THE QUESTION

# Is it wrong for a Christian to be a landlord?

*Asked by a THF member on November 7, 2026 · published November 9, 2026 · 10 numbered quotations · the 28 early Christian passages and 183 Bible verses we kept are listed at the back, each with a link.*

Read it online: thehistoricfaith.com/early-church-questions/is-it-wrong-for-a-christian-to-be-a-landlord

## The short answer *Interpretation: our reading of the passages, not their words*

The early writers never ruled on landlords directly. They mention rent as a normal part of life and allow owning property, as long as wealth does not rule the owner. But they condemn gathering houses and fields out of greed, and making a profit from the troubles of the poor, and they urge sharing with those in need.

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POINT 1 OF 8

## Rent was an ordinary part of life

***Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words***

Clement of Alexandria uses rent as an everyday example, the same coin called rent when paid to a landlord. He mentions it in passing, without any word against it. His point is about naming things, but it shows renting was common among those he taught.

**1**

> “In the same way, we say that a drachma is one and the same coin. But when it is given to the shipmaster, it is called fare; to the tax collector, tax; to the landlord, rent; to the teacher, fees; to the seller, a deposit.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Stromata* 1.20 (c. 190–215 AD) **Source 12, page 7** Read it in the library ›

*THF's updated English*

POINT 2 OF 8

## Jesus' parable pictures a landowner renting land

***Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words***

In the parable of the vineyard, the owner rents his land to farmers and later asks for his share of the fruit. The story is about God and those who rejected His Son, not a rule about renting. Still, the owner's request for his share is not treated as wrong.

**2**

> “Hear another parable: There was a landowner who planted a vineyard, put a hedge around it, dug a winepress in it, built a tower in it, rented it to farmers, and went away to a distant place for a long time.”

EARLY CHRISTIAN WRITER **Tatian,** *Diatessaron* 33 (c. 150–180 AD) **Source 7, page 6** Read it in the library ›

*THF's updated English*

POINT 3 OF 8

## Owning is allowed if wealth does not rule

***Our note · compiled by machine learning · From the text: says what the passages say***

Clement of Alexandria says Christ's call to sell everything is about freeing the soul from love of wealth. If a person can stand above his possessions, Christ does not forbid owning them. If they overpower him, he must let them go.

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**3** “Are you able to put yourself above your possessions? Say so, and Christ does not lead you away from owning them—the Lord is not jealous.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Who Is the Rich Man That Shall Be Saved?* 24
(c. 190–215 AD)
*THF's updated English*

**Source 16, page 7** **Read it in the library ›**

**4** “It is not what some readily take it to be: he is not commanding him to throw away his property and walk away from his wealth.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Who Is the Rich Man That Shall Be Saved?* 11
(c. 190–215 AD)
*THF's updated English*

**Source 13, page 7** **Read it in the library ›**

POINT 4 OF 8

## Greed for houses and fields is condemned

***Our note · compiled by machine learning · From the text: says what the passages say***

The Apostolic Constitutions warn that coveting land leads people to cheat neighbors and force them to give up what is theirs. They quote the prophet's woe on those who join house to house and field to field.

**5** “Or again, does not the one who covets a field, and remains in that frame of mind, wickedly plan how to move the boundary markers, and force the owner to give up something for nothing?”

*later in the same passage*

“Woe to those who join house to house, and lay field to field, so that they may take something from their neighbor that was his.'”

EARLY CHRISTIAN WRITER **Apostolic Constitutions**
(c. 250–380 AD)
*THF's updated English*

**Source 22, page 7** **Read it in the library ›**

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POINT 5 OF 8

## No profit from the troubles of others

***Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words***

Lactantius speaks of lending, not renting, but his rule is wide. A just man will not seek gain from another's need, and the rich must not grow richer by the losses of the poor. By our reading, this would also guide how a landlord treats needy tenants.

**6**

"He will not lend his money at interest, because that is to seek profit from the troubles of others."

*later in the same passage*

"For it is not right that the wealth of the rich should be increased by the losses of the miserable."

