

Grace & Truth Verses By Subject 07/31/03

Prosperity Gospel

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

- prosper – **euodoo** (Strong's # 2137) – help on the road, succeed in reaching
eu – well
hodos – progress, mode, means 'way', road, or journey
John 14:6 "I am the way (hodos)" – Jesus speaking

Two Ways: 1) Mat. 7:13 – Broad is the way (hodos) to destruction
2) Mat. 7:14 – **Narrow** is the way (hodos) to life

- Narrow – **Thlibo** (Strong's # 2346) (from Thlipsis) – tribulation, affliction
Acts 14:22 – "We must through much tribulation (thlipsis) enter into the kingdom of God"

- Health – **hugiano** (Strong's #5198) – To be uncorrupt, true in doctrine.
"Hugiano" is used in the following scriptures:

Luke 5:31 – that are whole

1 Tim. 1:10 – sound

1 Tim. 6:3 - wholesome

2 Tim. 1:13 & 4:3 – sound

Titus 1:9 – sound

Titus 1:13 – may be sound

Titus 2:1 & 2:2 – sound

Faith Healing

1) Mark 5:34 – "Thy faith hath made thee **whole**, go and be **whole**".

whole – sozo = saved

whole – hugies = healthy, well in body

2) Mat. 8:2 – "If thou **wilt** (thelo – determine, to be willing)

3) Concerning the Centurion captain:

Mat. 8:5-13 – Jesus says, "**I will** come and heal him"

Mat. 8:8 – "speak the word only"

Mat. 8:13 – "As thou hast believed"

4) Mark 2:3-11

- Jesus saw their faith and said; "Thy sins be forgiven thee"

- the Scribes said; "Who can forgive sins but God?"

- Jesus said to the scribes "But that ye may know" – He saith to the sick of palsey, "Arise". Jesus did not heal the man because of his faith, but to prove who He (Jesus) was to the Scribes

When Charismatics Speak of Planting (Sowing) Seed – Seed Faith

They speak of sending your money to them; they call this "sowing seed".

In the parable of the sower:

Luke 8:11 – "Now the parable is this: The seed is the word of God." (KJV) The word of God is the seed, not money!

In Luke 8:11, the Greek word for 'seed' is *sporos* (Strong's 4703). *Sporos* means 'to scatter'.

Another example of 'seed':

2 Cor 9:10 – "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". (KJV)

Seed – *sperma* (Strong's # 4690) male sperm, offspring. This word 'seed' is masculine (male) gender.

Positive Confession – Speaking with the mouth & getting what you say

- 1) Prov. 18:21 – "Death and life are in the power of the tongue". The context of this chapter is about the words of a man's mouth speaking like a fool and talebearer, desiring a fight or conflict (speaking death by destroying someone with your mouth), as opposed to speaking life by saying truth, and not trying to destroy with the lips.

- 2) Mark 11:23 – "he shall have whatsoever he saith"...

Mountain – a capitol city in the ancient world. Jer. 51:24-26, Rev. 18:8-10

Doubt – *diakrino* (Strong's # 1252); to discriminate, or unbelief. Same word as 'staggered' (Rom. 4:20), & waiver(eth) (James 1:6).

Desire (Mark 11:24) – *aiteo* (Strong's # 154); a conditional word, same word as 'ask' in 1 John 3:22, Mat. 7: 7, & Mat. 21:22

The context of Mark 11:23 is about Jesus killing a fig (fruit) tree (see: Mark 11:13). It was against Jewish law to kill fruit trees (Deut. 20:19,20) unless the tree was five (5) years old or older, and not bearing fruit (Lev. 19:23-25). Then the axe was laid to the foot of the tree (Luke 13:6-9).

The apostles argued with Jesus ("behold"-*ide*) about Jesus breaking the law. Then Jesus said "Have faith in God" (I'm God and I know how old the fruit tree is, and it is not bearing fruit!).

Note: The 1st figs came on the tree before the leaves (Mark 11:13), and the 'time of figs' (the fig harvest was not yet). The apostles had made themselves a name (Gen.11: 4), as they became the authority (name-onoma) over Jesus – discriminating in unbelief (*diakrino*). They were possessed by Babylon, the mother of harlots, and the "mountain" of pride. This mountain of self must be removed, and then they can have what they say by agreeing (confess-homologeo (Strong's # 3670) with Jesus.

Saith-*lego*; a systematic discourse. Following is a dictionary definition of the words 'system', 'systematic', & 'discourse':

sys-tem (sis'təm) *n.* [LL *systema* < Gr *systema* (gen. *systematos*) < *synistanai*, to place together < *syn-*, together + *histanai*, to set; see STAND] 1 a set or arrangement of things so related or connected as to form a unity or organic whole [a solar system, school system, system of highways] 2 a set of facts, principles, rules, etc. classified or arranged in a regular, orderly form so as to show a logical plan linking the various parts 3 a method or plan of classification or arrangement 4 a) an established way of doing something; method; procedure b) orderliness or methodical planning in one's way of proceeding 5 a) the body considered as a functioning organism b) a number of bodily organs acting together to perform one of the main bodily functions [the digestive system] 6 a related series of natural objects or elements, as cave passages, rivers, etc. 7 Chem. a group of substances in or approaching equilibrium; a system with two components, phases, or variables is called binary, one with three, ternary, etc. 8 Crystallography any of the seven divisions (cubic, tetragonal, hexagonal, trigonal, orthorhombic, monoclinic, and triclinic) in which all crystal forms can be placed, based on the degree of symmetry of the crystals 9 Geol. a major division of stratified rocks consisting of the rocks laid down during a period — get something out of one's system to free oneself as from an emotional attachment to or obsession with something

