

THE BIBLICAL WAY OF PROSPERITY

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Published 2017

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God is good

“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14).

Rejoice! God is good, has a good will, and wants to prosper His people.

Sadly, it is very common for churchgoers to think that when something bad happens, it must be for a purpose from God, maybe to teach them something, or for them to come into a better place. It is like that saying, “There is a silver lining to every cloud.” They try to look for the “good” in every bad situation. However, God has not sent the evil that they think has come from Him.

We should not have such a pessimistic view of God. When He brought the children of Israel into Canaan, they were to have abundance, not lack. We can read about it in the book of Deuteronomy.

“For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage” (Deuteronomy 8:7–14).

Some people have concluded that being rich is a sin or is a problem that could afflict the children of God. No, the verses we just read did not say anything like that. They tell us that the problem is not about being rich, but in forgetting God. God wanted the children of Israel to have the riches, but He wanted them to remember Him in those blessings.

God is our heavenly Father. If we, His children, are living broken down, in lack and barely making it day by day, then how does that reflect on our Father? On Earth, that kind of father might be have an intervention brought against him and those children might be taken away by social workers. Yet, people continually speak ill of our Heavenly Father who wants to give good things to His children. God even desires for His children that they have houses and cities (see Deuteronomy 19:1,2).

Again, Jesus is the “good shepherd” (see John 10:11). But if Jesus is the wonderful Shepherd, yet the sheep are mangy, uncared for, with broken legs and bites, and sick, what would you really think of this great “good shepherd”?

The fact is that the “struggling” Christian has been a bad witness, the stingy Christian is a worse witness, and the anti-prosperity Christian is one who propagates foolishness. Jesus gives a better way than that of world’s barely getting along: “I am come that they might have life, and that they might have it more abundantly.” (John 10:10b); and He shows what the Father is like. “I and my Father are one.” (John 10:30).

Giving

God is a giver. In fact, He is the biggest giver of all time. He has given us everything, including salvation by His own Son, Jesus Christ.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16).

This is a common verse, but we need to concentrate on it. Notice that love motivated the giving. If we love, we will give. We know that God loves us and has given all kinds of things to us. So, likewise, we should be able to freely give to God.

Not giving and being closed to giving is a spiritual hindrance. It can stop prayer from being answered. Now, it does require faith to be a giver, and God’s blessing in our lives is proportionate to giving in love.

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Luke 6:38).

There is a spiritual principle, which is fairly well known in the world. They say, “What you do will come back to you again.” They say, “Do unto others as you would have them do unto you.” They say, “People get their just desserts.” These things are based on doctrine in Scripture since there really is a return on giving, there really is wisdom in doing good to others and there really are judgments which come upon people. If you do well, God will give you good rewards.

The Bible said, “CAST thy bread upon the waters: for thou shalt find it after many days.” (Ecclesiastes 11:1). That’s not Indian giving, that’s really letting go, and letting others benefit from whatever it is good that we are giving. Yet, God is not unfaithful, good things return to us. It should also be noted that the law of sowing and reaping has a negative side to it, such as in the sowing of evil things and strife: “For they have sown the wind, and they shall reap the whirlwind” (Hosea 8:7a). “Your iniquities have turned away these things, and your sins have withholden good things from you.” (Jeremiah 5:25).

“The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.” (Psalm 37:21, 22).

“He coveteth greedily all the day long: but the righteous giveth and spareth not.” (Proverbs 21:26).

God wants you to prosper

The highest wish expressed by the apostle John (the Apostle of Love) was that we should first prosper.

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.” (3 John 2, 3).

This shows that in order to prosper people must be walking in the truth, which is to walk according to the Word of God. It is God's will for us to have good things and enjoy good success. That's what He also told Joshua:

“Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.” (Joshua 1:7, 8).

Success is the result of following God. The fact is that God wants us to be blessed, so that we can bless others. He wants us to be part of His establishment of Christianity on Earth today. He wants us to fund evangelism and Christian endeavours.

“But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day” (Deuteronomy 8:18).

Giving is a kind of spiritual sacrifice for us in funding Gospel ministries. When this sacrifice is done with an acceptable heart, God is pleased with it and blesses it.

“Now 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. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But 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. But my God shall supply all your need according to his riches in glory by Christ Jesus. (Philippians 4:15–19).

Some people have claimed that God will supply all their needs, but the Scripture teaches that they have to be givers, through acceptable offerings, supporting the ministry, making spiritual sacrifices out of love and faith, in order to qualify.

Sacrificing by giving gifts out of love and faith is a very good thing, and pleases God. It is clear that Cain did not do this whereas Abel made an acceptable sacrifice in giving to God.

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” (Hebrews 11:4).

People can give flippantly into the things of God, yet accomplish nothing. Jesus took notice of a woman who gave a real sacrifice in terms of giving something of value to her. This made it valuable to God.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.” (Mark 12:41–44).

God is looking at HOW we give. Jesus was noticing how the people were giving that day. Notice that it was not how much, but what proportion or value it was to the giver. If the giving is valuable to us, and we do it the right way, then we will be blessed because it gets God’s attention. We must give out of genuine Christian charity (active love towards God and others), otherwise it means nothing (see 1 Corinthians 13:3).

