

~POOR (929)

· The Poor In Israel

· Landholdings Were Secure

- **Lacking material possessions or the necessities of life, at times, inferior in quality, also, pitiable because of spiritual deficiency.**
- **The problem of poverty is an ancient one. Down through the centuries the needy generally have outnumbered those having much. When accepting an act of generosity, Jesus recognized the hard fact that poverty would persist among human's living in imperfection, saying to his disciples.**
- **For you always have the **poor** with you, and whenever you want to you can always do them good, but me you do not have always. (Mark 14:7)**
- **The Bible presents a balanced view of the problem, expressing compassion for those suffering under oppressive conditions, while also reproving those who, in effect, eat their own flesh because of indolence.**
- **And I myself returned that I might see all the acts of oppression that are being done under the sun, and, look! The tears of those being oppressed, but they had no comforter, and on the side of their oppressors there was power, so that they had no comforter. (Ecclesiastes 4:1)**
- **The stupid one is folding his hands and is eating his own flesh. (Ecclesiastes 4:5)**
- **Go to the ant, you lazy one, see its ways and become wise. (Proverbs 6:6)**
- **Although it has no commander, officer or ruler. (Proverbs 6:7)**
- **It prepares its food even in the summer, it has gathered its food supplies even in the harvest. (Proverbs 6:8)**
- **How long, you lazy one, will you keep lying down? When will you rise up from your sleep? (Proverbs 6:9)**

- **A little more sleep, a little more slumbering, a little more folding of the hands in lying down. (Proverbs 6:10)**
- **And your poverty will certainly come just like some rover, and your want like an armed man. (Proverbs 6:11)**
- **It stresses spiritual prosperity over material prosperity,**
- **Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment. (1 Timothy 6:17)**
- **To work at good, to be rich in fine works, to be liberal, ready to share. (1 Timothy 6:18)**
- **Safely treasuring up for themselves a fine foundation for the future, in order, that they may get a firm hold on the real life. (1 Timothy 6:19)**
- **Hence, the apostle wrote;**
- **For we have brought nothing into the world, and neither can we carry anything out. (1 Timothy 6:7)**
- **So, having sustenance and covering, we shall be content with these things. (1 Timothy 6:8)**
- **But the Scriptures do not portray material poverty as a virtue in itself, and they warn of the temptation to steal, which extreme poverty may bring.**
- **People do not despise a thief just because he commits thievery to fill his soul when he is hungry. (Proverbs 6:30)**
- **But, when found, he will make it good with seven times as much, all the valuables of his house he will give. (Proverbs 6:31)**
- **Untruth and the lying word put far away from me. Give me neither poverty nor riches. Let me devour the food prescribed for me. (Proverbs 30:8)**
- **That I may not become satisfied and I actually deny you and say; Who is Yehowah? And that I may not come to poverty and I**

actually steal and assail the name of my God. (**Proverbs 30:9**)

- Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need. (**Ephesians 4:28**)

· The Poor In Israel

- **It was not Yehowah's purpose that any of the Israelites suffer poverty. The nation was given an inheritance of land.**
- **Command the sons of Israel, and you must say to them, you are going into the land of Canaan. This is the land that will fall to you by inheritance, the land of Canaan according to its boundaries. (**Numbers 34:2**)**
- **And your south side must prove to be from the wilderness of Zin alongside Edom, and your south boundary must prove to be from the extremity of the Salt Sea on the east. (**Numbers 34:3**)**
- **And your boundary must change direction from the south of the ascent of Akkrabbim and cross over to Zin, and its termination must prove to be on the south of Kadesh-barnea, and it must go out to Hazar-addar and pass over to Azmon. (**Numbers 34:4**)**
- **And the boundary must change direction at Azmon to the torrent valley of Egypt, and its termination must prove to be at the Sea. (**Numbers 34:5**)**
- **As for a west boundary, it must prove to be for you the Great Sea and the shoreland. This will become your west boundary. (**Numbers 34:6**)**
- **Now this will become your north boundary. From the Great Sea you will mark out to Mount Hor as a boundary for yourselves. (**Numbers 34:7**)**
- **From Mount Hor you will mark out the boundary to the entering in of Hamath, and the termination of the boundary must prove to be at Zedad. (**Numbers 34:8**)**
- **And the boundary must go out to Ziphron, and its termination must prove to be Hazar-enan. This will become your north boundary. (**Numbers 34:9**)**

