

all values and standards are purely *personal*, as Secular Humanists claim, then they are all of *equal value*. And if they are all of equal value, then *no one* has a right to impose his or her standards on *anyone else*, not even their own children!

But if *God* has imposed His moral values and standards on all human beings, then all human beings are *bound* to obey them. And if all human beings are bound to obey them, then Christians have an *obligation* (and a God-ordained *right*) to *communicate* that fact to other human beings, and to attempt to get others to adopt God's values and obey God's standards. After all, *God* says that respect for parents and earthly rulers is right, and disrespect for them is wrong; that regard for the sanctity of life is right, and murder is wrong; that human sexuality in the bonds of marriage is right, and that casual sex, adultery, and homosexuality are wrong; that regard for property is right, and that stealing and destruction of property are wrong; that truthfulness is right and lying is wrong; that contentment with what one has is right and coveting what another has is wrong. And these standards of right and wrong conduct are binding because God says they are, no matter what *others* may say about them!

Incidentally, this is one of the features of Christianity that makes it obnoxious to Secular Humanists. Christianity holds to absolute moral values and standards, whereas Secular Humanism rejects absolutes in morality (as well as in almost every other realm). If Secular Humanists can only get Christians to drop their claim to absolutes, then Humanists can put Christianity on an equal plane with other religions and discard all of them!

This brings us to the question of whether it is of any use to impose moral standards? Can morality be *legislated* anyway? Non-Christians (and some Christians) are quick to answer that since "you can't legislate morality," therefore we should not try to impose moral values on people by incorporating those values into law.

In one sense the cliché, "you can't legislate morality," has a substantial amount of truth in it; you can't transform people who are bad on the inside into people who are good on the inside by passing laws with appropriate penalties. In another sense the cliché has a substantial amount of error in it; you can influence people to be good citizens rather than bad citizens by passing laws with appropriate penalties. Laws that are