Tithing

We first learn about tithing in Genesis when Abraham gave ten percent of what he had gained to Melchizedek the High Priest of Salem.

“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” (Genesis 14:18–20).

In the Law, Moses commanded that they should bring the tithe to the priest because that ten percent is holy. The tithe must be seen as belonging to the Lord. If people can be trusted to freely give to God what belongs to Him, then He will have an entrance into their lives materially as well.

“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD’s: it is holy unto the LORD.” (Leviticus 27:30).

“And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.” (Leviticus 27:32).

Tithing was not some arbitrary amount but strictly one tenth. That means today also the first ten percent of the gross of our income or our gain is the Lord’s.

In the time of Israel in the wilderness and in the promised land, their tithing was a method of access with God into the income from their agricultural or mercantile lives, which practically funded the Levitical priesthood and helped the poor.

This meant that the priests could concentrate on the divine, sacred things while the people supported the ministry and benefited from their ministry, including animal offerings made for sin on their behalf.

Now, if a believer does not tithe for whatever reason, God considers it robbery. Why? Because the tithe is His, and it belongs to Him. Christians cannot steal from God and expect access to His blessing. The simple solution is to repent, stop being rebellious, and bow the knee in acknowledgement of what is rightfully the Lord’s. In fact, this is commanded by Jesus as follows: “And Jesus answering said unto them, Render to Caesar the things that are Caesar’s, and to God the things that are God’s. And they marvelled at him.” (Mark 12:17).

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.” (Malachi 3:8–12).

As this passage shows, there is a curse attached to not paying the tithe. By paying the tithe, that is to place back in God’s hands what is His, this is showing God that what is in our care or custody is holy and that He can trust us to do the right things with it.

What was here commanded to Israel is relevant for the Church (Spiritual Israel) today. We are commanded to bring ALL the tithes into the storehouse. The storehouse spiritually is our local church, because that is where the teaching of God’s Word takes place, which is spiritual meat for us (see Acts 20:28).

If we give natural things, we will gain spiritual things. If we put our tithe money in the church during a service, we are ensuring that the teaching of God’s Word goes ahead, and that it benefits our own souls, and have a spiritual impact upon us.

Some people have said that we shouldn’t use the word “pay” in relation to tithes, but Jesus commended the paying of tithes, even to the smallest thing, but not to the omission of the greater parts of the Law.

“Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” (Matthew 23:23).

It is obvious that we don't put our tithes into a rocket and send it to Heaven, but rather, we give them in the church, and Jesus our High Priest receives them in Heaven spiritually.

“And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.” (Hebrews 7:8–10).

Here, men that die receive tithes, which may be the deacon who takes up the collection, and the elders and pastors who run the church. But it is very important to understand that we are giving to God, not merely to men. The Bible even suggests it should happen at the Sunday meeting because it says:

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” (1 Corinthians 16:2).

If we trust God as our source, we will pay the tithe cheerfully. Some people have said that they cannot afford to give the tithe because they are in financial troubles. But God allows no such excuse. In fact, it acts against poor people if they refuse to tithe because they are essentially not allowing God to have an entry point into their finances. God wants to rebuke the devourer but non-tithers will not let Him.

“Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” (Proverbs 3:9, 10).

There are many testimonies of people who tithed even when they felt they couldn't afford it, yet everything worked out in such a way as to bless them. God will not let you go cold, naked, starving and die if you tithe.

Offering

The following passage is a key to prosperity, because not only does it deal with tithing, but says that holding back offerings is a sin, and gives the connection between tithing and offering. Tithing

is giving the first ten percent of our income, but offering is whatever gift may be right over and above the tithe.

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.” (Malachi 3:8).

Tithing opens up the windows of Heaven, and sets the condition for the prosperity of givers through the offering. When we are blessed for giving offerings, our tithe ensures that our increase and harvest is not spoiled or robbed through the actions of devils, circumstances or other sources of trouble.

When we give, God is not looking at the dollar amount as such, but at what it means to us.

“For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” (2 Corinthians 8:12).

In other words, if you are not a millionaire, then God is not treating your offering of \$10 as unimportant. But if you are a millionaire, a \$10 offering seems rather paltry.

The Bible lays out that “with what measure ye mete, it shall be measured to you again.” (see Matthew 7:2 and Mark 4:24).

Tithing opens the windows of Heaven, but then the giving of an offering determines the measure by which God can pour out a blessing in return. If you give in teaspoon amounts, He will multiply back in teaspoons full. If you give by the ladle, He will multiply back by ladles full. If you give by the cup, you will get back by cupfuls. If you give by the pot, you reap back pots full. If you give by the truckload, you will get back by the truckloads. And on it goes.

Right now any Christian can take up the opportunity to give. Perhaps the Lord is directing you to bless the authors of this booklet, or has put someone or a ministry on your heart which you can start by giving your measures into. It is important to seek the Lord as to where put your offerings.

Remember to tithe on your increase when it comes, and, so that your new giving in time will be greater than what you have ever given before because God’s streaming flow of blessing is poured out on you.

“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it. (Proverbs 11:24–26).

As you start living in the abundance lifestyle, you won’t be scraping for every last bit of food from a packet or jar, or travelling around trying to save a few cents on your purchases. You will come out of a poverty, small-minded mentality into an abundance way of thinking.

