

Unmasking Bible Truths School

LESSON 11 Freedom from Poverty and Want

The idea that it is the will of God for man to suffer poverty; to be helpless, defeated, crushed, and sorrowful; to suffer pain, sickness, and disease—living from hand to mouth in order to keep himself humble and godly—is disproved by many plain Scriptures.

Just the opposite is true, as we would naturally expect from the real, loving, kind, good and infinite Heavenly Father revealed in Scripture.

We have no grounds for thinking of God as being such a brute, such an inhuman and ungodly despot and tyrant, as many teach that He is.

There is not one in a thousand but what would say that God loves His own blood-bought spiritual sons and daughters much more than men love their own children.

But there is hardly one in a thousand that is clear enough in their understanding of God to carry out this idea in their doctrines of God and His dealings with men.

The following Lesson gives the truth of the Bible on material prosperity:

The Definition of Providence

The word *providence* means “foresight” and “forethought,” “the care of God over His creatures,” “divine superintendence or direction for and over His creation.”

Foresight and forethought on the part of anybody imply a future end, a goal, and a definite plan in attaining that end.

All rational beings act with forethought and foresight; therefore, providence is an attribute all such beings have by nature.

All rational beings and all animals exercise care and make provision for their own offspring.

How much more is it true of the infinite God to make provision for and exercise infinite care over all His creation?

God's Care for Man is Infinite

Although all rational beings exercise providence according to their powers, the word reaches its full significance only when it is applied to the infinite God.

The providence of God is the care and government He exercises over all things He has created in order that they may accomplish the ends for which they were created.

It is the infinite care God takes of His universe, from the numbering of each hair of each head and the falling of each sparrow to the unfailing upholding of all things in the vast universe by His own power.

It is the inherent nature of God which He exerts without intermission over all the works of His hands.

It is the continual creation of God manifested in visible actions in the preservation and government of all things.

It is that eternal power which is at work precluding all fortune, luck, and fortuitous accidents.

God's Care Particular for Converted Men

Providence may be considered as universal in reference to all things; special in reference to moral beings; and particular in reference to converted beings.

Providence is the most comprehensive word in the language of theology.

It is the background and the foundation of various doctrines of divine truth.

It penetrates and fills the whole realm of relations between the creation and the Creator.

It connects the unseen with the seen, the visible with the invisible, the creation with redemption, and personal salvation with the end of all things.

God Works for the Good of Creation

Providence, therefore, is that agency of God through Christ by the power of the Holy Spirit, by which through holy angels, redeemed men, and even demons and unsaved men, He makes all things work together for good to them that love the Lord and by which He makes all events of the physical and moral universe fulfill the original purpose for which it was created.

As creation explains the existence of the universe, and as preservation explains the continuance of the universe forever, so providence explains the working out of the purpose of God in all things according to the eternal purpose. It is a positive agency in the working out of all past and future events to the desired end of God. Providence is the actual control and care of God in the working out of His eternal plan. Since God's plan is all-

comprehensive, the providence of God must also be all-comprehensive, embracing within it all the details, small or great, of the events of life and working to the ultimate purpose of God in all things.

Providence and Wealth

The Bible declares that God "gives power to get wealth"

[Dt. 8:17-18](#) "And you shall remember the Lord your God, for *it is* He who **gives you power to get wealth**, that He may **establish His covenant** which He swore to your fathers, as *it is* this day."

When Solomon asked God for wisdom instead of wealth so that he would better be able to judge Israel, God gave him both.

Solomon was one of the richest men that ever has lived, just because of the blessing of God.

In fact, he was the world's first recorded billionaire.

God also blessed Abraham, Isaac, Jacob, David, Job, and many men of the past with great wealth ([Gen. 13:5-7; 24:1-35; 25:5; 26:12-16; 31:1-13; Job 42:10-17; 1 Chr. 22](#)).

It is in the power of God to make rich or to make poor ([Pr. 10:22](#)).

[1 Sam. 2:7](#) "The Lord makes poor and rich; He brings low, He also exalts."

[1 Chr. 29:12](#) "Both riches and honor *come* from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone."

Riches a Curse if Misused

If riches come to some men because of the blessing of God, then it is not a sin to have wealth.

