

## Multiculturalism and Moral Relativism

We are living in what the apostle Paul, by inspiration, described as “*perilous times*,” 2 Tim. 3:1 — “*times*” in which it seems that “anything goes,” when it is deemed “wrong” to classify anything as wrong and the greatest evil is to brand something as “evil.”

For every effect that has to be a sufficient cause to produce the effect. That being the case, there has to be a reason (or a set of reasons) as to why conduct which was formerly deemed unacceptable is now considered acceptable. In the judgment of this writer, part of the reason for the present situation is summed up in the title of this article — “Multi-culturalism and Moral Relativism.”

“**Multiculturalism**” This has been defined as “the view that the various cultures in a society merit **equal respect** and scholarly interest.” Another source defined this word as “the doctrine that several different cultures can co-exist peacefully and equitably in a single country.” “**Moral Relativism**” has been defined as “the philosophized notion that right and wrong are not absolute values, but are personalized according to the individual and his or her circumstances or cultural orientation.”

Viewed in one light, Multi-culturalism is almost a necessary part of existence in our global society. We are a nation of immigrants. Most of us, if we trace our lineage back a few generations, are originally immigrants from other countries — England, France, Ireland, Italy, Africa, etc., etc. From the standpoint of nationality, ethnicity, skin color, etc., who is to say that one culture is inherently “better” than another? As per one definition of “multiculturalism,” our history as a nation has demonstrated that “several different cultures can co-exist peacefully and equitably in a single country.”

But what about the view that “the various cultures in a society merit equal respect and scholarly interest?” What about the culture during the time of Noah, a time when “*God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually?*” Gen. 6:5. That “culture” was so evil that God said “*I will destroy man whom I have created from the face of the earth...*,” Gen. 6:7, whereupon in due season He brought “*in the flood upon the world of the ungodly,*” 2 Peter 2:5. What about the “culture” of Sodom and Gomorrah whose “*sin*” was described as “*very grievous,*” Gen. 18:20; in fact, it was so “*grievous*” that God destroyed both cities with “*brimstone and fire,*” Gen. 19:24.

Moreover, if every culture is of equal value and should be regarded with “equal respect,” why did God command the Israelites, upon entrance into Canaan, to “*drive*” the Canaanites “*out*” of the land and even to “*destroy them quickly,*” Deut. 9:4? If every culture is to be regarded with “equal respect,” why did God, through Samuel, command King Saul to “*go and smite Amalek; and utterly destroy all that they have, and spare them not,*” I Sam. 15:3? As it relates to the Israelites and the Canaanites, it should be evident that God was not interested in His people incorporating two divergent cultures into one; rather He commanded them to destroy the culture which, for all practical

purposes, had become filled with evil. Once the “*iniquity*” of the inhabitants of that land became “*full*,” Gen. 15:14, God determined to bring Israel into Canaan, and commanded His people to drive out its inhabitants. Suffice it to say, as it relates to character, God is not a multiculturalist! Never once did God put sin and righteousness on an equal footing!

Of course, viewed in a different light, as it relates to the obligation of Christians to the world, then every culture is to be a matter of concern. While God **is** a respecter of character, He is **not** a “*respecter of persons*,” Acts 10:35. In fact, God “*so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*,” John 3:16. Jesus, “*by the grace of God*,” tasted “*death for every man*,” Heb. 2:9, and He commanded His disciples to “*Go..into all the world, and preach the gospel to every creature*,” Mark 16:16. No culture is to be regarded as off-limits to the gospel! However, every person who obeys the gospel, to be pleasing unto God, must undergo a complete transformation of character! Rom. 12:1-2.

Now we look more closely to **moral relativism**, or “the philosophy that right and wrong are not absolute values, but are personalized according to the individual and his or her circumstances or cultural orientation.” In substance, this is the view that there are no absolutes! Of course, this brings us to the question, “can a person be absolutely certain that there are no absolutes?” It is amazing how many people have gone to school all their lives, and have graduated with the belief that they do not know for certain that they know anything for certain — people who claim to be “absolutely certain” that they can’t know anything for certain! Satan must be real pleased with this!

With regard to its application, moral relativism brings people to the conclusion that morality is not based upon any absolute standard. For the Christian, God is the ultimate Absolute, and His word, the Bible, is the absolute standard for people to follow. Anything which displeases God, or which violates the teachings of the Bible is wrong. Period! End of discussion!

However, we are living in a society which is increasingly trying to divorce itself from God. For all practical purposes, secular Humanism has largely become our national religion. Many professors, under the guise of “science,” have supposedly reasoned God out of existence. Thus man, instead of having been miraculously created “*in the image of God*,” Gen. 1:26-27, supposedly, over eons of time, evolved from a single cell which spontaneously generated itself from nothing into existence and ultimately evolved into man as he currently is! Thus, **if** there is no God, **then** there is no absolute divine standard of conduct, and **if** there is no absolute standard of conduct, **then** every person’s conduct must be determined by situation ethics. Thus everything is situational; hence, what may be “wrong” for one person may be “right” for another. That being the case, then “tolerance” becomes the greatest virtue, and intolerance becomes the greatest vice!

As a nation, to a great extent, our society has become like ancient Israel after the death of Joshua; “*in those days there was no king in Israel, but every man did that which was right in his own eyes*,” Judges 17:6; 21:25. When people ignore God and His word, when they do that which is “*right*” in their “*own eyes*,” morals plummet to the level characteristic of a previously depraved people whose misconduct is vividly set forth in Romans 1:20-32! So it is in much of modern society! Those who use biblical speech to describe homosexuality are branded as “homophobes” and condemned for their “intolerance.” The same could be said for those who oppose fornication, abortion, same-sex marriage, etc., etc. Such people are viewed as “old fashioned,” “narrow-minded,” “intolerant,” “uneducated,” “uninformed,” “unloving bigots,” etc.

Like ancient Israel, much of modern America is being “*destroyed for lack of knowledge*,” Hos. 4:6; people have sown “*the wind*,” and now face the danger of reaping “*the*

*whirlwind,*” Hos. 8:7. Against this rising tide of multiculturalism and moral relativism God’s people **must** rise up and say “enough is enough,” and take a stand for truth and righteousness. It takes no courage or strength of character to “go along in order to get along!” To the contrary, we must determine to “*shine as lights*” in the midst of this “*crooked and perverse generation,*” and diligently strive to “*go..into all the world and preach the gospel to every creature,*” Mark 16:16. Whether we are dealing with multiculturalism, moral relativism, or any other ungodly human philosophy, the approach is the same; we must turn to God and His word, and take our stand accordingly.

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