Your attitude

When we give, we are giving as unto God, and not to procure favour with men. There are a few elements that we must keep in mind when we make offerings.

“MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves” (2 Corinthians 8:1–3).

The Macedonian Christians were poor but they did not let that get in the way and gave willingly and joyfully. As a result, great prosperity came to them.

Paul wrote, “For if there be first a willing mind, it is accepted” (2 Corinthians 8:12a). Willingness, rather than stinginess or covetousness, is important in order to establish a connection with the ways of God.

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of

your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.” (2 Corinthians 9:7–11).

At this point, you should begin to realise that the Bible says a lot about money. Yet, we are only scratching the surface. The Bible gives many statements that the righteous should be givers and live in bountifulness in order to give even more. “He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes, even with the princes of his people.” (Psalm 113:7, 8).

We read in the Old Testament that the Jews cared for their own selves and their own houses, but neglected giving into the ways and works of God. This is a warning for us, and also a promise.

“Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD’s house should be built. Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the LORD of hosts; Consider your ways.” (Haggai 1:2-5).

When people centre on their own things to the neglect of the Lord’s house, all types of things go wrong for them. Many do not connect this with their own ways but the Lord instructs them to look at what they are doing and what might need to be changed.

“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.” (Haggai 1:6).

The opposite of prosperity had been happening to the Jews, just as it is with many people today who put their own things first. However, this is not what God wants for His people. His will is abundance, strength, life and plenty.

“Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.” (Haggai 1:7,8)

The people of God should seek to glorify God and this should be first. “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matthew 6:33). The fact that what God wants is not first in many people’s lives explains why there is much destruction in their lives.

“Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.” (Haggai 1:9–11).

The curse is in the midst of those who neglect the Lord’s house. There is a judgment on this sin that manifests in poverty and its associated destruction.

Further to this, God has given His best. The righteous are to follow His example, and in our giving we are to understand that we should not be giving half-heartedly or rubbish gifts.

“A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. ” (Malachi 1:6–9).

Do not love money

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is

the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” (1 Timothy 6:9, 10).

We are sternly warned not to live after money. God’s principles of prosperity are not an end in themselves. We are not to seek riches, to love money, but to seek God and to do good with money.

“And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.” (Luke 12:15–21).

This rich covetous man ended up losing everything because he was only concerned with himself. Jesus taught a lot about riches and possessions. This is because the Gospel must be funded but it must not be compromised. God is not against His people having wealth and riches, only that they view and use them in the right ways.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. ... But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matthew 6:19–21, 33).

We also find that some people let riches get in the way of them following Jesus. After a “certain ruler” cited his good works in keeping the commandments, Jesus pointed to His lack, which related to covetousness of riches.

“Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich.”(Luke 18:22, 23).

When the words of Jesus came to the ruler, there should have been joy but instead there was sorrow. This was an indication of the state of his heart and of his ignorance about the Scripture concerning the poor and giving to the poor. “He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.” (Proverbs 28:8). The promise is sure in what Jesus was instructing the ruler: “He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.” (Proverbs 19:17).

“And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.” (Luke 18:18–30).

Notice that the Lord wants us to have great manifold present-time blessing. Peter’s surprise indicates that Jesus was not against riches because His disciples were all wealthy. Jesus explained that focusing on riches is the problem. That’s why God addressed the rich (believe that this means you as the righteous) through the Apostle Paul.

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” (1 Timothy 6:17–19).

God wants the righteous to enjoy good things. Luxuries are good. However, we are to be a blessing to help the Gospel. The work of the Lord in this present evil world must be done. The righteous should not see themselves as part of the world but as part of the Kingdom of God. The righteous should confess “that they were strangers and pilgrims on the earth” (Hebrews 11:13b). Never think that only the rich have the problem with loving money. There’s plenty of poor people who love money. Just because they don’t have it doesn’t mean that they don’t love it. The problem is not with how much people have but with a covetous, money-loving attitude.

Poverty

Poverty is not good and should always be viewed as a curse. It stops people from giving into the Kingdom of God. It puts pressure onto people, and countless relationships have been hurt because of it.

“The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.” (Psalm 37:14).

There is nothing good about being poor. Such people become a prey. The Scriptures constantly talk about deliverance for the poor out of oppression and captivity but it is only through God, not social programs, that any lasting deliverance can result.

“The poor is hated even of his own neighbour: but the rich hath many friends.” (Proverbs 14:20).

Poverty binds up people’s influence for evangelism, causing the poor to be ignored or looked down upon. Being rich through the Lord’s blessing is a great benefit for the Gospel. The Gospel must be funded and it is very sure that the worldly rich do not have the inclination to sow into the Kingdom of God.

“The rich man’s wealth is his strong city: the destruction of the poor is their poverty.” (Proverbs 10:15).

Wealth is a great aid but poverty is destructive. It is a cursed thing. We can look at Heaven and see it as the place where God’s perfect will is done. There is no poverty in Heaven. God’s will is

for the same to be done on Earth, namely that prosperity be manifested. “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matthew 6:10; see also Revelation 4:2-4).

“But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?” (James 2:6).

The wicked rich are able to rule oppressively over the poor. It is good then not to be poor but to have abundance and to be enabled to do much good (like the Good Samaritan), even if the wicked rich are against it.