EARLY CHRISTIAN WRITER **Lactantius,** *Epitome of the Divine Institutes* 64 (c. 290–320 AD) **Source 27, page 8** Read it in the library ›

*THF's updated English*

POINT 6 OF 8

## Gifts taken from tears are rejected

***Our note · compiled by machine learning · From the text: says what the passages say***

Commodianus warns the one who squeezes the poor with heavy interest and then gives to charity. God refuses gifts that were wrung from another person's tears.

**7**

"Why do you senselessly pretend to be good by another person's wound? From what you give away, another is weeping every day."

EARLY CHRISTIAN WRITER **Commodianus,** *Writings* (c. 250–300 AD) **Source 24, page 7** Read it in the library ›

*THF's updated English*

POINT 7 OF 8

## Christians are strangers here, keep only enough

***Our note · compiled by machine learning · From the text: says what the passages say***

Hermas reminds believers that their true city is in heaven. He asks why they would pile up land and buildings in a foreign country and tells them to keep only what is enough.

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**8** “If, then," he continues, "you know the city where you are going to live, why do you buy land here, make costly preparations, and gather houses and useless buildings?”

*later in the same passage*

“Be careful, then: as one living in a foreign land, make no further preparations for yourself except what is enough; and be ready, when the master of this city comes to throw you out for disobeying his law, to leave his city and go to your own, and to obey your own law without trouble and with great joy.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD) **Source 3, page 6** **Read it in the library ›**

*THF's updated English*

POINT 8 OF 8

## Property was meant to help the needy

***Our note · compiled by machine learning · From the text: says what the passages say***

Cyprian praises the first believers who sold houses and farms to help the poor. The Didache tells Christians to share all things with a brother and not call them their own.

**9** “Then they sold houses and farms, and gladly and generously brought the money to the apostles to be given out to the poor.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 18, page 7** **Read it in the library ›**

*THF's updated English*

**10** “You shall not turn away from him who is in want, but you shall share all things with your brother, and shall not say that they are your own.”

EARLY CHRISTIAN WRITER **Didache,** *Teaching of the Twelve Apostles* 4 (c. 50–120 AD) **Source 1, page 6** **Read it in the library ›**

*THF's updated English*

THE LIMITS

## What these passages don’t tell us

- None of these passages speaks directly about whether a Christian may rent out a house or land.
- They do not say what a fair rent is or how a landlord should treat a tenant who cannot pay.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

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WHERE EVERY QUOTE CAME FROM

# The Sources

The 28 early Christian passages and 183 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–28, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 29–141, in Bible order), then 70 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF's updated English unless marked "1885 English" (the Roberts–Donaldson translation, public domain). "… [continues online]" marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

## EARLY CHRISTIAN WRITERS *28 passages from 15 writers*

**Didache**, *c. 50–120 AD · source 1*

**1** *Teaching of the Twelve Apostles* 4 **Quote 10, page 5** My child, remember night and day the one who speaks the word of God to you. And you shall honor him as the Lord. For where lordly rule is spoken, … [continues online] **read ›**

**Barnabas**, *c. 70–132 AD · source 2*

**2** *Epistle of Barnabas* (1885 English; on point 5) "turn away him that is in want, who oppress the afflicted, who are advocates of the rich, who are unjust judges of the poor, and who are in every respect… [continues online] **read ›**

**Hermas**, *c. 90–150 AD · sources 3–5*

**3** *Shepherd* (1885 English) **Quote 8, page 5** know that you who are the servants of God dwell in a strange land; for your city is far away from this one… [continues online] **read ›**

**4** *Shepherd* (on point 8) "it produces is small and rotten. Therefore, this illustration is for the servants of God, for the poor man and for the rich." I said, "How so, sir? Explain it… [continues online] **read ›**

**5** *Shepherd* (1885 English; on point 8) at peace one with another, and visit each other, and bear each other's burdens, and do not partake of God's creatures alone, but give abundantly of them to… [continues online] **read ›**