- **Then you must mark for yourselves as your boundary on the east from Hazar-enan to Shepham. (Numbers 34:10)**
- **And the boundary must go down from Shepham to Riblah on the east of Ain, and the border must go down and strike upon the eastern slope of the sea of Chinnereth. (Numbers 34:11)**
- **And the border must go down to the Jordan, and its termination must prove to be the Salt Sea. This will become your land according to its boundaries all around. (Numbers 34:12)**
- **All Israelite families, with the exception of the Levites, who received a tenth of the produce of the land for their service at the sanctuary, shared in that inheritance and therefore had a means of supporting themselves.**
- **And Yehowah went on to say to Aaron; In their land you will not have an inheritance, and no share will become yours in their midst. I am your share and your inheritance in the midst of the sons of Israel. (Numbers 18:20)**
- **And to the sons of Levi, look! I have given every tenth part in Israel as an inheritance in return for their service that they are carrying on, the service of the tent of meeting. (Numbers 18:21)**

•• **Landholdings Were Secure**

- **Laws of inheritance ensured that the land would continue to be held by the family or tribe to which it belonged.**
- **The daughters of Zelophehad are speaking right. By all means you should give them the possession of an inheritance in the midst of their father's brothers, and you must cause their fathers inheritance to pass to them. (Numbers 27:7)**
- **And to the sons of Israel you should speak, saying; In case any man should die without his having a son, you must then cause his inheritance to pass to his daughter. (Numbers 27:8)**
- **And if he has no daughter, you must then give his inheritance to his brothers. (Numbers 27:9)**
- **And if he has no brothers, you must then give his inheritance to**

his father's brothers. (**Numbers 27:10**)

- **And if his father has no brothers, you must then give his inheritance to his blood relation who is closest to him of his family, and he must take possession of it. And it must serve as a statute by judicial decision for the sons of Israel, just as Yehowah has commanded Moses. (**Numbers 27:11**)**
- **This is the word that Yehowah has commanded for the daughters of Zelophehad, saying; To whom it is good in their eyes they may become wives. Only it is to the family of the tribe of their fathers that they should become wives. (**Numbers 36:6**)**
- **And no inheritance of the sons of Israel should circulate from tribe to tribe, because the sons of Israel should cleave each one to the inheritance of the tribe of his forefathers. (**Numbers 36:7**)**
- **And every daughter getting possession of an inheritance out of the tribes of the sons of Israel, to one of the family of the tribe of her father she should become a wife, in order, that the sons of Israel may get possession each one of the inheritance of his forefathers. (**Numbers 36:8**)**
- **And no inheritance should circulate from one tribe to another tribe, because the tribes of the sons of Israel should cleave each to its own inheritance. (**Numbers 36:9**)**
- **In case a man comes to have two wives, the one loved and the other hated, and they, the loved one and the hated one, have borne sons to him, and the firstborn son has come to be of the hated one. (**Deuteronomy 21:15**)**
- **It must also occur that in the day that he gives as an inheritance to his sons what he happens to have, he will not be allowed to constitute the son of the loved one his firstborn at the expense of the hated ones son, the firstborn. (**Deuteronomy 21:16**)**
- **For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (**Deuteronomy 21:17**)**
- **It could not be sold in perpetuity.**

- So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint. ([Leviticus 25:23](#))
- In the Jubilee year all hereditary lands that had been sold were restored to their rightful owners.
- In this year of the Jubilee you should return each one to his possession. ([Leviticus 25:13](#))
- Thus even if a man squandered his substance, the inheritance could not be forever lost to his posterity.