We are warned in Scripture not to misuse wealth to oppress the poor and not to permit riches to ensnare us into sin so that we forget God ([Pr. 11:28](#); [Mt. 13:22](#); [Lk. 8:14](#); [Jas. 5:1-6](#)).

[1 Tim. 6:17](#) "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy."

There are a number of blessings the Bible lists as being better than riches, such as "righteousness" ([Ps. 37:17](#)); "a good name" ([Pr. 22:10](#)); and "life" ([Pr. 14:24](#); [6:25-34](#)).

There are many other assets in life better than money; so one should not set his heart upon this as the chief objective in life.

People with riches will have greater temptations, and often they will commit acts that they would not do if they did not have money.

Riches are only temporary and should be recognized as such ([Pr. 23:5](#); [27:24](#)).

Men are told not to set their hearts upon riches or trust in them, but to trust in the Living God ([Ps. 52:7](#); [62:10](#); [23:4](#); [1 Tim. 6:17](#)).

Many other statements are found in Scripture revealing the sins of the rich—how they oppress the poor, are boastful, proud, sinful, mean, and ungodly, because they have wealth and influence.

Riches a Blessing if Used Right

On the other hand, the Bible speaks of the many blessings of wealth when it is used in the right way—for the good of men and the glory of God.

Wealth is a protection ([Pr. 10:15](#); [18:11](#)).

It makes many friends ([Pr. 14:20](#)). It makes one powerful ([Pr. 22:7](#)).

It enables one to be rich in good works, and this in turn, if done in the right spirit (not to be seen of men, but because it is right to do good) will result in increased rewards in eternity ([1 Tim. 6:18](#)).

Money is power in modern times, and every child of God could do infinitely more for God and lost souls if he had more of this kind of power.

Think what could be done with riches in spreading truth and blessing men!

There is no end to the good that one could do if he only had the means to do it.

Seeking Wealth Not a Sin

Looking at wealth from this standpoint, even praying to God for financial increase—and expecting it from Him in order to do more for the cause of God—is not a sin.

Many people, even many Christians, sincerely doubt that God has a desire to see His children enjoying prosperity.

Satan (and many church workers) warn believers against desiring wealth until it is an almost universal belief among Christians that wealth is more or less a sin.

And yet, there is often a great deal of hypocrisy evident in our churches.

Many doubt that God wishes to bless us financially, yet if a rich man becomes interested in a local church, or if he becomes generous in helping the work of Christ, he is greatly honored and respected.

This honor should not be given him if it is a sin to have wealth, or to ask God for it.

Such a man should never be recognized and his money should not be accepted, if indeed having wealth is a sin.

Anyone with a little bit of common sense knows there is nothing wrong in having wealth or in obtaining it in a rightful way.

In fact, every child of God has many needs which he could and would have supplied if he had the money.

As Christians, we often long to have more wealth in order to better support his family, his church, and the work of God in general.

He does not consider this desire sinful, and if wealth would suddenly come to him he would still consider that he could be a true Christian if he used it rightly.

Therefore, we have to conclude that the idea that it is wrong to pray for financial help is not only unscriptural, it is also unreasonable.

Unbelief, Not Wealth, is the Great Sin of Christians

The argument is often advanced at this point that it is not wrong to have wealth, but that there are many more important blessings for which we need to ask God. This is, after all, a mere excuse for unbelief. Men simply do

not want to crucify their old traditions and theories and their unbelief and pray and ask God for financial help as they ask Him for physical or spiritual help. If we will learn the truth and ask God in faith, nothing will be financially impossible any more than physically or spiritually. Let us then be sensible and study the Bible from the standpoint of obtaining financial aid.

In the first place, let us ask ourselves the questions about this subject that we are beginning to ask concerning other things. Are we children of God? Does God really love us as we love our children? Would we will and desire our children to prosper? Does God will and desire anything less for His children than we do for our own? Why should He be different from man in desiring the best things in life for His children? What would there be sinful about God blessing His children with wealth? Jesus taught men the infinite Fatherhood of God, so naturally it would be His highest will for His children to be blessed with prosperity ([Mt. 7:7-11](#); [3 Jn. 2](#)).

God's Creative Purpose was that Men Should Prosper

God created man that he might be prosperous, healthy, successful, happy, wise, and blessed with all the good things that he could wish for in this life.

