That Provisioner who provisions (both) worlds with what they need became with us so that He might be like us. He bore our sufferings and was smitten with our sicknesses, just as Isaiah wrote concerning Him [Is. 53:4]. For your sake He was made a beggar in the streets, in hunger and need along with the poor in this world.

Look how the poor are (like) a vast (piece of) land (for the purposes of justice: cast (on it) your seed, to bring in produce a hundredfold. The needy are the 'good soil' [Mt. 13:8,23] of justice; from them the soul will gather in produce that is full of Life. The soul does not have anywhere to sow justice (829) if the poor are not serving as the soil (on which) to sow. The buffeted, the hungry and the afflicted are like fields: do not be slow in casting your seed on (this) good soil. These pieces of bread that you give to a person in need will gather in sheaves of Life in the Land above. Your gift may be extremely small when it is given yet it will prepare for you a table of blessings along with Abraham [cf Lk 16:23]. (The land) is sown down below, but above it gathers in a storehouse of Life -an excellent store that the soul will have need of there. You sow here on the land of poverty and your seed is placed in the hands of the Lord, according to His promise. (In the case of) the person who seeks to give to the poor when he asks, it is to God himself that this person lends, as is written [Sir. 35:11-12]. The Creator, to whom the entire creation belongs, has abased Himself so as to borrow from you in (the person of) the poor. 'Do not lend it to a person who will repay you', is what He taught and instructed [Lk 6:34]; 'Give to the needy, and I will be as a debtor to you: I am the one who borrows from you in (the person of) the poor, 'for on their behalf I will give you great wealth. 'I accept this - to become as a debtor
'on behalf of the poor, for it is poverty that I love.

(830) 'So, do you give, and become a creditor to borrowers,
'and I will become a debtor to you on behalf of those who receive.
'I will act as surety, and I will repay on behalf of those in debt:
'once you have been repaid, you will be able to acknowledge that you have not been defrauded.
'On behalf of the poor person who has not got the means to repay what he has received
'everything I have shall be yours when I repay.
'I am the one who borrows, and I will repay you with the Kingdom itself.
'Let not the person who gives to the needy have any doubt:
'take the Kingdom and great wealth in return for the leftovers
from your table that you give to him who is in need'.

Be astonished and amazed, discerning (readers), at the Lord's compassion:
although He is God, He has equated Himself with the poor;
He who is rich [2 Cor. 8:9] has lowered himself to become a debtor,
seeing that He seeks to scatter His riches in all sorts of ways.
He is hidden and exalted high above all the ranks of heavenly beings,
but when a poor person stands at your door, you see Him!
He at whose fierce heat (even) the seraphs of fire cover their faces
is here going around, in the person of the poor, begging bread from you.
He before whom the cherubim of fire tremble in his exalted sphere
is here going around with the beggars from house to house.
He to whom all places belong, yet they are too small for Him,
is wanting, with the strangers, to come and stay with you.
(831) He who has constructed the house of (both) worlds for the races to live in
in the person of the destitute He has no house to take shelter in.
He with whom the Creation is full, and cannot contain Him,
is knocking to enter your house in the person of the despised and the insignificant.
The One who entered and sat (at table) in Abraham’s house because of his love [Gen. 18:8]
invite Him in from the street to sit down at your table.
He by whom the sea was confined by means of the sand [Ps 78:27], and (the sand) does not release it,
-He is confined in prison: go and visit Him along with the prisoners [Mt. 25:36].
He whom the cherubim convey on their backs with trembling
lies smitten on the bed of sickness, along with the sick.
Wherever you want to see Him, you will find Him
by means of the luminous eye of faith that does not doubt:
with the sick, with those in distress, with those who mourn,
with the needy, with the hungered, the buffeted and afflicted.
His radiance burns up the heavenly beings if they gaze upon Him,
yet with the beggars He is clothed in rags so that you might be set in the right by Him:
'Whoever, believing in me, receives one of these small ones
is receiving me', according to His teaching, full of Life [Mt. 10:40-42].
In the case of these fruits of justice which you give to Him
He asks of you to receive Him with gladness:
if you give Him a piece of bread and a cup of water,
(832) then let your mind too be glad and let it cherish Him.
Brought low, wretched, buffeted and afflicted, He has come to you;
sit Him down at ease, while you get up and serve Him, rejoicing as you do so.
Greatly worn down by poverty, and carrying (a load of) sicknesses [Is. 53:3],
show Him great love, lest He be grieved [cf Eph. 4:30].
For the poor person who has stood at your door is God Himself
who has come to you: with cheerfulness open, so that He may enter.
Had He come to stay with you in the person of someone of wealth
you would have been put to shame because you had not got the means to entertain Him.
In a lowly and despised guise He has come to visit you,
so that when you fill His belly, you will find the Bread of Life.
Give from what is yours - not that you are really giving from what belongs to you,
for you have nothing of your own to offer Him;
it is He who provides for you, and in the person of the poor He is making a request of you
so that, by all sorts of means, He may cause you to acquire the Kingdom.
He has given you His own Body - stretch out (your hand) and give Him bread, for He is hungry.
You drink His Blood - take up and give Him to drink, for He is parched.
He gave you radiance and splendour to put on from the (baptismal) water;
do not fob Him off with miserable worn out clothing!
(In return for) all that you give to Him in the persons of the poor who ask of you
He will repay you with raiment of light in the New Age.

For our sakes He humbled Himself voluntarily,
(833) He came to the extremity of poverty, to the extent that He said
'Foxes have lairs, and birds have cover,
but for the Son of Man there is nowhere to lay His head' [Mt 8:20].
To such an extent did He show love for poverty
that a person who loves Him does not seek to acquire anything;
the person who does not desire to acquire in (this) world anything at all
-this person knows Him and loves Him with all his heart.
The soul which feels disgust at the world's luxury and its lusts
is a home and a dwelling in which He will reside.
That widow who had in her house (just) two small coins [Lk. 21:2]
-until she produced them and gave them away, He did not reside with her.
Simon, head of the disciples, only had a small net:
the moment he cast it away, he then followed the Son of God.
The Apostles did not possess anything by fish-nets on earth
-they left them behind, and now they are rich and possess the Kingdom!
Zacchaeus the tax-collector had a house filled with wealth,
(but) when Christ entered to be entertained there, he straightway divided it up:
there was nothing in his house that Zacchaeus did not distribute [Lk 19:8]
since he saw that his Lord was a lover of poverty.
A house where He sees gold, He does not enter,
since it has grabbed and taken His place, and He is not wanted.
(834) Gold has got up and become master, wherever it is,
and if some other master enters, he despises and insults him.
'You cannot serve with all your strength two masters,
God and mammon together' [Mt 6:24, Lk 16:13],
one will be honoured, the other despised, because you are not capable
of repaying both equally with a single honour.
He bade you love the Lord, your Lord, with all your heart,
but if you acquire gold for yourself, you will not love Him along with it:
gold will take away all your heart and make it its own,
while God will be left behind, without your having loved Him with all your heart.

"The ending continues with a polemic against gold: you can’t take it to the next world etc."
- Sebastian Brock