



1. The crucial question in this chapter is not "Can we be good without \_\_\_\_\_ in God?" but "Can we be good \_\_\_\_\_ God?" The latter is the more fundamental question. (*p.197 | k.1871*)
  
2. What is it to say that a moral judgment is *objectively* good or evil? (*p.198 | k.1875*)
  
  
  
  
  
  
  
  
  
3. What would make a claim *subjective*? (*p.198 | k.1875*)
  
  
  
  
  
  
  
  
  
4. In this chapter, it is important to mention that what we are after is an ontological \_\_\_\_\_ of objective morality, not an epistemological \_\_\_\_\_ of how we know what is right and wrong. (*p.198 | k.1879*)
  
  
  
  
  
  
  
  
  
5. What does ontology deal with? (*p.198 | k.1875*)
  
  
  
  
  
  
  
  
  
6. What does epistemology deal with? (*p.198 | k.1875*)
  
  
  
  
  
  
  
  
  
7. Explain how evolutionary ethics are descriptive, not prescriptive. (*p.201 | k.1904*)





*[pages 197-209]*

**8. Summarize Michael Ruse's views on ethical meaning.** *(p.202 | k.1918)*

**9. How does Will Provine describe the implications of Darwinian evolution?** *(p.202 | k.1920)*

**10. Naturalism has no way to call Ted Bundy's actions \_\_\_\_\_ wrong or immoral. In atheism, morality is \_\_\_\_\_.** *(p.203 | k.1936)*

**11. Rewrite the moral argument for the existence of God presented in this chapter.** *(p.204 | k.1939)*

1.

2.

3.





**12. What kind of world would it be if all moral truths were really relative?** (*p.205 | k.1951*)

**13. Either humans are just another species with \_\_\_\_\_ particularly special about them or they are \_\_\_\_\_ by their \_\_\_\_\_ with inherent dignity.** (*p.207 | k.1966*)

## ***YOUR OWN WORDS***

**14. How does Christianity make better sense of objective moral truths?**

**15. Why do you think many atheists are willing to deny objective moral truths?**