He created all things and gave them all to man to use for his own good and pleasure.

We see God's plan clearly in the opening chapters of Genesis,

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over

the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

[Genesis 1:26-28](#)

If it were sinful for us to have these things, God would not have given them to us to enjoy.

The sin of man was not in being prosperous, healthy, and happy, but in eating the forbidden fruit.

The world of abundance in which we live, here and now, proves that God wants man to have an abundance of every good thing in this life.

God made enough for all and all can have everything they want, if only they will follow certain laws in order to obtain what they need.

Prosperity Need Not Cause Backsliding

The people that backslide when prosperous, healthy, and happy would backslide anyway; so if a few backslide when God blesses them with prosperity, let us not lose faith in the abundant love and providence of God.

We must all learn to live Christian lives under all the conditions of life.

Some people backslide over food, clothing, and other things that we all must have. Shall we quit eating?

Shall we go naked? Shall we quit doing every good thing over which some stumble?

Shall we conclude that such things are not the will of God because a few people backslide?

Then do not argue this way about prosperity, health, and the abundant blessings of life that God wants all His children to enjoy.

Stay saved and wisely use prosperity to help others, and God will bless you in greater abundance.

Scriptural Proof that God Wills Prosperity

God has definitely made many promises concerning the prosperity and happiness of His children.

"Only be strong and very courageous; be careful to do according to all the law . . . do not turn from it to the right or to the left, so that you may have success wherever you go. . . thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: *for then thou shalt make thy way prosperous, and then thou shalt have good success*" ([Josh. 1:5-9](#));

The Lord makes poor and makes rich;

He brings low and lifts up.

He raises the poor from the dust

And lifts the beggar from the ash heap,

To set *them* among princes

And make them inherit the throne of glory. ([1 Sam. 2:7-](#)

[8](#)); "And keep the charge of the Lord your God: to walk in His ways . . . *that you may prosper in all that you do and wherever you turn*" ([1 Ki. 2:3-4](#));

“Both riches and honor *come* from You, And You reign over all. In Your hand *is* power and might; In Your hand *it is* to make great And to give strength to all.” ([1 Chr. 29:12](#));

“The hand of our God *is* upon all those for good who seek Him, but His power and His wrath *are* against all those who forsake Him. ([Ezra 8:22](#));

“If they obey and serve *Him*, They shall spend their days in prosperity, And their years in pleasures.” ([Job 36:11](#));

“Blessed *is* the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; But his delight *is* in the law of the Lord, And in His law he meditates day and night.

He shall be like a tree
Planted by the rivers of water,
That brings forth its fruit in its season,
Whose leaf also shall not wither;
And whatever he does shall prosper.” ([Ps. 1:1-3](#)).

The Psalm that is quoted by all Christians starts out with: “The Lord is my shepherd *I shall not want*” ([Ps. 23:1](#)).

Other psalms give other promises such as: “They that seek the Lord *shall not want any good thing*” ([Ps. 34:10](#));

“Blessed be the Lord, who *daily loads us with benefits*” ([Ps. 68:19](#));

“*no good thing will he withhold from them that walk uprightly*” ([Ps. 84:11](#));

“Bless the Lord, O my soul;
And all that is within me, *bless* His holy name!
Bless the Lord, O my soul,
And forget not all His benefits:

Who forgives all your iniquities,
Who heals all your diseases,
Who redeems your life from destruction,
Who crowns you with lovingkindness and tender mercies,
Who satisfies your mouth with good *things*,
So that your youth is renewed like the eagle's." ([Ps. 103:1-5](#)).

God promised Israel abundant prosperity if she would conform to His will ([Lev. 25:21](#); [26:4-9](#); [Dt. 7:13-15](#); [15:4-6](#); [28:7-8](#)).

For Israel, as well as for God's people today, prosperity was to be a natural result of obedience to God and His Word.

In Deuteronomy alone, according to the Fenton translation of the Bible, the word "prosper" is used many times in place of "well with you," as it is translated in many translations ([Dt. 5:16](#), [29](#), [33](#); [6:3](#), [18](#); [12:28](#); [19:13](#)).

In [Deuteronomy 30:15](#) this translation reads, "I put before you today life, and prosperity, and sin, and death."

