion to come to. His view was that all these things had existed in pretty much the same form forever; there was no beginning.

Well, the evidence that was available to Aristotle is easily available to us and hasn't been either added to or subtracted from very much. I come now to the evidence of geology. There is a preliminary up which hasn't itself to do exactly with organic evolution but which is necessary for its comprehension: the geological dating of strata. It was discovered in the latter part of the 18th century where that the strata of rocks which are very easily observed in many parts of the world—that is, you see a rock and it is cut through and there's just layer on layer in it—that these strata were produced by sedimentation from water. I could have summarized an awful lot there. Indeed, I don't have much information to go in between anyway.

Anyway, Lyell and others had the notion that if these rocks were sedimentary, that is, they were formed by the sedimentation over ages when they were in lake beds, well, we can measure right here and now a sedimentation rate. So by extrapolation, we can find out how long it took to form those strata. The answer was quite surprising. Even as early as Buffon, the French naturalist, Buffon published figures in which he thought that perhaps the age of the earth must be as great as 70,000 years and in unpublished notes he even

suggested 400,000. I think those notes were unpublished because even the 70,000 led to such a great outcry. This is one of the beginnings of a great conflict between science and religion. Because the orthodox view was that you could date the history of creation and of the earth from the Bible. Archbishop Usher had computed creation as having occurred in 4004 B.C. He got it more exactly than that. It was in October, if I'm not mistaken. And it seems to me October 12th, although maybe I am mixing it up with Columbus Day. But I'm pretty sure it was 10:00 in the morning.

Well, Usher here was only culminating a lot of researches of this sort and his figure was rather orthodox. Consequently, Biblical accuracy was thought to be threatened by outlandish figures like 70,000 years. Nevertheless, in spite of opposition, this view got established at any rate in the scientific community, namely, that the earth is much, much older than one would judge by simply totting up the generations in the Bible.

The second point I have to notice in terms of geology—and here I come to direct evidence for organic evolution—is that not only was it discovered that one could reasonably date strata, but it was also noticed that the sedimentary strata very often contained fossils. You all know what a fossil is, a sort of calcified outline or mold of some living creature, usually but not always of the bony parts, which you can simply chip out of the rock and very carefully clean out and look at. Our museums are full of these.

Since these fossils occurred in sedimentary strata, it was possible to give them some highly probably dates. I must emphasize that there are very many fossils. They are not at all uncommon. You don't have to search very far to find fossils. But something very interesting was noted about these fossils: namely, that many of them, the majority, show skeletal structures that are not identical or even very similar to the skeletal structure of any presently-living creature. Now, they were pretty obviously the remains of

living creatures. They were, after all, skeletons, most of them; and some of them complete outlines, such as fish or plant leaves or whatnot. But they couldn't be equated with present day trout or oak trees or whatever it might be.

So the conclusion was just about inescapable that these were the remnants of life forms that are now extinct, that had existed in the past but no longer do. Correlative with this was the failure to discover in the lower strata very many fossils that could be correlated with present day creatures. No man or even man-like creatures, nothing resembling very much—at least not obviously and grossly in size and everything else—a modern horse, et cetera. Now this, notice, was what first gave strong support, in fact it would seem to me overwhelming support to evolution. You could hardly conclude anything else but that the vast majority of the fossils were the remains of creatures that used to exist but didn't any longer, and the creatures that exist now didn't formerly exist, so there had been some change in the population of the earth. There are no longer any dinosaurs. That is perfectly clear. But there are plenty of dinosaur fossils. This gave a great impetus to the notion that Anaximander had first formulated that the relation of living creatures is not that of, so to speak, ornaments on a static Christmas tree but rather of the very growing tree itself.

I should also mention (though this discovery came later because the remains in question are quite rare, unlike most fossils) the fossils include bones of creatures that were more man-like than present day chimpanzees but more chimpanzee-like than present day humans. Some of these remains were also found in association with fires. I mean of course the ashes of fires, and not forest fires, but bonfires. And tools, specially flint tools. The inference here was very easy to make: that these were creatures who, while in their body structures very distinct from the men that live nowadays, nevertheless had the use of fire and at least a primitive kind of tool.

I think that that is a fair summary of the main outlines of

the geological record. And all this was discovered by the beginning of the present century; though of course discoveries here continue to be made and indeed astounding ones such as those in the Olduvai Gorge in Kenya, which has greatly increased our knowledge of primate evolution and consequently of the descent of man.

The third thing I would like to mention is some observations that were made by Charles Darwin when, in his circumnavigation of the world with *the beagle*, as resident naturalist he spent a lot of time in the Galapagos Islands. These islands, as you know, are off the coast of South America rather far out at sea and rather far removed from each other. Darwin studied the fauna of the Galapagos, many of the forms of which—I think most of them—are not exactly like those found on mainland South America, though all of them resemble existing South American forms rather closely. He not only noticed this fact but he noticed that the forms of certain animals, especially finches and frogs, differed from island to island in the Galapagos. The beaks of the finches, for example, tended to be quite different on one island from what they would be on another. And this was also correlated with different diets of the finches on one island and another.

The idea struck Darwin that perhaps these were the beginning of species. His great book is called *On The Origin of Species.* It was there that the idea struck him that perhaps just, so to speak, leave the interbreeding population to itself for a while and it will take off in different directions depending on certain factors being found here that aren't found elsewhere.

I think I have a moment left. According to my reckoning, only half a minute. And this is a good place to stop. I will continue the attempts at explanation in my next presentation. Thank you.

WARREN'S FIFTH AFFIRMATIVE

(Thursday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen.

Well, Dr. Matson assured us at the beginning of his speech—and I want to say this in a kind and friendly way, but nevertheless I want to say it firmly—he assured us he did *not* know anything about *evolution*, and then he felt that he had to prove that such was the case, so he went right on and did it. Dr. Matson, your field is *philosophy* and I told you last evening *showed* you and *explained* it to you, *proved* it to you—that we do not discover the *origin* of life by any specific scientific discipline. I challenge you to show the single scientific discipline that proves the origin of life. Find the *biologist* that can present the argument—the *sound* logical argument—the conclusion of which is: "therefore, I *know* that human beings now living on this earth owe their ultimate origin to evolution from non-living matter, from rocks and dirt," if you will. *Did he give that argument?* No.

Dr. Matson was actually debating himself all through his speech with this meandering that he did. And, Dr. Matson, I do *not* mind your giving little dissertations on *history*. I rather enjoy history. In fact, I have sort of halfway majored in history of doctrine, but that doesn't have anything to do with what *you* are supposed to be doing. *Your* field is *philosophy*. I made my arguments in a *philosophical* way, and you should have responded as a *philosopher*. I pointed out last evening that what has to happen in the question of the origin of man so far as your dealing with scientific disciplines is this—even those who are involved in these scientific disciplines realize this—that when you take information from *biology*, then from *chemistry*, then from *paleontology, archaeology, physics* and so on, and you "draw down" [gesturing with hands] that information in an effort to *synthesize* it, that is *not science;* that is *philosophy!*

The *synthesization of data* from the various *scientific* disciplines is *philosophy.* Now, Dr. Matson, that is what you *ought* to have been doing— and you *ought* to present *the argument precisely:* Premise No. 1, premise No. 2, conclusion. *Show* that the *argument* is *valid: show* that the *premises* are *true.* Did you do that? *You didn't even try.* You didn't even try.

I said a moment ago that you were debating yourself. I call your attention again to your book, *The Existence of God,* page 128. "Then Pasteur showed conclusively that there is no such thing as spontaneous generation." Now, he said that Pasteur wasn't concerned about *proving evolution* to be *false.* That does *not* matter. What *you* said he *proved*—and what he *did* prove—is that there is *no spontaneous generation of life!* Now, if there was a *beginning,* even according to your own contentions of there being nothing but non-living matter and of there being no spontaneous generation of life, will you "pray tell" how—by *evolution*—life ever got here? But that's *not all* of his statement. He went on to say, *all,*—not just *some*—but "*all* living things are generated from *seed.*"

Dr. Matson, I am going to give you a kind and loving *challenge:* to take your own book—I am going to leave it right here for you [laying the book near Dr. Matson]—and I want you to read this statement and explain it to the audience to fit with the speech which you just made. Will you please do that?

You know, Dr. Flew really quit about the middle of the first night in our discussion. Dr. Matson quit last night, and he "stayed quit" tonight! But he did really try up until about the third night. Maybe if we have another debate, we'll get somebody that will stay on and really try all the way through the four nights.

What we have just listened to here was really no reply whatever to the affirmative speech that has been made in this situation. All of this which he has had to say about Aristotle and Darwin *does not contain even one precise*

argument that even claims to be *valid*, much less to be *sound*. Now, Dr. Matson, I am going to give you the *challenge*. Here it is: Will you please take the data from all of the writings of Aristotle or Darwin, or whomever you wish to choose—now living or dead—and formulate the precise argument, the conclusion of which is: "Therefore, I *know* that human beings evolved from non-living matter, that life came from that which had no life, and that human beings came from that which was not human." However many difficulties you may say there are in identifying whether something *is* or is *not* human, it still remains that everything that has ever existed or that now exists is either *human* or *not human!*

Dr. Matson, in harmony with the law of excluded middle, answered "true" to the question—previously in this debate—in the written questions, "Every precisely stated proposition is either true or false." Now, that is the law of excluded middle as it applies to *propositions*, to statements. But that isn't *all* there is to the law of excluded middle. It also has application to *objects*. What does the law of excluded middle say as to *objects*? It says that "every object either has a certain property or it does not." Let us say that object X exists. X either has the property of being a rock or it does not. X either has the property of being black or it does not. X has the property of being human or it does not.

Now, let's picture Dr. Matson's situation. He claims—he has to claim—that *matter is eternal*. Because, if ever there was a moment that there was *nothing*, then there never would have been anything. If there had just been nothing, no God, no matter, nothing, then nothing would exist now. So, he has got to claim eternality of matter. He's got to claim eternality of non-living matter and then he's got to come to a point in time when *non-living* matter turns into *living* matter. For the sake of our argument—though I do not believe him, but for the sake of argument;—it is counterfactual for me—let it be a hundred trillion years "back out there" [gesturing with a hand] of *non-living* mat-

ter. There still has to come this moment of time when there is in this moment, time T sub one, *no life;* but in a split second, there is *life! How* did it come about? Dr. Matson says, "No spontaneous generation." That means every single one without exception—*all* living things—come from *seed!* Seeds have *life!* There had to be *seed* before all of these *living things* that are now living. From where did the *seed* come? Exactly where *the Bible* says it came from: *from God!* God formed man from the dust of the earth, breathed into his nostrils the breath of life and man became a living soul.

I want you to note—in connection with this speech and Dr. Matson's admission of "no spontaneous generation" and that "all living things come from preceding seed"—that he does not talk about the *mechanism* of evolution. He does not talk about the *how*. He wants to talk about the *when*—way back in history! He wants to give us a discourse in history. Which has nothing whatever to do with this. Dr. Matson, you can dispense with all of that, however entertaining it might be for all of us, and tell us *how* that which had *no life* came to have life and *how* that which was *living* but was *not human* came to be *human!*

You cannot solve your problem by just saying, "Nature has no leaps." My friend, if *your* theory is true, there is the change that something here, in one split second [gesturing with hands], is *non-human* and the next moment it's *human.* Somehow or other this something is *not* human and then, in the next instance, that something *is* human—whether it is by *birth* or *traformation.* And *you have already given up both of those* unless—like so many other things—you want to "take that back because you were only kidding" about it. Dr. Matson, you ought to get a sign and have somebody to hold up the sign that says "He *means* this statement" and then have somebody else to hold up a sign with another statement saying, "He *doesn't* mean this one."

There is no fossil record which supports evolution. Dr.

Matson, I challenge you to give it. There is no actual "geologic column" in the world. It is only a fabrication of various men who hold the atheistic position. They must have evolution to sustain it. So here is what happens. In some places, it [the "geologic column"] is even upside down from what it is supposed to be. They involve themselves in circular reasoning. How do they even know how old the rocks are? They measure the rocks by the fossils and the fossils by the rocks. That is like saying, is A true? Yes. Is B true? Yes. Well, *how* do you know that B is true? Because I know that A is true. Well, *how* do you know that A is true? Because I know that B is true. You can see that all he has said has nothing to do with getting him out of the problem of the eternality of matter, life from non-life, which is false, human from non-human, which is false.

Dr. Matson, we do *not* deny that *change* occurs. We do *not* deny that some things have lived and gone out of existence. There are even some things now in danger of going out of existence. Why, we even stopped—or had the government to stop—the building of a dam in Tennessee because a little "minnow" might go out of existence. But would that prove that human beings came from rocks and dirt if a thousand years from now there were no snail darters up near the Tellico Dam? Would it, Dr. Matson?

