

LIVING IN GOD'S WORLD

Biblical Quotations

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INTRODUCTION

By Compiler Jan H. Boer

There is, of course, only one world, and that is God's. So, when we speak of living in God's world, we are not talking about some special world or about a place separate from that where people generally live and work. We are talking about the ordinary world that all of us know. For the original prime target audience of this book that ordinary world is that part we know since 1900 as "Nigeria," thanks to Lady Flora Shaw.

In this booklet we have gathered many passages from the Bible and have organized them under various titles. We provide little by way of commentary, though, of course, even the organization and the headings already assume a certain approach to the Bible.

The aim of this collection is to bring together Biblical passages that have some bearing, directly or indirectly, on our working situations, our professions, our businesses, our contracts – in short, on the way we make our living. In addition to general passages that apply to all aspects of life, including our working life, we have selected especially passages dealing with money, property, customers, workers, employers, etc. We have selected that emphasis because everybody, rich or poor, high or low, engages in economic transactions.

These passages, when thought through, should be recognized for what they are, namely very radical. We do not apologize for this, for the Bible is a most radical book. In fact, it is our purpose to highlight the radical demands God makes upon us. For too long we have taken the sting out of the gospel by applying it to selective areas of our lives – to our "religious" life, to church, perhaps to our personal morality and family life. But to our daily work? To our business?

We are not suggesting that we have to conduct ourselves by Mosaic legislation. That would be silly. We are drawing your attention to that legislation so you can think through its underlying motifs and these do need to be applied. Here and there we provide some comments to help you in your reflections.

Neither are we suggesting that it will be easy to follow the Bible more closely in our working life. The world is very much *around* us and *in* us. But we will never get anywhere building up a strong Christian community that will make a Christian contribution to nation building, unless we begin first of all to recognize the radical demands of Christ upon us. Once we come to realize these demands, then we can begin seriously and together to pray for our liberation from the idols and demands of our age. Our country has yet to be faced with the cutting witness of a radical Christian community, a witness of which a main element is a lifestyle of its members that consistently reflects the style of their Master.

The original inspiration for this publication came out of the pitiful situation and condition of Nigeria's village peasantry. They are oppressed and cheated every which way, often by fellow Christians who have no other model to follow. So, the Institute of Church & Society (ICS) decided to compile this book of Bible verses in Hausa and, later, in English. The book is used in Christian village groups with the leader asking people to read the text, after which (s)he will prod the members about the meaning of the passage and extract real life stories from them. In the course of the discussion they learn they are made in God's image and that means they have a right to expect respect and fair treatment. They learn that God hates oppression and its practitioners and gives them the right to resist it. At the end of the process, the group is often ready to choose a community project to work on and to claim the support of government agencies, even those that have cheated and oppressed them in the past. They gain in self-respect and lose their fear of the "big man."

The book, either in its English or Hausa version, began to be used in wider circles. The ICS itself also began to use it in city churches where parallel situations existed. Other development organizations began to use it for their purposes as well. Some missionaries introduced it to congregations in North America, some of which then started using it in their Bible study groups. It is as powerful and radical there as it is with Nigerians. So, it received wide use and appreciation. That potential for use is still there and is now available free of charge right here. What are you or your group waiting for?

This collection is also suitable for private meditation. It will serve admirably in Bible schools and colleges as well. To profit from it you must constantly ask yourself how this or that passage would apply to your work. Furthermore, such a probe must constantly be accompanied by fervent prayer that the Holy Spirit may open up your mind and heart and see to it that the Gospel penetrate deeply.

While the first two editions of this book were published in Nigeria, though also distributed in North America, this digital edition, though available globally as well, is published in North America. North America is a continent in which copyright infractions are taken seriously. And since Bible publishers in North America are very particular about copyright issues, I did not see my way clear to reproduce the contents of all the texts listed in this book. So, only the references are reproduced, not the texts themselves. The one advantage I see in this arrangement is that it does not depend on any one translation. You can use it with your favourite translation without the confusion of different translations intruding.

In the earlier editions I made a promise of a companion volume. It was to be a workbook with many questions. I regret I could not fulfill that promise. However, I did write a Hausa workbook in the format of Theological Education by Extension (TEE) under the title *Tafarkin Salama* that covers much of the same material. An English translation was published with the title *The Way of Peace*. Unfortunately, so far I have not seen my way clear to reproduce the texts of those books on this website, only the bibliographical data. Who knows what the future will bring? I remain hopeful.