**Justin Martyr**, *c. 130–165 AD · source 6*

**6** *First Apology* (1885 English; on point 8) "who valued above all things the acquisition of wealth and possessions, now bring what we have into a common stock, and communicate to every one in need… [continues online] **read ›**

**Tatian**, *c. 150–180 AD · source 7*

**7** *Diatessaron* 33 (1885 English) **Quote 2, page 2** "21:38a But the husbandmen, when they saw the son, said among themselves, This is the heir… [continues online] **read ›**

**Theophilus of Antioch**, *c. 169–183 AD · source 8*

**8** *To Autolycus* 12 (1885 English; on point 5) "oppress not the widow, nor the fatherless, nor the stranger… [continues online] **read ›**

**Irenaeus**, *c. 175–202 AD · sources 9–11*

**9** *Against Heresies: Book IV* (1885 English; on point 5) "oppress not the widow, and the orphan, and the proselyte, and the poor… [continues online] **read ›**

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**10** *Against Heresies: Book IV* (on point 2) “who planted a vineyard, put a fence around it, dug a winepress, built a tower, rented it to tenants, and went to another country. When the harvest time approached, he… [continues online] **read ›**

**11** *Against Heresies: Book IV* (1885 English; on point 8) “instead of the law enjoining the giving of tithes, [He told us] to share all our possessions with the poor… [continues online] **read ›**

### **Clement of Alexandria**, *c. 190–215 AD · sources 12–16*

**12** *Stromata* 1.20 (1885 English) **Quote 1, page 2** “the tax-gatherer, tax; to the landlord, rent… [continues online] **read ›**

**13** *Who Is the Rich Man That Shall Be Saved?* 11 (1885 English) **Quote 4, page 3** “your possessions. And what is this? He does not, as some conceive off-hand, bid him throw away the substance he possessed, and abandon his property… [continues online] **read ›**

**14** *Who Is the Rich Man That Shall Be Saved?* 19 (on point 3) to another, and in the end to no one whatever. Again, in the same way, there is also a genuine poor man and another spurious one, poor in name only… [continues online] **read ›**

**15** *Who Is the Rich Man That Shall Be Saved?* 20 (on point 3) can be saved?" They listened well, and as disciples, to what had been spoken in parable and unclearly by the Lord, and they perceived the depth of the words. On… [continues online] **read ›**

**16** *Who Is the Rich Man That Shall Be Saved?* 24 (1885 English) **Quote 3, page 3** “You may even go against wealth. Say, Certainly Christ does not debar me from property… [continues online] **read ›**

### **Tertullian**, *c. 196–220 AD · source 17*

**17** *Against Marcion* 27 (1885 English; on point 4) “the sake of private advantage joining house to house, so as to deprive their neighbour of his own… [continues online] **read ›**

### **Cyprian**, *c. 248–258 AD · sources 18–21*

**18** *Treatises* (1885 English) **Quote 9, page 5** “and alienating their earthly estate, they transferred their lands there where they might receive the fruits of an eternal possession, and there prepared homes where they might begin an eternal… [continues online] **read ›**

**19** *Treatises* (on point 5) “complain of barrenness and famine, as if drought made a greater famine than rapacity, as if the fierceness of want did not increase more… [continues online] **read ›**

**20** *Treatises* (1885 English; on point 8) “they used to give for sale houses and estates… [continues online] **read ›**

**21** *Treatises* (1885 English; on point 8) “Even If She Be Wealthy, She Should Consider Certainly How to Use Wealth, But for Good Purposes, for Those Things Which God Has Commanded, to Wit, for Being Spent on… [continues online] **read ›**

### **Apostolic Constitutions**, *c. 250–380 AD · sources 22–23*

**22** *Apostolic Constitutions* (1885 English) **Quote 5, page 3** “as the prophet somewhere speaks: Woe to those who join house to house, and lay field to field, that they may deprive their neighbour of somewhat which was his… [continues online] **read ›**

**23** *Apostolic Constitutions* (on point 8) about the needy. First, through Isaiah, He says, "Share your bread with the hungry, and bring the poor who have no shelter into your house. If you see the naked… [continues online] **read ›**