See Also INHERITANCE

- Faithful adherence to God's Law would largely have prevented poverty among the Israelites.
- However, no one should come to be **poor** among you, because Yehowah will without fail bless you in the land that Yehowah your God is giving you as an inheritance to take possession of it. ([Deuteronomy 15:4](#))
- Only if you will without fail listen to the voice of Yehowah your God so as to be careful to do all this commandment that I am commanding you today. ([Deuteronomy 15:5](#))
- However, if disobedient, they would not have Yehowah's blessing, and this would lead to impoverishment due to such calamities as invasions by enemy armies and severe drought.
- Yehowah will strike you with tuberculosis and burning fever and inflammation and feverish heat and the sword and scorching and mildew, and they will certainly pursue you until you have perished. ([Deuteronomy 28:22](#))
- Your skies that are over your head must also become copper, and the earth that is beneath you iron. ([Deuteronomy 28:23](#))
- Yehowah will give powder and dust as the rain of your land. From the heavens it will come down upon you until you have been annihilated. ([Deuteronomy 28:24](#))
- Yehowah will cause you to be defeated before your enemies. By

- one way you will go out against them, but by seven ways you will flee before them, and you must become a frightful object to all the earth's kingdoms. (**Deuteronomy 28:25**)
- Then the sons of Israel began to do what was bad in the eyes of Yehowah. So Yehowah gave them into the hand of Midian for seven years. (**Judges 6:1**)
 - And the hand of Midian came to prevail over Israel. Due to Midian the sons of Israel made for themselves the underground store places that were in the mountains, and the caves and the places difficult to approach. (**Judges 6:2**)
 - And it occurred that, if Israel sowed seed, Midian and Amalek and the Easterners came up, yes, they came up against them. (**Judges 6:3**)
 - And they would camp against them and would ruin the yield of the earth all the way to Gaza, and they would not let any sustenance or sheep or bull or ass remain in Israel. (**Judges 6:4**)
 - For they and their livestock would come up with their tents. They would come as numerous as the locusts, and they and their camels were without number, and they would come into the land to ruin it. (**Judges 6:5**)
 - And Israel became greatly impoverished due to Midian, and the sons of Israel began to call to Yehowah for aid. (**Judges 6:6**)
 - And Elijah the Tishbite from the inhabitants of Gilead proceeded to say to Ahab; As Yehowah the God of Israel before whom I do stand is living, there will occur during these years neither dew nor rain, except at the order of my word! (**1 Kings 17:1**)
 - And it came about that, as soon as Ahab saw Elijah, Ahab immediately said to him; Is this you, the bringer of ostracism upon Israel? (**1 Kings 18:17**)
 - To this he said; I have not brought ostracism upon Israel, but you and the house of your father have, because you men have left the commandments of Yehowah, and you went following the Baals. (**1 Kings 18:18**)
 - Elijah was a man with feelings like ours, and yet in prayer he

- prayed for it not to rain, and it did not rain upon the land for three years and six months. (**James 5:17**)
- **And he prayed again, and the heaven gave rain and the land put forth its fruit. (**James 5:18**)**
 - **Individuals, because of being lazy,**
 - **A little more sleep, a little more slumbering, a little more folding of the hands in lying down. (**Proverbs 6:10**)**
 - **And your poverty will certainly come just like some rover, and your want like an armed man. (**Proverbs 6:11**)**
 - **The one working with a slack hand will be of little means, but the hand of the diligent one is what will make one rich. (**Proverbs 10:4**)**
 - **Laziness causes a deep sleep to fall, and a slack soul goes hungry. (**Proverbs 19:15**)**
 - **Do not love sleep, that you may not come to poverty. Open your eyes, be satisfied with bread. (**Proverbs 20:13**)**
 - **I passed along by the field of the lazy individual and by the vineyard of the man in need of heart. (**Proverbs 24:30**)**
 - **And, look! All of it produced weeds. Nettles covered its very surface, and its stone wall itself had been torn down. (**Proverbs 24:31**)**
 - **So I proceeded to behold, I myself, I began taking it to heart. I saw, I took the discipline. (**Proverbs 24:32**)**
 - **A little sleeping, a little slumbering, a little folding of the hands to lie down. (**Proverbs 24:33**)**
 - **And as a highwayman your poverty will certainly come and your neediness as an armed man. (**Proverbs 24:34**)**
 - **Drunkards, gluttons,**
 - **For a drunkard and a glutton will come to poverty, and drowsiness will clothe one with mere rags. (**Proverbs 23:21**)**

