

No Distinctions . . . Except Those Made By God

There are two different views of man's relation to his fellow men. The Biblical view is that one recognizes only those distinctions which God has made. The Modernist and Marxian view is that no distinctions are valid.

The Bible says: Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Our Church properly interprets this as meaning that we should show proper respect to our fellow men in their several relations to us of superior, inferior, and equals.

On the other hand Marxianism says away with all discriminations . . . no distinctions are valid. At least they say that in theory. Behind the iron curtain those who are in the party, or in the good graces of the party, or those who are in high position in the party are given every consideration—the others must yield absolute obedience to party dictates.

Some in our land, however, are swept off their feet by the Marxian claims of no discrimination and even object to God's making distinction between Jacob and Esau—or His having a chosen people in the Old Testament—or having elected in Christ a great host that no man can number from every nation and kindred and tribe in the New Testament. Marxianism insists on absolute equalitarianism of salary and of the use to which the income is put, or a continuing reshuffling of salary and holdings, of privileges and opportunities, regardless of the use to which one has put his time and his income in the past. Before swallowing the communist or socialist line—from each according to his ability and to each according to his need—remember that this catch phrase is interpreted by them on the basis of their major premise: *No discriminations no distinctions.*

The Bible recognizes the distinctions in the life of the home, of industry, of races, and of social life that God has made. The Boy Jesus went back to Nazareth and was subject to Mary and Joseph. He paid the Temple tax and taught: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The Apostle Paul called on those who would eat, to work. God's mercy to us calls us to show mercy to others. But it does not call us to establish a regime which will forcibly take

from those who have been diligent in order that the indigent may have funds to waste on idle riotous living. Let us recognize the distinctions God has made, while the grace of God in Christ softens and sweetens every contact in these several relations of superior, inferior or equal. —Wm.C.R.

The Fear Of The Lord

"Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. . . . Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee there great and terrible things, which thine eyes have seen." (Deut. 10:12, 20, 21).

What God required of ancient Israel He requires of the Israel of God today; that we walk before Him in fear, and rejoice with trembling. The Lord has spoken, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." And again, "His mercy is on them that fear him from generation to generation." And again, "In every nation he that feareth him, and worketh righteousness, is accepted with him." And again, "Whosoever among you feareth God, to you is the word of this salvation sent."

Truly the fear of the Lord is the beginning of wisdom. The heart that has not known the fear of the Lord will never know the favor of the Lord; and the heart that knows His favor will continue to pass the time in fear.

We live in a presumptuous age. There is no fear of God before men's eyes. Denying the wrath of God, ignoring the warnings of the Word, rejecting the truth concerning the reality of hell, propagating the false doctrine of the universal fatherhood of God and the universal brotherhood of man, those ministers of Satan who have transformed themselves into ministers of righteousness have removed all cause for fear and are blindly leading the blind to judgment and hell. Piously they despise the "fire and brimstone" preachers (of which there are all too few) and declare that we must not seek to scare people into heaven. Blandly they ignore the clear teaching of God's Word concerning the wisdom of the fear of the Lord, and fail to sound the warning to multitudes who are plunging into hell.

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