### **Commodianus**, *c. 250–300 AD · source 24*

**24** *Writings* **Quote 7, page 4** “candidate, oppressed with ungrateful usuries, and become needy, deplores it… [continues online] **read ›**

### **Archelaus**, *c. 270–300 AD · source 25*

**25** *Disputation with Manes* 1 (1885 English; on point 1) “may illustrate this by the case of a man who says to some other individual, Lease me your old house… [continues online] **read ›**

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**Lactantius**, *c. 290–320 AD · sources 26–27*

**26** *Divine Institutes* 17 (on point 8) duty only by the preservation of the soul. But if, as I taught before, we must never spare our property when we need to preserve kindness and justice, then it… [continues online] **read ›**

**27** *Epitome of the Divine Institutes* 64 **Quote 6, page 4** virtue alone please us. Its reward is immortal when it has conquered pleasure. But when the passions have been overcome and pleasures have been brought under control, the work of… [continues online] **read ›**

**Clement of Rome** · *source 28*

**28** *First Epistle to the Corinthians* (on point 5) “the oppression of the poor, and for the sighing of the needy… [continues online] **read ›**

**THE BIBLE** *113 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

**29** **Genesis 15:8** He said, “O Master and Lord, how shall I know that I shall inherit it?” **read ›**

**30** **Genesis 34:23** Will not their cattle, their four-footed animals, and their possessions be ours? Only let us become like them in this, and they will dwell with us.” **read ›**

**31** **Genesis 41:34** Let Pharaoh act, and let him appoint district governors over the land, and let them take a fifth of all the produce of the land of Egypt in the seven years of plenty, **read ›**

**32** **Genesis 42:33** Then the man who is lord of the land said to us, ‘By this I shall know that you are men of peace: leave one brother here with me, take the grain you have bought for your household, and go. **read ›**

**33** **Genesis 45:20** Do not let your eyes grieve over your goods, for all the good things of Egypt shall be yours.’” **read ›**

**34** **Genesis 46:32** The men are shepherds, for they have been keepers of cattle, and they have brought their cattle and their oxen and all that they have.’ **read ›**

**35** **Genesis 47:20** So Joseph bought all the land of the Egyptians for Pharaoh, for the Egyptians sold their land to Pharaoh, because the famine prevailed over them; and the land became Pharaoh’s. **read ›**

**36** **Genesis 47:22** except only the land of the priests; this Joseph did not buy. For Pharaoh gave the priests an allowance as a gift, and they ate the allowance that Pharaoh gave them; therefore they did not sell their land. **read ›**

**37** **Genesis 47:26** So Joseph made it a statute for them to this day: from the land of Egypt a fifth is to be given to Pharaoh, except only the land of the priests, which was not Pharaoh’s. **read ›**

**38** **Exodus 21:21** But if the servant survives a day or two, let the master not be punished; for the servant is his money. **read ›**

**39** **Exodus 22:4** And if the stolen thing is left and is found alive in his hand, from donkey to sheep, he shall repay double. (Septuagint Exodus 22:3 (Exodus 22:4 in most Bibles)) **read ›**

**40** **Exodus 22:5** And if anyone grazes a field or a vineyard, and lets his beast loose to graze another field, he shall pay for the loss from his own field according to its produce; and if it grazes the whole field, he shall pay with the best of his own field and the best of his own vineyard. (Septuagint Exodus 22:4 (Exodus 22:5 in most Bibles)) **read ›**

**41** **Exodus 22:15** But if its owner is with it, he shall not pay for the loss; and if it was hired, it shall be his in place of his hire. (Septuagint Exodus 22:14 (Exodus 22:15 in most Bibles)) **read ›**

**42** **Exodus 23:3** And you shall not show mercy to a poor man in judgment. **read ›**

**43** **Exodus 23:6** You shall not pervert the judgment of the poor in his case. **read ›**

**44** **Leviticus 25:16** The more the years, the higher he shall set its price, and the fewer the years, the lower he shall set its price; for he is selling you a number of crops. **read ›**