- **Or pleasure-seekers**
- **He that is loving merriment will be an individual in want, he that is loving wine and oil will not gain riches. ([Proverbs 21:17](#))**
- **Could bring **poverty** on themselves and their families. Then, too, unforeseen circumstances might arise that could plunge persons into poverty. Death could leave behind orphans and widows.**
- **Accidents and sickness could temporarily or permanently hinder a person from performing necessary work. For these reasons Yehowah could say to Israel. Someone **poor** will never cease to be in the midst of the land.**
- **For someone **poor** will never cease to be in the midst of the land. That is why I am commanding you, saying; You should generously open up your hand to your afflicted and **poor** brother in your land. ([Deuteronomy 15:11](#))**
- **The Law, however, did much to make it easier for the **poor** to cope with their situation. During the harvest they had the right to glean in the fields, orchards, and vineyards and, therefore, did not have to beg for bread or resort to stealing.**
- **And when you people reap the harvest of your land, you must not reap the edge of your field completely, and the gleaning of your harvest you must not pick up. ([Leviticus 19:9](#))**
- **Also, you must not gather the leftovers of your vineyard, and you must not pick up the scattered grapes of your vineyard. For the afflicted one and the alien resident you should leave them. I am Yehowah your God. ([Leviticus 19:10](#))**
- **And when you people reap the harvest of your land, you must not do completely the edge of your field when you are reaping, and the gleaning of your harvest you must not pick up. You should leave them for the afflicted one and the alien resident. I am Yehowah your God. ([Leviticus 23:22](#))**
- **In case you reap your harvest in your field, and you have forgotten a sheaf in the field, you must not go back to get it. It should stay for the alien resident, for the fatherless boy and for the widow, in order, that Yehowah your God may bless you in**

every deed of your hand. ([Deuteronomy 24:19](#))

- In case you beat your olive tree, you must not go over its boughs following up yourself. It should stay for the alien resident, for the fatherless boy and for the widow. ([Deuteronomy 24:20](#))
- In case you gather the grapes of your vineyard, you must not gather the leftovers following up yourself. They should stay for the alien resident, for the fatherless boy and for the widow. ([Deuteronomy 24:21](#))
- A needy Israelite could borrow money without having to pay interest, and a spirit of generosity was to be shown toward him.
- If you should lend money to my people, to the afflicted alongside you, you must not become like a usurer to him. You must not lay interest upon him. ([Exodus 22:25](#))
- And in case your brother grows **poor** and so he is financially weak alongside you, you must also sustain him. As an alien resident and a settler, he must keep alive with you. ([Leviticus 25:35](#))
- Do not take interest and usury from him, but you must be in fear of your God, and your brother must keep alive with you. ([Leviticus 25:36](#))
- You must not give him your money on interest, and you must not give your food out on usury. ([Leviticus 25:37](#))
- In case some one of your brothers becomes **poor** among you in one of your cities, in your land that Yehowah your God is giving you, you must not harden your heart or be closefisted toward your poor brother. ([Deuteronomy 15:7](#))
- For you should generously open your hand to him and by all means lend him on pledge as much as he needs, which he is in want of. ([Deuteronomy 15:8](#))
- Watch out for yourself for fear a base word should come to be in your heart, saying; The seventh year, the year of the release, has come close, and your eye should indeed become ungenerous toward your **poor** brother, and you should give him nothing, and he has to call out to Yehowah against you, and it has become a sin on your part. ([Deuteronomy 15:9](#))

