



## dc 84.<sup>112</sup>— meditation

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And the bishop, Newel K. Whitney, also should travel round about and among all the churches, searching after the poor to administer to their wants by humbling the rich and the proud.

The Lord encourages the Church to be about administering to the “wants” of the poor. However, even without consideration of innumerable other passages in which the Lord calls for the care of the poor, this short, single 32-word verse contains far more instruction than the simple requirement to administer to the poor’s wants. In addition to caring for the poor, the Lord provides insights into his thoughts about financial insecurity as well as financial security.

First, Church leaders do not wait for the poor to come to them. By the time the poor gather the courage to ask for help, many are already emotionally humiliated and worn out with worry. They may have dug themselves into a deeper financial hole as they have looked for solutions. In order to avoid such depths, Church leaders are to proactively go on the hunt, look under every rock in “search” of the poor. This proactive assistance can help preserve the self-worth of the individual. As a leader approaches an individual with the intent of ministering to their wants, the leader can assure the individual that he or she is not there because there is something wrong with them, but because the leader is a disciple of Jesus and is acting as disciples act.

Second, this passage calls into question the common thought that Church assistance is only intended to meet basic “needs.” Leaders are under divine command to administer to “wants” as well as “needs.” Again, this humanizes the poor and leaves them with a sense of divine worth.

Before moving to our last observation, we will ask the reader to consider whether and how the counsel that is given to Church leaders also applies to individual disciples who lack the designation, “Church leader.”

The two insights above, alone, would be enough to justify the existence and usefulness of this passage. But, in seeking to administer to the wants of the poor, the Lord has another objective. This one is of no less importance than that of meeting the poor’s wants. In administering to the poor’s wants, the Lord fully intends to “humble the rich and the proud.” This certainly means that the resources necessary to assisting the poor are to come from them, the rich. This is a fundamental aspect of the Lord’s economic principles.

You see, the Lord knows that the rich are every bit as much in need of help as the poor. The well-to-do can, often do, become proud. Such pride need not be gross arrogance and hubris. It can simply be a sense of self-sufficiency that would work against their reliance upon God and make them hard-hearted and tight-fisted toward the poor. Such false security would be detrimental to their spiritual health and relationship to God. The Lord’s rich know that it is no burden to financially assist others. In fact, they know that such assistance allows them to retain their remission of sins and maintain a healthy relationship with God. Far from judging, prosecuting, and looking down at the poor—persecuting them according to

Book of Mormon language—they should thank them; thank the poor for the role they play in their own salvation history.

Today is as good a time as any to repent of any ill feelings we may have toward the poor. Today is as good a time as any recognize the valuable role they play in their own salvation. Above all, today is as good a time as any to rejoice in the role we can play in being a blessing to the poor, and act upon the invitation to diligently “search after the poor,” being unsatisfied until we have seen all their “wants” met.

Even so, come, Lord Jesus!

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