

# THE PROBLEM WITH EQUALITY

By

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## Why Government Is Hostile To Christians

The present “Politically Correct” doctrine of equality was the battle cry of the anarchists of the French Revolution: “Liberty, Equality, Fraternity.” Their goal was to destroy the Christian basis of civil order and eliminate any absolute moral concepts. They achieved considerable success.

The same idea was advanced by Karl Marx some 75 years later, when he quoted the French constitution of 1793 in setting forth his idea of rights under Socialism: “These rights are: Equality, liberty, security and property...”<sup>1</sup> Special rights and privileges given to various groups today demonstrate how effective the socialist agenda has been.

As government agencies militantly enforce the socialist agenda of equality, Christians are often faced with the question of whether to obey God or Caesar.

Of course, all 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 rather the popular concept that all people must be recognized as socially, religiously, culturally, sexually, and morally equal to one another. Any discrimination in these areas is now forbidden by law. Here is where the policy comes into diametric opposition to the Christian faith.

**WAS JESUS A BIGOT?** The answer is, yes, according to the socialist doctrine of equality. Early in His ministry, in the Sermon on the Mount, He established principles which set His disciples apart, not only as different from the rest, but as those distinctly favored by God. In the “Beatitudes” Jesus described the blessed as the poor in spirit who mourn over sin, who are meek, whose deep desire is righteousness, who are merciful and pure in heart.<sup>2</sup>

He then contrasted them with the rest of the world; those who despise His commandments, who hypocritically do good only to gain recognition, whose desire is material gain, and who have no faith.<sup>3</sup> He compared people to trees, some bringing forth good fruit and some evil, the latter finally to be “cast into the fire.”<sup>4</sup> Jesus said that all who do not heed His words, are “like a foolish man who built his house upon the sand.”<sup>5</sup>

Jesus warned His disciples to beware of the leaven of the Pharisees.<sup>6</sup> He called them murderers and children of the devil, but spoke of His disciples as God’s children.<sup>7</sup> There is no way to get equality out of this arrangement.

**TWO KINDS OF PEOPLE.** The advocates of equality have used tolerance as a lever to open the door of acceptance, until the abnormal is seen as normal. Leaders in the media, in education and in government have lost their ability to recognize the normal and to distinguish between right and wrong, between good and evil. The theory of equality negates all standards based upon Biblical commands.

Film critic, Michael Medved, wrote, “A war against standards leads logically and inevitably to hostility to religion, because it is religious faith that provides the ultimate basis for all standards.”<sup>8</sup>

Jesus recognized great differences in people. He presented mankind in two categories: the good and the evil. In the parable of the wheat and tares He taught that while both are allowed to grow to maturity in this world, there is a vast difference, and at the judgment, the tares — “the sons of the evil one” — will be burned up, while the “righteous shall shine forth as the sun in the kingdom of their Father.”<sup>9</sup>

Although it is not our place to sit in judgment upon another person’s eternal destiny, we do have the responsibility to know the difference between good and evil.

Daily we read of Christians who have been ordered by officials to remove religious emblems or books from their work place, and some have been forced even to remove Christian emblems from their own property. This hostility to Christians is part of the effort to enforce the doctrine of equality. All religions must be equal, and the greatest evil is to accept Christ’s words that “no man comes unto the Father but by me.”<sup>10</sup> This puts the preacher of the gospel in violation of anti-discrimination laws.

Government enforced equality puts all Christians in danger of fines or imprisonment, as we have explicit commands to discriminate between right and wrong and between moral and immoral *people*. “Be not unequally yoked with unbelievers,”<sup>11</sup> we are told. “Evil companionships corrupt good morals.”<sup>12</sup> “Have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of.”<sup>13</sup>

**UPSIDE DOWN.** We have had over three decades in which equality has been hammered into the minds of public school students, until the terms, “moral” and “immoral” are taboo. A famous educator wrote that when you stand before a class of college students you can be sure of one thing, that they have been taught to believe that there are no absolutes, that there is no way to know for sure what is right and wrong.

This is not merely an attack on Western culture, although that war has been going on for a long time, it is an attack against God and His Son, Jesus., Who has been given all authority. It is a way of saying that there is no authority; no one can say this is right and that is wrong, not even the Lord Himself.

This mindset has turned all things upside down. When one commits a crime, it cannot be because he is evil, but because of his environment, or because he was neglected or abused, or because he lived in poverty or affluence. Killers are not to blame for killing — guns are. A youngster is not to be punished for shooting a member of another gang — gang violence is part of his lifestyle. When parent fulfill their Godly duty to teach their children that these acts are evil and that those who do them are worthy of punishment, it is the parent who is condemned for being judgmental and intolerant.

**TWO PURPOSES.** Perhaps nothing marks the inequality among men more than the purposes for which they live and work. The faithful Christian’s purpose, contrary to what some think, is not solely to be saved from the fire of destruction in the day of judgment, but in addition to this, to be transformed into God’s image, in fulfillment of God’s purpose in creation. John writes that when Jesus comes, “We shall be like him...and everyone having this hope set on Him purifies himself even as He is pure.”<sup>14</sup>

The perfect example of purity is given by Jesus, who said, “I seek not my own will but the will of him who sent me.”<sup>15</sup> His obedience was total, even to His death on the cross, after He had prayed, “Not my will, but thine be done.”<sup>16</sup> Jesus called people to deny self and submit to the Father’s will.

This is the essence of repentance, that one change his purpose and bring it into harmony with God, that he might become a “new creature” in Christ.<sup>17</sup>

A Christian measures every value by the Father’s will, because his life’s purpose is to please Him, in keeping with Christ’s commandment: “Seek first his kingdom and his righteousness.”<sup>18</sup> But outside the kingdom people pursue their own purposes — wealth, pleasure, fame, satisfaction of the flesh, power — and these purposes drive them in the opposite direction of the Christian way and create conflict.

**TWO DESTINIES.** Jesus said, “Enter in by the narrow gate: for wide is the gate, and broad is the way, that leads to destruction, and many are they that enter in thereby. For narrow is the gate, and straight the way, that leads unto life, and few are they that find it.”<sup>19</sup>

The humanist sneers at the idea of such final and total discrimination. He must advocate equality because he rejects the judgment and sentence of death for sin which Christ promised. It is this judgment that give meaning to the gospel. For those who believe, Christ underwent their punishment for sin by His own death.<sup>20</sup> “This is love; not that we loved God, but that He loved us and sent his Son as an atoning sacrifice for our sins.”<sup>21</sup>

The Christian’s destiny also will be realized on that great day, but instead of the sentence of death he will be given immortality and eternal life in the new creation, where all is righteousness.<sup>22</sup>

We Christians do not seek equality with the world, but with Jesus, that we may **BE LIKE HIM.** Like David, we sing, “I shall be satisfied when I awake with thy likeness...”<sup>23</sup>

#### REFERENCES

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