

Moral will

by Moral Will Moral Will

Submission date: 26-Oct-2020 06:11AM (UTC+0800)

Submission ID: 1426087142

File name: morality_will_edited.docx (23.11K)

Word count: 1290

Character count: 6591

Morality Will

1. In the story of Euthyphro, Plato presents the dilemma of whether good things are good because God approves them to be good or whether God acknowledges them because they are good.
2. Intellectualism is the notion that moral values are a function of reason and God's intellect, while divine command theory is the idea that moral principles are associated with the relationship with God and humans have a morally obliged to obey God's commands.
3. By the notion that God has a genuinely free will, Scotus means that God has the autonomy to will things differently they are at the moment. For instance, he could have willed not to create planet Mars at the time it was made. For Scotus, a genuinely free will is limited by extrinsic factors or any prior reason.
4. Scotus means that God has all the power to create anything that he wishes as long as that thing does not involve any reasonable contradiction.
5. Scotus described three kinds of laws: physical laws, mathematical laws, and logical laws. He indicated that moral laws are most similar to physical laws.
6. The immoralities of the patriarchs are three stories in which granted special privileges to people. In the first story, God tells Abraham to sacrifice his son, and at the last minute, before Abraham could slit the son's neck, God provides an animal as a substitute for the son. Regardless, Abraham's intent was already fixed as he sought to act according to the will of God. In the second story, God commands the Israelites to steal vessels from their neighbors before leaving Egypt. In the third story, God directs Hosea to get intimate with a prostitute.
7. There is an argument used to revoke the established moral standards. If God has the discretion to invalidate a moral standard, then he can create moral standards at will. There are divinely

inspired writings that acknowledge God revoking established moral standards in the immoralities of the patriarchs. It appears that God has the power to create moral standards autonomously.

8. The first criticism for premise 2 is that it is only significant for believers who recognize specific scriptures' authority. For instance, in the Hebrew Bible, the stories are primarily relevant to the Christians and Jews, who are a minority in the world.

Another criticism for the premise is that the patriarchs' immoralities do not explicitly demonstrate God invalidating moral principles. For instance, we certainly know that murder is going against moral standards, but it is difficult to establish whether any act of killing amounts to murder.

9. Aquinas indicates that Abraham had a reason for wanting to kill his son. This reason is anchored on God's ultimate intention in the life and death process. He argued that God is the ultimate decider of when one and how one's life ends. Therefore, according to him, although it could have been wrong for Abraham to kill soon on his own accord, it would have been wrong to execute God's command since God always has the final say about human life.

10. The argument for absolute power is that if God has it all, then he can do anything he wishes, including forming moral values as he sees fit.

11. The first criticism of premise two argument that God is absolutely powerful is that it is an argument directed towards believers and nonbelievers would undoubtedly discard it, in which case it ceases to bear any weight. Another criticism is that the believers themselves barely have enough proof or good reason to accept the premise as a truth. Besides, the believers' faith is anchored on absolute power that could be directed by less palatable motives. Perhaps it could be wishful thinking, just like a person may wish to win a big lottery.

12. In his criticism of the divine command theory, Cudworth indicates that defenders of the theory fail to acknowledge that anything is morally good or bad in itself and that it is God's will that defines the moral status of an action. The response to this criticism is that while God has the autonomy to define the moral status of a situation, he is guided by his attributes of wisdom and love and thus dictates a logical and compassionate set of moral principles.

13. Bentham criticizes the divine command theory by indicating that the theory wrongly assumes that people can easily identify God's will and his moral directives. He points out that the scriptures are such unclear that they barely reveal God's will; we need some prior knowledge of moral comprehension that is independent of God. The response to this criticism is that the responsibility of discovering the will of God is not on individual believers. Instead, it is a function of moral and religious customs that date back to many generations. These customs provide a rich history of thoughtful reflection on how the scriptures should be interpreted and how personal revelations should be understood.

14. Leibniz criticizes the divine command theory by indicating that if God is responsible for creating moral goodness, he cannot be meaningfully said to be morally good. The theory implicitly deserts any meaningful idea of divine moral goodness. This brings the notion that God is more than just an all-powerful bully who forces his will on everyone. The response to this criticism is that the statement that God does what He wills is flanked by other ideas that believers find meaningful and reasonable.

15. There are three lingering problems with religious morality. First, the scientifically oriented philosophers of the 18th century's moral principles tried to develop a science of ethics independent of religious doctrines. In the 19th century, several other scientists and philosophers acknowledged agnosticism and atheism, which further pushed the secular notion of moral

philosophy. In modern times, religious morality has been overshadowed by contemporary moral philosophers that view religious ethics with suspicion and ridicule.

16. The limitations of religious appeal to morality include: the appeal is not binding to nonbelievers. They consciously reject the fundamental points proposed by religion, such as God's existence, the afterlife, and divine revelation. In public debates, the religious appeal of morality is barely helpful. People choose to find a neutral ground to rule a case, and religion is not neutral in itself. Besides, there are limits to the authority of religious appeals even for the believers.

17. Hume indicates that ²it is impossible ²to know God's moral qualities because all the sentiments of morality, such as pity, blame, approbation, friendship, love, resentment, gratitude, envy, and emulation, are anchored ¹to the state and situation of man. They are calculated to preserve the existence and promote the activity of man in various circumstances. Therefore, it would be unreasonable to transfer such sentiments to a supreme existence or presume they define him. The notion about God's will is derived from false and illusive senses, which cannot actuate a supreme intelligence.

18. Hume indicates that religion seeks to appease God through superstition, not morality because despite acting according to the moral standards, a superstitious find nothing that he has done to appease God or which can recommend him to divine protection or favor. Therefore, religion acknowledges that the most genuine way of appeasing God is not by promoting his creatures' happiness but rather by worshiping and acknowledging his superstitious existence.

19. Paley's main point regarding God's will as revealed through the scriptures and reasoning about nature is that the objective of both perspectives is to discover the will of God, and provided it happens, the means do not matter.

20. Paley's main reason for holding that God's will is to promote man's happiness is that the world is bound with contrivances intended for beneficial purposes, with evil never the objective.

Moral will

ORIGINALITY REPORT

3%

SIMILARITY INDEX

0%

INTERNET SOURCES

3%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1

Submitted to UW, Stevens Point

Student Paper

2%

2

"The Blackwell Companion to Natural
Theology", Wiley, 2009

Publication

<1%

Exclude quotes On

Exclude bibliography On

Exclude matches Off