May this guide help us to live in God's world.

CHAPTER 1

THE KINGDOM OF GOD

THE WIDTH OF THE KINGDOM

Many Christians think that the Kingdom of God is something very narrow and that it has to do mostly with the church, spiritual and other religious affairs or, perhaps, with the heart of individual people. The Bible shows that it covers all of creation, both spiritual and material.

A. The Rule of God the Creator over Men and Nature

Psalm 24:1-2

Psalm 33:6-9

Psalm 50:1, 10-12

Psalm 89:9-12a

Psalm 22:28

Psalm 47:7-8

Psalm 103:19

I Chronicles 29:10-13

B. The Rule of Christ the Redeemer

1. Width: over spiritual beings and material things

Matthew 28:18

Luke 1:32-33

Acts 2:36a

I Corinthians 8:6b

I Corinthians 15:25

Ephesians 1:22

Colossians 1:13, 15-20

Hebrews 2:7-10a

Revelation 1:4-5

2. Examples

a. Over nature

Matthew 8:26-27

Matthew 14:25

Matthew 21:19

b. Over death

Luke 7:12-15

John 11:38-39a, 43b-44

Matthew 28:5-7

c. Over Satan and his helpers

Matthew 8:28b-32a

Matthew 9:32-33

Matthew 12:22

d. Over men and their possessions

I Corinthians 6:19b-20

I Corinthians 7:23a

Luke 19:29-35a

John 2:14-16

C. Importance of the Material Creation

Many Christians think that spiritual things are more dear to God than material things. This idea does not come from the Bible, for the Bible shows the material to be good in God's eyes.

1. Creation Story

Genesis 1:4, 10, 12, 18, 21, 25, 31

2. Salvation

The salvation worked by Christ includes things. See under B. 1

THE IMPORTANCE OF THE KINGDOM OF GOD

A. Its Centrality in Preaching

Often, when the Bible summarizes preaching in the New Testament, it shows the essential message to be about the Kingdom of God.

1. Preaching of Jesus

Matthew 4:17

Mark 1:14-15

Luke 9:11, 60

Acts 1:3

2. Preaching of John the Baptist

Matthew 3:1-2

3. Preaching of the Apostles

Acts 8:12

Acts 19:8

Acts 20:25

Acts 28:23, 31

B. Its Permanence in Distinction from Everything Else

Matthew 6:19-20

John 6:27a

II Corinthians 4:18

I Thessalonians 5:3

I Timothy 6:7

Hebrews 13:14

James 1:11

I John 2:17

Revelation 18:9-21

C. Its Great Value

Matthew 4:4, 8-10

Matthew 6:33

Matthew 10:37

Matthew 13:44-46

Matthew 16:26

Matthew 18:8-9

Matthew 19:21, 29

John 4:34

John 6:48-51, 58

Acts 19:19

Romans 8:18

Romans 14:17, 20a

II Corinthians 4:17

Philippians 1:12-26

THE WISDOM OF THE KINGDOM

A. Men were amazed at Jesus' teaching

Luke 2:41-42, 46-47, 52

John 7:14-18

Acts 13:2

B. The wisdom of the world is foolishness to God

Christians are tempted to have great admiration for the wisdom of the world and they often doubt that the wisdom of God is workable in this world. The Bible, however, is like a manufacturer's handbook. What happens when you ignore the instructions of the handbook that comes with your car or motorcycle? It is extremely foolish to ignore the advice of the manufacturer. He knows what will work!

