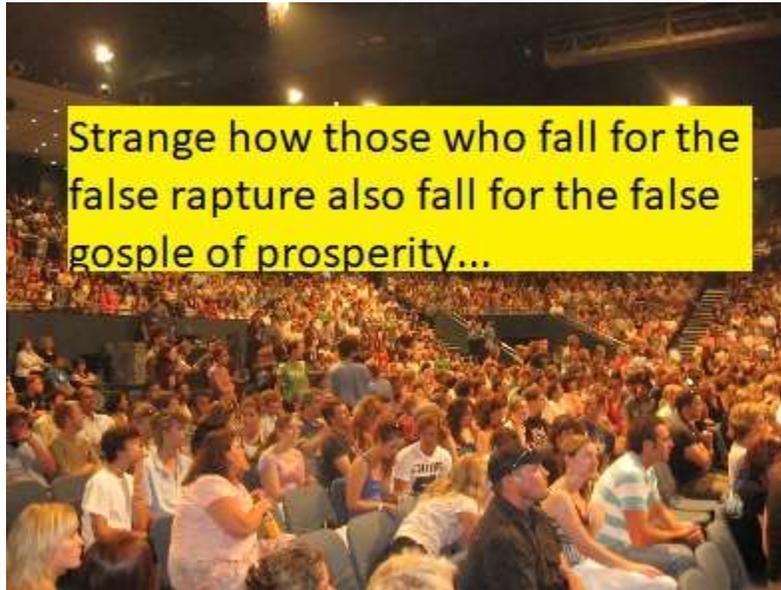


Love of the World Eliminates Love of the Heavenly Father.



OR 17 Reasons or More the Gospel of Prosperity and Success is Bad for Bible Believers.

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. ¹⁷ And the world is passing away, and the lust of it; but he who does the will of God abides forever.

INTRODUCTION:

1. 12 funny OK Boomers on Twitter. { <https://www.seventeen.com/life/tech-social-media/a29773667/funniest-ok-boomer-tweets/> }

If you frequent Tik Tok, Instagram, or Twitter, you've probably seen the phrase "[OK, Boomer](#)" thrown around once or twice. The term used to describe the post-WW2 Baby Boomer generation has been turned into a clap back against older people who can't seem to grasp the younger generations. Now, young people have taken the phrase and run with it, creating merch, memes, and tweets with the phrase to express their frustration with the older generations. So, I gathered all of the funniest "OK, Boomer" tweets that will leave you laughing out loud and shaking your fist at boomers everywhere.



Of course, *Spongebob* was ahead of the curve.



[@MelissaBadamo@missydot7](https://twitter.com/MelissaBadamo)

Spongebob really was ahead of its time [#okboomer](https://twitter.com/okboomer)



2. Ok Boomer on Jeopardy last night and long standing on Twitter.

As the intergenerational culture war escalates, a simple two-word retort has come to represent disaffected millennials' disdain for the attitudes of the post-war boom generation: "OK boomer"

Use of the phrase has spiked in recent weeks, thanks largely to discussions of it in mainstream media articles, but it's been in use for at least a year. The Know Your Meme website believes it was first used as a [come-back in April 2018](#), and our [social media analytics platform](#) shows that there's been a gradual increase in use of "OK boomer" since the start of the year, initially with a daily baseline of Twitter mentions in double digits, until late June when that increased to around 200-400 on most days. Since the beginning of August we've seen the phrase used 567k times on Twitter, most of that over the past week.

Ironically, the first time we tracked a significant spike in mentions of “OK boomer” was on September 1st, 2019, when a tweet featuring the phrase in a list of overused online retorts went viral, reaching over 6k retweets. But it was about to become a lot more overused.

