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Holy Spirit: Impartiality—P4

“For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him” (Romans 10:12).

In the western world, we’ve established a worldview that impartiality, objectivity, and fairness are good. This foundation guides our behavior and our legal system, maintaining to the world that it is not right to value or judge people based on their physical appearance, their skin color, their wealth or poverty, their background, etc, but rather to value and judge them according to their deeds.

From before the Christian influence on the Magna Carta to the Church’s guidance in the development of the U.S., culture and courts in the west have gradually developed with the intent to be blind to everything save justice, fairness, objectivity, and the truth, regardless of someone’s societal “value,” wealth, nationality, office, position, importance, race, or sex. Despite its faults, the world we live in today is unlike any other time in human history.

For much of human history, societies were built on the very premise that some people had no rights save to be exploited to benefit the “great,” the “special,” and the “worthy.” Man’s partiality is natural to his fallen state, because at the tree of the knowledge of good and evil, he chose to decide for himself what is “good” and “bad” according to his own whims in spite of how it affected his neighbors.

This radical concept of impartiality didn’t come from man’s evolved sensibility, but from the Word of God and the Holy Spirit, which Jesus said would convict the world “*of sin and righteousness and judgment*” (Jn. 16:8b) - and which has done just that for the past 2,000 years. The Gospel did more to influence the western world than any other source of ideas.

Why? Because they took God’s Word seriously and gradually (although imperfectly) changed their natural ways to fit its truth.

And in the Scriptures we learn that God “*impartially judges according to each one’s work*” (1 Pt. 1:17b) — “*tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek. For there is no partiality with God*” (Rom. 2:9-11). He does not distinguish between people on the basis of external appearances, race, sex, class, wealth, power, value, influence, etc.

But more than that, God also requires that man be like Him: “*you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly*” (Lev. 19:15). We are not to have favorites, but to maintain an impartial and objective view in our treatment of others—pursuing fairness and justice. Relating to how some Churches favored the rich over the poor, James explained: “*My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism...If, however, you are fulfilling the royal law according to the Scripture, ‘You shall love your neighbor as yourself,’ you are doing well. But if you show partiality, you are committing sin*” (Js. 2:1-9a). In our treatment of others, God expects us to be “*first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy*” (Js. 3:17 KJV).

God’s Word and the Holy Spirit convicted man’s sinful heart that our worldview and our laws should be impartial and fair. So, whether in our personal behavior or in the design of our justice system, the western sense that impartiality, fairness, and justice are a good thing comes from the Word of God and the Holy Spirit’s labor through Christ’s Church in the world. Give God the credit! Amen.

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