Proverbs 1:1-7

Proverbs 2:1-15

Proverbs 3:1-2, 7-8, 13-17

Proverbs 12:15

Proverbs 13:18

Proverbs 14:1, 12

Proverbs 16:16

Proverbs 20:15

Proverbs 24:3, 5, 7

Proverbs 28:11

Isaiah 32:6

Isaiah 33:6

Romans 8:5-7

Romans 16: 17-20a

I Corinthians 1:18 – 2:16

I Corinthians 3:18-20

Ephesians 1:9

Colossians 2:2-4, 8

James 3:13-17

C. In God's wisdom the humble is greater than the mighty

Matthew 5:3-6

Luke 6:20-21, 24-25

Matthew 18:1-4

Matthew 20:25-27

Luke 22:24-27

Luke 1:51-53

Luke 16:15b

II Corinthians 12:10b

James 4:6, 9-10

I Peter 5:6

Revelation 3:17

D. God's wisdom about successful living is contrary to that of the world

1. Life is gained by losing it

Matthew 10:39

Matthew 16:25

Mark 8:35

John 12:25

Revelation 2:10b

2. True victory comes through suffering in obedience

a. Christ gained glory because he suffered in obedience

Matthew 20:28

Mark 10:45

Acts 5:30-31

Philippians 2:5-11

Hebrews 2:9

b. To follow Christ means to suffer with Him

Matthew 10:38

Matthew 16:24

Matthew 19:27-29

Mark 8:34

John 15:18-21

John 16:2-4

Acts 14:22b

II Corinthians 1:5-6

Philippians 1:29

II Timothy 1:8b

II Timothy 2:3

I Peter 2:21

c. Suffering is profitable and is to be borne joyfully

Matthew 5:10-12

Acts 5:41

Romans 5:3

James 1:2

I Peter 4:13-14

E. The world does not want to hear the wisdom of God

Isaiah 30:10-11

Jeremiah 23:16-17

Micah 2:6, 11

Zechariah 7:11-12

CHAPTER 2

WORK, WEALTH AND PROPERTY IN THE KINGDOM

THE PLACE OF WORK

Some Christians think that God prefers His people to do so-called spiritual work, like preaching, evangelism and praying. Though these must surely be done, God, from the beginning of creation, told man to work in the world and to develop it. The basic purpose of work is not to make a lot of money, but to serve God and man. In the process of doing so, man will normally receive enough reward to live.

Genesis 1:28

Genesis 2:15, 19

Proverbs 10:4

Proverbs 12:11, 24, 27

Proverbs 13:4

Proverbs 19:15, 23

Proverbs 23:4

Proverbs 24:30-34

Proverbs 28:19

Proverbs 31:10-31

Ephesians 4:28

Colossians 3:23

I Thessalonians 4:11-12

I Thessalonians 5:14

II Thessalonians 3:6-12

I Timothy 5:8

Titus 3:1

THE PLACE OF WEALTH

A. Wealth is sometimes a good thing, given by God

1. See verses under “work.”

2. Rich men are among the special people in the Bible

Genesis 13:2, 6

Genesis 26:12-14, 16

Genesis 30:43

1 Kings 3:13

3. Wealth is sometimes God's gift

Deuteronomy 8:18

Proverbs 22:2

Ecclesiastes 5:19

Ecclesiastes 6:2

Haggai 2:8

B. Wealth is not the highest value on earth

1. Things that are more important than wealth

Proverbs 3:13

Proverbs 15:16-17

Proverbs 16:8, 16, 19

Proverbs 17:1

Proverbs 19:1, 22

Proverbs 20:15

Proverbs 28:6

2. See Chapter 1. "Its Great Value."

C. Wealth often tempts us to forget about God

Proverbs 30:8-9

Ezekiel 7:19

Hosea 13:6

D. Wealth often cannot be enjoyed or give satisfaction

Ecclesiastes 2:1

Ecclesiastes 5:10-17

Ecclesiastes 6:1-2

E. Wealth cannot be trusted

Proverbs 11:4, 28

Jeremiah 48:7a

Jeremiah 49:4

Ezekiel 7:19

Zephaniah 1:18a

F. Wealth is often associated with violence and oppression

Proverbs 1:10-19

Proverbs 15:16, 17, 27

Proverbs 16:8

Proverbs 17:1

Proverbs 28:6, 25

Jeremiah 5:26-28

Jeremiah 22:13-17

Ezekiel 22:6-7, 13, 25, 27, 29

Amos 1:13b

Amos 2:6, 7a

Habakkuk 1:13b-17

G. The New Testament is basically skeptical about wealth

Matthew 13:22

Matthew 19:23-24

Luke 6:24-25

Luke 12:15-21

Luke 16:19-23

Acts 8:18-21

Acts 16:16, 18-19

Acts 19:24-30

Matthew 22:4-5

Mark 5:13-17

I Timothy 3:2, 3, 8

I Timothy 6:9-10, 17-19

II Timothy 3:1-4

Titus 1:7

Hebrews 13:5a

James 2:1-7

James 5:1-6

THE FULFILLMENT OF OUR NEEDS

God knows our needs, usually better than we do ourselves. He promises to fill these needs and sometimes does so in most

unexpected ways that may even defy the normal order of nature as we are used to it.