“He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD’s, and he hath set the world upon them.” (1 Samuel 2:8).

The good news is that God has a big plan about turning things around. The wicked rich are to be brought down, but the humble poor exalted into a place of prosperity. Humble here means a person submitted to God, following His ways, and believing for increase through God.

“He delivereth the poor in his affliction, and openeth their ears in oppression.” (Job 36:15).

God delivers the poor because poverty is an affliction, and God is the Saviour from affliction. Jesus came to give deliverance from the curse that has come from sin, and this includes deliverance from poverty.

“The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” (Matthew 11:5).

In the ministry of Jesus, He specifically said that the poor have the Gospel — good news — preached to them. What is good news for the poor? It can only be that there is a breakthrough from poverty.

“This poor man cried, and the LORD heard him, and saved him out of all his troubles.” (Psalm 34:6).

Notice now that turning to the Lord is good, and that the Lord saves such a poor person from their troubles. Poverty is a great trouble, but listening to God is the great solution.

“Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.” (Psalm 68:9, 10).

God has planned good things for His people. God wants them out of poverty and into the blessing. He wants you to be free from the evil spirit of poverty bondage.

Breaking the bondage of debt

Debt is a crippling, evil thing, which is like a heavy burden, holding them down in financial bondage and despair. God gives a vision of great things He wants people to do but there are many that despair of fulfilling their calling because they think that it cannot be funded. Such people need to believe that God is the mighty deliverer from the bondage of debt.

God has provided a way for the poor to come out of their problems, and that is for them to give. Giving taps into God’s system of increase. And there are debt breaking moves people can make, such as by making a breakthrough offering.

The first thing to know is that God never excused the poor from giving. The poor **MUST** give if they are to be raised up out of poverty. Obviously, this applies to tithing first, and then to making breakthrough offering(s). God is in the debt-cancelling business.

“And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil; And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.” (Leviticus 14:21, 22).

God never excuses the poor, but shows that they have to give:

“Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor

shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.” (Exodus 30:14, 15).

In the Biblical account of 1 Kings 17:8–16, the prophet Elijah actually told a poor widow at Zarephath to give him something: “Fetch me, I pray thee, a little water in a vessel, that I may drink. And 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.” (verses 10b, 11). She said that she was about to die for lack of food, but she listened to the word from the Lord. When she did, she released the debt-cancelling, lack-destroying power of the Spirit.

“And 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. For 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. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And 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.” (1 Kings 17:13–16).

The miracle of supernatural abundance cannot happen without people giving. It was important that the widow gave to the man of God first, according to the word spoken, so that there could be opened the windows of heaven for her, and she could receive an unfailing supply from God.

Poverty is part of the curse of the Law. Poverty is destruction, not blessing. God wants the poor raised up to no longer be poor. The Gospel has the power to raise up the poor who believe. The law of sowing and reaping applies to the poor. Tithing and offering applies to the poor. When the poor give, they trust the Lord and put into operation spiritual law.

Now let’s look at the ministry of Jesus where He preached against poverty and where He preached good news of prosperity.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the

captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.” (Luke 4:18, 19).

The acceptable year of the Lord referred to the time when debts were cancelled, servants were freed, and people held a jubilee celebration. Jesus is our Jubilee, so we don't have to wait 50 years, or even 50 days. Today is the day of salvation, now is the time.

If you do nothing of faith, or just give casually of your excess, how are you really qualifying for the good results? Let us encourage you to make that faith-filled, breakthrough offering. As you step out, God will multiply back to you.

Remember the poor

There is always an opportunity to help others who are in need. There's more than enough wealth on the Earth for everyone, and God will not let you down if you help others. Remember that God is not a communist, nor a welfare officer who makes people dependant on others, but wants people to rise up and themselves become "missionary givers".

“For ye have the poor always with you; but me ye have not always.” (Matthew 26:11).

God has actually commanded that we step out in love and help our own families and relatives and, most importantly, our brothers and sisters in Christ.

“If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.” (Deuteronomy 15:7, 8).

The attitude of giving cheerfully is good. Those who are stingy or unwilling to be givers find that they become hardened to the things of God and the people of God. Many such people become conveniently critical of the Church and its ministers, thus justifying to themselves why they should not give.

**“He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.”
(Proverbs 22:9).**

There are also verses warning people not to rip off the poor with financial scams (false weights and balances) and with unjust interest (usury).

“The righteous considereth the cause of the poor: but the wicked regardeth not to know it.” (Proverbs 29:7).

It is a good thing to give to the poor. The cause of the poor is not just that they need money but that they need deliverance from their poverty. This comes through the Gospel of Jesus Christ, not merely through social programs. The Gospel requires that the Word of God is also sown into the hearts of the poor, so that they believe on Christ and proceed to live victoriously in Him.

“He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.” (Proverbs 14:21).

The crux of the matter is that if people give and remember the poor, the Lord will repay. The Lord knows our giving and alms, and He will take care of us. Like the rich ruler of Luke 18, we can have an opportunity to invest into the Lord’s work by giving to the poor. This is, of course, done in conjunction with the giving of the Word of God. Thus, the poor are then clothed, fed and sheltered spiritually as well as materially.

