

# Maximising Redemption: Sustainability

*...whoever listens to me will live in safety and be at ease, without fear of harm.*

Proverbs 1:33

## God Exhorts Sustainability

Woe to you who add house to house and join field to field till no space is left and you live alone in the land.

Isaiah 5:8

God tells us that he will hand us over to cruel rulers with untenable financial and legal systems when we are stupid enough to decide we can do it better than his edicts e.g. [Ezekiel 20:21-44](#), [Isaiah 10:1-2](#), [Micah 2:1-13](#), [Habakkuk 2:4-14](#)

...because they had not obeyed my laws but had rejected my decrees and desecrated my Sabbaths, and their eyes lusted after their fathers' idols. I also gave them over to statutes that were not good and laws they could not live by; (Ezekiel 20:24-25)

In Deuteronomy 10:18-19, Moses wrote about God: "He executes justice for the orphan and the widow and shows His love for the alien by giving him food and clothing. So show your love for the alien, for you were aliens in the land of Egypt."

If one focuses only on the letter of the Law one can make the mistake of thinking that because the methods of production have changed, the principle or intent behind the God's decrees no longer applies. One of Jesus' core exhortations was encourage souls to look beyond the letter to the intent of the law. By that principle, it becomes possible to recognize that if circumstances changed then the principle adjusted to be reaffirmed to apply to the new economic/social structures. For example, Jesus never removed the sacrificial system was required, he simply replaced it with a more compassionate form done through the communion of sharing bread and wine in remembrance of his body and blood from his unique atoning sacrifice.

A modern example that the emergency relief agencies who grapple with getting food to those whose crops have failed or have become displaced due to natural disaster or social upheavals. In the Old Testament, God exhorts us to take care of the poor and alien:

"When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. (Leviticus 19:9-10)

This edict is not practical when people live in cities and the farms are far away. However, this is not a hard problem to solve, if only people accept a different paradigm, and one that God affirmed. The following extract from an email sent to my church leaders in May 2005 was followed shortly thereafter with the matrix face revealing dream which was shared in the forum the Monday before the June

Australia Day Long weekend with not a cloud in sight and no rain predicted. Yet God actually broke the drought on the long weekend with as much rain as they had received in the whole previous year (and in some areas the 2005 harvest was the highest they'd had in over 20 years):

The ABC showed a section last night about the plight of farmers on the eastern seaboard of Australia. Many of these farmers are right on the edge, and some of them have gone ahead and sown their crops in dry soil, in the faith that the rain will come, because they are going to lose everything if it doesn't come anyway (bit like Job and Jacob who had to be prepared to lose everything before God relented and returned their due harvest).

...It would be tragic to see such faith not acknowledged, but conversely God is jealous of His acknowledgement and gets angry when people celebrate their harvest with no acknowledgement that it is by the grace of God that they have a harvest at all. My prayer point would be that we ask God, if it is His will, to provide rains for the Australian farmers so that they can have a bountiful harvest. In turn, we churches promise to remind the farmers as their harvest comes in that it was only possible by the grace of God and that they should consider giving a tribute in acknowledgement (maybe a form of tithing to the world food program?).

I'm suggesting the latter because God is also jealous of His acknowledgment and, as we often see in the Old Testament, rebukes priests and churches who are too full of pride and seek to garnish God's rewards as tributes to their own egos and selfish interests. (E.g. Malachi, Obadiah)

However, one of my few peeves with Australia is that in a country whose agricultural distribution system so centralized, it is easy to divert a certain percentage of crops to the United Nation's world food program. I still get frustrated that the United Nations World Food Program has to beg for food for countries facing unexpected famine. In a global economy, we can expect to have a certain portion of the world's population to face failed crops or natural disasters each and every year. Ideally, we should all be tithing in the good seasons in the knowledge there will be some for us in bad seasons and to nurture the less fortunate.

This will have a ripple effect into appropriate child birth rates, which can only occur once a community has reasonable grounds to believe that any child conceived will have a reasonable life expectancy and living standard. Where children are lost to starvation and preventable illness it inevitably follows that women conceive more children than their bodies should have to bear, and their pregnancy is shadowed with a fear for their own and their fetus's short and long-term well-being.

Breeding children to up "flock numbers" is meaningless and ecologically disastrous. **You conceive chaff, you give birth to straw; your breath is a fire that consumes you.** (Isaiah 33:11) or [Jeremiah 13:20-27](#), [Daniel 2:27-45](#), [Hosea 13:1-3](#), [Zephaniah 2:1-3](#), [Matthew 3:12](#) Instead imagine a world where the only children conceived are mutually desired by both parents under God's protection, and that they are conceived into a world where it is possible to have faith that they will grow up safely and well adjusted, with sufficient resources not just for themselves but for their future generations.