

The way things are according to you is defined as subjective. You have a choice of desire that influences the matter. What you like or dislike comes into view. The way things truly are is objective. The true evidence dictates the truth of the matter. Objectivity is an unbiased view based upon the evidence. Morality cannot be subjective.

“Morality is an unusual word. It is not used very much, at least not without some qualification. People do sometimes talk about Christian morality, Nazi Morality or about the morality of the Greeks, but they seldom talk about morality all by itself. Consistent with this way of talking, many anthropologists used to claim that morality, like law, applies only within a society. They claim that “morality” refers to that code of conduct that is put forward by a society” (*Stanford Encyclopedia of Philosophy: The Definition of Morality*, 2002). They would naturally conclude that it is impossible for morality to be universal and a mistake to thus speak of it. One must first determine what unit of society is being viewed in order to determine its accepted code of conduct, its morality. Of course this morality will very likely differ from another society but each would be right, or ethical, for its respective society. Then if a sub group existed with a different code of conduct, morality, within that society then each, of course, would be free to choose which morality is right for them – and they would all be correct. The view of the ethical relativist holding this subjective view of morality would deem it abhorrent for the smaller group to demand their “morality” was dominant over the larger groups “morality” because of the apparent harm it

would cause to the members of the larger society. These smaller sub groups are usually “religious groups”. Christian missionaries will teach polygamists to repent in order to convert if they teach what the Bible teaches (Matthew 19:6). If a member of the polygamist society put away all his “wives” saving his first, his rightful wife – the others would suffer loss of wealth and lose standing in the community, as indeed the man would. Therefore this ‘bad’ result comes from trying to make morality universal. I will show in this lesson that this subjective position on morality is a direct denial of the very existence of God!

Gospel preacher, Michael Wyatt, has a lesson in this series proving God exists (Genesis 1:1). Gospel preacher, Gil Yoder, proves God created everything outside Himself in six days of creation (Genesis 1-2; Exodus 20:11). From this foundation consider Jeremiah 18:1-6. God, creator of all, has sovereign power over each of us as a potter has power over the clay; even more because God made the clay as well as the bowl being shaped. The Pharaoh of Egypt held his position because God put him there for a purpose just like a potter choosing the kind of bowl he would make (Romans 9:17-21). God is therefore sovereign. He has supreme authority universally.

There is no lord or god over this God. He is unlike earthly lords and kings in that He “regardeth not persons, nor taketh reward” (Deuteronomy 10:17). These words describe Him: “the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom

be honor and power eternal” (1 Timothy 6:15-16). This universal God treats everyone alike.

Revelation chapter four teaches a lesson using a depiction of a heavenly scene: God is in control of all. Chapter five teaches us that God in heaven in all of His persons is worthy of worship of all the Earth. In Acts 1:9-11 we see Jesus, Immanuel (God with us) ascending into the heavens in the clouds (Matthew 1:23). In a prophetic night vision we see a glorious sight and learn a heavenly lesson: One like the son of man is ascending into the heavens on clouds and is received by one as the Ancient of days who gives Him dominion, glory and a kingdom that will not be destroyed (Daniel 7:13-14; 2:44). In the end this King of kings will give back this kingdom to the Ancient of days who gave it to Him that “God may be all in all” (1 Corinthians 15:24-28). This kingdom, the church of Christ, is universal.

Revelation chapter seventeen teaches us that this King of kings will overcome all adversaries. In chapter nineteen Faithful and True appears on a white horse to wage war against all that is against Him and His way (true morality). The name on His garments are written, King of kings and Lord of lords. He is to be worshiped universally.

Matthew chapter twenty five depicts a resurrection scene of judgment. God is this judge. He has all His angels present. He has all nations of all time present. He renders judgment based upon His instructive words in life to every person. He is the judge of all the Earth (Genesis 18:25). The judgment is universal.

Come let us reason together:

God is. God is sovereign. God is good

(Psalm 100:5). Every good gift comes from God (James 1:17). God is no respecter of persons. God has spoken to all (John 12:48). God loves us all (John 3:16). God has commanded us all (Mark 16:15-16). God is King of us all in His universal kingdom. God will judge us all by His word He has spoken to all equally.

Chuck Northrop has well spoken, “An expression of love demands a response!” God has loved us all in giving His son for our salvation. He has given us His word instructing us in the way that we must go to be saved. He has given us His kingdom, the church, in which to honor and glorify him as the body of the saved. What response is demanded by that majestic expression of love? “All men everywhere must repent” (Acts 17:30). A universal response is demanded.

That which is good, morality, comes from God – universally. By supreme authority morality is demanded of all creation. “No man cometh to the Father, but by me” (John 14:6). Of necessity morality must be universal. It cannot be local and subjective!

Now consider the true result of applying universal morality on a society. In a polygamist society the polygamist is condemned by the universal word of God. If he continues in his polygamy he will go into eternal destruction – hell (Matthew 25:46). The ethical relativist walks him toward the flames encouraging him to stay in his polygamy. The atheist of a different society pushes him toward the flames wishing him well in his polygamy though the atheist cannot practice such – to each his own. The Christian missionary teaches this man the Gospel of Christ and demands he repent of his

polygamy to the saving of his soul. When he repents he turns from sin and to God’s way of living (true morality). He now has escaped the flames and has the living hope of eternal life. The former polygamist has not been harmed. He has been saved!

Local and subjective morality is a denial of the very existence of God. “The fool hath said in his heart, “There is no God” (Psalm 14:1; 53:1).

Endnotes

The lessons referred to by Michael Wyatt on the existence of God and Gil Yoder on creation were presented at the 30th Annual Midwest Lectures and are available online. The information to obtain these lessons is in the box below.

This tract is condensed from a lesson presented at the
30th Annual Mid-West Lectures,
“I Know”

To hear or view the complete lesson go to
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I Know...

Morality Is Not Subjective

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