

Christ and Equality

By

Curtis Dickinson

The concept that all people are equal so permeates modern thinking that any idea to the contrary is looked upon as evil and antagonistic to society. Equality is taught as a principle of Christianity, in fact, as the principle doctrine of Christ. Many of our youth are coming to think of Christianity simply as the socialistic doctrine of equality: it is Christian to recognize everyone as equal, and non-Christian to discriminate. While Christian doctrine is generally outlawed in schools, the idea of equality of all people is encouraged as the religious basis for all human judgments.

In spite of this general acceptance of “equality” as a basic Christian doctrine, the fact is that it springs from an anti-Christ source and not from scripture. These words: “Liberty, Equality, Fraternity,” was the slogan of the anarchists who instigated the French Revolution. Karl Marx, the founder of Communism, quoted the Radical (French) Constitution of 1793 in setting forth his idea of rights under Socialism. “These rights are: Equality, Liberty, Security and Property...” (Page 25, “World Without Jews” by Karl Marx, himself a Jew.)

If there is any teaching of Jesus that is obvious to all believers, it is His teaching that there are two ways of life: good and evil; and that there are two destinies for humanity: Life and death. At the outset of His ministry, in the sermon on the Mount, He set forth certain people who are blessed because they are poor in spirit, because they mourn, and are meek, because they hunger and thirst after righteousness, are merciful, pure in heart, are peacemakers and are persecuted (Matt. 5:3–13). Jesus introduces His message by setting forth the great importance of being different, and pronounces a blessing upon those who are **NOT equal**.

Everywhere and in every sermon Jesus set mankind into two categories: the good and the evil. In the parable of the wheat and the tares (Matt. 13) He taught that while both are allowed to grow to maturity in this world, there is, nevertheless, a vast inequality between men and at the judgment God will judge and burn the evil, but give glory and life to the righteous. Although it is not man’s lot to sit in judgment upon another regarding his eternal destiny, he is supposed to know the difference between wheat and tares, between good and evil. Without this distinction, the whole idea of Christianity falls.

Jesus warned His disciples to beware of the leaven of the Pharisees. He called the murderers and children of the devil, but spoke of His disciples as His own children. Try as you may, there is no way to get equality out of that kind of arrangement.

Nor did Jesus support the idea of equalizing men’s wealth. On one occasion He was approached by a man who implored Him, “Teacher, bid my brother divide the inheritance with me.” Now, here was a perfect opportunity. The Lord of the universe stood before two brothers, with the cry for equal wealth ringing in His ears. The power was His to answer this plea. If “equality” in this world were a doctrine of Christ, here was the time to give the example. But, instead, Jesus sharply rebuked the request, “Man, who made me a judge or a divider over you? ... take heed, and keep yourselves form all covetousness...” (Luke 12:13–15). Jesus not only refused to equalize the wealth of those

who asked him to do so, but cut through the facade of their hypocrisy to expose the reason for their asking: covetousness.

On another occasion when Mary poured an expensive ointment out in what seemed an extravagant display of honor, Judas suggested that this costly substance should have been sold and the money shared with the poor. Jesus did not share this view at all, but commended Mary, saying "The poor you have with you always." He would allow Mary to use her wealth according to her own judgment, recognizing there are those that are poor, but rejecting the proposal that they be made equal by equally sharing.

Every informed person knows that the demand for equality is rooted in Marxian Socialism, and that it is now bearing its fruit in the revolution taking place among the youth of the world. It boils over into open warfare in the streets and violence on the college campus. But this revolution actually begins in the early years of the student when he is taught that all people are equal, whether they are moral or immoral. This tendency grows in proportion to the growth of socialism. John Stuart Mill, the famous English economist, argued that the federal role in education is nothing more than a "contrivance for molding people to be exactly like one another." Equality is the result. Religion must make no difference. The pupil must not consider the Christian religion to be any better than a pagan philosophy. He is made to feel that the greatest sin is to consider Christianity better than another religion. All discrimination is discarded. There is no "good" nor "evil". The terms, "moral" and "immoral" are taboo. So is the word "wrong." If one is a drunkard it is his "right" to drink, and he cannot be accused of doing "wrong" or being "immoral". It is wrong only to certain ones who are not yet "educated" to understand that all are equal!

The Biblical warning that "evil companions corrupt good moral" becomes meaningless. To discriminate against certain ones as "evil" is in itself the greatest evil in the modern school. (Of course, we are not supposed to notice that the disciples of "equality" are discriminating in saying that one who discriminates is bad.) hence, the youth is convinced that if one commits that which God labels sin he is still morally and socially equal, for all must be equal. It should be no surprise that he grows up to see nothing wrong in destroying property, sleeping with the co-eds, taking drugs and disregarding the law.

