



Introduction: The Moral Crisis of Relativism

We live in an age where morality is often reduced to a mere *"social construct"*—a set of arbitrary norms that vary across cultures and time periods. According to this relativistic view, there would be no objective foundation to distinguish good from evil; everything would depend on human consensus.

However, this stance—so common in atheistic and materialistic thought—faces serious logical and philosophical problems. If morality is merely a human invention, why do we feel compelled to condemn atrocities like genocide or slavery, even when some cultures have approved of them? Why does a universal longing for justice persist in the human heart?

In this article, we will explore why only a theistic, particularly Christian, worldview can provide a solid foundation for morality, while atheism falls into insurmountable contradictions.

1. Natural Moral Law: An Undeniable Reality

a. The Evidence of Universal Morality

Throughout history and across all cultures, we find common ethical principles:

- **Do not kill the innocent.**
- **Tell the truth.**
- **Protect the weak.**

These norms are not mere conventions but arise from *natural moral law*, an innate sense of right and wrong that transcends cultures and eras. As C.S. Lewis argued in *"Mere Christianity"*:

"The moral law is not human invention; it is more like a musical score we have discovered and are trying to follow, sometimes more successfully, sometimes less."



b. The Problem with Atheism: Where Does Morality Come From?

If the universe is the product of blind chance (as atheistic materialism claims), then our moral perceptions are merely illusions generated by evolution to favor survival. But this leads to a dead end:

- **If morality is just biochemistry**, then Hitler and Mother Teresa acted under the same adaptive impulse.
- **If good and evil are subjective**, there is no real reason to condemn cruelty beyond personal preference.

The atheist philosopher Friedrich Nietzsche understood this well: without God, morality is just *"the will to power."* But then, why does most of humanity still cry out for justice and compassion?

2. Moral Relativism: A Self-Defeating Philosophy

a. The Paradox of "You Shall Not Judge"

Relativists often say: *"Don't impose your morality on others."* But this very statement is a moral rule they seek to impose. It is a performative contradiction:

- **If nothing is objectively wrong**, then neither is "imposing values."
- **If everything is relative**, then relativism itself lacks authority.

b. Morality as a Useful Illusion

Some atheists, like Sam Harris, attempt to ground morality in *"human well-being."* But this only shifts the problem:

- Why *should* we seek well-being?
- Who defines what "well-being" is? The majority? An elite?

Without an objective standard, any ethical system reduces to personal preferences or impositions by the powerful.



3. Only Theism Can Explain Objective Morality

a. God as the Foundation of Good

Christian tradition holds that morality is not a human invention but a reflection of God's holy nature. As St. Thomas Aquinas stated:

"Natural law is nothing other than the light of understanding placed in us by God; through it, we know what must be done and what must be avoided."

This solves the problem of moral grounding:

- **Good is objective** because it is based on God's very nature (1 John 1:5).
- **Evil is not an independent force** but the corruption of created good.

b. Atheism Cannot Account for Evil

If there is no God, "evil" is just a word we use for actions we dislike. But then:

- **Why do we feel outrage at injustice?**
- **Why do heroes give their lives for others?**

The fact that we perceive certain actions as *truly evil* (not just inconvenient) points to a transcendent moral reality.

Conclusion: Morality Demands a Divine Lawgiver

The denial of objective morality leads to nihilism or the tyranny of the strong. Only Christian theism provides a coherent foundation for:

1. **Human dignity** (man made in God's image).



2. **Universal justice** (God as supreme judge).
3. **Love as the highest law** (God is love, 1 John 4:8).

As Dostoevsky wrote: *"If God does not exist, everything is permitted."* Yet our conscience screams that this is not so. Morality is not a social construct; it is the voice of the One who made us for good.

What about you? Will you live as if good and evil are human inventions, or will you acknowledge the law written on your heart?