He says that everybody agrees, all the *scientists* agree the world is very old. Dr. Matson, there are *scientists* who do *not* agree with you, who have just as good scientific credentials. There is no argument he has given, there is no real documentation, there is *no valid, no sound argument.* Some things have disappeared. So what follows? He has not given any argument on that.

Incidentally, Dr. Matson, are you aware of the fact that there are dinosaur tracks and human tracks in the riverbed of the Paluxy River, near Glen Rose, Texas? What about considering and discussing that for us?

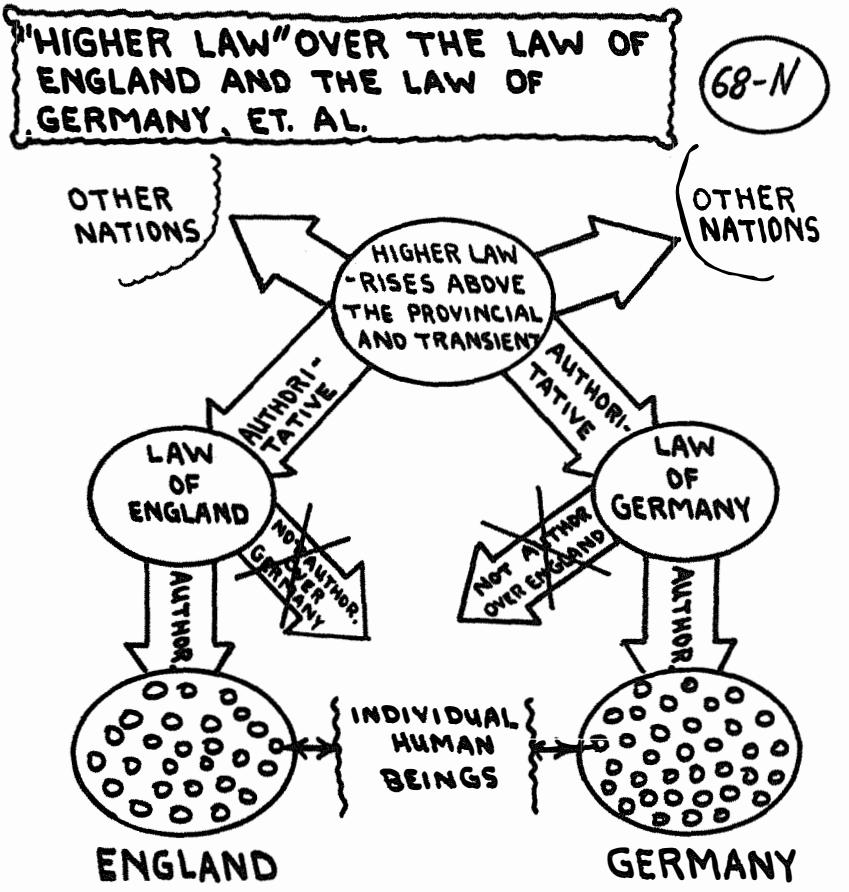
Dr. Matson said he didn't know anything about evolution, and he proved that he didn't. And I suggest, Dr.

Matson, that both you and I get back to discussing these matters from a *philosophic* basis. We can take information from the *sciences,* but let's discuss it as *philosphers.* Darwin did not prove life from non-life, did not prove human from non-human. Darwin did not prove the cardio-vascular system came from the non-human, did not prove that sexuality came from non-life. I dare you to formulate, from Darwin's writings, a precise, logical, *sound* argument the conclusion of which is: "I know that man, with all of his intricate cardio-vascular system, his digestive system, his eliminative system, his reproductive system, has come by pure blind chance from non-living rocks and dirt."

Well, friends, that takes care of that if ever a speech was taken care of—and I have been in a number of these discussions—and if ever I have felt that anything has been destroyed, I have destroyed that one.

Now back to my speech in the affirmative. I want to turn now to chart No. 68-N and continue, in spite of the fact that Dr. Matson does not wish to discuss these matters and their implications. I am on the fact of the matter that *God is good and God is just.* On chart 68-N, we have shown you here [pointing to the chart] the law which rises above the provincial and the transient, the law of England. Dr. Flew and I discussed that. He is an Englishman; he recognized that English law had no jurisdiction over the Germans. I recognize that American law had no jurisdiction over the Germans. Upon what basis then were those men tried, convicted, and some of them executed and some put in prison for life? Because we recognized that there is a higher law, a law that is objective, a law that pertains to right and wrong without regard to what any of us think about it.

Now let us go into the argument concerning the *human conscience.* Chart No. 19. This is a continuation of my affirmation that *God is good.* If at least one human being actually has a conscience—and the conscience is that which is within man which urges him to act in harmony with that which he thinks is right, as stated by the Apostle Paul in


"HIGHER LAW" OVER THE LAW OF ENGLAND AND THE LAW OF GERMANY, ET. AL.
68-N
OTHER NATIONS
OTHER NATIONS
HIGHER LAW -RISES ABOVE THE PROVINCIAL AND TRANSIENT
AUTHORI-TATIVE
AUTHORI-TATIVE
LAW OF ENGLAND
LAW OF GERMANY
NOT AUTHOR. OVER GERMANY
NOT AUTHR. OVER ENGLAND
AUTHOR.
AUTHOR.
INDIVIDUAL HUMAN BEINGS
ENGLAND
GERMANY

THE CONSCIENCE — & GOD

19

1. IF AT LEAST ONE HUMAN BEING ACTUALLY HAS A CONSCIENCE, AND IF THAT CONSCIENCE HAS SUCH CHARACTERISTICS AS TO HAVE ORIGINATED ONLY WITH GOD, THEN GOD EXISTS.
2. AT LEAST ONE HUMAN BEING ACTUALLY HAS A CONSCIENCE, AND THAT CONSCIENCE HAS SUCH CHARACTERISTICS AS TO HAVE ORIGINATED ONLY WITH GOD.
3. THEREFORE, GOD EXISTS.

Romans 2:15, the conscience bearing witness and thoughts either accusing or else excusing. There is the *conviction* of man as to what right and wrong. There is then the God-given faculty of *urging* a man to do what he is convinced is right. Dr. Matson answered questions tonight that showed that *he* has a conscience and recognizes its objective obligatory nature.

Now, I am saying, first, if at least one human being actually has a conscience, and if that conscience has such characteristics as to have originated only with God, then God exists.

Secondly, at least one human being actually has a conscience, and that conscience has such characteristics as to have originated only with God.

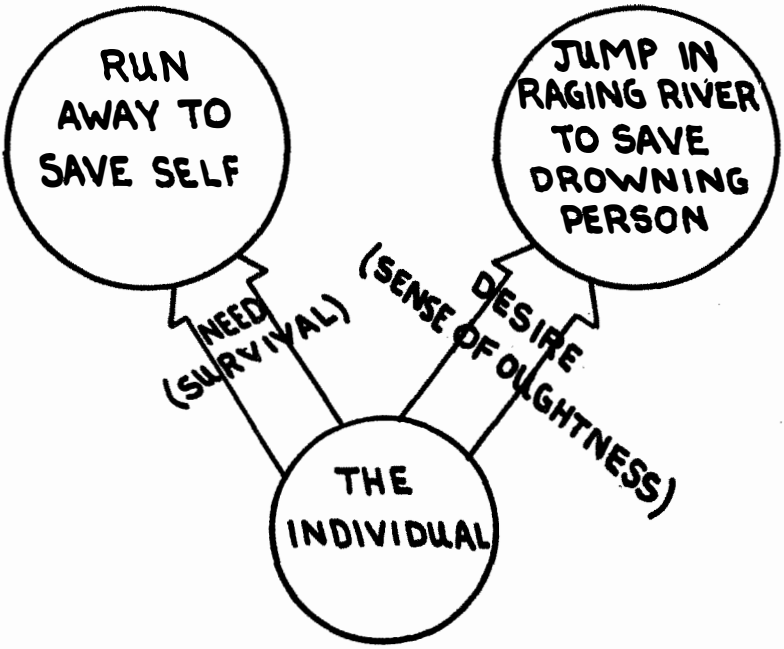
Therefore, God exists.

It was C. S. Lewis, a former atheist, who came up with the realization, he had gone along for years thinking "I can't believe in God because of this that or the other" while all the while he was talking about "It *ought* to be this way, I *ought* to do that." He had then recognized that there is a *higher law*—just as I have been talking about—that the *conscience* within urges us that we *ought* to do it.

Oughtness cannot be taught. Usually atheistic philosophers say all the conscience is is that if you tell your child, "Don't play with the goldfish," and you give him a spanking if he does, then he won't do it any more. All you are doing there is teaching him that if he does it, he is going to get a spanking. But that does *not* teach him *oughtness.* That has to be given to him by God. This is a God-given faculty. As we noted, on chart No. 19-A, when an individual sees a situation of a drowning person in a river, there is the conflict within his mind of the need for the survival of himself. He's afraid that, if he goes into the river, he may drown. There is the desire to save the person, a sense of oughtness. "I *ought* to do it." A child burning in the upper story of a building, a ladder in the yard; you know if you put the ladder up, the building may fall in. You want to run

NEEDS AND DESIRES- CONFLICT BETWEEN

19-A



WHAT OUGHT ONE TO DO WHEN NEED CONTRADICTS DESIRE ?

away and save yourself but you say, "I *ought* to save the child."

That is something more than just somebody giving you a spanking. It is a recognition of something greater and higher than ourselves. It is an *oughtness.* And so we realize that we ought to try to save the child. What *ought* one to do when *need* conflicts with *desire?* When you come to a fork in the road, to make a decision, and you are convinced that *this* road is *right* and *that* one *wrong,* your conscience will urge you to take *that* one [pointing to the one you hold is right]. But, if you take *this* one, then afterwards your thoughts will accuse you and say, "You have done wrong." Dr. Matson has admitted to all of that tonight.

Now let us go to the fact of the *justice of God.* As I look at the justice of God, we find in the Bible in regard to the *severity* of God—and this is simply another way of referring to His justice, His holiness, His righteousness—that He *cannot tolerate sin!* As Paul in giving the basic theme of the Book of Romans after saying he was ready to preach the gospel (the great message of good news) to those in Rome, he said, "For I am not ashamed of the gospel,"—and he assigned a reason—"for it is the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek. For therein is revealed the righteousness of God from faith to faith. As it is written, the righteous shall live by faith."

Men obtain, in becoming righteous, freedom from sin by the gospel, by the power of the shed blood of Christ. And because of the righteous demand of God that we be free from sin, God—being the infinite God that He is, not only infinite in power and knowledge and presence but infinite in *justice—cannot* tolerate sin. And we have no "platform" on which we can stand to evaluate the enormity of even one sin. What ought to be the just results of sin? We cannot know unless God tells us? And God *has* told us. He has told us by the price it takes to get us out of it: the gift of his Son on the cross. And the price that it will take if we lose our

soul: the retributive punishment—what we will deserve—the wages of sin that we have earned (according to Romans 6:23), to be separated from God and everything that is good once and forever more.

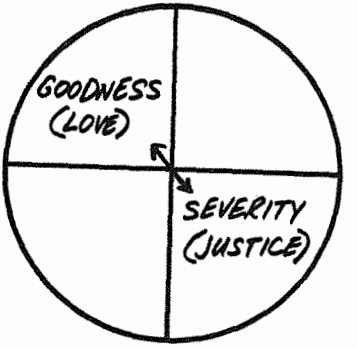
Paul says, in Romans 11:22, "Behold then the goodness and the severity of God." And he made clear that the *goodness* of God is toward those who will hear and *obey* Him and that His *severity* (His justice, if you will) is against those who *reject* Him. Notice in chart No. 36-Y-1, the whole case that Dr. Matson has is here. And how I do pray that he would see that there is no conflict. Maybe if he could see this one point, he would see then that God does exist and turn in repentance to become a Christian.

All of us, whether we are religious or not, must recognize the Bible. Christianity is the religion of Biblical authority. And how I could wish that Dr. Matson would recognize not only God but the Bible, His word, Jesus Christ His Son, and that there is no conflict whatever. There is no incompatibility between the *love and goodness* of God and the *severity* of God. I could not worship God if He could tolerate sin—if, for instance, some wicked drunkard, fornicator, or murderer in the street, who out of his drunkenness and having been on drugs, would fall into the gutter of degradation—that is, if God could simply tolerate any and every kind of action. If God were a "person" who would say, "It doesn't matter to Me how degraded you are sexually, how degraded you are in lying, in not telling the truth, to tolerate that which is not good," then there *would* then be a conflict between the goodness of God and the justice of God. But the *justice* of God demands the *punishment* for unforgiven sin; He cannot tolerate sin. And we could not know what that punishment ought to be if we did not have the revelation of God.