Thus prosperity is promised if men will quit the sin business.

Although it is true that sinners sometimes prosper, they generally obtain their wealth through wrong dealings with their fellow men.

The ungodly, however, will receive judgment for their sins, as we see clearly illustrated in ([Psalm 73](#)).

Those who teach that Christians should be poor, sickly, and suffering all their days would naturally argue that

these passages are in the Old Testament and refer to those living under the law of Moses.

However, we reply that we are under a better covenant and have greater and better promises in the New Testament; so if these things were promised under the Old Covenant, they are for us in a greater way under the New Covenant.

In [2 Corinthians 3:6-15](#) Paul argues that the glory and blessings of the Old Covenant were not as great as those under the New Covenant; so if men could obtain prosperity under the old, then it is certain they can get it under the New Covenant.

In Hebrews, Paul argues that the New Covenant is a "better testament . . . established upon better promises" ([Heb. 7:22](#); [8:6](#)) and that the law was a "shadow of good things to come" ([Heb. 10:1](#));

so if a mere shadow produced prosperity, how much more will the realities of the New Covenant do the same?

Apart from this argument there are plain promises in the New Testament concerning prosperity: "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be *granted* you." ([Mk. 11:22-24](#));

"Ask, and it will be given to you. . . or everyone who asks receives . . . If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him! ([Mt. 7:7-11](#));

"For the Gentiles eagerly seek all these things; for your heavenly Father knows that you need all these things.

But seek first His kingdom and His righteousness, and all these things will be added to you.” ([Mt. 6:31-33](#));

“he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully...for God loves a cheerful giver. And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed” ([2 Cor. 9:6-8](#));

“But my God shall supply all your needs according to his riches in glory by Christ Jesus” ([Phil. 4:19](#));

“If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you” ([Jn. 15:7, 16](#));

“Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers” ([3 Jn. 2](#)).

What could be more clear? How could God express His highest will any other way?

Why should we limit God and His bountifulness to us just because we fear we may backslide?

Why not make up our minds that we will watch out for the dangers of riches and prosperity and act sensibly with what God blesses us with?

Why not use the blessings of God for His glory and the good of others?

God Promises All of Our Wants

God has promised to provide not only for all of our needs, but for all of our *wants as well*, provided they are not a desire for sin.

All wants and needs are provided by God in the promises of the Gospel through Christ.

The common idea among Christians today is that only our bare needs will be met by God—and that even these necessities are hard to obtain—but the Bible teaches that *all* wants of children of God are abundantly provided for, and that such supplies are easy for them to receive by faith: “All things are possible to him that believes” ([Mk. 9:23](#));

““Have faith in God. For assuredly, I say to you, whoever says to this mountain, ‘Be removed and be cast into the sea,’ and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says. Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*.” ([Mk. 11:22-24](#));

“Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do *it*... If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you... I have chosen you and ordained you . . . *that whatever you* shall ask of the father in my name, *he may give it to you* ([Jn. 14:12-15](#); [15:7](#), [16](#); [16:23-26](#));

“*whatsoever* we ask, we receive of him” ([1 Jn. 3:21-22](#); [5:14-15](#)).

These passages are so clear in themselves that they need no interpretation.

All that is needed is faith in God and in His Word.

If we believe the Bible, then it is settled that we believe that we can get whatever we ask in the name of Jesus.

If we do not believe it, there is no need to try to get anything we ask.

That is how simple the whole program is.

If we ask and believe, we receive.

If we ask and do not believe, or if we do not ask because we do not believe, we do not receive.

God's plan for the needs of man becomes very clear when we accept at full face value the many simple promises of Scripture.

There are no limitations in the provision made. The only limitations we find are those that come from man's unbelief and not from the plan itself.

Because there are no limitations in the plan of God to get what we *want* as well as what we *need*, and because God "gives to all generously and without reproach," let us have faith, nothing wavering, as required in [James 1:5-8](#); [Hebrews 11:6](#); [Mark 11:22-24](#), and get what we want.

The doctrine that God's people should want for nothing is also taught in the Old Testament.

David said, "The Lord is my shepherd, *I shall not want*" ([Ps. 23:1-6](#)).