- You should by all means give to him, and your heart should not be stingy in your giving to him, because on this account Yehowah your God will bless you in every deed of yours and in every undertaking of yours. ([Deuteronomy 15:10](#))
- To build up his financial resources, he could sell his land or sell himself into slavery, on a temporary basis.
- In case your brother grows **poor** and has to sell some of his possession, a repurchaser closely related to him must also come and buy back what his brother sold. ([Leviticus 25:25](#))
- And in case anyone proves to have no repurchaser and his own hand does make gain and he does find enough for its repurchase. ([Leviticus 25:26](#))
- He must also calculate the years from when he sold it and he must return what money remains over to the man to whom he made the sale, and he must return to his possession. ([Leviticus 25:27](#))
- But if his hand does not find enough to give back to him, what he sold must also continue in the hand of its purchaser until the Jubilee year, and it must go out in the Jubilee, and he must return to his possession. ([Leviticus 25:28](#))
- And in case your brother grows **poor** alongside you and he has to sell himself to you, you must not use him as a worker in slavish service. ([Leviticus 25:39](#))
- He should prove to be with you like a hired laborer, like a settler. He should serve with you till the Jubilee year. ([Leviticus 25:40](#))
- And he must go out from you, he and his sons with him, and he must return to his family, and he should return to the possession of his forefathers. ([Leviticus 25:41](#))
- For they are my slaves whom I brought out of the land of Egypt. They must not sell themselves the way a slave is sold. ([Leviticus 25:42](#))
- You must not tread down upon him with tyranny, and you must be in fear of your God. ([Leviticus 25:43](#))

- **As for your slave man and your slave girl who become yours from the nations that are round about you people, from them you may buy a slave man and a slave girl. (Leviticus 25:44)**
- **And also from the sons of the settlers who are residing as aliens with you, from them you may buy, and from their families that are with you whom they had born to them in your land, and they must become your possession. (Leviticus 25:45)**
- **And you must pass them on as an inheritance to your sons after you to inherit as a possession to time indefinite. You may use them as workers, but upon your brothers the sons of Israel, you must not tread, the one upon the other, with tyranny. (Leviticus 25:46)**
- **But in case the hand of the alien resident or the settler with you becomes wealthy, and your brother has become **poor** alongside him and must sell himself to the alien resident or the settler with you, or to a member of the family of the alien resident. (Leviticus 25:47)**
- **After he has sold himself, the right of repurchase will continue in his case. One of his brothers may buy him back. (Leviticus 25:48)**
- **Or his uncle or the son of his uncle may buy him back, or any blood relative of his flesh, one of his family, may buy him back. Or if his own hand has become wealthy, he must also buy himself back. (Leviticus 25:49)**
- **And he must reckon with his purchaser from the year he sold himself to him till the Jubilee year, and the money of his sale must correspond with the number of years. The way workdays of a hired laborer are reckoned he should continue with him. (Leviticus 25:50)**
- **If there are yet many years, he should in proportion to them pay his repurchase price over from the money of his purchase. (Leviticus 25:51)**
- **But if only a few remain of the years until the Jubilee year, he must then make a calculation for himself. In proportion to the years of his he should pay over his repurchase price. (Leviticus**

25:52)

- He should continue with him like a hired laborer from year to year. He may not tread him down with tyranny before your eyes. (**Leviticus 25:53**)
- However, if he cannot buy himself back on these terms, he must then go out in the year of Jubilee, he and his sons with him. (**Leviticus 25:54**)
- So as not to put a hardship on the **poor**, the Law permitted them to present less valuable offerings at the sanctuary.
- But if she cannot afford enough for a sheep, she must then take two turtledoves or two young pigeons, one for a burnt offering and one for a sin offering, and the priest must make atonement for her, and she must be clean. (**Leviticus 12:8**)
- However, if he is lowly and does not have enough means, he must then take one young ram as a guilt offering for a wave offering in order to make atonement for him and one tenth of an ephah of fine flour moistened with oil as a grain offering and a log measure of oil. (**Leviticus 14:21**)
- And two turtledoves or two young pigeons, according as he may have the means, and the one must serve as a sin offering and the other as a burnt offering. (**Leviticus 14:22**)
- But if he has become too **poor** for the estimated value, he must then stand the person before the priest, and the priest must put a valuation upon him. According to what the vower can afford, the priest will put a valuation upon him. (**Leviticus 27:8**)

