

Kingdom Economics II

Worldly Economics is the social science that studies the production, distribution, and consumption of goods and services. The term *economics* comes from the Ancient Greek *οἰκονομία* (*oikonomia*, "management of a household, administration") from *οἶκος* (*oikos*, "house") + *νόμος* (*nomos*, "custom" or "law"), hence "rules of the house(hold)". A definition that captures much of modern economics is that of Lionel Robbins in a 1932 essay: "the science which studies human behaviour as a relationship between ends and scarce means which have alternative uses." **Scarcity means that available resources are insufficient to satisfy all wants and needs. Absent scarcity and alternative uses of available resources, there is no economic problem. The subject thus defined involves the study of choices as they are affected by incentives and resources.**

Source: <http://en.wikipedia.org/wiki/Economics>

The primary flaw with the economics of the world is that it is based on the premise that resources are scarce. This implies that God has created limited resources. Since God owns all of it, how can His resources be limited? Insufficient resources becomes a problem for mankind because of greed. The real problem of worldly economics is not being satisfied with "enough."

If a person had an endless supply of some resource, let's use bread, for example, that person would be more inclined to give away those resources because there is no limit to the person's access to that resource. A person would be less inclined to give away a resource that had a limited supply. So the two primary differences between worldly economics and kingdom economics are: 1) the availability of resources; and 2) the ability to choose how to use those resources.

1 Kings 17:8-16 (KJV) ***⁸And the word of the LORD came unto him, saying, ⁹Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. ¹⁰So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. ¹¹And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. ¹²And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. ¹³And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. ¹⁴For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. ¹⁵And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. ¹⁶And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.***

Notice that initially, the widow had the worldly economic perspective; that is, she chose to do something for herself and her family based on the limited resources. When her perspective changed to the economics of the kingdom, she obeyed, and as a result there was enough to last her for many days. Let us look at what happens when someone tries to bring worldly economics into the kingdom.

Acts 4:32 – 5:11 - ***³²And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. ³³And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. ³⁴Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, ³⁵And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. ³⁶And Josus, who***

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by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, ³⁷Having land, sold it, and brought the money, and laid it at the apostles' feet.

¹But a certain man named Ananias, with Sapphira his wife, sold a possession, ²And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. ³But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? ⁴Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. ⁵And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. ⁶And the young men arose, wound him up, and carried him out, and buried him. ⁷And it was about the space of three hours after, when his wife, not knowing what was done, came in. ⁸And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. ⁹Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. ¹⁰Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. ¹¹And great fear came upon all the church, and upon as many as heard these things.

Ananias and Sapphira were applying worldly economics to a kingdom situation. In essence, they were contaminating the kingdom by bringing in the mindset of limited resources and choices. If something is ordained in the heavenlies, then I do not have a choice; I must obey. There is another important principle that cannot be overlooked: I can bring kingdom economics into the world, but I cannot bring worldly economics into the kingdom.

Phil. 4:19 - ***But my God shall supply all your need according to his riches in glory by Christ Jesus.***

Paul made it clear – God supplies all of my need, not my wants. The word need in Greek is *chreia*, meaning *employment*, that is, an *affair*; also (by implication) *occasion*, *demand*, *requirement* or *destitution*:—business, lack, necessary (-ity), need (-ful), use, want. Let us look at this Scripture in its entire context so that we can better understand why Paul proclaimed this principle.

Phil. 4:11-19 - ***¹¹Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. ¹²I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. ¹³I can do all things through Christ which strengtheneth me. ¹⁴Notwithstanding ye have well done, that ye did communicate with my affliction. ¹⁵Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. ¹⁶For even in Thessalonica ye sent once and again unto my necessity. ¹⁷Not because I desire a gift: but I desire fruit that may abound to your account. ¹⁸But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. ¹⁹But my God shall supply all your need according to his riches in glory by Christ Jesus.***

The word want in verse 11 is the Greek word *husterēsis*, meaning *falling short*, that is, (specifically) *penury*:—want. It comes from the word *hustereoō*, which means to *be later*, that is, (by implication) to *be inferior*; genitively to *fall short* (*be deficient*):—come behind (short), be destitute, fall, lack, suffer need, (be in) want, be the worse. Paul was stating that he did not speak in respect of having insufficient resources in any way; the Lord provided all that Paul needed in order to accomplish God's will in Paul's life.

There is also the issue of choice. Choice is derived from will. If I have no will, then I have no choice. In worldly economics, I have a choice; in the economics of the kingdom, I have no choice. I distribute the resources as I am directed by the Lord.

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For example, earlier this year, the fellowship was blessed with an abundance of finances one week. It was a significant amount that could have been used a number of different ways. However, we received a call from Marshall, TX the next day explaining that the team from Marshall needed additional finances for lodging while they were going to be in South Africa because the price of lodging had increased due to the World Cup soccer games being played in South Africa this year. The amount of additional finances needed by the church in Marshall was the exact amount given to the fellowship. There was no question or debate about what needed to be done. We gave the money as the Holy Spirit directed. We had no choice in the matter because we had no free will.

John also taught about the economics of the Kingdom:

Luke 3:10-14 - ¹⁰And the people asked him, saying, What shall we do then? ¹¹He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. ¹²Then came also publicans to be baptized, and said unto him, Master, what shall we do? ¹³And he said unto them, Exact no more than that which is appointed you. ¹⁴And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

This is why there is still lack even within the body of Christ today. Greed and covetousness will restrain a person from giving without receiving anything in return. This is the result of a failure to obey the Holy Spirit. Notice, however, what happens when the body of Christ obeys the Holy Spirit:

Acts 2:42-45 - ⁴²And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. ⁴³And fear came upon every soul: and many wonders and signs were done by the apostles. ⁴⁴And all that believed were together, and had all things common; ⁴⁵And sold their possessions and goods, and parted them to all men, as every man had need.

Acts 4:32-35 - ³²And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. ³³And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. ³⁴Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, ³⁵And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

The Greek word for own is *idios*, which means *pertaining to self*, that is, *one's own*; by implication *private* or *separate*.
Idiot – 1. an utterly foolish or senseless person. 2. *Psychology*. a person of the lowest order in a former classification of mental retardation, having a mental age of less than three years old and an intelligence quotient under 25.

2 Cor. 8:12-15 - ¹²For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. ¹³For I mean not that other men be eased, and ye burdened: ¹⁴But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: ¹⁵As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

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