But we are discussing here tonight the existence of God, not the details of all of the Bible teaching about Him. Now, then, the results of atheism are terrible indeed. In Romans 1:18 and following, after Paul had made clear that the

[GOODNESS & SEVERITY OF GOD CONT'D]

36-Y-1



ATTRIBUTES
OF
GOD

* ARE NOT INCOMPATIBLE WITH EACH OTHER!

evidence of God is right before the eyes of everyone—His everlasting power and divinity are made known by the things that are seen—He then showed, in regard to those who turned away from God, three times in that chapter he said "Wherefore God gave them up" in giving a list of the terrible and heinous crimes that were committed.

My brethren, our nation, our educational system, our very well-being in this nation, is being jeopardized by the doctrines that are being taught by such men as Dr. Matson in our state colleges and universities and schools.

MATSON'S FIFTH NEGATIVE

(Thursday Night)

Since Dr. Warren has not brought up anything to which I have not already fully replied except some vague talk about conscience, I will continue with my amateurish exposition of evolutionary theory.

I think I might as well say that I regard it as a great impertinence for Dr. Warren to tell me that I have no right to talk about evolutionary theory or biology when he himself treats us to so many charts about it.

I presented in my last presentation the kind of evidence for evolution that was available by the middle of the 19th century, by which time it had accumulated to such an extent that no serious student of the subject had any doubt that evolution had occurred. The only question was how. It's important to notice that Darwin's fame really lies in his having been able to give a satisfactory account of how evolution occurs and not that he thought up the whole idea from the beginning.

The theory that existed before Darwin was that of the French biologist Lamarck. He saw that there was evolution; he tried to explain it by saying that in every organism there is an innate drive to perfection and that organisms evolve to give an individual certain acquired characteristics and pass it on to his descendants. That is, to take the stock illustration, giraffes have long necks because there were some short-necked giraffes who, however, by reaching for leaves higher and higher lengthened their necks. They simply stretched them and baby giraffes from these people—from these giraffes, excuse me—had longer necks and so on.

He also thought that spontaneous generation is rather frequent. The difference between Darwin and Lamarck, and why we are Darwinians and not Lamarckians any more, is this: There was no disagreement between them about the fact of evolution or about the gradualness of evolution also. Geology was beginning to give a time scale sufficient to

accommodate the gradualness necessary to account for the evolution of very complicated forms such as us. Where Darwin differed was that he thought there was a common descent of all life. This was the kind of intuition that Darwin had, the common descent from one or at least a very few proto-ancestors of all living things. That is, in the phylum of at least all present day insects, thousands and thousands of variations probably can be traced back to one original insect. (Well, insects are not a phylum; but I told you that I am just an amateur.)

He taught that all animals have this common descent from ideally just one animal but at most, five or six. And he explicitly said that this includes man, which of course brought the great outcry. Darwin's great claim to fame, though, is in his acquiring and propounding cumulatively overwhelming evidence for a mechanism of evolution, namely, natural selection working upon spontaneously arising variations in a population.

As I explained last night, what evolves is not the individual, as Lamarck thought, but the gene pool, the interbreeding population. Darwin's idea was that variations arise in this pool from unknown causes. They were unknown to him; but he demonstrated their existence. That is, the fact that there are variations, though he couldn't explain them. Some of these will be disadvantageous. The individual who has them will be handicapped in the struggle for survival. Other of these variations will be advantageous. He will have a head start on his competitors. Those who have the head start will tend to have more descendants. More of them will reach breeding age, proportionately, and they will have more descendants. So the gene pool will change in the direction of those who have variations that are more conducive to adaptation to whatever kind of living they have to get in the world. That gave a satisfactory account of how we can get from very primitive organisms to very complicated ones. It gives in particular a satisfactory account of how we can get from simians or

primates of one sort or other to man.

Neo-Darwinism, as it is now called, is the union of Darwinism with the science of genetics. Now, this is important, because the science of genetics explains what Darwin was unable to explain, namely, the origin of variation in a population. This science was founded, as you all know, by Gregor Mendel, and gives the mechanisms of inheritance. Mendel had to postulate the gene, that is to say, the actual mechanism for passing on a trait in inheritance. But with the discoveries of Watson and Crick, it was found possible directly to observe and indeed to chemically manipulate the gene. As you all know from reading your newspapers, this has become suddenly a practical problem.

So you have Darwinism giving you the mechnism of evolution, namely, natural selection on a population that is varied, and genetics giving you the mechanism of variation; plus a lot of smaller steps which nevertheless are important such as the recent discovery that there is a greater degree of variation in individuals of the gene pool than had previously been thought. And something else: radioisotope dating. I talked in my previous presentation about dating by the fossil record and the strata, which Dr. Warren in his usual sober scientific way ridiculed. That, fortunately, is not the only method of dating that we have any more. We have radioisotope dating—I can't explain everything; I will not go into what that is—which replaces the previously accepted dating which was, after all, very much dead reckoning with really quite precise figures. Though nothing in principle is changed. That is, it has not been found necessary to invert any of the previously established geologic eras or anything like that. In general, it has been found necessary to stretch it out a bit. Which is, of course, an advantage to evolutionary theory; it gives you even more time.

All right. Neo-Darwinism gives to all competent investigators of these matters a thoroughly satisfying explanation of the evolution of the life forms we have with us today.

There are other "explanations" that I will mention for the sake of completeness. There is the theory of preformation. I associate this with a man named Gosse, though I don't think he was the originator of it. This was the theory held (I think) in the middle of the 19th century that the creation of the world indeed did occur in 4004 B.C., as Archbishop Usher had calculated, but God created all the strata with all the fossils already in them. This view I don't think has any adherents now.

Then fifth is—this was a new one to me, I just heard it a few minutes ago—the Fabrication theory: that all this is simply invented by wicked scientists who are seeking to lead good Christians astray. I have heard of similar theories. For example, the view that the earth is really flat and shots taken from orbiters of the earth and so on our fabrications made by the scientific clique that is interested in deceiving us. Though I really did not expect to encounter that, not even after what else I have encountered in this series; but there is just no limit to what you can find if you wait long enough.

A general overview of conclusions that are now accepted within the scientific community: The age of the earth is 4.6 billion years. The origin of life came about a billion years later. It can be dated apparently to one and one-tenth billion years, or one thousand one hundred million years: a fairly short time after the formation of the earth. Multi-cellular plants and animals, that is, creatures that have more than one cell, only 570 million years ago. They had to wait a tremendously long time, almost three billion years after the beginnings of life, to get past the limit of one cell and to start on multi-cellular things. That is, the most advanced organism on earth for three billion years was something like the amoeba. Mammals came only 200 million years ago, and then less than one percent of the era of mammals sees what we can recognize as man.

If Dr. Warren presses me on this point, okay, *Homo erectus*, who was human, arrived on the scene—what's today,

September 14th?—September 14th, 1,800,000 B.C. Does that satisfy you as a precise answer, Dr. Warren? And preserves the wonderful Law of Excluded Middle.

The use of fire by these creatures has been known for less than a third of their overall life span, namely, half a million years. Neanderthal man, who is essentially similar to modern man and could doubtless interbreed with him, one hundred thousand years ago. An extremely short time, a snap of a finger or less when you are dealing with figures of this magnitude. And agriculture and consequently civilization as we know it, only one-tenth of that time, ten thousand years.

Now, the question that I have been asked again and again or challenged about, though I am not supposed to talk about biology—the question of how life could have arisen from non-living matter. First I will quote from my own book which has been thrown at me I have lost track of how many times. "Thus well into the 19th century biologists commonly divided living things into those that were generated from seed and those that were spontaneously generated. Then Pasteur showed conclusively that there is no such thing as spontaneous generation. All living things are generated from seed."

I don't have to take anything back here. I notice that I providentially used the present tense here. Pasteur showed conclusively that there *is* no such thing as spontaneous generation.

Spontaneous generation does not go on in our time or in Pasteur's time, if by spontaneous generation is meant the development of something that we would recognize as having life, namely, some cell that reproduces itself, from inorganic components. Life originated in this way 3.5 billion years ago in the form of what are called anaerobic bacteria. Anaerobic bacteria still exist so we can study them in the laboratory. I mean, they're no big deal. They have gone on all this 3.5 billion years. The word "anaerobic," Dr. Warren recognizes, being a Greek scholar, means living

without air. They are bacteria that are immediately killed by contact with oxygen. Among them are such things as—well, I won't say. Anaerobic bacteria, if they were generated now, would immediately die because there is oxygen everywhere and it would immediately kill them. They can only arise in an atmosphere that is oxygen-free. But the atmosphere of the earth 3.5 billion years ago was, happily, oxygen free. The oxygen in the atmosphere comes from the breaking down of water and carbon dioxide by plants, by photosynthesis. This is a much later stage of development.

I am not making this up or theorizing at random. The actual processes by which this came about are largely understood by actual laboratory experimentation, namely, the famous experiments of Urey in Chicago in which he passed sparks through a flask containing gases which approximated the composition of the primordial atmosphere. When he analyzed the tars that sank to the bottom of it, lo and behold, there were recognizable, quite large quantities, really, of amino acids. Amino acids are well-known as the building blocks of all living things, from the anaerobic bacteria up to us. Nobody has yet duplicated in the laboratory the step from the amino acids to the anaerobic bacteria. I'm sure Dr. Warren will triumph that that means that it *can't* be done, and I don't know whether it will be done in our lifetime. It took a billion years on earth since the soup, as it is called, from which all this started began to be formed as soon as the earth got cool enough to have oceans. From amino acids it is a fairly small step to the polymerization of amino acids into protein chains and from there on it is, in a way, all downhill. Although there is much detail to be filled in.

As I said, this is a very carefully worked out corroborative enterprise of untold thousands of dedicated men and women, and I don't think it is something much to be shaken by the sneer that I have got to explain how a monkey mother could have a human baby or at what moment a monkey out

on his walk became human.
Thank you very much.

WARREN'S SIXTH AFFIRMATIVE

(Thursday Night)

Dr. Matson, gentlemen moderators, ladies and gentlemen: I'm glad to be before you tonight for the last twenty-minute speech of my part of this debate. There will remain, for my part, only the five-minute rejoinder or summary of the discussion.

As I listened to Dr. Matson I could not help but be impressed by the fact of his spending forty minutes tonight—his first twenty-minute speech and his second—in a constant barrage of making *assertions* without any *documentation* or *proof.* I cannot imagine that a scholar of his stature would give a student even a passing grade on such an effort at research. Imagine a man of Dr. Matson's standing who documents statements with nothing more than "scientists say." I would expect this level of scholarship perhaps—and, again, I want to say this kindly—from fellows who sit around the courthouse square, but not from a man of his standing in such a great and prestigious university.

Everything that he has had to say has been answered by my argument on the cardio-vascular system. I have shown that there is simply no way that this could have evolved. You cannot live longer than five minutes without it. There is no way that Dr. Matson can explain it, no way any biologist or chemist or biochemist or paleontologist or archaeologist can explain it. I have written to these men. He said last evening, "No wonder they didn't bother to write because they're busy men." Dr. Matson, I didn't say they didn't write. Many of them did. But what I said was that not a single one of them gave an *argument,* just as you didn't. Such men write whole books on the evolution of life and yet you can look through them and find *not one* logical argument that shows *this* is a *conclusion* of *this* argument.

Dr. Max Black of Cornell University, professor of philosophy and of logic, has in his book on logic called

Critical Thinking a statement near the beginning of it in which he quotes from Josiah Stamp in pointing out the value of a logical presentation of an argument, saying, in effect, "400 pages of crowded fact and argument may deceive the very elect but to lay bare the bones of an argument in a three-line syllogism helps everybody to understand it."

Dr. Matson has *not* done that. He now has let his time pass and I will have no opportunity to reply to what he says in his following speech, so he cannot offer *new* material. Therefore, I submit to you that everything he said about evolution has been answered by what I have said about *life from non-life* and *human from non-human.* He has *not* explained how life has come from non-living matter. He has *not* given the *argument* that shows how *human* beings have come from that which is *not human.* He has, in fact, admitted, in answers to questions, not by *birth,* not by *transformation.* And his facetious remark a moment ago does not get rid of it. If he says, for instance, a *woman* was first on earth, you see, he has the problem of saying that there was a *woman* on earth that was *never a baby!* Please tell us, Dr. Matson, *how* she got here. Or if, on the other hand, he says a *human baby* was on earth before a woman, he has the opportunity or the obligation of explaining *how* there was a *human baby* when there had *never* been a *woman!* Dr. Matson, that requires a *miracle!* And, in fact, if you say a *woman* was first *before* a *baby,* you're exactly fitting the *Biblical* record! The Bible gives the only record that makes any sense of the scientific facts, namely, that God formed man from the dust of the earth, breathed into his nostrils the breath of life and man became a living soul. And He then took a rib from man's side, formed woman and gave her unto him.