"DELETE THIS"

"YOU JUST POSTED CRINGE"

"OK BOOMER"

"BRUH MOMENT"

"UH OH GIBBY DIDN'T LIKE THAT"

"HOES MAD"

"FBI OPEN UP"

"YOU SEE THIS SHIT APPLEJACK"

"YEP THIS IS GOING IN MY CRINGE COMPILATION"

"NOT FUNNY DIDN'T LAUGH" pic.twitter.com/zcmrkdQHyt

– YOU...HAVEN'T SEEN...ANYTHING YET... (B-day 11/13)

(@mag1cian_type_0) [August 30, 2019](#)

The next noticeable spike in usage came in mid-October, when this tweet got shared 14k times:



[Skoog@Skoog](#)

saying “eat the rich”

But it wasn’t until October 29th that the phrase truly achieved critical mass, when the New York Times published an article on the subject. And while the paper’s own tweet got less than 1,000 retweets, the article itself was shared much more widely and the term was used almost 70k times on that day alone:



[The New York Times](#)

✓ [@nytimes](#)

Fed up with older people who just don't get it, Gen Z has a retort to push back against adults: "Ok boomer" <https://nyti.ms/2PuYXcK>



[‘OK Boomer’ Marks the End of Friendly Generational Relations](#)

[Now it's war: Gen Z has finally snapped over climate change and financial inequality.](#)

[nytimes.com](#)

[4,976](#)

[10:15 AM - Oct 29, 2019](#)

[Twitter Ads info and privacy](#)

[2,011 people are talking about this](#)

On November 4th, the phrase boomed (lulz) to even greater usage, with a spike of 161k mentions. On this day the spike was driven by a wider range of heavily shared tweets on the topic, but the most popular received over 31K retweets:

[Ok Boober@TheGallowBoob](#)

My gf's explanation of why "ok boomer" became a thing is spot on

Millennials tried for so long to explain using facts and evidence that they don't actually have it that easy and they aren't just lazy, but it became very clear that boomers don't care about facts, evidence, or reality for that matter. So this is what has resulted. We've given up. I feel like "ok boomer" is kind of the equivalent of "Wow, you're so horribly wrong, but I don't have the time or the energy to repeatedly explain something to you that you're not going to listen to anyway."

[126K](#)

[10:55 AM - Nov 3, 2019](#)

[Twitter Ads info and privacy](#)

[33.2K people are talking about this](#)

Because it's 2019, the discussion around use of the term "OK boomer" has become acrimonious, with some people arguing that the language is offensive, and others going so far to describe it as hate speech.

3. What does OK boomer mean?

"OK Boomer" is a viral catchphrase used to dismiss or mock attitudes typically attributed to the baby boomer generation.

The phrase is typically used by millennials and Gen Z teens in reply to an older person who's making fun of young people or seems out of touch and resistant to change.

[Dictionary.com](#) published an official definition of the term to help out those who still don't get it.

Their definition reads: "OK boomer is a viral internet slang phrase used, often in a humorous or ironic manner, to call out or dismiss out-of-touch or close-minded opinions associated with the baby boomer generation and older people more generally."

4. Gospel of Wealth in 1889 started by Andrew Carnegie.

"Wealth",^[2] more commonly known as "The Gospel of Wealth",^[3] is an article written by [Andrew Carnegie](#) in June^[4] of 1889^[5] that describes the responsibility of [philanthropy](#) by the [new upper class of self-made rich](#). The article was published in the [North American Review](#), an opinion magazine for America's establishment. It was later published as "The Gospel of Wealth" in the [Pall Mall Gazette](#).

5. Prosperity Theology from Wikipedia.

Prosperity theology (sometimes referred to as the **prosperity gospel**, the **health and wealth gospel**, the **gospel of success**, or **seed faith**)^[A] is a controversial religious [belief](#) among some Protestant Christians, who hold that financial blessing and physical well-being are always the will of [God](#) for them, and that [faith](#), positive speech, and donations to religious causes will increase one's material wealth.^[1] Prosperity theology views the Bible as a contract between God and humans: if humans have faith in God, he will deliver security and prosperity.^[2]

The doctrine emphasizes the importance of personal [empowerment](#), proposing that it is God's will for his people to be blessed. The [atonement](#) (reconciliation with God) is interpreted to include the alleviation of sickness and poverty, which are viewed as [curses](#) to be broken by faith. This is believed to be achieved through donations of money, visualization, and positive confession.