See Also DEBT, DEBTOR

- God's Law prescribed equal justice for rich and **poor** alike, not favoring either one because of his position.
- As for the lowly one, you must not show preference in a controversy of his. (**Exodus 23:3**)
- You are not to pervert the judicial decision of your **poor** man in his controversy. (**Exodus 23:6**)

- You people must not do injustice in the judgment. You must not treat the lowly with partiality, and you must not prefer the person of a great one. With justice you should judge your associate. (**Leviticus 19:15**)
- But as the nation of Israel lapsed into unfaithfulness, the **poor** suffered much oppression.
- Woe to those who are enacting harmful regulations and those who, constantly writing, have written out sheer trouble. (**Isaiah 10:1**)
- In order to push away the lowly ones from a legal case and to wrest away justice from the afflicted ones of my people, for the widows to become their spoil, and that they may plunder even the fatherless boys! (**Isaiah 10:2**)
- Also, in your skirts there have been found the blood marks of the souls of the innocent **poor** ones. Not in the act of breaking in have I found them, but they are upon all these. (**Jeremiah 2:34**)
- In the **First Century C.E.** It appears that considerable **poverty** prevailed among the Jews in the **First Century C.E.** Foreign domination from the time of the Babylonian exile had doubtless interfered with the application of the Mosaic Law, which protected hereditary possessions.
- Look! We are today slaves, and as for the land that you gave to our forefathers to eat its fruitage and its good things, look! We are slaves upon it. (**Nehemiah 9:36**)
- And its produce is abounding for the kings that you have put over us because of our sins, and over our bodies they are ruling and over our domestic animals, according to their liking, and we are in great distress. (**Nehemiah 9:37**)
- The religious leaders, especially the Pharisees, were more concerned about tradition than instilling genuine love of neighbor and proper regard for aged and needy parents.
- But you say; Whoever says to his father or mother; Whatever I have by which you might get benefit from me is a gift dedicated to God. (**Matthew 15:5**)
- He must not honor his father at all. And so you have made the

- word of God invalid because of your tradition. (**Matthew 15:6**)
- **Woe to you, scribes and Pharisees, hypocrites! Because you give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. (Matthew 23:23)**
 - **But, wanting to prove himself righteous, the man said to Jesus; Who really is my neighbor? (Luke 10:29)**
 - **In reply Jesus said; A certain man was going down from Jerusalem to Jericho and fell among robbers, who both stripped him and inflicted blows, and went off, leaving him half-dead. (Luke 10:30)**
 - **Now, by coincidence, a certain priest was going down over that road, but, when he saw him, he went by on the opposite side. (Luke 10:31)**
 - **Likewise, a Levite also, when he got down to the place and saw him, went by on the opposite side. (Luke 10:32)**
 - **The money-loving Pharisees had little interest in those who were **poor**.**
 - **Now the Pharisees, who were money lovers, were listening to all these things, and they began to sneer at him. (Luke 16:14)**
 - **Christ Jesus, though, felt pity for the crowds, because they were skinned and thrown about like sheep without a shepherd.**
 - **On seeing the crowds he felt pity for them, because they were skinned and thrown about like sheep without a shepherd. (Matthew 9:36)**
 - **His declaring the Good News to the **poor** and oppressed stood in such marked contrast with the attitude of the religious leaders of Judaism that it constituted one of the proofs that he was indeed the Messiah.**
 - **The blind are seeing again, and the lame are walking about, the lepers are being cleansed and the deaf are hearing, and the dead are being raised up, and the **poor** are having the Good News**

declared to them. (**Matthew 11:5**)