You see, the first human pair came from that which was self-existent, that which had eternal life, and therefore could bestow life. God can *bestow* existence. You and I have existence. *We* can *change* things *within* nature, but *God* the

cause of nature. He can *bestow* existence. Existence was *not* bestowed upon Him. And God bestowed existence upon us, and you can search for a hundred million years and you will never find anything different. And this man, neither he nor any of his colleagues, has ever said anything to the contrary.

Now, when I indicated that the proper purpose of our gathering here together is as philosophers, I did *not* say that it was wrong for him to consider scientific data. But I indicated that he ought to recognize that what he is doing is *not* functioning as a *scientist* when he does it. When he tries to *synthesize information* from the various scientific disciplines, *that* is an effort to *philosophize,* and he has done a mighty poor job of doing it.

Now I want to turn to the last point of my affirmation to the fact that *God is one.* He will have opportunity to reply to this, even though I won't have an opportunity to reply to what he says to it—except in my five-minute rejoinder—because this is new material for me in the sense of a formulated argument. *God is one.* I have proved that God is *self-existent,* God is *good,* God is *just,* and now God is *one. There is one and only one self-existent Being.* There *cannot* be more than one self-existent being because eternity, infinity, omnipresence, omnipotence and so forth *cannot* apply to more than one such being. For example, suppose there were two omnipotent Beings. Which could overcome or rule the other? Two such beings would limit and exclude each other and thus render the being of God impossible.

Now, let us note an argument. I am not just going to talk in general circles, i.e., give you a sort of "history of ideas" about it I am going to give you a *precisely stated argument,* just as I did with Dr. Flew. *Premise No. 1:* If (1) a contingent being exists and if (2) the existence of a contingent being proves the existence of a necessary (non-contingent, a self-existent) being—it is the very *essence* of God to *exist;* and (3) if the attributes of a self-existent Being necessarily follow from His self-existence, and if (4) the fact that the attributes of a self-existent Being necessarily follow from His

self-existence implies there can be no more than one self-existent Being, then (5) God exists and is the one and only God who exists. That was a rather long, complicated premise, but it is *precisely stated*, and it fits in with the argument.

The *second premise:* A contingent being does exist. *I* am contingent. Dr. Matson is contingent. All of you are contingent. There's no problem there.

Third premise: the existence of a necessary (self-existent, non-contingent) Being is thus proved.

Fourth premise: the attributes of the self-existent Being necessarily follow from His self-existence.

Fifth premise: the fact that the attributes of a self-existent Being necessarily follow from His self-existence implies that there can be no more than one self-existent Being.

The *sixth premise* is that all of these four preceding premises (2,3,4,5) that I have set out are true; that is, premise six is the conjunction of premises 2, 3, 4 and 5. I will not take the time, I don't *have* the time to repeat each one of them. But having shown all of this information, you can surely see that all of it is true.

Seventh premise God does exist and is the one and only God who does exist.

Now, having said that, I want to say that I have shown that God exists as the *self-existent* one; He is perfect in *goodness,* perfect in *justice,* and is the *one and only God!*

God is conducive of good. He is the ultimate good. Atheism is conducive of evil. We see that truth in the fruits of Communism, as exemplified in Cambodia, Russia and China. We see the fruits of atheism in our own nation as it begins already to eat the very moral fiber of our nation. You ought to be worried about your nation. You ought to be worried about its educational system and so on.

Now I want to get into the end of the book as a summation of what has happened, so far as Dr. Matson's efforts are concerned. I want Chart No. 4-N, to be followed by 4-N-1 and 4-N-2, if I can get to them. I believe this is one of the

MATSON'S BLUNDERS

4-N

1. HE CLAIMED THAT THE BURDEN OF PROOF WAS ON DR. WARREN -- NOT ON MATSON.
2. HE CLAIMED THAT HE DID NOT NEED TO KNOW HOW LIFE ORIGINATED.
3. HE CLAIMED THAT HE (AS AN ATHEIST) DID NOT NEED TO KNOW THAT MATTER IS ETERNAL.
4. HE CLAIMED THAT HE DID NOT NEED TO KNOW HOW HUMAN LIFE ORIGINATED.
5. HE ADMITTED THAT THE INFINITE GOOD GOD MAY EXIST.
6. HE TRIED TO DISTINGUISH BETWEEN THE GOOD INFINITE GOD OF THE FLEW DEBATE AND THE SO-CALLED (BY HIM) "EVIL" INFINITE GOD OF THE MATSON PROPOSITION. (THE TRUTH IS THAT NO DISTINCTION EXISTS.)
7. HE CLAIMED TO KNOW MERELY FROM THE CONCEPT OF GOD THAT GOD DOES NOT EXIST.
8. HE CLAIMED THAT GOD'S PUNISHING CONSTITUTES A CONTRADICTION; NAMELY, THAT THE GOOD GOD COULD NOT PUNISH EVEN FOR ONE MINUTE EITHER IN THIS LIFE OR IN THE LIFE TO COME.
9. HE ADMITTED THAT PUNISHMENT AS RETRIBUTION IS JUST AND EVEN NECESSARY, THUS ADMITTING THAT SOME PUNISHMENT IS RETRIBUTIVE.
10. HE CLAIMED THAT "POINTLESS SUFFERING" IS THE EVIL WHICH WARRANTS THE DEDUCTION THAT GOD DOES NOT EXIST (QUESTION NO. 1, MONDAY NIGHT). YET, HE HIMSELF CANNOT DEFINE "POINTLESS SUFFERING." THUS, HE CANNOT KNOW THAT GOD DOES NOT EXIST.
11. HE ADMITTED (BY IMPLICATION FROM NO. 10) THAT THE SUFFERING INFLICTED BY THE NAZIS UPON THE JEWS COULD NOT (ACCORDING TO HIS POSITION) BE OBJECTIVELY MORALLY WRONG.
12. HE CONTRADICTED HIS POSITION SET OUT IN NO. 11 BY ASSERTING "TRUE" IN QUESTION NO. 4 ON MONDAY NIGHT THAT THE NAZIS WERE GUILTY OF REAL (OBJECTIVE) MORAL WRONG.
13. HE CLAIMED THAT AN OMNIPOTENT GOD COULD NOT PUNISH HIM AFTER DEATH BY SAYING THAT GOD (THOUGH OMNIPOTENT) COULD NOT REASSEMBLE AND RESURRECT W.I.M.
14. HE CLAIMED THAT ALL THE ATHEIST HAS TO DO TO PROVE THAT GOD DOES NOT EXIST IS TO SHOW PROBLEMS IN THE THEISTIC ARGUMENT. THIS IS NOTHING BUT AGNOSTICISM.
15. HE CLAIMED THAT MURDER IS WRONG BECAUSE IT IS MERELY UNPLEASANT AND TENDS TO LEAD TO UNPLEASANTNESS.

MATSON'S BLUNDERS

4-N-1

16. HE CLAIMED THAT HAPPINESS IS "DOING YOUR OWN THING."
17. HE CLAIMED THAT ALL ATROCITIES PERPETRATED UNDER THE GUISE OF CHRISTIANITY CORRESPOND TO NEW TESTAMENT CHRISTIANITY.
18. HE CLAIMED THAT CHRISTIANITY IS ANTI-SEMITIC (NOTE: IN MATSON'S OPENING SPEECH HE ADMITTED HE DID NOT KNOW MUCH ABOUT THE BIBLE).
19. HE CLAIMED THAT FOREKNOWLEDGE IMPLIES PREDESTINATION AND THAT THE TWO IMPLY DETERMINISM.
20. HE CLAIMED THAT THE PHILOSOPHY OF COMMUNISM IS NOT BASED ON ATHEISM.
21. HE CLAIMED THAT A HUMAN BEING MUST HAVE COME FROM A NON-HUMAN.
22. HE CLAIMED THAT A LONG PERIOD OF TIME IS THE ANSWER TO THE ORIGIN OF HUMAN BEINGS. YET, HE IS UNABLE TO TELL "HOW" EVOLUTION OCCURED.
23. HE CLAIMED THAT THE LAW OF EXCLUDED MIDDLE DOES NOT APPLY TO HUMAN BEINGS BY IMAGINING A THIRD CLASS WHICH IS NEITHER HUMAN NOR NON-HUMAN. (HE DENIED WHAT HE ADMITTED IN QUESTION NO. 1, TUESDAY NIGHT, ON THE LAW OF EXCLUDED MIDDLE.)
24. HE CLAIMED THAT EXPRESSIONS SUCH AS "WOMAN" AND "HUMAN" ARE "FUZZY CONCEPTS" (QUESTION NO. 3, TUESDAY NIGHT); THUS, CLAIMING THE INABILITY TO DISTINGUISH WHETHER HE OR ANY OTHER LIVING THING IS (1) A WOMAN OR A MAN, (2) A HUMAN OR A NON-HUMAN. (THUS, HE OPENS THE DOOR TO A NEW NAZI "HOLOCAUST" AND/OR COMMUNIST PURGE.)
25. HE CLAIMED ON VARIOUS OCCASIONS (cf. QUESTIONS NO. 2 AND 4 ON MONDAY NIGHT) THAT THERE IS REAL OBJECTIVE MORAL WRONG: YET, HE HAS NO BASIS FOR MAKING THIS CLAIM (GIVEN HIS ATHEISTIC POSITION).
26. HE CLAIMED THAT IN TORTURING AND/OR MURDERING SIX MILLION JEWS THE NAZIS WERE GUILTY OF VIOLATING NO LAW AT ALL (QUESTION NO. 5 MONDAY NIGHT).
27. HE ADMITTED (BY IMPLICATION FROM NO. 26) THAT THE NAZIS DID <u>NOTHING</u> WORTHY OF PUNISHMENT (I.E. IF NOT GUILTY OF VIOLATING ANY LAW. NOTE "HIGHER LAW" CONCEPT).
28. HE CLAIMED THAT THE JUDGES AT NUREMBURG COULD NOT HAVE BEEN JUSTIFIED IN CONCLUDING THAT THE NAZIS WERE NOT GUILTY OF REAL (OBJECTIVE) MORAL WRONG (QUESTION NO. 7, MONDAY NIGHT); THUS, CONTRADICTING HIS ANSWER TO QUESTION NO. 5 (EXPLAINED IN BLUNDER NO. 26) ON THE SAME NIGHT.

MATSON'S BLUNDERS

29. HE CONTRADICTED (BY THE BLUNDERS POINTED OUT IN 26, 27, and 28) HIS ANSWER TO QUESTION NO. 6 ON MONDAY NIGHT IN WHICH HE CLAIMED THAT IF HE HAD BEEN A SOLDIER DURING WORLD WAR II AND THE NAZIS (1) HAD CAPTURED HIM AND (2) HAD GIVEN HIM THE CHOICE OF EITHER JOINING THEM IN THEIR EFFORTS TO EXTERMINATE THE JEWS OR BEING MURDERED, THAT HE WOULD HAVE AN OBJECTIVE MORAL OBLIGATION TO DIE!
30. HE CANNOT ANSWER THE QUESTION, "WHICH WAS FIRST ON EARTH, A WOMAN OR A BABY?"
31. HE CLAIMED THAT DR. WARREN'S PROPOSITION IS NEGATED BY THE APPLICATION OF THE FALSIFICATION PRINCIPLE BUT DENIES THAT IT APPLIES TO HIS PROPOSITION (QUESTION NO. 4, TUESDAY NIGHT).
32. HE ADMITTED THAT FOR ALL HE KNOWS THE GOD OF THE WARREN-FLEW DEBATE DOES EXIST.
33. HE CLAIMED THAT THERE IS NO NECESSARY BEING IN NATURE EXCEPT NATURE AS A WHOLE (QUESTION NO. 9, WEDNESDAY NIGHT).

largest list of blunders, inconsistencies, self-contradictions and admissions of defeat which I have ever encountered in any opponent. These are Dr. Matson's blunders and by that I mean his inconsistencies, self-admissions of contradiction, defeat, and so on.

While he was in the affirmative, he claimed, first, that the burden of proof was on me and not on him.

Second, he claimed that he did not need to know how life originated.