A. God knows our needs and fills them

Matthew 4:2-4

Matthew 6:25-34

Matthew 14:15-21

Luke 5:4b-11

II Corinthians 9:8-10

Philemon 4:6

Hebrews 13:5-6

B. Contentment is a necessary Christian virtue

Matthew 6:11

II Corinthians 12:10

Philippians 4:11-13

I Timothy 6:6-8

Hebrews 13:5

THE PLACE OF PROPERTY AND HOW TO USE IT

The situation for which these and succeeding Old Testament laws are given was a relatively static one. Things did not change as fast then as they do today. This must be remembered in order to appreciate some of the following passages.

A. God has interest in and decides where His people are to live

Many people think they are free to live where they wish, whether in this village or that city, whether in this country or that. One needs to

seek the will of God to make that decision, to see where and how He can use us best.

- 1. During the wilderness years, the people are arranged exactly according to God's instructions – *Numbers 2***
- 2. God's people are not free to live wherever they please – *Numbers 32***
- 3. God's people are assigned exactly where to live in Canaan – *Joshua 13:8, Joshua 19:50, Joshua 21.***
- 4. In the vision of Ezekiel again the land is divided and even exact measurements are given. Priests, Levites, rulers and people are all allotted their exact portion. There is both public and private land, according to need, but no doctrinaire rejection of either private or public property – *Ezekiel 45:1-7, 47:13, 48:29***

B. God does not want a few people to own most of the land

- 1. Each tribe and family must keep to its own inheritance**

Numbers 36:6-9

Deuteronomy 19:14

Deuteronomy 27:17

Proverbs 22:28

Proverbs 23:10

Ezekiel 46:16-18

Micah 2:1-2

Isaiah 5:8

- 2. Aliens were also to receive their share of the land**

Ezekiel 47:21-23

- 3. It is wrong to build yourself expensive houses when there are other and more critical needs**

Haggai 1:3-4

Haggai 1:7-9

4. Rules for selling property (land)

Many Christians think they are free to sell or rent out their property for any purpose and at any price. Though the laws that follow do not apply to our modern situations, it is useful to ponder the underlying reasons for these rules. Basically, property belongs to God and we must use it in ways that conform to ethical norms. There is a strong rejection here of the idea that money gives an absolute right to what one has bought. The need of the poor gives him more right than the money of the rich.

a. Sales were only temporary and undone in Jubilee year

Leviticus 25:10, 13, 23

b. How to determine sales price

Leviticus 25:13-16

c. What if you must sell because you need money

Leviticus 25:25-28

d. Rules for selling property in cities

Leviticus 25:29-34

C. How God wanted His people to use His farmland

The point of the following rules is not that we today follow them as they stand. People in those days did not know anything about good farming methods, though they had learned something about crop rotation. God is here insisting that the people employ the best methods they know for farming so that the land may not become tired. Ask yourself what that would mean for today. An even more basic concern is that the Lord has the right to tell us what to do with what is essentially His property, not ours. We are not free to do with property in general and land specifically as we see fit for our own personal short-range interest. There is no crusade against private property, but it is private in a very limited sense. The power attributed to the price

paid for property is severely limited by the needs of the community as a whole and by the authority of the Lord of it all.

