

God Is Not Fair

Greg Albrecht

The equality and fair-play Lady Justice supposedly oversees is illustrated by scales or a set of balances she holds in one hand and a sword in the other. The scales, or balances, portray unbiased equity, and the sword in her other hand a stark reminder of the deserved and earned penalty to be paid for those who fall short of the standards of law.

Originally, and in many cases still today, such representations of equity and justice did not include a blindfolded Lady Justice. A blindfolded Lady Justice came to be known as fearlessly objective and impartial, unable to be moved by prejudice.

triumphs (as we define virtue) we are satisfied—it's a happy ending and everyone lives happily ever after.

We see rich people with far more than they “need” (as we determine) and feel that equality would redistribute their wealth to all. Many believe God to be like Lady Justice. He is absolutely impartial—he does not have favorites. In Acts 10:34 Peter says, “I now realize how true it is that God does not show favoritism.”

That assertion by Peter does not level the playing field to our satisfaction, does it? It is easy to become disenchanted or angry with God because it seems like he hasn't been fair—many hold a grudge against



Ideally, Lady Justice is not swayed by anything other than the weight of evidence in the balances she is holding—if the good and positive outweigh the bad then she gives a favorable outcome to the situation or the person seeking justice.

The human soul yearns for even-handed impartiality. But life is not fair, is it? As the old country song goes, some people get the gold mine while others get the shaft. When we see a movie or television show, we want to see wrong righted. We love to see the good guy win out in the end and the bad guy get what's coming to him/her. When virtue

God because, given all they have experienced in life, they don't feel he has been fair to or with them. Some say that they are mad at God because, in spite of everything they have done for him (!?), he hasn't given them what they feel they deserve. Is that what we want—really? Do we want God to give us what we deserve?

In Acts 10:34, when Peter says that “God does not show favoritism” he was concluding that God, contrary to his previous beliefs, did not restrict the gospel to the Jews the way the old covenant did. Peter determined that skin color, gender,

nationality, culture or religion was not significant in God's eyes.

God does love us all equally—he does not favor anyone more than another. He is absolutely impartial. However, the flip side of the discussion is that God is absolutely biased and relentlessly partial!

GOD IS BOTH PARTIAL AND IMPARTIAL

God is partial to his Son. Galatians 3:26-28 says that everyone (Jew or Gentile, male or female, free or slaves) who receives Jesus, God the Son, is a child of God and clothed with the very righteousness of Jesus Christ.

God is partial. He has no favorites, neither does he have "unfavorites." God has torn the blindfold from the eyes of Lady Justice. God has broken down the barrier of partiality based on performance—which is why the gospel of Jesus Christ is good news.

We might call this dimension of God's love the incongruity of God's grace. Were God, his love, mercy and grace, congruous then he would conform to our notions and perceptions of fair play and justice. But Jesus is God's gift to us, the unworthy. We can never in a gazillion lifetimes earn the gift of Jesus Christ. Without white-washing or minimizing our failures, our heavenly Father is always on our side, always partial to us and always forgiving.

If our ultimate and eternal goal is to receive human justice, every time that Lady Justice weighs our deeds, our bad deeds outweigh our good. Every time! If that is the justice we wish, we are in for a world of hurt.

We can never compensate, through the good we might produce, for the spiritual penalties we incur through our shortcomings and our failures. In Christ, God tears off the blindfold—he isn't blind when he looks at you and me. He sees exactly who we are, and who we are not. He knows all we have done and all we have failed to do. He gives us his all, out of his love, not because we have earned or deserve it.

Those great theologians, the Beatles, ask in one of their songs, "Listen, do you want to know a secret?" Let me tell you a secret—one that seems to be carefully kept by Christ-less religion. The secret is that God is head-over-heels in love with you! That's the mystery—the secret—of the gospel of Jesus Christ.

Perhaps God is somewhat like

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the mother of a poor family who is cooking a stew for her family. She empties her cupboards—everything in her pantry goes into the stew. As she prepares the stew she knows it will not be enough for the entire family to have equal portions, so when it comes time to serve her hungry family she announces she isn't hungry. God is absolutely partial to all his children.

HUMAN LAW-JUSTICE VS. GOD'S LOVE-JUSTICE

When it comes to justice, God chooses to see only what Jesus

has done. Jesus is God's partial and biased and prejudiced "Justice"! Because you are, by the grace of God, in and through Jesus Christ, a child of God YOU are God's favorite—YOU are his beloved child. YOU are united in and with Christ and therefore God sees YOU as his only son. God is partial to you.

Of course, the reality is *you* are not his only child. Humanly we desire to own God and restrict his mercy and grace to ourselves, and to our religion and family and nation and tribe and culture and race. The gospel says otherwise. The gospel of Jesus Christ says that all who embrace the grace of God and accept Jesus as Lord and Savior are just as highly esteemed and favored as Jesus himself is.

In the parable of the workers in the vineyard (Matthew 20:1-16) Jesus describes workers lined up at

the end of a hard day in the vineyard, waiting to receive their pay. The last are first (those who have worked "less") and the first (those who have worked longer and harder) are last to receive their pay, by God's design.

When "the first" see that others receive the same pay as they thought they would, they presume that they, because of their hard work, would be given more. When they receive the same "pay" (the grace of God) they grumble and gripe, whereupon the landowner asks, "What's it to you?" That is,

according to Matthew, he says, “Don’t I have the right to do what I want with my own money? Or are you envious because I am generous?” (Matthew 20:15).

Sadly, many within Christendom see “God’s justice” through the prism of human experience and limitations. They attribute human definitions and desires to God. God’s justice conforms, as they perceive it, to their own sense and definition of justice.

Divine love-justice is a culture of compassion. God always hopes for the best for us—he forgives, he loves without condition. He loves us though we don’t deserve it. He gives us what we can never deserve.

Whether it is draped in the clothing of Christendom or some other world religion, instead of being a culture of compassion, **Christ-less religion is a culture of vengeance** because it is based on law-justice rather than love-justice.

- Christ-less religion wants people who haven’t measured up to burn in hell for all eternity.
- Christ-less religion longs to see people get what’s coming to them.
- Christ-less religion tends toward retaliation and retribution while Christ-centered faith is all about divine reconciliation and restoration.
- Christ-less religion places the focus on the need for humans to

be unfair to itself, at least as judged by human standards, so that another might gain, profit or enjoy. Divine love-justice can often appear, to the human mind and eye, according to human standards of justice, to be unfair, unpredictable, arbitrary and capricious. God’s grace is incongruous, failing to conform to our sense of justice. Divine love-justice does not meet our human standards of fair play!

With human law-justice, the standard of justice is a behavior as measured and regulated by a law.

With divine love-justice, the standard of justice is God’s own nature, for there is no law that God follows—he is the law and his law is love.



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Human law-justice is centered on people getting what they deserve as defined by the law. The idea of human justice, or social justice as many people call it today, is the leveling of all privilege and advantages so that every individual has the same opportunity and same “fair shake.”

reimburse and repay, to compensate and remunerate for damages inflicted whereas the grace of God we find in Christ-centered faith is all about forgiveness—writing off the debt—as Jesus said on his cross, “It is done,” once and for all.

Divine love-justice prefers to

God’s love-justice is his absolute faithfulness to his love and grace. God is just when he chooses to love us in spite of our behavior, because for God love is always far more just than the law and the penalties incurred by failing to observe the law. God does not give us what we are due—that is perfectly in keeping with his justice because his justice is love! □

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