Third, he claimed that he, as an atheist, did not need to know that matter is eternal.

Fourth, he claimed that he did not need to know *how* human life originated, the "how" of it.

Fifth, he admitted that the infinite *good* God *may* exist.

Sixth, he tried to distinguish between the *good*—infinite God of the Flew debate and the so-called—by him—*evil* infinite God of the Matson proposition. The truth is that no distinction exists; we were discussing the *God of the Bible* in *both* propositions.

Seventh, he claimed to know, merely from the *concept* of God, that God does not exist.

Eighth, he claimed that God's punishing constitutes a contradiction, namely, that the *good* God could not punish even for one minute either in this life or in the world to come.

Ninth, he admitted that punishment as *retribution* is just and even necessary, thus admitting that *some* punishment is *retributive*—that is, in admitting that one human being can punish another.

Tenth, he claimed that "pointless suffering" is *the evil* which warrants the deduction that *God* does *not* exist (Question No. 1 Monday night). Yet, he *himself* cannot define "pointless suffering." Thus, he cannot know that God does not exist by that line of reasoning.

Eleventh, he admitted, by implication from No. 10, that the suffering inflicted by the Nazis upon the Jews could not (according to his position) be objectively morally wrong.

Twelfth, he contradicted his position set out in No. 11 by

asserting "true" to question No. 4 on Monday night that the Nazis were guilty of real (objective) moral wrong.

Thirteenth, he claimed that an omnipotent God could not punish him after death by saying that God, though omnipotent, could not reassemble and resurrect him.

Fourteenth, he claimed that all the atheist has to do to prove that God does not exist is to show problems in the theistic argument. This is nothing but *agnosticism!* It is *not atheism*, for *atheists* claim to *know* that God does not exist and the *burden* is on *their* shoulders to *prove* that He does not—not merely to make objections to the theistic position, which is what they almost always confine their efforts to doing.

Fifteenth, he claimed that murder is wrong because it is merely unpleasant and tends to lead to unpleasantness.

Sixteenth, he claimed that happiness is "doing your own thing."

Seventeenth, he claimed that all atrocities perpetrated under the guise of Christianity correspond to New Testament Christianity. I want to call attention again to the fact that Christianity—*true* Christianity—is *the religion of Biblical authority!* It is comprised of those who *practice*, who *obey* the *New Testament* teaching, who become Christians in obeying the *New Testament* plan of salvation, whom God added to His church, and who live in faithfulness to that teaching as Christians; *that* is Christianity. Those people do not perpetrate the kind of things to which Dr. Matson has referred.

Eighteenth, he claimed that Christianity is anti-Semitic. Note, in his opening speech he admitted that he did not know much about the Bible, and that assertion certainly constituted *proof* that he did not. The first Christians were Jews and when the Jews cried out before Christ was crucified "Let his blood be on us and on our children," those were *not* Christians. There were no Christians until the first day of Pentecost following the resurrection of Christ.

Nineteenth, he claimed that foreknowledge implies

predestination and that the two imply determinism. This is simply not true. If tomorrow at one o'clock I should eat a hamburger at a certain fast food place, today—right this moment—God *knows* that I will do it. But He does not *make* me do it, by knowing it. He knows what I will *freely* do at that time. This point here is the old tactic used by determinists. They ought to be *total* determinists, to be atheists, because *men*, they claim, are *nothing but matter in motion;* and, therefore, *freedom* is absolutely meaningless for one who holds the atheistic position—or it *ought* to be. They are inconsistent in holding that they are free men, and for him to even come here to debate and to talk toward persuading anybody is completely out of harmony with his own basic position.

Twentieth, he claimed that the philosophy of *Communism* is *not* based on *atheism*. Of course, that is simply wrong. Marxist Communism—I am not talking about somebody who might just say "I am a Communist" and maybe mean "we just all pool our goods together"—but I am talking about *Marxist* Communism. *Marxist* Communism is based on *atheism*. It says that God is a figment of man's imagination and religion is the "opium of the people" and so on. It is a strange thing to me to have to teach that to Dr. Matson.

Twenty-first, he claimed that a human being must have come from a non-human being, and he has absolutely no proof whatever. He has given no documentation for it at all. And he cannot do so.

Twenty-second, he claimed that a long period of time is the answer to the origin of human beings. But he is unable to tell the *how* of evolution. I have told him if he took a hundred trillion years in time—you know, they like to say, "Given enough time, *anything* can happen." Well, if that's so, then, given enough time, God *may* have come into existence! But, of course, they are *not* willing to contend that such happened. They want to pick out what *they want* to be possible to happen.

Twenty-third, he claimed that the law of excluded middle does not apply to human beings by imagining a third class which is neither human nor non-human. (He denied what he admitted in question No. 1, Tuesday night, on the law of excluded middle.) The significance of this point is that given, Dr. Matson's position, we might have all of us to march by him and ask him to classify us as either non-human or human—or *neither* human nor non-human. And it would be completely right for you to be put into the gas ovens, as the Nazis did the Jews, if he can't really know what a human being is. That's the implication of the kind of position that he has taken.

Twenty-fourth, he claimed that such expressions as "woman" and "human" are "fuzzy concepts," thus claiming the inability to distinguish whether he or any other living thing is (1) a *woman* or a *man*, (2) a *human* or a *non-human*. Thus, he opens the door to a *new Nazi holocaust* and/or *Communist purge!*

Twenty-fifth, he claimed on various occasions (compare questions No. 2 and 4 on Monday night) that there is real (objective) moral wrong: yet, he has no basis for making this claim given his atheistic position, which is in violent conflict with it.

Twenty-sixth, he claimed that in torturing and/or murdering six million Jews the Nazis were guilty of violating no law at all (question No. 5 Monday night).

Twenty-seventh, he admitted (by implication from No. 26, the preceding point), that the *Nazis* did *nothing* worthy of punishment, that is, they were not guilty of violating *any* law. But I have explained to you the "higher law" concept.

Twenty-eighth, he claimed that the judges at Nuremberg could not have been justified in concluding that the Nazis were guilty of real (objective) moral wrong—that they were not guilty of real (objective) moral wrong—thus contradicting his answer to question No. 5—explained in blunder No. 26—on this same night.

In the final three minutes of my speech, I want to turn to

charts No. 84-M-1, 84-M-2 and 84-M-3. I'm sure that you recognize—in contrast to Dr. Matson's viewpoint—that these charts are *not confusing*, but rather *are enlightening*. They help you to *follow* what I am saying. And it shows you that I am giving you a *precise, logical argument*. If I were just going to talk in *generalities* about *history*, etc., then I wouldn't want any charts either.

All right. Chart 84-M-1. *Reply to Dr. Matson's argument in regard to God and punishment.* You will remember what he said about the function of the human body. He said that after you die, there can be *no punishment after death* because, when you die, your body goes to dust and then, if you were "reassembled," you would have to be a *different person!* Now, remember: he (Matson) says there is *nothing* to him but *physical matter*. That's *all* there is! there is no spirit, no soul. First, if the function of the human body (in particular the central nervous system) implies a human being's consciousness: Second, and if a human being's consciousness implies a human being's identity; third, then the function of the human body implies a human being's identity. Argument form: hypothetical syllogism. Note, Matson has admitted the above premises by admitting: (1) an omnipotent God *could:* (a) create a human being out of nothing, (b) reassemble and resurrect that same body out of its original elements, and (2) "identity" and "consciousness" is nothing more than the functioning of the human body. Therefore, Matson has admitted that God could resurrect the same identity.

Dr. Matson, that chart number is 84-M-1, if you would like to take it up item by item.

All right. Now, Matson's dilemma, chart no. 84-M-2. Number one, it is the case that ((F) if a person's identity while living is determined by the functions of his body, then it is the case that (R) the reassembled body constitutes the identical human being) and it is the case that ((not F) if it is false that a person's identity while living is determined by the functions of his body, then it is the case that (T) a man's

REPLY TO MATSON'S ARGUMENT RE GOD AND PUNISHMENT (84-M-1)

1. IF THE FUNCTION OF THE HUMAN BODY (IN PARTICULAR THE CENTRAL NERVOUS SYSTEM) IMPLIES A HUMAN BEING'S CONSCIOUSNESS,
2. AND IF A HUMAN BEING'S CONSCIOUSNESS IMPLIES A HUMAN BEING'S IDENTITY,
3. THEN THE FUNCTION OF THE HUMAN BODY IMPLIES A HUMAN BEING'S IDENTITY.

* ARGUMENT FORM: HYPOTHETICAL SYLLOGISM
* NOTE: MATSON HAS ADMITTED THE ABOVE PREMISES BY ADMITTING:
  (1) AN OMNIPOTENT GOD COULD:
    (a) CREATE A HUMAN BEING OUT OF NOTHING.
    (b) REASSEMBLE AND RESURRECT THAT SAME BODY OUT OF ITS ORIGINAL ELEMENTS.
  (2) IDENTITY AND CONSCIOUSNESS IS NOTHING MORE THAN THE FUNCTIONING OF THE HUMAN BODY.
* THEREFORE, MATSON HAS ADMITTED THAT GOD COULD RESURRECT THE SAME IDENTITY

MATSON'S DILEMMA

84-M-2

1. IT IS THE CASE THAT (F) IF A PERSON'S IDENTITY WHILE LIVING IS DETERMINED BY THE FUNCTIONS OF HIS BODY THEN IT IS THE CASE THAT (R) THE REASSEMBLED BODY CONSTITUTES THE IDENTICAL HUMAN BEING) AND IT IS THE CASE THAT (~F) IF IT IS FALSE THAT A PERSON'S IDENTITY WHILE LIVING IS DETERMINED BY THE FUNCTIONS OF HIS BODY THEN IT IS THE CASE THAT (T) A MAN'S IDENTITY TRANSCENDS THE FUNCTIONS OF HIS BODY.

2. $F \vee \sim F$

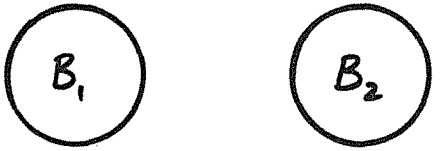
3. $\therefore R \vee T$

* ARGUMENT FORM: CONSTRUCTIVE DILEMMA

1. $(F \supset R) \cdot (\sim F \supset T)$
2. $F \vee \sim F$
3. $\therefore R \vee T$

MATSON'S DILEMMA ILLUSTRATED

84-M-3



1. LET B_1 BE THE PRESENT LIVING BODY OF W.I.M. WHICH HE IDENTIFIES AS HIMSELF.
2. LET B_2 BE THE RECONSTRUCTED BODY WHICH, IN EVERY RESPECT, IDENTICAL WITH B_1 WHICH W.I.M. ADMITS GOD COULD MAKE.
3. IF B_2 DOES NOT CONTAIN THE IDENTITY OF W.I.M., THEN THIS IDENTITY IS SOMETHING DISTINCT FROM EITHER B_1 OR B_2. CHRISTIANS CALL SUCH AN ENTITY WHICH IS TRANSCENDENT OF THE BODY THE "SOUL."

identity transcends the functions of his body).

In the second place, we have either F or not F. That is clear according to the law of excluded middle—however much Dr. Matson doesn't seem to like the law of excluded middle. You know, David Hume, a well-known philosopher, says "No man turns against reason until reason turns against him." In their classroom these philosophers—and I'm one—but these philosophers are constantly talking about *religious* people *not* being *rational.* They say, "All they (religious people) do is just be *subjective;* they just tell about their feelings." But when they (atheists) get into debate, what do *they* do? They *turn against* the *law of excluded middle,* the *law of contradiction* and so on.

Therefore, it follows: either R or T. I have therefore proved it.

Now, notice on chart No. 84-M-3, circles marked B-1 and B-2. Let circle B be the present living body of Wallace Matson which he identifies as himself, the pure *physical body,* nothing else, that's *all!* Let circle B-2 be the "reconstructed" body which is in every respect identical with B, which Matson admits God could make—if indeed God existed. But if B-2 does not contain the identity of Matson, then this identity is something distinct from either B-1 or B-2. Christians call such an entity which is transcendent of the body the soul.

Thank you. That's pretty good timing.

MATSON'S SIXTH NEGATIVE

(Thursday Night)

I think it fitting to devote my final 20-minute period to what used to be called a Confession. In so doing I shall be violating the laws of debate, but I stand already convicted of violating so many objective laws that one more is not going to make much difference.

Some of you have asked: "But if you are an atheist, how can you bear to live? Without any purpose in life, any goal but extinction, nothing making any difference in the end?" I'll try to answer that question.