1. The land was to be left fallow every seventh year

Exodus 23:10-11

Leviticus 25:3-7

2. No two crops were to be grown in a field at the same time

Leviticus 19:19b

Deuteronomy 22:9

3. God determined when and what they could eat from their farms

Leviticus 19:23-25

Deuteronomy 23:24-25

4. God determined what was to be left in the field at harvest time

Leviticus 19:9-10

Deuteronomy 24:19-22

5. Trees producing food were not to be destroyed

Deuteronomy 20:19-20

D. How God wants us to treat His animals, whether yours or your neighbour's

Genesis 1:28b, 30

Genesis 9:2-5

Exodus 21:28

Exodus 22:5, 9-15

Exodus 23:4-5, 12

Leviticus 25:6-7

Deuteronomy 5:14

Deuteronomy 22:1-4, 6, 10

Deuteronomy 25:4

Proverbs 12:10

Isaiah 32:30

CHAPTER 3

OTHER ECONOMIC RELATIONS IN THE KINGDOM

EMPLOYER-EMPLOYEE RELATIONSHIPS

A. How God wants an employer to treat his workers

Leviticus 19:13-14

Deuteronomy 24:14-15

Matthew 7:12

Matthew 20:1-15

Matthew 23:10-12

Luke 22:24-27

Acts 16:16-20

Romans 7:4

Romans 12:10, 16

Romans 15:5-7

I Corinthians 9:4, 7-12

Ephesians 6:9

Colossians 4:1

I Timothy 5:18

Philemon: 10-17

James 5:1, 4

B. How God wants a worker to treat his employer

Matthew 7:12

Matthew 20:1-15

Luke 3:14c

I Corinthians 9:4, 7-12

Ephesians 6:5-8

Colossians 3:22-25

I Timothy 5:18

I Timothy 6:1-2

Philemon: 10-17

I Peter 2:18-20

MISCELLANEOUS TRANSACTIONS

Economic transactions today are much more complicated than they were in Biblical days. Most of the transactions described in the Bible were between individuals, while today they are often between an individual and an impersonal institution or between two impersonal institutions. This means that we cannot simply apply the Biblical rules to our modern conditions. However, the basic concerns of justice, love and mercy underlie these Biblical teachings and these concerns need also to be built into our more impersonal institutions. To the extent that these are not thus inbuilt, these impersonal institutions become oppressive and those in charge of them will one day be held responsible. Furthermore, when speaking of loans, interest, etc., we must not forget the distinction between borrowing for personal need and for the purpose of setting up or expanding one's business.

A. Lending, borrowing, and interest

Exodus 22:25-27

Leviticus 25:35-37

Deuteronomy 15:1-11

Deuteronomy 23:19-20

Deuteronomy 24:6, 10, 12, 17

Job 22:5-6a

Job 24:3, 9

Proverbs 19:17

Proverbs 22:7

Proverbs 28:8

Ezekiel 18:5, 7-9

Ezekiel 22:12

Luke 6:34-36

Matthew 18:23-34

Luke 19:23

B. Making profit

Luke 19:12-24

C. True weights and measures

Leviticus 19:35-36a

Deuteronomy 25:13-16

Proverbs 11:1

Proverbs 16:11

Proverbs 20:10, 23

Ezekiel 45:10-12

Hosea 12:7

Micah 6:11

D. Hoarding

Isaiah 23:18

E. Bribery: perversion of justice

The Bible speaks very strongly against bribery because bribery is a form of oppression, injustice, theft and godlessness. It is the very opposite of what the Gospel teaches us. One who bribes is CURSED in the Bible!

Exodus 23:8

Deuteronomy 10:17-18

Deuteronomy 16:19-20

I Samuel 8:3

I Samuel 12:3

Job 15:34

Proverbs 15:27

Proverbs 17:8, 23

Proverbs 29:4

Isaiah 1:23

Ezekiel 22:12

Amos 5:12

Deuteronomy 27:25a

F. Paying taxes

Matthew 22:17-22, 24-27

Luke 23:1-4

Romans 13:6-7a

Luke 19:2, 8-9

Luke 3:13

CHAPTER 4

THE GOD OF JUSTICE

God loves justice and He has a very weak spot in His heart for the poor and the oppressed. He cries for them. On the other hand, the following pages show that God has a deep contempt and hatred for all who oppress others. It is nothing short of amazing that well-to-do Christians in many parts of the world think themselves to be Christian while they take part in oppressing their fellow human beings. Such religion is mockery and we will see that God will have nothing to do with it.