sys-tem-atic (sis'tə mat'ik) *adj.* [Gr *systematikos*] 1 forming or constituting a system 2 based on or involving a system 3 made or arranged according to a system, method, or plan; regular; orderly 4 characterized by the use of method or orderly planning; methodical 5 of or having to do with classification; taxonomic Also **system-atic-ally** — **sys-tem-at-ic-ally** *adv.*

dis-course (dis'kōrs; also, & for *v.* usually, dis'kōrs') *n.* [ME & OFr *discours* < L *discursus*, discourse < pp. of *discurrere*, to run to and fro < *dis-*, from, apart + *currere*, to run; see CURRERE] 1 communication of ideas, information, etc., esp. by talking; conversation 2 a long and formal treatment of a subject, in speech or writing; lecture; treatise; dissertation 3 [Archaic] ability to reason; rationality — *v.* -coursed', -cours'ing 1 to carry on conversation; talk; confer 2 to speak or write (on or upon a subject) formally and at some length — *v.* [Archaic] to utter or tell — *SYN.* SPEAK — **dis-cours'er** *n.*

Same word in Eph 1:4

chosen - ek legomai from

ek - origin which motion process

lego - systematic discourse

3) Romans 4:17 – “Calling things that be not as though they were...”

The term, 'be not', is an old testament term that meant someone was no longer alive upon the earth. See: Gen. 37:30, 42:13, 32, 36, 44:20, Job 7:8, Jeremiah 31:15, Mat. 2:17, 18.

The context of Rom. 4:17 is God quickening (**zoopoieo**-make alive (Strong's # 2227) the dead (Rom. 4:17), and calling Issac into existence from the dead loins of his father, Abraham (4:19), and the dead womb (4:19). This is the resurrection that was preached to Abraham (Gal. 3:8-the gospel is the resurrection). The believers are called in Issac, who is a picture of Christ (Gen. 21:12, Rom. 9:7, Heb. 11:18).

Power To Get Wealth

1) Deuteronomy 8:18 – It is God that giveth the power to get wealth.

Wealth – chayil; a force, army, virtue, valor, strength, able band of men soldiers, might, power, riches.

The context of this verse is concerning Israel's exodus from Egypt, wandering 40 years in the wilderness, then coming back into the land of Canaan and overthrowing the Canaanites with armies (chayil), which God put together when they came into the land. These are words of warning and correction.

Deut. 8:11-14 – Beware that you forget not God when you are full of houses and herds of cattle, with silver and gold that I (God) have given you. Don't think to say my hand has done these things (or your mouth hath done them) – Deut. 8:17.

If you have anything it is God that gave it to you. This verse does not say that it is in your power to get wealth or money whenever you desire by saying it.

Chayil is the same word in Proverbs 13:22 – “The wealth (charily) of the sinner is laid up for the just.”

The context of Prov. 13:22: Men who gain wealth by deceitful means will be diminished (Verse 11) eventually, if only in death. Remember, chayil means power, ability, as well as riches. Israel

turned from God. I believe this is also a reference to the church inheriting the righteousness and power with God, which Israel forsook.

2) Psalm 112:3 – “Wealth and riches shall be in his house”.

This word for wealth (*hown* Strong's # 1952), has the meaning of 'enough' or 'substance'. Riches is the word, *osher*, meaning riches of some sort.

3) I am amazed at how these men think, when they see the word 'riches', thinking that it can only mean temporary money or lands. Here is what they miss:

Mat. 19:23,24 – “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

Luke 6:24 – “But woe unto you that are rich! For ye have received your consolation.”

Mat. 6:19 – “Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal.”

Luke 12:21 – “So (is) he that layeth up treasures for himself, and is not rich toward God”.

Luke 16:1 – “There was a certain rich man, and in hell...”

Eph. 2:4 – “But God, Who is rich in mercy...”

1 Tim. 6:9,10 – “They that will be rich fall into temptation and a snare - - “The love of money is the root of all evil.”

1 Tim. 6:18 – (Paul commands) “do good and be rich in good works...”

James 2:5, 6 – “Hath not God chosen the poor of this world rich in faith, and heirs to the kingdom which He hath promised to them that love (agape) Him? (6) But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?”

James 5:1 – “Go to now, rich men, weep and howl for your miseries that shall come upon you.”

Rev. 2:9 – (Jesus speaking) “I know your tribulation and poverty, but ye are rich.....”

Rev. 3:17 – (Jesus speaking) “Because thou sayest, ‘I am rich, and increased with goods, and have need of nothing’; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked?”

Rev. 6:15, 18:3, 15, 19

One Chapter in Closing

Psalm 73:3-17

Verse 3 – “I was envious of the foolish, when I saw the prosperity of the wicked.”

Verse 12 – “Behold, these are the ungodly, who prosper in the world; they increase in riches.”

Verse 16,17 – “When I thought to know this, it was too painful for me; (17) Until I went into the sanctuary of God; then understood I their end.”