To do so, I will have to talk about myself. I was born in Oregon; but after my father's death when I was three, my mother took me, her only child, to Fresno. Except for a few years with a stepfather, with whom I didn't get on, she and my grandmother raised me. I was poor at games and good at school subjects, a combination very close to what geneticists call a lethal mutation. It was made even worse by my being put a grade and a half ahead in school, so that I was supposed to play baseball with boys with one or two years' advantage in physical development. I was a lonely and unhappy child, spending most of my time off in a corner wrapped up in a book.

Fresno had no symphony, no art gallery, no theater. But it did have a public library, an institution that I think is a much better educator than a public school. I read voraciously. I especially remember, first of all, Mark Twain, whose books I owned; they were almost the only inheritance I had from my father, but a rich inheritance. Then Voltaire's *Candide.* And I devoured every issue of *Popular Mechanics;* and I discovered the American Mercury and H. L. Mencken; and Percival Lowell's book on the canals of Mars, which made me want to be an astronomer; and Andrew White's monumental *History of the Warfare Between Science and Theology in Christendom.*

I had a proper Christian education, including compulsory

Sunday school. But very early—I think I was only about nine—I formulated for myself the rationalist view that I have been expressing here. It grieved my mother when she found out about it, and it still does. And I'm sorry for that, but I feel no guilt about it.

Just when I was starting high school we moved to Sacramento, where I had the great good fortune to meet for the first time boys of my age who shared my interests. (I don't mean atheistic ones. I don't remember our ever talking about religion at all. I mean just general intellectual and boyish ones.) I had somebody to talk to and play with. I made friendships that last to this day, though I was in Sacramento for less than a year before again moving, this time to San Francisco.

High school for me was a joy, and college sheer heaven. And by becoming a professor, I have been able to stay in it all my life! I am amazed when I think of the luck I have had and the many calamities I no doubt had coming to me but which I somehow escaped. I have been blessed with good health. A wonderful woman showed up in one of my classes when I first began to teach philosophy and consented to marry me—after the final examination. We have celebrated our 25th anniversary early this year. She has never ceased to love me, though I have been very difficult to live with; and I have always loved her and striven, I hope with some increasing success, not to cause her pain.

I have numerous defects, chief of which in my opinion are laziness and poorly controlled temper. In consequence, I have not accomplished very much of what I think I could have done if I had worked harder. And my temper has led to all kinds of unpleasantness for myself and those who love me. But I have not given up the struggle against them, and activities like those of this week are very good exercises in both respects.

My wife and I have two sons who, despite my parental shortcomings, have grown into fine young men. At least we think so, though Dr. Warren might disagree inasmuch as

one of them is "living in sin," with a beautiful and beautiful-souled young woman whom he loves and whom my wife and I love as if she were our own daughter. If they freely choose some day to have a few words mumbled over them by a justice of the peace or even a preacher, that will be fine with us. It will be fine if they don't.

I have friends; some of them are homosexual. It grieves me that I can say no more about them. Not that I care what anyone might think of me, but because I might inadvertently blow their cover and subject them to the persecution which, despite what you may have heard, exists even in my part of the world and shows every sign of becoming more virulent, to the joy of Dr. Warren and the angels in his heaven.

I delight in the contemplation of nature. In the first place, all of it without exception is esthetically beautiful, to my eye. I have never seen a landscape, mountains or desert or anywhere, that I didn't find grand; nor an animal or a plant that was ugly—not even the wart-hog or the spider, when you can conquer your prejudice. There is ugliness aplenty in the world, but it is all man-made. I have walked around Tampa in the downtown and the area to the northeast to Ybor City and it is an abomination of desolation—about average for an American city, I think.

In the second place, it is a delight to me to learn about nature. The spider and the wart-hog become more beautiful, not less, the more I know about their structures, habits, affiliations in the great evolutionary tree, and so on. Some people seem to think that when you understand what makes something tick, it drains all the value out of it; it is then "nothing but a hunk of matter, a mere machine," et cetera. I simply don't understand their attitude. My wife is a hunk of organized matter, and she is infinitely valuable to me, and I don't find the slightest clash between these facts.

I value knowledge. I think knowing how things are is one of what I will recklessly call the absolute values: valuable always and in all circumstances. If I hadn't experienced it, I

doubt if I could believe that there are people who go to great lengths to conceal the truth about the world from themselves and from others.

My delight in knowledge even goes to the extent that I like to read history books, "the record of the crimes and follies of mankind" according to the great historian Gibbon. If this shows some kind of delight in horror in me, well, that is another defect.

I delight in the arts, all of them, but above all in music. When I listen to Bach's B minor Mass or play—I am an amateur pianist and harpsichordist—when I play a piece by Chopin, often the tears literally come to my eyes. I am overcome by awe that there have been men who created such grandeur. And no matter how many history books and newspapers I have just been reading, I am reassured in the certainty that it has, after all, been worthwhile to evolve man, and it would be a pity if he killed himself off.

And being a philosopher, or trying to be, I reflect that the appalling amount of evil there is in the world is, as Spinoza teaches, not anything positive but simply a lack—primarily a lack of knowledge, as I tried to show in considering the instance of Hitler. St. Paul teaches that the love of money is the root of all evil. I have to disagree. Evil has many roots, no doubt including economic ones. But the taproot is ignorance, and the worst ignorance of all is the igorance that Socrates called attention to: not even knowing that you don't know, but persuading yourself that you have the truth by the tail and have a God-given right, nay, duty to ram it down everybody else's throat.

As a university professor, it is my duty to disseminate knowledge, to present it—take it or leave it—and to add to its stock. This I believe to be a worthy enterprise. It gives my life all the direction and goals it needs, as far as I can see. And I will fight you, Dr. Warren, if you try to take it away with your crusade to cleanse the state universities.

"But how can you face death if you believe it is nothing but extinction?" people ask. I don't know. I just do. A

psychological quirk, perhaps. I hope I don't die very soon, because I enjoy being in this wonderful world and there is so much more I want to do. I want to run the marathon some day. At my advanced age, I have taken up running and found it has all the virtues claimed for it plus, in my case, liberation from the feeling I have had since childhood that I could never be good at anything physical. I would like to learn to play the harpsichord as well as Bill Buckley does. I would like to write a novel. It would be great to make it to 98 in full possession of my faculties, like Bertrand Russell.

But I don't fear extinction. I just don't. Why should I? (Maybe one reason—I am speculating here or conjecturing—maybe one reason is that, in my opinion, the country is going to hell in a bucket. You'll pardon the expression. I think we had a good thing going but we blew it. It makes me sad to think of what it may be like when my boys are as old as I am now.)

"But suppose you're wrong and God does exist and you have an immortal soul after all?" I have given thought to this possibility. I have tried to explain my reasons for not believing that there is a personal source of nature and man. But if there is, what a wonderful guy he or she or it must be! To be the First Cause of all this glory, to have endowed matter with the potentiality of evolving into Beethoven! One thing I'm absolutely certain of is that if there is such a being, he couldn't care less about the fact that, unlike Dr. Warren, I have masturbated, and indeed more than once, and even without repenting and calling for forgiveness. No, the creator of earth and the starry heavens could by no possibility be also the creator of so squalid a place as hell. That, to my eyes, has all the marks of being an exclusively human product. Tampa compared to the Everglades. (No offense intended to the Chamber of Commerce.)

Recently I have had occasion to reread the Gospels. I find much of value in them. I reread two beautiful texts that have always greatly impressed me. One is Jesus's saying that the sabbath is made for man, not man for the sabbath. The

other is the story of the woman taken in adultery. I believe that these have been neglected by you, Dr. Warren, and that you might well meditate on them with great spiritual profit.

But I try to live by secular texts as well; and I may not always succeed, but at least I try. For instance, here are a couple from the novel *Tristram Shandy* by Laurence Sterne. (The *Reverend* Laurence Sterne, I'm happy to emphasize.) One place is where there has been a domestic mishap as a result of which everyone is rushing about the shouting and accusing and demanding that steps be taken and so on. "My Uncle Toby's advice,' said Tristram, 'was to wipe it up and say no more about it.' " The other text is where a fly was buzzing around Uncle Toby's head and annoying him. Instead of swatting it, he carefully caught it in his hands, opened the window and let it out, saying, "Little fly, surely the world is big enough for me and thee."

I have given you a glimpse into my life style. I think it expresses my potential tolerably well. At any rate, I am a happy man. I'm not urging anyone else to adopt my life style. It wouldn't fit my good friend Dr. Warren at all and he, too, is a happy man doing *his* thing, expressing *his* potential. Is it not written? "In my Father's house are many mansions."

I thank you very much.

WARREN'S FOURTH REJOINDER

(Thursday Night)

Dr. Matson, ladies and gentlemen: I am here for my final five minutes of this discussion.

I believe this is one of the most curious speeches to respond to that I have ever had in my experience at public discussion and I do want to say this in kindness—because I do love Dr. Matson, I care about him very deeply and sincerely. I want him to have a happy life, I want him to have a happy eternity. And it is true that the speech he has just given was out of order, so far as the rules of debate are concerned, because it was new material and should not have been introduced at this point. I could not help but think—and this is a rather funny little story and I don't mean any offense by it, but I think it fits the occasion. Herman Hickman—you remember the famous football coach—was once penalized for coaching from the sideline. He was penalized five yards. And when reminded by Hickman that the penalty should have been fifteen, the referee told Hickman that his coaching wasn't *worth* fifteen yards.

And, so, I just say that this speech was really not worth objecting to, so far as its value in *this debate* is concerned.

I am concerned about his life and all the problems he may have had as a child, for all the problems which he may have even now. And I assure you, Dr. Matson, that I have *not* neglected the passages to which you refer. I try to do as the Apostle Paul did, to preach the *whole* counsel of God." I try to preach that *every* man ought to love *every* other man on this earth; that if there is any answer to the racism we find in the world, it is in the religion of Jesus Christ; that the gospel has the great purpose of drawing all men into *one body,* that we may *all* be *one* in Christ, no matter whether you are from Africa, Europe, China, South America, or wherever. Paul makes this clear in Ephesians 2:13-16. And to intimate that we christians do not love those who live in

adultery or in homosexuality or that we do not love those who are even guilty of murder is to simply and flagrantly misrepresent us. The fact that we point out that these things are *sin* and that those who live in *willful disobedience* and who die in that condition will be *lost*, does *not* mean that we do not love them!

It was the same Lord who said to the woman taken in adultery, "Go thy way and *sin no more,*" who said in Matthew 7:14,15, "Enter ye in at the narrow gate, for wide is the gate and broad is the way that leadeth unto destruction and many are there that enter in thereby. But narrow is the gate and straight the way that leadeth unto life and few there be that find it."

It was our same Lord who taught—as recorded in Matthew 25:46—regarding the great and awful day of the judgment when every one of us shall be resurrected from the dead to stand before Him to give an account for the deeds done in the body, II Corinthians 5:10-11. And the Lord Jesus Christ who loved every person, even Wallace Matson, who was aware of his unhappy childhood, is aware of his problems even today, who loves him in spite of all that he has said against Him and who would forgive him—even as he would have forgiven *Judas,* if Judas had come to Jesus in penitence and, in effect, fallen down and said, "O Lord forgive me, I know I have been wrong." Our Lord would have been as willing to put His arm around Judas, in loving kindness and forgiveness, as He did around Peter. Peter *denied* Him; Judas *betrayed* Him. But Peter *repented!* And whose sermon do we have recorded in the second chapter of Acts but that of *Peter?* Dr. Matson, *that's* Christianity!

We are brought together in one body, to love each other, because we love Christ. Just as two ants which are on a wheel walking around, as they begin to walk down the spokes—coming nearer to the *hub*—they are coming nearer to *each other.* There is no way that two people can come nearer to *Christ* without coming nearer to *each other!* How deeply sorry I feel for every person who has rejected God,

for every person who has rejected the gift of God, for every person who in spite of the fact that Jesus said "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls."

I have had a great deal of tragedy happen in my life, but I'm not here to tell you about *me*, but about *Him who died for you*, that you might live forever.

MATSON'S FOURTH REJOINDER

(Thursday Night)

Now that it is over, let me admit that I had some misgivings about coming here. My wife tried to persuade me to call if off. She said, "You go preaching atheism in the Bible Belt and some nut is going to take a poke at you for Jesus' sake." And I was afraid she might have a point. And I am a cowardly type. Nevertheless, I felt that the invitation had put me in a put-up-or-shut-up position, so I said, oh, what the hell—again you should pardon the expression—life is uncertain everywhere.