**45** **Leviticus 25:23** The land shall not be sold for good, for the land is mine, because you are resident foreigners and temporary residents before me. **read ›**

**46** **Leviticus 25:24** Throughout all the land of your possession you shall grant ransom for the land. **read ›**

**47** **Leviticus 25:28** But if he does not prosper enough to repay him, what he sold shall remain with the one who bought it until the sixth year of the release; and it shall go out in the release, and he shall return to his possession. **read ›**

**48** **Leviticus 25:31** But the houses in villages that have no wall around them shall be counted as the fields of the land. They may always be redeemed, and they shall go out in the release. **read ›**

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49 **Leviticus 25:32** As for the cities of the Levites, the houses of the cities of their possession, the Levites may always redeem them. **read ›**

50 **Leviticus 25:33** And if anyone redeems from the Levites, the sale of their houses in the city of their possession shall go out in the release, for the houses of the cities of the Levites are their possession among the children of Israel. **read ›**

51 **Leviticus 25:53** as a hired servant. He shall be with him year by year; you shall not wear him down with toil before you. **read ›**

52 **Leviticus 27:24** In the year of release the field shall be given back to the man from whom he bought it, to whom the possession of the land belonged. **read ›**

53 **Deuteronomy 15:11** For the needy one shall never cease from your land; therefore I command you to do this thing, saying, ‘You shall surely open your hands to your brother who is poor and in need in your land.’ **read ›**

54 **Deuteronomy 18:8** He shall eat an allotted portion, besides what he gets from the sale of his family property. **read ›**

55 **Deuteronomy 24:14** You shall not withhold the wages of the poor and needy, whether of your brothers or of the resident foreigners who are in your cities. **read ›**

56 **Joshua 15:24** and Balmaenan, and their villages, **read ›**

57 **1 Samuel 8:16** He will take your slaves and your female slaves, your good herds and your donkeys, and he will take a tenth of them for his works. **read ›**

58 **2 Kings 25:12** But the chief cook left some of the poor of the land to be vinedressers and farmers. **read ›**

59 **1 Chronicles 9:2** and those who dwelt formerly in their possessions in the cities of Israel: the priests, the Levites, and the given ones. **read ›**

60 **1 Chronicles 27:26** Over those who worked the land and tilled it was Ezri the son of Chelub. **read ›**

61 **Ezra 4:6** And in the reign of Ahasuerus, at the beginning of his reign, they wrote a letter against the inhabitants of Judah and Jerusalem. **read ›**

62 **Nehemiah 5:3** And there were some who said, “We are pledging our fields, our vineyards, and our houses, and we will get grain and eat.” (Septuagint 2 Esdras 15:3 (Nehemiah 5:3 in most Bibles)) **read ›**

63 **Job 4:10** The strength of the lion, and the voice of the lioness, and the proud cry of dragons are quenched. **read ›**

64 **Job 20:19** For he has crushed the houses of many mighty men; and he seized a dwelling, and did not build it. **read ›**

65 **Job 22:8** And you showed favor to some, and you settled those who were on the land. **read ›**

66 **Job 35:9** Those who are oppressed by a multitude will cry out; they will call for help because of the arm of many. **read ›**

67 **Psalms 4:7** You have put gladness into my heart; from the fruit of their grain and wine and oil they have been multiplied. (Septuagint Psalm 4:8 (Psalm 4:7 in most Bibles)) **read ›**

68 **Psalms 12:8** The ungodly walk all around; according to your loftiness you have greatly cared for the sons of men. (Septuagint Psalm 11:9 (Psalm 12:8 in most Bibles)) **read ›**

69 **Proverbs 13:23** The righteous will spend many years in wealth, but the unrighteous will perish swiftly. **read ›**

70 **Proverbs 15:33** The fear of the Lord is instruction and wisdom, and the beginning of glory will correspond to it. **read ›**

71 **Proverbs 22:16** He who oppresses the needy increases his own goods, yet he gives to the rich to his own loss. **read ›**

