

From Banking Crises to Campaign Financing: The Rich, the Poor, the Influence of Money on our Society, and True Wealth

7/18/12

Bible

...In the revenues of the wicked is trouble.

Better is little with the fear of the Lord than great treasure and trouble therewith.

He that is greedy of gain troubleth his own house;

Prov. 15: 6 in the revenues, 16, 27 to ;

Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

Isa. 56: 11

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

Isa. 24: 2

Thou shalt not steal.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Ex. 20: 15, 17

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them; because they refuse to do judgment.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

He coveteth greedily all the day long: but the righteous giveth and spareth not.

Prov. 21: 6, 7, 13, 26

The rich ruleth over the poor, and the borrower is servant to the lender.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

Be not thou one of them that strike hands, or of them that are sureties for debts.

If thou hast nothing to pay, why should he take away thy bed from under thee?

Prov. 22: 7, 9, 16, 26, 27

Treasures of wickedness profit nothing: but righteousness delivereth from death.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.
Prov. 10: 2

I love them that love me; and those that seek me early shall find me.
Riches and honour are with me; yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.
I lead in the way of righteousness, in the midst of the paths of judgment;
That I may cause those that love me to inherit substance; and I will fill their treasures.
Prov. 8: 17-21

Better is the poor that walketh in his uprightness, than he that is perverse in his ways,
though he be rich.
He that by usury and unjust gain increaseth his substance, he shall gather it for him that
will pity the poor.
Prov. 28: 6, 8

For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.
Isa. 1: 30

Their land also is full of silver and gold, neither is there any end of their treasures;
Their land also is full of idols, they worship the work of their own hands, that which their
own fingers have made:
The loftiness of man shall be bowed down, and the haughtiness of men shall be made
low: and the Lord alone shall be exalted in that day.
And the idols he shall utterly abolish.
In that day a man shall cast his idols of silver, and his idols of gold, which they made
each one for himself to worship, to the moles and to the bats;
To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the
Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.
Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted
of?
Isa. 2: 7 to ; 8, 17, 18, 20-22

And Jesus went into the temple of God, and cast out all them that sold and bought in
the temple, and overthrew the tables of the moneychangers, and the seats of them that
sold doves,
And said unto them, It is written, My house shall be called the house of prayer; but ye
have made it a den of thieves.
And the blind and the lame came to him in the temple; and he healed them
Matt. 21: 12-14

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and
where thieves break through and steal:
But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt,
and where thieves do not break through nor steal:
For where your treasure is, there will your heart be also.

But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
Matt. 6: 19-21, 23, 24

Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
Which devour widows' houses, and for a shew make long prayers:
Luke 20: 46, 47 to :

And he looked up, and saw the rich men casting their gifts into the treasury.
And he saw a certain poor widow casting in thither two mites.
And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.
Luke 21: 1-4

And Jesus entered and passed through Jericho.
And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.
And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
And he ran before, and climbed up a sycamore tree to see him: for he was to pass that way.
And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house.
And he made haste, and came down, and received him joyfully.
And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.
For the Son of man is come to seek and to save that which was lost.
Luke 19: 1-10

...in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.
Thou has taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.
Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

Ezek. 22: 7 in the, 12 thou hast, 13, 29

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

I Pet. 5: 2

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

II Pet 1: 4

Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

For I am the Lord, I change not;

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and I shall not destroy the fruits of your ground;

Mal. 3: 14, 15 to ; 5, 6 to ; 8-11 to ;

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Eph. 6: 12

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

But godliness with contentment is great gain.

For we brought nothing into this world, and it is certain we carry nothing out.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I Tim. 6: 17, 4-7, 9-12

Correlative Passages from Science and Health with Key to the Scriptures

Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity.

The wicked man is not the ruler of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is Scriptural: "Let the wicked forsake his way, and the unrighteous man his thoughts."

239: 5-15

To obey the Scriptural command, "Come out from among them, and be ye separate," is to incur society's frown; but this frown, more than flatteries, enables one to be Christian.

238: 6-9

Sensual treasures are laid up "where moth and rust doth corrupt." Mortality is their doom. Sin breaks in upon them, and carries off their fleeting joys.

Falsehood, envy, hypocrisy, malice, hate, revenge, and so forth, steal away the treasures of Truth. Stripped of its coverings, what a mocking spectacle is sin!

241:4-7, 9

If at present satisfied with wrong-doing, we must learn to loathe it.

240:21-22

The thief believes that he gains something by stealing, and the hypocrite that he is hiding himself. The Science of Mind corrects such mistakes, for Truth demonstrates the falsity of error.

294:29

If we turn away from the poor, we are not ready to receive the reward of Him who blesses the poor.

8: 22-24

If the soft palm, upturned to a lordly salary, and architectural skill, making dome and spire tremulous with beauty, turn the poor and stranger from the gate, they at the same time shut the door on progress.

142:11-15

There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves.

Another class, still more unfortunate, are so depraved that they appear to be innocent. They utter a falsehood, while looking you blandly in the face, and they never fail to stab their benefactor in the back. A third class of thinkers build with solid masonry. They are sincere, generous, and noble, and are therefore open to the approach and recognition of Truth.

They do not incline longingly to error, whine over the demands of Truth, nor play the traitor for place and power.

450: 1-2, 4-11, 12

In the Science of Christianity, Mind—omnipotence—has all-power, assigns sure rewards to righteousness, and shows that matter can neither heal nor make sick, create nor destroy.

203:3

A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil are diseased beliefs, and you can destroy them only by destroying the wicked motives which produce them.

404:9-12

Christian Science commands man to master the propensities,—to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty.

Immortal man demonstrates the government of God, good, in which is no power to sin. The abiding consciousness of wrongdoing tends to destroy the ability to do right. If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom.

405: 5-9, 19, 24-27

A wrong motive involves defeat.

446:18 only

The recuperative action of the system, when mentally sustained by Truth, goes on naturally.

447:13-16

We cannot serve both God and mammon at the same time; but is not this what frail mortals are trying to do?

346: 30-32

Did Jesus understand the economy of man less than Graham or Cutter? Christian ideas certainly present what human theories exclude—the Principle of man's harmony.

170:7-10

To the physical senses, the strict demands of Christian Science seem peremptory; but mortals are hastening to learn that Life is God, good, and that evil has in reality neither place nor power in the human or the divine economy.

327: 18

Erring power is a material belief, a blind mis-called force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal.

It is lightning and hurricane, all that is selfish, wicked, dishonest, and impure.

Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise.

192:11-13, 15, 21

Dishonesty is human weakness, which forfeits divine help.

453: 16-17

When the spiritual sense of Truth unfolds its harmonies, you take no risks in the policy of error.

452: 22-23

Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrifice, so he must gain heavenly riches by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims.

459: 3-8

Want of uniform justice is a crying evil caused by the selfishness and inhumanity of man.

64: 1-2

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry,--whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

340: 23

Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged.

265: 3-5

The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!

520: 3-5