- Yehowah's spirit is upon me, because he anointed me to declare Good News to the **poor**, he sent me forth to preach a release to the captives and a recovery of sight to the blind, to send the crushed ones away with a release. (**Luke 4:18**)
- Hence in answer he said to the two; Go your way, report to John what you saw and heard, the blind are receiving sight, the lame are walking, the lepers are being cleansed and the deaf are hearing, the dead are being raised up, the **poor** are being told the Good News. (**Luke 7:22**)
- To responsive ones it also opened up the glorious privilege of inheriting the heavenly Kingdom.
- Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them. (**Matthew 5:3**)
- And he lifted up his eyes upon his disciples and began to say; Happy are you **poor**, because yours is the kingdom of God. (**Luke 6:20**)
- Being in a covenant relationship with God, the Jews were under obligation to assist needy fellow Israelites.
- The one despising his own fellowman is sinning, but happy is he who is showing favor to the afflicted ones. (**Proverbs 14:21**)
- He that is giving to the one of little means will have no want, but he that is hiding his eyes will get many curses. (**Proverbs 28:27**)
- Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the yoke bar, and to send away the crushed ones free, and that you people should tear in two every yoke bar? (**Isaiah 58:6**)
- Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh? (**Isaiah 58:7**)
- And no man would he maltreat, the pledge that he took for

- indebtedness, he would return, nothing would he wrest away in robbery, to the hungry one he would give his own bread and the naked one he would cover with a garment. (**Ezekiel 18:7**)
- Nothing would he give on interest and no usury would he take, from injustice he would draw back his hand, true justice he would execute between man and man. (**Ezekiel 18:8**)
 - In my statutes he kept walking and my judicial decisions he kept in order to execute truth, he is righteous. He will positively keep living, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 18:9**)
 - Appreciating this, Zacchaeus, upon accepting Jesus as the Messiah, exclaimed; Look! The half of my belongings, Lord, I am giving to the **poor**.
 - But Zacchaeus stood up and said to the Lord; Look! The half of my belongings, Lord, I am giving to the **poor**, and whatever I extorted from anyone by false accusation I am restoring fourfold. (**Luke 19:8**)
 - For the same reason, Christ Jesus could say; When you spread a feast, invite **poor** people, crippled, lame, blind, and you will be happy, because they have nothing with which to repay you.
 - But when you spread a feast, invite **poor** people, crippled, lame, blind. (**Luke 14:13**)
 - And you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones. (**Luke 14:14**)
 - On another occasion he encouraged a rich young ruler; Sell all the things you have and distribute to **poor** people, and you will have treasure in the heavens, and come be my follower.
 - After hearing that, Jesus said to him; There is yet one thing lacking about you; Sell all the things you have and distribute to **poor** people, and you will have treasure in the heavens, and come be my follower. (**Luke 18:22**)

- The fact that this man was unwilling to part with his possessions to aid others showed that he had no real concern for the oppressed and thus did not have the qualities required for being a disciple of Jesus.
- After hearing that, Jesus said to him; There is yet one thing lacking about you; Sell all the things you have and distribute to **poor** people, and you will have treasure in the heavens, and come be my follower. (**Luke 18:22**)
- Jesus encouragement to assist the **poor** was in line with what he himself had done. As God's Son in the heavens, he had had everything. But though he was rich he became **poor**. As a **poor** man on earth, he was able to redeem the human race, making available the greatest of riches, that is, the prospect for his followers to become sons of God.
- For you know the undeserved kindness of our Lord Jesus Christ, that though he was rich he became **poor** for your sakes, that you might become rich through his **poverty**. (**2 Corinthians 8:9**)
- Additionally, other great spiritual riches became available to them.
- As sorrowing but ever rejoicing, as **poor** but making many rich, as having nothing and yet possessing all things. (**2 Corinthians 6:10**)
- I know your tribulation and poverty, but you are rich, and the blasphemy by those who say they themselves are Jews, and yet they are not but are a synagogue of Satan. (**Revelation 2:9**)
- Because you say; I am rich and have acquired riches and do not need anything at all, but you do not know you are miserable and pitiable and **poor** and blind and naked. (**Revelation 3:17**)
- I advise you to buy from me gold refined by fire that you may become rich, and white outer garments that you may become dressed and that the shame of your nakedness may not become manifested, and eyesalve to rub in your eyes that you may see. (**Revelation 3:18**)
- Also, while on earth, Jesus personally took an interest in the materially **poor**. He and his apostles had a common fund from which they gave to needy Israelites.