Through the doctrine of equality the worst sex pervert has gained respectability. Some of the most celebrated writers of our day are men with the most evil and corrupt minds. But we run the risk of being branded as "bigots" if we dare to suggest that anyone might be an evil person. We may recognize that "evil" exists, but only in the abstract. Equality erases the distinction between good men and evil men.

It is another of Satan's clever deceptions that sin can be separated from the sinner, that evil is not the work of an evil mind. It is the anti-Christ who claims that a person may commit an evil act and still be "equal" with those who reject such actions.

By contrast, Jesus spoke of evil men. He spoke of them as hypocrites, wicked and unrighteous. He warned His disciples (including Christians of our day) that we would be hated of the world because of the difference that is evident between a Christian and a non-Christian. Paul wrote: "Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists, shall inherit the kingdom of God. And such

were some of you: but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the spirit of our God” (I Cor. 6:9–11).

Critics may accuse the Christian of “self-righteousness” when he insists that certain things and people are evil and immoral. But it was Jesus who said, “except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no wise enter into the kingdom of heaven” (Matt. 5:20).

The theory of equality is at the root of permissiveness, the idea that criminals should not be punished. If all are equal, then all are equally guilty and it is wrong to punish any one individual for a crime. But Jesus taught that punishment is just. God decrees that governments punish evil doers, and at the final judgment the unbelievers will be punished by death in a fiery destruction. It is just this punishment that gives meaning to the gospel. Christ came into the world to assume man’s sin and guilt and undergo the punishment for it by His own death. He came to save men from sin and death and transform them. “Wherefore if any man is in Christ, he is a new creature” (II Cor. 5:17). Paul writes “This I say therefore, and testify in the Lord, that you no longer walk as the (Nations) walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them...” (Eph. 5:7). Darkness and light are hardly equal.

Christ taught that there are one-talent men, two-talent men and five-talent men. All men are NOT equal; neither are they to be rewarded equally.

Of course men should have equal rights before the law. Justice must be the same for all, or it isn’t justice. We are not discussing that aspect of equality, but the false doctrine that all men must be recognized as socially and morally equal to all others. Even if men may have an “equal” vote, this does not make the voters equal. One may vote from an intelligent and informed conviction, while the other may vote according to his ignorance, emotions, fear, or greedy interest. The mere fact that the votes count equally does not make the voters equal.

Where do men get the idea that equality is a Christian doctrine? One may cite Peter’s statement to Cornelius: “Of a truth I perceive that God is not respecter of persons.” But this is only part of the statement. Peter goes on to say, “but in every nation he that fears him, and works righteousness is acceptable to him” (Acts 10:34–35). So Peter attaches qualifications to man’s acceptability to God; 1) that he fear God, and 2) that he work righteousness. The expression that “God is no respecter of persons,” refers to the fact that God shows no respect to a person’s family or racial background. Peter was a Hebrew and had never had anything to do with gentiles. But God has shown him that the gentiles were prospects for the Kingdom. Cornelius was a gentile. Peter made it clear that God no longer respected the Jews as a covenant people, but accepted men on the basis of faith and obedience. Subsequently Cornelius believed the gospel, was baptized, and became a citizen of the Kingdom of God. Paul said that “there is neither Jew nor Greek” in regard to salvation. All, whether Jews or Greeks, must be saved the same way, by the sacrifice of Christ and faith on His name.

This fact, that God is no respecter of persons, has nothing to do with the current idea of equality. Every Christian invests time and money in evangelism, in the attempt to take the good news of Life to people of completely different standards and ideals. In this sense Christians are “no respecter of persons.” But at the same time every true Christian must recognize a great inequality that exists between righteousness and evil, between

truth and error, between the people of God and the people of Satan, between the Kingdom of God and the world, between the saved and the lost and between the destiny of Life and the destiny of Death.

If Jesus taught anything at all it was this, that men are not equal. He taught that some are sons of the devil and others are sons of God. His word demands, "Be not unequally yoked with unbelievers" (II Cor. 6:4). The Bible says that each person will be judged on an individual basis, according to his works, whether good or evil. Christ will separate the sheep from the goats! The socialists sneer at the idea of future judgment, because it is discriminatory. He advocates equality because he is opposed to Christ and His promise to judge the world.

The Christ dies not seek equality, but presses toward the goal of perfection in the image of God. He seeks to elevate himself morally and reaches out to others with the desire to lift them up, not to make men equal but that all might be submissive to Christ Jesus the Lord. This is the only equality for which we should strive, to BE LIKE HIM. "I shall be satisfied when I awake with thy likeness..." (Psa. 17:15).

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