72 **Proverbs 28:3** A bold man in ungodly deeds falsely accuses the poor. Like a violent and useless rain, **read ›**

73 **Ecclesiastes 3:10** I have seen all the distraction that God has given to the sons of men, to be distracted by it. **read ›**

74 **Isaiah 5:8** Woe to those who join house to house, and bring field near to field, so that they may take away something of their neighbor’s! Will you dwell alone upon the land? **read ›**

75 **Jeremiah 6:12** And their houses shall be turned over to others, their fields and their wives together; for I will stretch out my hand against those who dwell in this land, says the Lord. **read ›**

76 **Jeremiah 32:15** For thus said the Lord: Fields and houses and vineyards shall yet be bought in this land.” (Septuagint Jeremiah 39:15 (Jeremiah 32:15 in most Bibles)) **read ›**

77 **Jeremiah 36:16** When they had heard all the words, they took counsel each with his neighbor and said, “Let us surely tell the king all these words.” (Septuagint Jeremiah 43:16 (Jeremiah 36:16 in most Bibles)) **read ›**

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78 **Ezekiel 3:15** And I entered the captivity, raised aloft, and went around those who dwelt by the river Chebar, who were there; and I sat there seven days, living in their midst. **read ›**

79 **Ezekiel 24:6** Therefore thus says the Lord: O city of blood, a caldron in which there is rust, and the rust has not gone out of it! She has brought it out piece by piece; no lot has fallen upon it. **read ›**

80 **Ezekiel 24:12** and her abundant rust shall not come out of her. **read ›**

81 **Ezekiel 27:17** Judah and the children of Israel, these were your merchants, in the sale of grain and ointments and cassia; and they gave the best honey and oil and resin to your mixed trade. **read ›**

82 **Ezekiel 45:8** And it shall be his for a possession in Israel; and the leaders of Israel shall no longer oppress my people, and the house of Israel shall inherit the land according to their tribes. **read ›**

83 **Hosea 5:8** Blow the trumpet on the hills, sound aloud on the heights, proclaim in the house of On: Benjamin is amazed. **read ›**

84 **Hosea 5:12** And I will be like dismay to Ephraim, and like a goad to the house of Judah. **read ›**

85 **Hosea 7:7** They were all heated like an oven and devoured their judges; all their kings have fallen; there was none among them who called upon me. **read ›**

86 **Amos 2:10** And I brought you up out of the land of Egypt, and led you about in the wilderness forty years, to inherit the land of the Amorites. **read ›**

87 **Amos 5:11** Therefore, because they struck the poor with their fists, and you received choice gifts from them, you have built houses of polished stone, but you shall certainly not dwell in them; you have planted desirable vineyards, but you shall certainly not drink their wine. **read ›**

88 **Micah 2:7** he who says, “The house of Jacob has provoked the Spirit of the Lord.” Are these not his practices? Are not his words good with him, and have they not walked uprightly? **read ›**

89 **Micah 4:1** And it shall be in the last days that the mountain of the Lord shall be manifest, ready upon the tops of the mountains, and it shall be lifted high above the hills; and peoples shall hasten to it, **read ›**

90 **Micah 5:11** and I will utterly destroy the cities of your land, and I will take away all your strongholds; (Septuagint Micah 5:10 (Micah 5:11 in most Bibles)) **read ›**

91 **Nahum 2:2** For the Lord has turned back the arrogance of Jacob, as the arrogance of Israel; for those who shake them out have surely shaken them out, and they have destroyed their branches, (Septuagint Nahum 2:3 (Nahum 2:2 in most Bibles)) **read ›**

92 **Habakkuk 1:11** Then he will change his spirit, and pass through, and make atonement: this strength belongs to my god. **read ›**

93 **1 Esdras 4:6** And those who are not soldiers and do not go to war, but till the land—again, when they have sown and reaped, they bring it to the king; and compelling one another, they bring the tributes to the king. **read ›**