How groundless were my apprehensions! Nowhere have I ever had a more courteous reception, kinder or more hospitable treatment. Never did I dream that an audience, a large one like this, many members of which must have been pained and shocked by much that I said, could maintain such perfect decorum. The courtesy, friendliness, and serious interest of the many who have asked me questions after the debates have also been extremely impressive.

I am told that many of you are praying for my soul. Please be assured that I greatly appreciate the goodwill thus expressed.

It would be a falsehood or at least an exaggeration if I said I had enjoyed every minute of it. But, on the whole, it has been a great time for me. I hope your expectations of me, whatever they may have been, have found at least partial fulfillment.

I have said some rather bitter things about religion. But of course just as there is no Spanish language (only Spanish speakers), and no Mankind (only Tom, Dick and Jane), so also there is no such thing as religion, only individual believers and practitioners. To the members of the Church of Christ here, let me say: I don't hold with your beliefs; but your practice is beautiful, as I have seen it. I can do no more than endorse Antony Flew's eloquent remarks contrasting your ferocious eschatology and your personal kindness and

gentleness. If there is inconsistency there, it is blessed inconsistency. And now, farewell.

CHAIRMAN STEARSMAN'S CLOSING REMARKS

They have restricted you from doing that throughout the week in view of keeping down emotionalism, but I am going to encourage it now. I think the audience does appreciate Dr. Matson, his scholarship, his wisdom, his training, his ability. And as we started out in this series, we have stated and have continued to state: we do not believe that there is a man anywhere in our nation that has the training and the ability to uphold the position which he has espoused that would be superior to Dr. Matson. We appreciate this scholarship, we appreciate this person. We differ with him, of course, or we would not be here. But I want the audience to express their appreciation both to Dr. Matson and to Dr. Warren. You know how we feel about Dr. Warren. The same thing could be said about him. We know of no man anywhere that can uphold the position of theism as effectively and forcefully as has he. If you would like to express your appreciation by saying so with the hand expression, I think it is in order.

(Applause)

Mr. Stearsman: Being the preacher for the Central Church of Christ and being involved in the thinking and the putting together of the debate and meditating over what would be done and our objective and our purpose, I believe I can speak for the elders of the church and everyone who has had a part in it, both the local congregation there and other churches who have sent contributions and those who have come, we as people are concerned with one thing, be it on this issue or whatever; and that is that truth be the thing that we look to and that we want. That has been the objective of these debates each evening, and I know I have profited tremendously, more than words could express.

APPENDIX

In this Appendix are photographic reproductions of the questions asked and answered by the respective disputants in this debate. It should be noted that Dr. Matson did not present any questions for Dr. Warren on Thursday, the concluding night of the debate. As was the case with the Warren-Flew Debate (between Dr. Thomas B. Warren and Dr. Antony G. N. Flew), Dr. Warren made some notations (all of which are easily identified since they are inside of brackets) which he (Dr. Warren) made to remind himself of what he intended to say in commenting on Dr. Matson's response to the various questions. The answers (to questions of the respective opponent) by each disputant are easily recognized.

Part I of the Appendix contains the questions asked by Dr. Warren of Dr. Matson. Part II contains the questions asked by Dr. Matson of Dr. Warren.

The publisher feels that these questions and answers are a valuable part of the debate. They are reproduced here for the convenience and benefit of the reader.

APPENDIX, PART I

Questions from Dr. Warren for Dr. Matson

(Answers by Dr. Matson)

86-A

QUESTIONS FOR DR. MATSON, MONDAY NIGHT, SEPTEMBER 11, 1978

1. I (W.I.M) know that the evil which warrants the deduction that God does not exist is (check all appropriate boxes): [WHAT IS "SUFFERING THAT HAS A POINT?]

- ☐ Violation of the mere opinion of some individual human being.
- ☐ Violation of the mere opinion of the majority of people in a given society.
- ☐ Violation of civil law.
- ☐ Violation of international law.
- ☐ Violation of some higher law which transcends the provincial and transcient.
- ☐ Violation of the law of God.
- ☐ Violation of some other law (not listed above). Explain: _____

[WHAT IS "APPROPRIATE SUFFERING"? WHY?]

[OBJ EVIL INVOLVES VIOLATION - THIS IS ATHEISTIC DODGE]

- ☐ Violation of no law at all.
- ☐ Violation of something else. Explain: Pointless suffering.

(I don't think the word "violation" is appropriate.)

["DODGES" QUESTION - WHAT IS "POINTLESS SUFFERING"!?]

2. I (W.I.M.) know that the evil which warrants the deduction that God does not exist is (please check all appropriate boxes):

- ☐ Mere subjective evil. [BUT A ⊃ S] [CHARTS 22-B, 22-C, 22-D, 22-F, 22-G]
- ☒ Real, objective evil. ~S ∴ ~A
- ☒ Something done by non-living thing(s) (e.g., a falling boulder, a flood of water, a tornado, an earthquake).
- ☒ Something done by a living thing which is non-human (e.g., a rattlesnake, a lion, an ape).
- ☒ Something done by a living thing which is human (e.g., murder, torture, rape of another human being).
- ☒ Some pain endured by a non-human being.
- ☒ Some pain endured by a human being.
- ☐ Something else (please explain): _____

[HOW DID MATSON DECIDE ALL OF THIS? MUST BE SOME OBJ. REF.]

[MATSON ADMITS SUBJECTIVE EVIL IS NOT ADEQUATE BASIS — YET IT'S THE ONLY "EVIL" AN ATHEIST LOGICALLY HAS]

86-B

Questions for Dr. Matson, Monday Night, September 11, 1978, continued

3. ☐ True ☒ False Value did not exist before the first human being. (If your answer is "false," please explain: Value exists wherever sentience does. [DID NOT ANSWER]

4. ☒ True ☐ False In murdering six million Jewish men, women and children, the Nazis were guilty of real (objective) moral wrong. [GREAT ADMISSION]

5. In torturing and/or murdering six million Jews the Nazis were guilty of violating (check all appropriate boxes):

[CHARTS 68-L, 68-M, 68-N,]

☐ Law of Germany. ☐ Law of England
☐ Law of U.S.A. ☐ Law of God
☐ Some other law (explain): [RIDICULOUS—CLAIMS CAN DO WRONG WITHOUT BREAKING ANY LAW]

☒ No law at all. (But I don't claim to be a lawyer.)

6. ☒ True ☐ False If you 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, you would have had the objective moral obligation to die rather than to join them in the murder of Jewish men, women, and children. [CONTRADICTS ATHEISM] [POINTLESS SUFFERING CANNOT BRING INTO BEING AN OBJ. MORAL OBLIGATION]

7. ☐ True ☒ False The judges at Nuremberg would have been justified in concluding that, since the Nazis were obeying the law of their own land, the Nazis were not guilty of real (objective) moral wrong in torturing and/or murdering six million Jewish men, women, and children. [CHARTS 68-L, 68-M, 68-N] [RECOGNIZES A HIGHER LAW]

8. I (W.I.M.) know that it is possible that, without being incompatible with the infinite love (goodness) of God, His infinite justice could entail for those who die in willful disobedience to God (check all appropriate boxes):

[FLEW ADMITTED PUNISHMENT COULD BE IN HARMONY WITH JUSTICE OF GOD, SWED]

☐ at least some punishment.
☐ at least one minute of punishment.
☐ at least one year of punishment.
☐ at least one decade of punishment.
☐ at least one century of punishment.
☐ at least one millennium of punishment.
☐ an eternity of punishment.

None, as it would be pointless. [REJECTS ALL RETRIBUTION]

9. Of the following statements check the box in front of each correct answer. (If the statement is false, leave the box blank).

[SEE #10]

☐ At least one human being now living on earth formerly was an ape (or some other non-human being) and that ape was transformed into that human being.
☐ At least one human being who lived in the past (but who is now dead) was at one time an ape, (or some other non-human being) and that ape was transformed into that human being. [ADMITS NONE TRANSFORMED FROM NON-HUMAN]

[SEE CHART 4-I]

86-C

Questions for Dr. Matson, Monday Night, September 11, 1978, continued.

10. Of the following statements check the box in front of each correct answer. (If the statement is false, leave the box blank).

☐ At least one human being now living on earth was begotten of a male ape (or some other non-human male) and born of a female ape (or some other non-human female).

☐ At least one human being who lived in the past (but who is now dead) was begotten by a male ape (or some other non-human male) and born of a female ape (or some other non-human female).

[IN QUESTIONS 9 AND 10, HE ADMITTED: (1) NOT BY BIRTH AND (2) NOT BY TRANSFORMATION —SO EVOLUTION IS FALSE —SO ATHEISM IS FALSE. T.B.W. CHART 4-I]

[MATSON ADMITS:
1. SOME SUFFERING IS APPROPRIATE
2. BUT HE SAYS IT IS NOT APPROPRIATE FOR GOD TO PUNISH AT ALL.
3. THIS IS SOME "MIX-UP"!]

[ADMITS "LAW OF EXCLUDED MIDDLE" IS TRUE]

86-D

QUESTIONS FOR DR. MATSON, TUESDAY NIGHT, SEPTEMBER 12, 1978

1. ☒ True ☐ False Every precisely stated proposition is either true or false.

2. ☐ True ☒ False The following statement is a precisely stated proposition: either ~~a woman~~ was first on earth before any human baby, or a human baby was first on earth before any woman. [FALSE]

3. Of the following statements, check the box in front of each statement (if a statement is false, leave the box blank): [MATSON DOESN'T KNOW WHAT A WOMAN IS!] [DID NOT REALLY ANSWER]

   ☐ A woman was on earth before any human baby.
   ☐ A human baby was on earth before any woman.
   Explain your answer: "woman" and "human" are (in Dr. W.'s context) fuzzy concepts. (I.e. there are borderline cases.)

4. What would have to occur (or to have occurred) to convince you that your proposition (in this debate is false? ~~[illegible]~~ Nothing, since the negation of my proposition is self-contradictory.

5. If I (W.I.M) met a man with ~~one mechanical hand and one natural hand~~, then (please check):

   ☒ True ☐ False I would know that the mechanical hand was designed by an intelligent being. This happens to be part of the common store of knowledge of most people. [HOW DID THEY COME TO KNOW IT?]

   ☐ True ☐ False I would know that the natural hand was not designed (ultimately) by an intelligent being.

   I wouldn't know either way, just on the basis of this encounter.

6. I (W.I.M.) know that the set of things which are transcendent of the physical universe is an empty one (that is, it has no members) by means of (check all appropriate boxes):

   ☐ My own intuition alone.
   ☐ Deduction from some concept(s) alone.
   ☐ Deduction from some concept(s) plus some empirical fact(s).
   ☐ Deduction from some empirical fact(s) alone.
   ☐ Some other means (explain): Don't know what "transcendent" signifies here. [DID NOT REALLY ANSWER]

7. ☒ True ☐ False If the Mars probe discovered a rock with a king's head carved on it, and with a message of gratitude to the king, then men on earth could know that at some time an intelligent being had been on Mars. (Unless debris of cosmic explosion etc.) [ADMITS DEDUCTION TO DESIGN]

8. ☒ True ☐ False I (W.I.M.) know that the first cardio-vascular system (Such as that possessed by human beings) evolved (as per the atheistic theory of evolution) from some thing(s) which did not possess (have) such a system--without an intelligent being planning the process by which such was accomplished. I have considerable confidence in the consensus of those who have investigated this topic. [BUT-TO KNOW HIS PROP, HE MUST KNOW THIS!]

Questions for Dr. Matson, Tuesday Night, September 12, 1978, continued. 86-E

9. I (W.I.M.) (check appropriate boxes):

☐ Know that God could (in compatibility with His being infinite and perfect) create human beings with free will and place them in an ideal environment in which they could freely make a decision either to love and obey Him or to hate and reject Him.

[DID NOT ANSWER.]

☐ Know that if God is infinite and perfect, then, if He had created human beings with free will, He must (to have acted compatibly with His own infinity and perfection) have created them so as to guarantee that they would always do the right thing. Too many jokers in the circled words.

11

10. Please give an example of suffering which is not pointless. At the dentist. Football injuries (some). (Some) medical experimentation. Skin grafting. Getting burnt while rescuing wife & child from burning building. Defiance of tyranny. Giving birth (sometimes). Debating the existence of God.

[-So- according to Matson, these are not Evil.]

