



What Does the Bible Say About “Fair Share”?

A central element of the communist and socialist agenda is the **cultivation of envy in the hearts** of the unfortunate or those unwilling to work. The slogan “**fair share**” is employed to justify the forced transfer—through taxation—of resources from those who have been fortunate or industrious to those who have less. **This slogan fosters covetousness and stands in direct contrast to the Tenth Commandment.**

The Tenth Commandment is unambiguous: “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s” (**Exodus 20:17**). Covetousness is not merely a private failing; it is a violation of God’s moral law. When political rhetoric trains people to look upon another’s prosperity with resentment and to demand that the state seize a larger portion of it, it normalizes the very desire the commandment forbids. Scripture repeatedly links envy with destruction of the soul: “A tranquil heart gives life to the flesh, but envy makes the bones rot” (**Proverbs 14:30**). James writes that “where jealousy and selfish ambition exist, there will be disorder and every vile practice” (**James 3:16**).

The Bible further distinguishes between genuine need and unwillingness to labor. The apostle Paul states plainly, “If anyone is not willing to work, let him not eat” (**2 Thessalonians 3:10**). While Scripture commands compassion toward the poor and the vulnerable, it never treats idleness as a claim upon the property of others. The early church practiced radical sharing, yet that sharing was voluntary. When Ananias and Sapphira withheld part of the proceeds of a sale while pretending to give all, Peter did not rebuke them for keeping property; he rebuked the lie and affirmed ownership: “While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal?” (**Acts 5:4**). Generosity is required of believers, especially of those who have much—“Everyone to whom much was given, of him much will be required” (**Luke 12:48**)—but it is to be cheerful and free, “not reluctantly or under compulsion, for God loves a cheerful giver” (**2 Corinthians 9:7**).

Civil government may collect taxes for its legitimate functions. Jesus Himself said, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s” (**Matthew 22:21**). Yet the Bible nowhere presents progressive extraction driven by class resentment as an expression of justice. Justice in Scripture is impartial: “You shall do no injustice in court. You shall not be partial to the poor or defer to the great” (**Leviticus 19:15**). Fair weights and honest measures are required (**Proverbs 11:1; 16:11**), but equal material outcomes enforced by the state are not. The parable of the laborers in the vineyard illustrates the point: the landowner pays the agreed wage and answers the complaint of those who worked longer by saying, “Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?” (**Matthew 20:15**).



Thus, the political use of “**fair share**” to stir envy and justify coercive redistribution collides with the moral teaching of the whole Bible. **The commandment against coveting**, the call to personal diligence, the affirmation of voluntary generosity, and the demand for impartial justice together form a consistent witness. **Envy** is not righteousness, and forced transfer motivated by resentment is not biblical fairness. **The Scriptures** call instead for contentment, honest labor, free generosity, and trust in God’s provision rather than in the politics of grievance.