“He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.” (Proverbs 19:17).

Christianity is not in words only, or just written on paper, but it must be in action through our love for God and our neighbour.

“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and

I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” (James 2:14–18).

This is talking about how we should deal with our fellow Christian brothers and sisters. Church is a great place to start to help your spiritual friends and neighbours. The practical aspect of faith is that it must be demonstrated that we truly care for others and love them by our actions. We give the poor hope through what the Lord is offering them. The Gospel of Christ is the power for deliverance for the poor as well as all who are in bondage.

“But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So the poor hath hope, and iniquity stoppeth her mouth.” (Job 5:15, 16).

Freewill offerings

Many times people are motivated to give and do good, and this can be as a love offering, which is a freewill offering that will bless the Lord and bring some benefit or abundance into people’s lives.

“And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem” (Ezra 7:16).

You can give freely in church or outside, not just as praise and worship to the Lord, but also in giving good things to people. We have all been blessed, and we can all take opportunities to bless others. We can be witnesses unto the Lord through our actions. This is exactly the case with the good Samaritan who showed love by giving, even though he did not personally know the one he was giving to. Others might bypass such godly opportunities because they become too involved in their own things to think of others.

“And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. ... But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his

wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.” (Luke 10:30, 33, 34).

Thus, giving with a heart of love towards others has meaning in God’s eyes. We can also vow or pledge to give willingly into a ministry that might be ministering to people that we cannot readily get to, such as one that ministers in prisons.

“That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.” (Deuteronomy 23:23).

If you pledge something, you should do it. It must be from a cheerful and willing heart, motivated by love. If there is any sin in the way of our gift giving, this must be addressed first because then we can be the channel of love and blessing that God can use.

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” (Matthew 5:23, 24).

Firstfruits

Although many see tithing and giving firstfruits as being the same thing, this is not strictly correct. When we come into a new income stream, such as through a job raise, we should dedicate this through a firstfruits offering, and then pay the tithe on subsequent income from this stream.

When we come into an area of increase, or get a raise, or come to a new economic level, it is good to bring the first of this before the Lord, as a thanksgiving offering, and as a dedication. This means that the first manifestation of the increase is given to God, which then makes the whole holy unto God.

“For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.” (Romans 11:16).

If your first raise or first paycheque is holy, then everything is holy. This is not a well known or well practiced thing, but it is good for us, as givers, to acknowledge the Lord in our increase.

“But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD” (Deuteronomy 12:10, 11).

Notice that we are to bring our giving — today we primarily use money as the means of exchange — before the Lord, that is, into our church and to the Christian ministries which we are connected to receiving teaching from.

“AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possesseth it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.” (Deuteronomy 26:1–4).

In this passage, God specifically mentions the “first of all the fruit”. Today, we don’t need to put our money in a basket, but you should pray over your offering, and you should give it into the Church and Christian ministries by faith and with thanksgiving. Once the first is given, then the subsequent fruit from an income stream is dedicated and blessed unto the Lord. The subsequent fruit is to be tithed upon and given to our High Priest, the Lord Jesus Christ, through His Body, the Church.

Memorials

Memorials or breakthrough offerings are specially given to show something great happening in time. For example, the time of Christ’s crucifixion was approaching and this was memorialised

through wa wonderful offering that is remembered to this very day in the Word of God. There was a woman who made a very valuable contribution into the ministry of Jesus.

“Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.” (Matthew 26:6–13).

Some of the disciples said that it was a waste to put such a beautiful thing onto Jesus. It is a great pity that even many today think that it is a waste to give to God Himself or to the ministry or Church. However, that is the Devil’s way of thinking, so a Christian should heed God’s direction as to how to memorialise happenings through key offerings to the Lord.

“And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?” (Mark 14:4).

Jesus said that this giving was a memorial, and that afterward everyone would know about it. Indeed, it has come to pass, that even today, we must dedicate a page to talking about this lady and the wonderful deed that she did.

“Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” (Mark 14:9).

The first Gentile to receive the Gospel was a Roman centurion. This was indeed a significant event that was worthy to be remembered.

“And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.” (Acts 10:30, 31).

The alms that Cornelius gave came up as a memorial before God, as it were, a sweet smell in His nostrils. And so, God had Cornelius hear the Gospel, which before that had been limited to the Jews only.

We too can give memorial offerings, and do things which benefit future generations or help large numbers of people. The point here is that it comes to God’s attention. If we want something to have divine attention, something really important, something which will benefit many, as both the lady with the alabaster box and Cornelius did, then we may take that special opportunity. As we are directed by the Spirit, we can sow a memorial offering.

Sowing and reaping

“Let him that is taught in the word communicate unto him that teacheth in all good things.” (Galatians 6:6).

If you have been blessed with spiritual teachings, you should “communicate”, that is, reciprocate by giving back in abundance.

One of the principles of the kingdom of God is the spiritual law of sowing and reaping. This says that whatever a man does, it will come back to him multiplied. It also means that it will be of the same kind as the seed we sow. Hence, if we sow destructive things, these will come back upon us. Likewise, the sowing of blessed things into blessed ground produces a blessed harvest.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Galatians 6:7).

God is not mocked, meaning, His commandment and law here cannot be altered. It is as sure as gravity, even more certain than the sun rising in the morning.