GOD'S ATTITUDE TOWARDS OPPRESSORS AND OPPRESSED

Exodus 22:21-24

Leviticus 19:15

Deuteronomy 10:18

Deuteronomy 16:20

Deuteronomy 27:19a

Psalms 33:4-5

Proverbs 14:31, 34

Proverbs 17:5

Proverbs 20:17

Proverbs 21:7, 13

Proverbs 22:9, 16, 22-23

Proverbs 31:8-9

Proverbs 24:11-12

Proverbs 28:20, 27

Proverbs 29:7

Isaiah 3:14-15

Isaiah 10:1-4

Isaiah 11:1, 4-5

Isaiah 16:3-5

Isaiah 25:4a

Isaiah 32:6-7

Isaiah 33:1

Isaiah 41:17

Isaiah 49:26

Isaiah 56:1

Isaiah 58:10

Isaiah 61:8a

Jeremiah 7:5-7

Jeremiah 17:11

Jeremiah 21:12b

Jeremiah 22:3-4, 15-19

Jeremiah 49:4-5

Ezekiel 9:9-10

Ezekiel 16:49-50

Ezekiel 18:5-9, 16-17

Ezekiel 22:25, 27, 29

Ezekiel 28:15-19

Ezekiel 34:16, 21-22

Ezekiel 45:9

Daniel 4:27

Hosea 2:8-13, 19

Hosea 12:6

Hosea 14:3c

Amos 1:9, 11

Amos 2:6-7a

Amos 4:1-2

Amos 5:11-13, 15

Amos 6:1-7a, 12

Amos 8:4-13

Micah 2:1-4

Micah 3:1-4

Micah 4:6-7

Micah 6:8, 10-15

Micah 7:2-4a

Habakkuk 1:4, 13-17

Habakkuk 2:5-12

Zephaniah 1:11-18a

Zephaniah 3:1-7

Haggai 1:5-6, 9-11

Haggai 2:16-17

Zechariah 7:9-14

Luke 1:51-53

Luke 4:18-19

GOD REJECTS THE RELIGIOUS ACTIVITIES OF OPPRESSORS

Many Christians think they can believe in Christ, engage in worldly economics, and still be saved. Social or economic justice, they think, is a secondary implication in the Bible; the spiritual is first and can therefore be separated from justice. Not so. God condemns the oppressor, no matter what his religion officially.

Proverbs 15:8a

Proverbs 21:3

Isaiah 1:11-14

Isaiah 58:2-5

Jeremiah 7:9-10

Amos 5:21-24

Matthew 9:13b

Matthew 12:7

Matthew 23:23

Matthew 25:31-46

Mark 12:38-40

Acts 20:35

Romans 12:13, 20

Hebrews 13:9a

Hebrews 13:3, 16

James 1:27

I John 3:17-18

GOD ACCEPTS OPPRESSORS WHO REPENT

Isaiah 1:16-19

Isaiah 58:6-11

Ezekiel 33:14-16

Amos 5:6a, 7, 14-15

Zephaniah 2:1-3

CHAPTER 5

CHRISTIANS IN THE COMMUNITY

EVERY PERSON HAS SOME GIFT OR ABILITY TO CONTRIBUTE TO THE COMMUNITY

Some Christians tend to restrict the use of gifts or talents to the spiritual Christian community. However, the Bible does not warrant such restrictions; they are to be used for the whole human community – for the whole kingdom.

Matthew 25:14-28

Luke 12:48b

Romans 12:4-8, 13, 15-16

I Corinthians 12:4-27

Ephesians 4:11-16

I Peter 4:10

MEMBERS OF THE COMMUNITY MUST BUILD UP EACH OTHER

Some Christians in business feel no sense of responsibility with respect to their customers. Whether or not the item sold will make a useful contribution in the customer's life is not considered. All that counts is a sale and its profit. In the light of what follows, is this possible?

Matthew 7:12a

Matthew 22:39b

Luke 6:31

John 15:12-13

Romans 7:4b

Romans 12:10

Romans 13:9b-10

Romans 14:19-21

Romans 15:1-2, 5-6

I Corinthians 10:24, 33

Galatians 6:10

I Thessalonians 3:12

I John 3:16

I John 4:21

Think about these passages you have just read and see how they would apply in your business. In what sense do you exercise your responsibility towards your customers or clients? In what way do you build them up?

CHAPTER 6

THE NEW HEAVEN AND NEW EARTH

THE NEW CREATION WILL BE FULL OF JUSTICE

Isaiah 65:17-25

Jeremiah 23:5

Micah 4:1-4

II Peter 3:13

Revelation 21:1-5

Having seen that justice and righteousness are central in the Christian hope, why is it that so many Christians do not practice justice in their businesses? It would seem that they do not want righteousness – that they would not really want Jesus to return. How do you explain this? Could it be that most Christians do not connect their hope to their working situations? How is it that we hope for a heaven in which righteousness dwells, where the lamb and the lion lay together, but in *this* life we reject that life style. If that is the case with you, then your hope for heavenly righteousness is fake, pure and simple. Your life and work style in the here and now must reflect your hope for the hereafter; they need to be one.