

MORALS AND RELIGION

Every religion contains a moral code binding for mortals but not for the supernatural beings, who, like Nietzsche's Superman, behave as if they were beyond good and evil. For example, the God of the Old Testament was ferocious to the point of indulging in genocide, and Zeus was a well known scoundrel. Even the God of the modern Christians is not above reproach. In fact, He is supposed to be omnipotent, omniscient, and benevolent to the point of forgiving every repented sinner. But these three conditions cannot be jointly satisfied. Indeed, if God is omnipotent and omniscient, then he must be also supremely wicked, for only a wicked being could create millions of biospecies only to let them become extinct, as well as remain indifferent to human sufferings and crimes. If on the other hand God is

good and caring, then he must have very limited powers as well as a very limited knowledge. The former because He is not doing to alleviate the miseries of His creatures, the latter because He designed them all with fatal flaws. It would seem, then, that either there are two standards of Christian morality, or that Christian theology is incompatible with the morality preached to mortal Christians. The believer must choose between the two. C. S. Lewis, the famous Christian writer, ended up by choosing to believe in the goodness of God and the errancy of the Scriptures. (See Beversluis 1985 pp.156-157.)

Beversluis, J. (1985) C. S. Lewis and the Search for Rational Religion. Grand Rapids: Eerdmans.