If a Christian does not give his attention to God, and neglects the Scripture and prayer, he obviously will be weakened. But worse, allowing negative and sinful thoughts in can cause wrong things to fester and grow in the heart.

“For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Galatians 6:8).

This also is reflected in common sayings based on the teachings of Jesus, that people ought to treat others like they want to be treated. This directly relates to the area of prosperity, and is taught throughout the Book of Proverbs, so that Jesus could rightly show that by what measure a person gives, it would come back to them multiplied.

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” (2 Corinthians 9:6).

The same principle applies in the area of ministry, and in the area of giving to ministers, so that if a person gives money to a good ministry, that person is opening up for spiritual increase in their own lives. Furthermore, it also is the means by which Christians are able to access great prosperity and increase. Sowing into the right ground is essential for a bountiful harvest.

“Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Galatians 6:6, 7).

It is an unbreakable law. If you sow, you must reap. Therefore, based on your faith, you should be preparing yourself, claiming that it is yours and receiving it into your life.

There is a principle in the Kingdom of God, which is referenced throughout the Scripture, which is that of seedtime and harvest. There’s a time to sow, and a time to reap. During the natural year, sowing happens at one time, and harvest at another.

Good seeds must be put into good ground at the right time. According to the Scripture, and as observed in nature, it then takes a period of time for the seed to sprout and develop, to where the grown up plant comes to full maturity.

**“And let us not be weary in well doing: for in due season we shall reap, if we faint not.”
(Galatians 6:9).**

Sometimes it might look like nothing is happening, but there is a due season to reap, and believers are encouraged not to give up. Christians can sow many good types of seed, including finances, time, effort, prayers, righteous deeds, and godly words.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” (Psalm 126:6).

The harvest is our right because we were the ones who were obedient and complied with God in sowing the seed in the first place. Our responsibility to reap as we are led by the Spirit becomes crucial in being a channel of blessing in the Earth.

Stolen property returned

In God’s law, if a person steals or damages property, he is required to make restitution. This applies to our New Testament times as well.

**“And if it be stolen from him, he shall make restitution unto the owner thereof.”
(Exodus 22:12).**

However, the penalty against the thief goes in a ratio, meaning that the reparation should be fourfold, fivefold or even sevenfold.

“IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.” (Exodus 22:1).

**“Men do not despise a thief, if he steal to satisfy his soul when he is hungry; But if he be found, he shall restore sevenfold; he shall give all the substance of his house.”
(Proverbs 6:30, 31).**

The reparation principle is actually spiritual law, in that if something has been stolen, and the thief can be identified, then the thief must restore sevenfold, and is forced to give the substance of his house.

It is very important to understand that Satan is the ultimate thief. Behind all events in the world's history is the battle between good and evil. God made the Earth and the fulness thereof, but Satan came into the Garden of Eden and tempted man to violate God's command. Jesus knew this, and He came to destroy the works of the Devil. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8b). If we do not recognise the spiritual causes underlying theft and destruction, then we will walk in darkness and not be able to act spiritually against the real enemy, which is not flesh and blood (see Ephesians 6:12).

"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." (John 10:10).

When things which have been kept back from the people of God, such as their time or possessions being stolen by devilish deceptions and operations, then these things can be demanded to be repaid, not only in full, but with interest. The Bible says up to sevenfold!

Jesus died on the cross and rose again for Christians to walk free from the curse of the Law. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). Therefore, if things of the curse operate against Christians, not only should they be resisted, but what things have been taken or held back from the believer must be likewise reversed. However, passive Christianity will not accomplish this since the weapons of our warfare must be used against the enemy who will put up a fight to retain his hold on his illegal gains.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Corinthians 10:4).

A spiritual demand in prayer can be made, forcing the devils to give up, in the name of Jesus Christ, what they have stolen, and sevenfold more, straight from the kingdom of darkness.

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you." (Joel 2:25).

The great wealth transfer

The wicked in the world are gathering up wealth, and hoarding it for themselves. They do not care for God or His Kingdom. But God has stipulated that wealth must come into the hands of the righteous. This is not only a general principle, but something which must be fulfilled prophetically before Jesus Christ returns in a great and spectacular way.

“Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare it, but the just shall put it on, and the innocent shall divide the silver.” (Job 27:16, 17).

“Evil pursueth sinners: but to the righteous good shall be repayed. A good man leaveth an inheritance to his children’s children: and the wealth of the sinner is laid up for the just.” (Proverbs 13:21, 22).

“GO to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” (James 5:1–3).

No doubt, the wicked rich have thought they were laying up riches for themselves, and they have trusted in their riches, which are perishable and temporal. Spiritual law in action means that the wicked rich cannot retain their hold upon what has been decreed for the righteous.

“Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.” (James 5:4–6).

The wicked have justified their actions, even exploiting believers, but God shows that He comes to intervene. There is a gathering up of the Earth’s riches out of the hand of the unrighteous. There are many examples of this in the Bible (such as in Exodus 12:35, 36).

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” (James 5:7, 8).

“He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.” (Proverbs 28:8).

The coming of the Lord does not just mean the end return of Jesus, but also means the coming of the Lord to intervene at the due season and day of visitation, to bring a blessing into the lives of believers now in this time.

