

Robert Adams argued that this theory is modified because he renounces certain features of the old divine command theory. It requires the assumption that God loves us.

He defines DCT as:

“The theory that the wrongness of an action is contrary to God’s commands or that the word ‘wrong’ means contrary to God’s commands” (*Philosophy of Religion, An Anthology*, ed. Talifero and Griffiths p462)

1. It’s what religious people mean by ‘wrong’ not non religious.

Objection 1 Abhorrent Commands

What if God commands cruelty for its own sake? (Extract – Joshua). This is unacceptable, Adams argues.

DCT is only acceptable “if God has the character I assume him to have, that of loving his human creatures”. (p464)

He admits that his theory would break down if God actually commanded cruelty for its own sake.

“The statement that something is wrong says something about the will of God, but not about his love”.

“The modified DCT believes it is logically possible that God should command cruelty for its own sake, but that it is unthinkable that God should do so”. (p465)

2. Wrongness rests on non-natural objective facts that are different from those facts which exist in science.

These facts are revealed by the will of God.