94 **1 Esdras 5:45** and to give to the holy treasury of the works a thousand minas of gold and five thousand minas of silver, and a hundred priestly robes. **read ›**

95 **Tobit 4:7** Give alms from your possessions, and do not let your eye be envious when you give alms. Do not turn your face away from any poor man, and the face of God will certainly not be turned away from you. **read ›**

96 **Tobit 12:8** Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold. **read ›**

97 **Judith 4:10** they and their wives and their little children and their cattle; and every temporary resident and hired man and those bought with their money put sackcloth around their waists. **read ›**

98 **Wisdom of Solomon 2:10** Let us oppress the poor man who is righteous; let us not spare the widow, nor respect the long-lived gray hairs of the old. **read ›**

99 **Wisdom of Solomon 16:4** For it was necessary that a want they could not escape should come upon those oppressors, but that to these it should only be shown how their enemies were tormented. **read ›**

100 **Wisdom of Sirach 13:3** A rich man does wrong, and he even adds threats; a poor man is wronged, and he must even plead. **read ›**

101 **Wisdom of Sirach 13:24** Wealth is good to one who has no sin, and poverty is evil in the mouth of the ungodly. **read ›**

102 **Wisdom of Sirach 22:23** Gain the trust of your neighbor in his poverty, so that you may be filled together with him in his good things; stand by him in a time of trouble, so that you may share his inheritance with him. **read ›**

103 **Wisdom of Sirach 34:4** Open the verse to read it. **read ›**

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104 **Wisdom of Sirach 44:6** rich men furnished with strength, living at peace in their homes; **read ›**

105 **Baruch 1:6** And they collected money, as each one was able, **read ›**

106 **1 Maccabees 3:36** and to settle foreigners in all their borders and to distribute their land by lot. **read ›**

107 **1 Maccabees 4:39** They tore their garments and wailed with great wailing, and put ashes on their heads. **read ›**

108 **1 Maccabees 11:35** And the other things due to us from now on—the tithes, the tolls due to us, the salt pits, and the crown taxes due to us—all these we fully give up to them. **read ›**

109 **1 Maccabees 15:33** Simon answered and said to him, “We have neither taken foreign land nor seized what belongs to others, but the inheritance of our fathers, which at one time was unjustly seized by our enemies. **read ›**

110 **2 Maccabees 3:10** The high priest pointed out that there were deposits belonging to widows and orphans, **read ›**

111 **2 Maccabees 8:28** After the Sabbath they gave some of the spoils to those who had been tortured and to the widows and orphans, and the rest they divided among themselves and the children. **read ›**

112 **3 Maccabees 7:22** And they all recovered all their own property according to the registration, so that those who held any of it gave it back to them with the greatest fear; for the Most Great God had perfectly performed great things for their salvation. **read ›**

113 **1 Enoch 94:8** Woe to you, you rich, for you have trusted in your riches, and from your riches you shall depart, because you have not remembered the Most High in the days of your riches. **read ›**

114 **1 Enoch 97:8** Woe to you who acquire gold and silver, not from righteousness, and will say, “We have grown rich with riches, and we have possessions, and we have acquired them; **read ›**

115 **1 Enoch 102:10** See then, you who justify yourselves, what their overthrow was like: no righteousness was found in them until they died and perished; **read ›**

116 **Matthew 20:11** When they received it, they grumbled against the master of the household, **read ›**

117 **Matthew 21:33** “Listen to another parable. A householder planted a vineyard, put a hedge around it, dug a winepress in it, and built a tower. He leased it to farmers and went abroad. **read ›**

118 **Matthew 21:35** The farmers took his slaves, beat one, killed another, and stoned another. **read ›**

119 **Matthew 21:40** When therefore the lord of the vineyard comes, what will he do to those farmers?” **read ›**

120 **Matthew 25:19** “Now after a long time the lord of those slaves came, and settled accounts with them. **read ›**

121 **Mark 12:2** At the proper time he sent a slave to the farmers to receive some of the vineyard’s fruit from them. **read ›**