Think of all the evangelism and prayers that the Church has done throughout time. Think about the prayers and good actions that have been done by your own ancestors. Did you know that these cannot remain unrequited?

All the accumulated prayer, missionary work and godly actions of the Christian nations must be reaped. There’s a massive harvest at hand, of souls, finances and resources that must be obtained.

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.” (John 4:35–38).

The harvest of Eastern Christianity and English-speaking Christianity is ours. We are the prime inheritors of it, and are the beneficiaries of the highest level of Christian blessings here upon Earth at this time.

The reaping Church

Jesus told parables saying that “The seed is the word of God” (Luke 8:11b), and that “the harvest is the end of the world” (see Matthew 13:39). The latter days Church must therefore reap, as is shown in the Book of Revelation.

“AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” (Revelation 14:1).

Some Bible interpreters have understood this to show that the British Evangelical tradition had great impact at the close of the eighteenth century and into the nineteenth century.

Revelation 14 then goes on with descriptions of the Protestant Evangelical message.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (Revelation 14:12).

The patience relates to a time between the sowing time and the reaping time. Particularly since the 1960s, it has looked as if Christianity has had no real impact. This is the time of the “patience of the saints”.

He also identifies two components of believers, or two particular movements, being the idea of keeping the commandments of God, which is central in the King James Bible only perspective of identifying and having the very words of God; and the idea of having the faith of Jesus, which is central in the Faith Movement teaching of believing, speaking and possessing by faith.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (Revelation 14:13).

There is a passing away of the old Christian witness, but, as believers have gone to be with the Lord, they have left a legacy. That legacy is the remnants of the highest orders of believing tradition. And the promise is that their works, which is the future reaping, does follow them. This

is the Word and Spirit Movement, the preparation for the Great Church Restitution. Thus, this will be the end time Church that believes and acts in the prosperity of the Lord in order to accomplish the great end-time harvest of souls through the zealous preaching of the Gospel of Christ.

“And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” (Revelation 14:14–16).

Accessing your heavenly account

Godly men have sown since Adam. The Church has sown since the Early Church. There’s a direct succession from them down through the English-speaking Church to ministries today in Australia.

We have an account with God, as the apostle Paul wrote.

“I desire fruit that may abound to your account.” (Philippians 4:17b).

We have also been given the Holy Ghost as a down payment, “the earnest of our inheritance” (Ephesians 1:14b).

“But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.” (Deuteronomy 8:18).

Thus, we have the right to claim what is ours. We have a grand heritage. So much of what is ours has been held up by Satan and evil things, which power must be broken, and that evil house must be spoilt. The establishment of God’s covenant is of utmost importance to the Head of the Church, our Lord Jesus Christ, but it cannot be accomplished unless God’s people throw off the shackles of wrong doctrines against Biblical prosperity and launch into funding the end time harvest. God has given us power to get wealth and this is a great responsibility.

Every gift that God has given must be claimed, personally, nationally and Church-wise.

“God setteth the solitary in families ... Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. ... Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. ... Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.” (Psalm 68:6a, 9, 12, 13, 18, 19).

Jesus was rich

Before Jesus was born, his earthly father was a carpenter, and obviously a successful businessman in Nazareth. When Jesus was a young child, wise men came from the East and gave Him gold, frankincense and myrrh, which are very precious, and funded His upbringing and future ministry. Significantly, the wise men¹ were rich and godly and recognised Christ as the King, no doubt because they had been schooled in the prophecies of Daniel.

“And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matthew 2:11).

Jesus had an earthly ministry, which had a money bag, and which received great contributions from rich people.

“And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod’s

¹ These were not magi or sorcerers as the erroneous modern versions maintain.

steward, and Susanna, and many others, which ministered unto him of their substance.” (Luke 8:2, 3).

We must abandon the wrong religious picture of Jesus as a weakling who walked around barefoot. John the Baptist said that Jesus wore sandals. Even the soldiers at the crucifixion gambled over who would get Jesus’ expensive clothes.

Jesus attended weddings, was guest of tax collectors, paid temple tribute, and was able to have a house at Capernaum. These are not the signs of a pauper.

Jesus is our example. If He had good things, then we too also may have goods and wealth.

“He that saith he abideth in him ought himself also so to walk, even as he walked.” (1 John 2:6).

Divine prosperity

It is one thing to be delivered from debts, or to have one-off financial miracles. But we need to walk in the blessing, in divine prosperity. This is an abundance lifestyle, where we walk in blessing every day. It is something that is completely in the will of God. Our souls need to prosper, so that we think along the lines of the Word of God in this area.

“Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.” (3 John 2).

First, you must live after God and His Word to be in blessing. The curse of poverty is no accident. The Devil is behind it since he is the deceiver and destroyer. We have power in Jesus to resist the Devil because we have been born again.

“But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt

thou be when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.” (Deuteronomy 28:15–21).

Poverty, lack, robbery, spoiling and loss are the works of the Devil. The Devil is the agent who operates, according to the Law of God, to administer the curse. If the curse is there, you can resist that evil spirit, because you are righteous and in the family of God. As long as you keep sin out of your life and especially guard your heart (inner man), you can drive out the enemy through the power of God. “Keep thy heart with all diligence; for out of it are the issues of life.” (Proverbs 4:23). The enemies of God want to disrupt your heart, so that you do not prosper – always remember this.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” (Galatians 3:13, 14).