Again he said, "O fear the Lord, you His saints; For to those who fear Him there is no want...they who seek the Lord shall not be in want of any good thing...Delight yourself in the Lord; And He will give you the desires of your heart." ([Ps. 34:9-10](#); [37:3-6](#)).

Again we are told, “*no good thing* will He withhold from him that walks uprightly” ([Ps. 84:11](#)).

Prosperity Needed in the Modern Church

Prosperity is needed by modern Christians in order to support missionaries, to help the work of God in the homeland, and to help the poor to be happy and healthy.

If all Christians will appropriate the benefits of the promises as they should, all the financial problems of every local church and of the worldwide work for God will be taken care of.

When Israel obeyed the Lord and brought their tithes and offerings to God, there were heaps upon heaps of supplies for God's work ([2 Chr. 31:1-21](#)).

If all Christians were prosperous, there would be no need for the modern methods churches use to raise money.

Some churches do fundraisers, beg, gamble, and participate in many un-christlike activities to keep the local work going.

If all Christians were prosperous, the minister would only have to make an appeal or merely give the people an opportunity to render to the Lord some of the abundance with which He has blessed them.

The Bible Program Will Bring Prosperity

If ministers will start a new program of teaching their people the Word of God and together with the people, believe the promises of God, and all pray for all the needs of the group, whether physical, financial, or spiritual, God Himself will demonstrate signs and

wonders in meeting every need according to the faith exercised.

They should make a Christian experiment along this line and see what God will do.

God is meeting men who are following this program, and He will meet all His children if they will learn the truth and practice it.

To those who will honor God with their tithes and offerings, not because they want blessings, but because it is right to do it, God has promised, "*I will open to you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it*" ([Mal. 3:9-11](#)).

If one argues that this was for Israel only we answer, it is also for the church according to [Matthew 6:26-33](#); [10:29](#); [Luke 6:38](#); [2 Corinthians 9:6-12](#); [Phil. 4:19](#); [3 John 2](#).

This last passage expresses the will of God for Christians: "*Beloved, I wish above all things that you may prosper and be in health, even as your soul prospers.*"

God Works According to a Revealed Plan

A father in his family is the sovereign and does as he pleases within certain limits.

God also acts within definite limits.

He made man a free moral agent.

As a matter of power God *might* predetermine certain volitions that would necessitate certain acts of man, but then *He* would be forcing men to act like a mere machine without freedom of action of his own accord.

The question is therefore not what God *can* do, but what God *does* do in carrying out His own plan—a plan which was made to deal with free moral agents instead of machines.

Therefore, we see that God must of necessity limit Himself in His actions in dealing with free moral agents and finite creatures.

God Recognizes Man's Free Moral Agency

Scripture, reason, and experience unite in teaching that man is morally free, that he is a free agent, and that he is not a mere machine to be acted upon by some other free moral agent.

God's providential government is based upon the fact that He has to deal with free wills and rational beings like Himself.

It consists in an intelligent revelation to man of his free moral agency and also of an administration by God in the affairs of men that would discourage sin and encourage holiness and conformity to the best state of being.

God's providence must work upon two kinds of wills: those who are willing and those who are rebellious.

Willing Submission Does Not Destroy Free Agency

The child of God willingly submits to the whole will of God and receives many special and particular manifestations of providence.

This does not destroy his free moral agency in any sense. It merely gives him the super-guidance that the fallen race should have.

This kind of a will has divinely produced thoughts and feelings, hence divinely produced volitions.

When such a free will chooses God and commits the ordering of his life to Him and prays and seeks for God to choose for Him what is best, that act in itself involves the highest form and the very essence of moral freedom and moral agency.

In the human realm, a perplexed child does not lose free agency when he asks a wise and all-loving father to decide a matter for him and to guide him in attaining a certain end.

God will not, under the divinely appointed laws of moral government and free moral agency on the part of His creatures, work in and through the sinner and the moral rebel "to will and to do of his good pleasure" ([Phil. 2:13](#); [2 Tim. 2:21](#)).

The sinner's will is bent on evil and opposed to the divine will.

God's will does not work with, but against a sinful, rebellious will.

If this working of God against the sinful will of man would determine its volitions, that would destroy free moral agency.

God's providence then works only effectually through willing wills.

Providence even works with men who are not entirely subject to God, for there are different degrees of opposition.