122 **Mark 12:7** But those farmers said among themselves, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’ **read ›**

123 **Mark 12:9** What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others. **read ›**

124 **Luke 12:33** Sell what you have and give alms. Make for yourselves money bags that do not grow old, an unfailing treasure in the heavens, where no thief approaches and no moth destroys. **read ›**

125 **Luke 16:5** Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’ **read ›**

126 **Luke 20:9** He began to tell the people this parable: “A man planted a vineyard and rented it out to some farmers, and went into another country for a long time. **read ›**

127 **Luke 20:10** At the proper season, he sent a slave to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him and sent him away empty. **read ›**

128 **Luke 20:14** But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let us kill him, that the inheritance may be ours.’ **read ›**

129 **Luke 20:16** He will come and destroy these farmers, and will give the vineyard to others.” When they heard that, they said, “May that never be!” **read ›**

130 **Acts 2:44** All who believed were together, and had all things in common. **read ›**

131 **Acts 2:45** They sold their possessions and goods and distributed them to all, as anyone had need. **read ›**

132 **Acts 3:15** and killed the Prince of life, whom God raised from the dead, to which we are witnesses. **read ›**

133 **Acts 4:32** The multitude of those who believed were of one heart and soul. No one said that any of his possessions was his own, but they had all things in common. **read ›**

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**134** **Acts 4:34** For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, **read ›**

**135** **Acts 4:37** having a field, sold it and brought the money and laid it at the apostles' feet. **read ›**

**136** **Acts 5:8** Peter answered her, "Tell me, did you sell the land for this amount?" She said, "Yes, for that amount." **read ›**

**137** **Acts 10:2** a devout man who feared God with all his household, gave many alms to the people, and continually prayed to God. **read ›**

**138** **Acts 24:2** When Paul was called, Tertullus began his accusation, saying, "Since through you we enjoy much peace, and through your foresight good things are being accomplished for this nation, **read ›**

**139** **1 Corinthians 1:6** just as the testimony of Christ was confirmed in you, **read ›**

**140** **Colossians 4:1** Masters, give to your slaves that which is just and equal, knowing that you also have a Lord in heaven. **read ›**

**141** **James 2:6** But you have dishonored the poor man. Do the rich not oppress you and personally drag you before the courts? **read ›**

## ALSO LINKED BY THF TO THESE PASSAGES *70 verses, by reference*

*Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.*

**Exodus** 23:14

**Leviticus** 19:15

**1 Chronicles** 29:15

**Psalms** 12:2 · 12:3 · 78:36

**Proverbs** 11:25 · 22:6 · 31:20

**Isaiah** 1:15 · 1:17 · 28:14 · 29:13

**Matthew** 4:10 · 5:9 · 5:28 · 5:44 · 6:19 · 6:20 · 9:13 · 10:42 · 12:7 · 15:8 · 19:21 · 23:6

**Mark** 7:6 · 12:39

**Luke** 6:28 · 6:30 · 11:29 · 11:33 · 11:39 · 11:41 · 11:42 · 11:43 · 11:46 · 11:47 · 11:52 · 12:21 · 12:42 · 16:1 · 19:15 · 20:46

**John** 1:16 · 5:45 · 6:67 · 15:5

**Romans** 2:21 · 12:14 · 15:27

**Galatians** 5:19 · 6:2

**Ephesians** 6:5 · 6:9

**Philippians** 3:20 · 4:3

**Colossians** 3:22

**1 Thessalonians** 5:12 · 5:13

**1 Timothy** 2:2

**2 Timothy** 3:8

**Hebrews** 11:13 · 13:7 · 13:14 · 13:17

**James** 1:27 · 5:4 · 5:16

**1 Peter** 2:11

**Revelation** 22:18

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*Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.*

## ABOUT THIS STUDY

A THF member asked “Is it wrong for a Christian to be a landlord?” on November 7, 2026. The Historic Faith answered it as a public study on November 9, 2026.

**Library only.** This study was written only from The Historic Faith’s library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed above, with a link to read it.

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THE END OF THIS STUDY