Jesus has redeemed us from poverty. Hence, as a child of God, you have the right to drive that devil out of your circumstances. However, Christians need to believe, to obey, to tithe and to give offerings. The promise then is that He has given us access into the blessing of Abraham.

“And Abram was very rich in cattle, in silver, and in gold.” (Genesis 13:2).

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Genesis 12:2, 3).

This is not a “God can fulfil your dreams” sales pitch. This is a command. God wants you in abundance. God wants you to be blessed because YOU need to be the one who is blessing multitudes of others.

Abraham was empowered to bless others, and Christ is fulfilling that today, by bringing spiritual, physical and financial blessing to the world. Each Christian is meant to be His vessel, His instrument for doing this great and glorious work.

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” (2 Corinthians 8:9).

Jesus was rich in Heaven. He then came to Earth, and He died on the cross owning nothing, not even the grave He was buried in. He became a curse for us. In fact, He became YOUR POVERTY. He was the once-for-all substitute for you for all eternity, so now you can walk in richness, because He died to take away whatever was keeping you from being rich in Him.

The truth is that by Jesus’ poverty, we are rich today. Just as with healing, we know that Jesus bought and paid for healing in the stripes (lashes) leading to His death, so likewise we know He paid for prosperity and abundance for us.

We get healing by regarding the Word of God in faith, making it our medicine, speaking and thinking it. We can connect to healing by having hands laid on us or believing.

We connect to prosperity by first getting the Word of increase into our hearts and on our lips, and correspondingly we should give tithes and offerings. Whether we give general offerings or a specific kind of offering, we must pray over them to sow them by faith.

Remember, bitterness and unforgiveness will stifle prosperity, but walking in love is the right way. Prosperity is not about having everything for ourselves, but about being able to help others and help the Gospel.

The expectation of your seed

The Kingdom of God operates on the principle of increase. Jesus did not start the Christian religion for it to fail. In fact, God did not create man in the Garden of Eden for man to fail and not increase upon the Earth.

“Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the

least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” (Matthew 13:31, 32).

We should never say that we have nothing to give. God has given gifts to all, and the measure of faith to all. Our duty is to walk by faith in all that we do, including all areas of prosperity.

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” (Ephesians 4:8).

“For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” (Romans 12:3).

We all have some seed, something to start giving with. Even in poverty, we have something. We must sow if we are ever to have a harvest. No farmer expects a crop without first sowing. Since God has established the law of sowing and reaping in the Earth since the beginning, then we should operate by this established law and not by our own thinking or the world’s erroneous beliefs.

“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater” (Isaiah 55:10).

God has ministered seed to sower and bread to the eater. All people are to be sowers, but some people are refusing to do anything with the potential seed they have at hand.

When we say sow “seed”, this may be practised by using money. Money is a quantifiable method of measuring seed, and using the faith principles of believing and confession you sow your money seed and speak over it.

When you give your offering, and you have a need, sow the seed in faith. Speak over it, say what it is that you require or desire to come back to you.

“Cast thy bread upon the waters: for thou shalt find it after many days.” (Ecclesiastes 11:1).

“Delight thyself also in the LORD; and he shall give thee the desires of thine heart.” (Psalm 37:4).

Don't just pray for God to bless you and give you things, but actively make the connection with God's Kingdom principle of sowing and reaping.

It is important to realise that our giving today is not merely for some future, heavenly time, but what we do and give today brings us into abundance in our own lifetimes.

“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” (Mark 10:29).

When the Bible says “hundredfold”, it means the highest potential of blessing possible. With money it really could be 100 times as much back, but with things like houses, animals or lands, you will find that the top level will differ in numerical terms. It is unlikely that someone will have one hundred babies, for example. The point is that hundredfold means full and top level potential of abundance.

We are also to be reapers. All that sowing is growing up, multiplying and coming back to us. We are servants of the Lord of the harvest. It is ours to enjoy and to use to continue funding our Gospel operations. We must understand the seasons and there is always a time of harvest for the good seed.

The latter days thief and the Lord's prosperity

In the latter days, a great international thief is prophesied to come and rob various nations. This thief is Gog, the Eastern Antichrist.

“Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?” (Ezekiel 38:13).

Christian naval powers should resist to the uttermost the workings of this great enemy. We have the solution for the world, which is the Gospel. We have the Word of God in purity, and the overflow of the Holy Ghost.

“In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.” (Isaiah 18:7).

“For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.” (Zephaniah 3:9-10).

We in the end times have a promise of great prosperity and world evangelism, with conversions throughout many places.

“ARISE, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. ... Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.” (Isaiah 60:1-3, 9-11).

Yes, I want to do my bit

Are you ready to tithe? Are you ready to offer? Perhaps the Lord has put on your heart to give to the authors of this book. Here's how you can do it.

For paying tithes and giving offerings, you can give to Victory Faith Centre by going here: <http://victoryfaithcentre.org.au/sowing-online>

Also, give into the Bible Protector ministry here: <http://bibleprotector.com/contact.htm>

God leads His people to give and this is a very important thing to understand. If nothing is given, then nothing can be reaped.

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” (Luke 6:38).