- For this could have been sold for a great deal and been given to **poor** people. (**Matthew 26:9**)
- Aware of this, Jesus said to them; Why do you try to make trouble for the woman? For she did a fine deed toward me. (**Matthew 26:10**)
- For you always have the **poor** with you, but you will not always have me. (**Matthew 26:11**)
- For this perfumed oil could have been sold for upward of three hundred denarii and been given to the **poor**! And they were feeling great displeasure at her. (**Mark 14:5**)
- But Jesus said; Let her alone. Why do you try to make trouble for her? She did a fine deed toward me. (**Mark 14:6**)
- For you always have the **poor** with you, and whenever you want to you can always do them good, but me you do not have always. (**Mark 14:7**)
- Why was it this perfumed oil was not sold for three hundred denarii and given to the **poor** people? (**John 12:5**)
- He said this, though, not because he was concerned about the **poor**, but because he was a thief and had the money box and used to carry off the monies put in it. (**John 12:6**)
- Therefore Jesus said; Let her alone, that she may keep this observance in view of the day of my burial. (**John 12:7**)
- For you have the **poor** always with you, but me you will not have always. (**John 12:8**)
- Some, in fact, were imagining, since Judas was holding the money box, that Jesus was telling him; Buy what things we need for the festival, or that he should give something to the **poor**. (**John 13:29**)
- The same loving concern for the **poor** was manifested in later years by Christians as they provided material assistance for their **poor** brothers.
- For those in Macedonia and Achaia have been pleased to share

- up their things by a contribution to the **poor** of the holy ones in Jerusalem. (**Romans 15:26**)
- Only we should keep the **poor** in mind. This very thing I have also earnestly endeavored to do. (**Galatians 2:10**)
 - But some did forget, making it necessary for the disciple James to reprimand them for bestowing favoritism on the rich and looking down on the **poor**.
 - For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a **poor** man in filthy clothing also enters. (**James 2:2**)
 - Yet you look with favor upon the one wearing the splendid clothing and say; You take this seat here in a fine place, and you say to the **poor** one; You keep standing. Or; Take that seat there under my footstool. (**James 2:3**)
 - You have class distinctions among yourselves and you have become judges rendering wicked decisions, is that not so? (**James 2:4**)
 - Listen, my beloved brothers. God chose the ones who are **poor** respecting the world to be rich in faith and heirs of the kingdom, which he promised to those who love him, did he not? (**James 2:5**)
 - You, though, have dishonored the **poor** man. The rich oppress you, and they drag you before Law courts, do they not? (**James 2:6**)
 - They blaspheme the fine name by which you were called, do they not? (**James 2:7**)
 - If, now, you practice carrying out the kingly Law according to the scripture; You must love your neighbor as yourself, you are doing quite well. (**James 2:8**)
 - But if you continue showing favoritism, you are working a sin, for you are reprovved by the Law as transgressors. (**James 2:9**)

- **Of course, only those who were deserving received material assistance. By no means was laziness encouraged. As the apostle Paul wrote to the Thessalonians.**
- **In fact, also, when we were with you, we used to give you this order; If anyone does not want to work, neither let him eat. (2 Thessalonians 3:10)**

See Also BEGGAR, BEGGING

See Also GIFTS OF MERCY