86-F

QUESTIONS FOR DR. MATSON, WEDNESDAY NIGHT, SEPTEMBER 13, 1978

1. ☒ T ☐ F A thing or event is contingent if the reason why it is what it is, and not otherwise, is not ascertainable without looking beyond the thing or event itself. [good admission]

2. ☒ T ☐ F A thing or event is necessary if it is what it is no matter what else is the case--that is, if it is something entirely independent, in its existence and all its properties, of the existence and properties of everything else. [GOOD ADMISSION]

3. ☒ T ☐ F If a thing exists, then it exists either contingently or non-contingently (necessarily). [GOOD ADMISSION]

4. ☐ T ☒ F If at least one thing exists contingently, then something must exist non-contingently (necessarily). Not unless you choose to call the totality of things a "thing." I accept [DODGES OBVIOUS IMPORT]

5. In regard to non-living ~~matter~~, I (W.I.M.) ~~know that~~ (check all appropriate boxes): [HOLDS THAT HE DOESN'T KNOW -WHAT DOES HE MEAN BY "ACCEPT" -WHY DOES HE ACCEPT IT] (MATSON-REJECT LAW OF RATIONALITY?) (DEMES T.E.06. P. 128)

- ☐ Matter has always existed.
- ☐ It has never been the case that nothing existed.
- ☐ At one time—nothing—not even matter--existed.
- ☒ The first living thing on earth came into being (by purely natural forces) from that which had no life.
- ☐ ~~The first human being came into being from some non-human thing and, ultimately~~, from non-living matter.

6. As regards the self-existent being (that is the one who exists necessarily, non-contingently) check the appropriate box: Impossible to specify what this wd. have been Cf. "The first sentence spoken in the Spanish language." [DODGES THE QUESTION]

- ☐ I know that he does not exist.
- ☐ I know that he does exist.
- ☐ I do not know whether he does exist.

7. By what standard do you (W.I.M.) judge that it is evil that anyone should be punished in eternal hell? See #4. (I know, of course, that the totality of things exists.) As I explained last night, I object to the circled phrase. Waiving that! because it would be pointless suffering, wh. is always bad.

[NO OBJECTIVE REFERENCE— PURE SUBJECTIVE]

86-F-1

QUESTIONS FOR DR. MATSON, WED. NIGHT, SEPT. 13, 1978 (Continued)

8. ☐ T ☐ F If there is no such thing as pointless suffering, then there is no argument that can prove the non-existence of God. Depends on what you mean by proof God can be shown to be a superfluous inferred entity. [DID NOT ANSWER]

9. ☒ T ☐ F There is no necessary being in nature. except nature as a whole. [RIDICULOUS]

10. ☒ T ☐ F There is no necessary being transcendent of nature. (unless you count numbers etc. as "beings")

[NOTHING EXISTS BUT MATTER]

[IF NATURE AS A WHOLE IS COMPRISED OF CONTINGENT THINGS, THEN IT CANNOT BE NON-CONTINGENT]

86-G

QUESTIONS FOR DR. MATSON, THURSDAY NIGHT, SEPTEMBER 14, 1978

1. What would have to occur (or to have occurred) to convince you that my (T.B.W.) proposition (in this debate) is true? (Please explain): See Tues. #4.
Waiving Hell: the cessation of all pointless suffering, together with full reparation for what had already occurred. [FOOLISH ADMISSION]

2. What would be involved in God's being infinite in: (1) Love See above. [NOT ADEQUATE — OR CORRECT]

(2) Justice: "Judge not, lest you be judged." [NOT ADEQUATE] [Rom. 11:22; 6:23]

3. I (W.I.M.) (please check all appropriate boxes): [ADMITS OBJ. OBLIGATION]
- ☒ Know that I ought to do some things.
- ☒ Know that I ought not to do some other things.
- ☐ Do not know whether I ought or ought not to do anything at all.
- ☒ Have done at least one thing which I ought not to have done.

4. I (W.I.M.):
- ☒ Know that I (W.I.M.) do not have a soul which will survive my physical death.
- ☒ Know that when I (W.I.M.) suffer physical death, that will be the complete, total end of my (W.I.M.) existence as a living being. [HOW DOES HE KNOW THIS?]

5. To say that one has done at least one thing which he knew he ought not to have done is to say that he had (check all appropriate boxes):
- ☐ Violated nothing more than a mere human law.
- ☐ Violated some law which transcends the transient and provincial.
- ☐ Violated the law of God.
- ☐ Violated some other law (please explain): _____

[-ULOUS]

- ☐ Violated no law at all. It might involve violation of a law, but again it might not as I have explained (Tues.).
- ☐ Been guilty of mere subjective wrong.

6. I (W.I.M.):
- ☐ Know that I (W.I.M.) do have a conscience. [Rom. 2:14-15]
- ☐ Know that I (W.I.M.) do not have a conscience.
- ☐ Do not know whether I (W.I.M.) do or do not have a conscience.
- ☐ Know that I (W.I.M.) do have a conscience and that I possess this conscience by means of evolution from non-living matter.
- ☐ Know that a man who does not have a conscience is even more evil than Hitler or Stalin. Define the term & I'll try to answer.

[DEE"]

86-1

7. It is at least possible that a sound argument (i.e., one the conclusion of which must be true) may involve deduction from some observation (i.e., empirica fact) to (check all appropriate boxes):

- [X] The non-existence of some alleged existent, event, state of affairs, or set of things within the universe.
- [X] The existence of some alleged existent, event, state of affairs, or set of things within the universe.
- [ ] The non-existence of some alleged existent, event, state of affirs, or set of things transcendent of the universe.
- [ ] The existence of some alleged existent, event, state of affairs, or set of things transcendent of the universe.

[CAUSE OF NATURE, NOT PART OF NATURE]

Still don't know what this means

8. [ ] True [ ] False I (W.I.M.) know that even if God is infinite in all of His attributes, He may refrain from administering any and all punishment to Smith for his (Smith's) willful disobedience (to God's law) which (because of Smith's continued rebellio remained unforgiven (by God) and that such refraining (by G would be compatible with His (God's) infinite justice, holi and righteousness.

[SPINOZA'S PHIL. NOT GOD OF BIBLE]

Circled terms not applicable a truly infinite God. See Spinoza's Phi

9. [ ] True [X] False I (W.I.M.) know that every existent either has a certain property or it does not have that property (e.g., X is either black or not black.

[LAW OF EXCLUDED MIDDLE]

I discussed this fully on Wed.

10. If I (W.I.M.) met two men (Smith and Jones) and Smith had a natural heart and Jones had a mechanical heart, then I (W.I.M.):

- [ ] Would know that Smith's (natural) heart owes its ultimate origin to non-living, non-intelligent, non-purposive rocks and dirt (i.e., non-living matter) and that it was not designed by any intelligent being.
- [X] Would know that Jones's (mechanical) heart owes it existence to the planning of an intelligent being.

This is mere rant.

[YOUR ANSWER SHOWS PREJUDICE]

[HOW DOES HE KNOW THIS?]

APPENDIX, PART II

Questions for Dr. Warren from Dr. Matson

(Answers by Dr. Warren)

Questions for Dr. Warren Monday Sept 11

1. What do you consider to be the principal purpose(s) of these debates?

✓ Enlightenment?

✓ Strengthening of the ~~faith~~ (faithful).

✓ Moral uplift?

Entertainment? (NO!)

Other

[TO PROVE THAT GOD EXISTS] & TO STRESS THE SIGNIFICANCE OF THIS FACT

2. Are you an atheist? Not as regards the God of this debate.

3. Do you believe that every assertion in the New Testament is true? The entire record is true, but the N.T. records some statements made by some which are false.

4. Is it your opinion that all the gods that are or have been worshipped are really the same God? NO Some men have misconceptions of God.

5. Do you hold that the God of the New Testament is perfectly knowing, powerful, and good? Yes.

6. Do you hold that the punishment of individuals in Hell is, or at least includes, pain of the kind that we (here on earth) feel when fire is applied to our bodies? It conveys the idea of the intensity of it.

7. If the description of a certain state of affairs contains a contradiction, can God bring about that state of affairs? (For example, could God bring it about that a certain individual man was at the same time and in the same ~~x~~ respect both a bachelor and married? Or that a certain triangle had four sides?) Some things are not subject to accomplishment — not even by infinite power.

Questions for Dr. Warren

Tuesday Sept. 12

1. Is it possible for God to sin? NO

   a. If so, does He? ———

   b. If it is possible, but He never does, why could He not make men who are also capable of sin, but in fact never sin? And if one or a few, why not many or all? ———

   c. If it is not possible for God to sin, is He a moral agent? HE ACTS ONLY ACCORDING TO HIS OWN NATURE—OMNIBENEVOLENT

   d. If He is not a moral agent, does it make sense to call Him good, benevolent, etc.? IN THE SENSE THAT HE ALWAYS DOES GOOD, HE IS A MORAL AGENT

   e. If it is not possible for God to sin, nevertheless He is a moral agent, why could not men be created who could not sin but nevertheless were moral agents? MEN ARE FINITE

2. Where is Hell? Is it possible in principle to visit it in a space ship or earth-borer (while still in this life)? ETERNAL SEPARATION FROM GOD. — NOT IN A SPACE SHIP.

3. (Assuming that the usual biographical accounts are true) which of the following are (or will be) in Hell?

Eve	Michelangelo	ALL WHO DIED IN DISOBEDIENCE TO GOD. II THESS. 1:7-9
Socrates	Tschaikowsky	
Aristotle	J. F. Kennedy	
Nero	Einstein	
Marcus Aurelius	Wanda Landowska	
St. Cyril (bishop of Alexandria)	Anne Frank	

4. Do souls being burned in hell have free will? (THE BIBLICAL DESCRIPTION OF HELL INDICATES INTENSITY OF PUNISHMENT) / ; THEY ARE IN A NON-PROBATIONARY PERIOD.

   a. If so, can they repent and be saved? NO

   b. If not, are they "human"? YES—IMMORTAL SOULS

   c. What is the point of their punishment if it cannot be corrective or exemplary? RETRIBUTIVE. ROM. 6:23.

5. When you go to Heaven, will you be able to witness the torments of those in Hell? If so, will you enjoy it? THE BIBLE TEACHES ALL IN HEAVEN WILL BE HAPPY, BUT NOT ENJOYMENT OF PUNISHMENT

6. Can a computer commit sin? NO

   a. If so, how? CF.: 2 PET. 3:7-10.

   b. If not, please explain the relevant difference in principle between a computer and a human being whose every action is foreseen by God, Who is his maker.

GOD FORESEES WHAT MAN WILL FREELY DO. COMPUTERS DO NOT HAVE FREE WILL.

(Tues. - contd.)

7. Suppose I have the capability of creating free moral agents A, B, and C. I also know (in advance) that C, if created, will (freely) rape A and murder B. What is the moral thing for me to do?

   a. Create A, B, and C.

   b. Create A and B but refrain from creating C.

   c. Other _____

8. Suppose I create A, B, and C (see previous question) and, as I foresaw, C (freely) rapes A and murders B. What is then the moral thing for me to do?

   a. Bring it about that C is murdered and raped, or suffers equivalent pains.

   b. Make C suffer eternally.

   c. Apologize to A, B, and C.

   d. Submit, myself, to being murdered and raped.

   e. Nothing.

   f. Other _____

9. a. If a man willed, and brought about (e.g. with atomic explosives) the Lisbon earthquake, would that be evil?

   b. Did God will the Lisbon earthquake?

   c. If He did, but it was not evil, why not?

   d. If He didn't, how come it happened?

10. If suffering is not evil (or at any rate bad -- something the non-existence of would be preferable to its existence), why is the will to inflict suffering evil?

Questions for Dr. Warren Wednesday, Sept. 13

1. Do you accept the Copernican astronomy? If so, how do you deal with the problem posed by Joshua 10, 12-14? If not, how do you justify your opposition to the unanimous consensus of astronomers?

* THE EARTH DOES MOVE AROUND THE SUN — AND TURNS ON ITS AXIS.
* HOWEVER, IT IS COMMON TODAY FOR MEN TO SAY THAT THE SUN "RISES" AND "SETS". MOST OF US UNDERSTAND WHAT THAT MEANS.
* IT MAY BE, THAT FOR ALL WE KNOW, THE UNIVERSE STOPPED — CAN YOU PROVE THAT THE SUN AND MOON DID NOT "STOP"?

2. How do you resolve the difficulty posed by the two evidently incompatible accounts in the NT of the death of Judas Iscariot (Matthew 27, 3-10; Acts 1, 15-20)?

* JUDAS HANGED HIMSELF.
* THE RECORD DOES NOT GIVE ALL OF THE DETAILS. BUT IT FITS WITH THE MATTHEW ACCOUNT FOR HIS BODY TO HAVE REMAINED SUSPENDED (BY WHATEVER HE HANGED HIMSELF) UNTIL HIS BODY WAS DECAYED. SO, WHEN FELL HIS "BOWELS GUSHED OUT."
* THE RECORD IS HARMONIOUS.