Many testify of the acts of providence before the will is fully surrendered.

Much of the training in “chosen vessels” was brought about by unconscious preparation.

The Holy Spirit seeks every possible way to guide man to a higher plane of life and to a life that is prepared and planned by God for him:

Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? [Romans 2:4](#)

The free will of man is the only barrier that will ever stand in the way of his best interests.

Divine providence, then, is limited and conditioned by a sinful free will.

The only way God could prevent free moral agents from sin, accidents, rebellions, and other free acts of the will is by not creating them.

For God to place one free will under irresistible divine restraint and compulsion would destroy free moral agency.

If this were done, then not only all sin, but all virtue and holiness as attributes of the free will would be destroyed, for only such beings as can put forth free and holy volitions can put forth sinful volitions.

The sinful and fallen race needs providence to guide it back to God and develop holy character and the highest moral service for the good of being and of the universe.

Evil to Saints Permitted, Not Caused by God

Many happenings that befall God's children occur through the sins of others, the rebellion of men against God, the conditions caused by reaping what is sown, or by some demonic power causing them to act contrary to the will of God.

That good men suffer at the hands of evil men is a well-known fact.

That Satan causes many of God's people to suffer is also well-known.

God may or may not prevent certain disasters that befall His people.

His decision depends upon the time, place, and conditions of the times in which the people live.

Sometimes this is the only way God can work out His plan in certain individuals or classes of people.

Sometimes God has overruled the workings of evil men against His children so that they were not destroyed.

This was true of Joseph, Moses, David, Daniel, Paul, Peter, and others.

On the other hand, God has permitted certain ones to be destroyed.

This is true of Abel, Jehu, Stephen, James, and others.

The child of God must say with Paul if ever he is faced with like circumstances, "Christ shall be magnified in my body, whether it be by life, or by death."

It was necessary that Christ should die for the sins of the world.

Such was necessary in the working out of the divine plan.

In the war on saints as in the early church or in certain other periods of time, the cause of God was advanced much faster and the power of God was made more manifest by such war than if things had gone smoothly for the cause of God.

Jesus taught that “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.” ([Jn. 12:24](#)).

Again, “the blood of the martyrs is the seed of the church” has been a true saying in many periods of history.

Purpose and Final End of Providence

The purpose and final end of providence is to get all men to see their own need of guidance and care from an all-wise, infinite, Heavenly Father, and to consecrate themselves to the same end to which God is consecrated—the highest good of being and of the universe.

It is by God's longsuffering and His patience, mercy, and goodness to stubborn rebels that many free moral agents are becoming broken and willing to depend upon God and His infinite goodness and power to take them safely to the desired haven in the life to come.

They are becoming willing to trust God as the only one who cares and provides for their every need in this life.

They are learning by obedient and voluntary surrender to the will of God in all things that their lives are being enriched and blessed with those things that are worthy of their own creative makeup.

They are learning that the highest glory of the creature is to live for the good of all concerned and to worship and serve God in true humility and harmony.

We conclude, therefore, that there is a divine providence supplying the needs of all creation, but that the believers who surrender to God and conform to the Bible have a particular providence in their lives and that they should get in life all that sinners can and do get of the good things of life—plus an abundance of what sinners cannot hope to get until they surrender to God and conform to His will.

No child of God, as a particular subject of special providence, should be without what sinners enjoy of material benefits, health, and happiness.

They should have all these if they belong to God, for they are in the right position with God to get these things.

Every Christian should be ashamed of himself and repent of his unbelief and lack of trust in God for these blessings.

He should draw near to God and let God work out all these advantages in his life.

“All the promises of God in him are yea, and in him Amen, unto the glory of God . . . For all things are yours . . . And you are Christ's; and Christ is God's” ([2 Cor. 1:20](#); [1 Cor. 3:21-23](#)).

Let us remember: Money is power in modern times, and every child of God could do infinitely more for God and lost souls if he had more of this kind of power.

Think what could be done with riches in spreading truth and blessing men!

There is no end to the good that one could do if he only had the means to do it

If ministers will start a new program of teaching their people the Word of God and together with the people, believe the promises of God, and all pray for all the needs of the group, whether physical, financial, or spiritual, God Himself will demonstrate signs and wonders in meeting every need according to the faith exercised.