It was during the [Healing Revivals](#) of the 1950's that prosperity theology first came to prominence in the United States, although commentators have linked the origins of its theology to the [New Thought](#) movement which began in the 19th century. The prosperity teaching later figured prominently in the [Word of Faith](#) movement and 1980s [televangelism](#). In the 1990s and 2000s, it was adopted by influential leaders in the [Pentecostal Movement](#) and [Charismatic Movement](#) in the United States and has spread throughout the world. Prominent leaders in the development of prosperity theology include [E. W. Kenyon](#),^[3] [Oral Roberts](#),^[4] [A. A. Allen](#),^[5] [Robert Tilton](#),^[6] [T. L. Osborn](#),^[7] [Joel Osteen](#), [Creflo Dollar](#),^[8] [Kenneth Copeland](#),^[9] [Reverend Ike](#),^[10] and [Kenneth Hagin](#).^[11]

Prosperity theology has been criticized by leaders from various Christian denominations, including within the Pentecostal and Charismatic movements, who maintain that it is irresponsible, promotes [idolatry](#), and is contrary to scripture. Secular as well as some Christian observers have also criticized prosperity theology as exploitative of the poor. The practices of some preachers have attracted scandal, and some have been charged with financial fraud.

https://en.wikipedia.org/wiki/Prosperity_theology

The prosperity gospel, explained: Why Joel Osteen believes that prayer can make you rich { <https://www.vox.com/identities/2017/9/1/15951874/prosperity-gospel-explained-why-joel-osteen-believes-prayer-can-make-you-rich-trump> }

Throughout the twentieth century, proponents of this particularly American blend of theology envisaged God as a kind of banker, dispensing money to the deserving, with Jesus as a model business executive. Both of these characterizations were, at times, literal: In 1936, New Thought mystic and founder of the Unity Church Charles Fillmore rewrote Psalm 23 to read, "The Lord is my banker/my credit is good"; in 1925, advertising executive Bruce Bowler wrote *The Man Nobody Knows* [to argue that Jesus](#) was the first great capitalist.

The literal money quote reads, “Some day ... someone will write a book about Jesus. Every businessman will read it and send it to his partners and his salesmen. For it will tell the story of the founder of modern business.”

6. The American Dream vs. The Gospel of Wealth by Norton Garfinkle.

{<https://yalebooks.yale.edu/book/9780300126112/american-dream-vs-gospel-wealth>}

“The most important book I’ve read in years.”—Bill Moyers

Norton Garfinkle paints a disquieting picture of America today: a nation increasingly divided between economic winners and losers, a nation in which the middle-class American Dream seems more and more elusive. Recent government policies reflect a commitment to a new supply-side winner-take-all Gospel of Wealth. Garfinkle warns that this supply-side economic vision favors the privileged few over the majority of American citizens striving to better their economic condition. Garfinkle employs historical insight and data-based economic analysis to demonstrate compellingly the sharp departure of the supply-side Gospel of Wealth from an American ideal that dates back to Abraham Lincoln—the vision of America as a society in which ordinary, hard-working individuals can get ahead and attain a middle-class living, and in which government plays an active role in expanding opportunities and ensuring against economic exploitation. Supply-side economic policies increase economic disparities and, Garfinkle insists, they fail on technical, factual, moral, and political grounds. He outlines a fresh economic vision, consonant with the great American tradition of ensuring strong economic growth, while preserving the middle-class American Dream.

7. Catherine Bohler on **Blessed: A History of the American Prosperity Gospel**

In the late nineteenth century, the Gilded Age’s yawning gap between rich and poor prompted a flurry of Christian responses. Walter Rauschenbusch’s Social Gospel and William and Catherine Booth’s Salvation Army, to name only two examples, offered Christian solutions to the swelling ranks of the urban poor. Yet not all Christians sought to solve the problems inherited from industrialism and immigration. Some Protestants so identified Christianity with America’s good fortune that they flocked to those who would explain the gospel as immanent to the fits and starts of capitalism. Russell H. Conwell (1843–1925), Baptist minister and lawyer, became a prophet of the Gospel of Wealth with his famous sermon, “Acres of Diamonds.” The sermon, preached some 6,000 times, promised listeners that wealth lay within any American’s grasp, if

they would only accept their Christian duty to work hard and see God's hand through the workings of capitalism. Conwell re-interpreted his Calvinist inheritance for this new corporate age, equating poverty with sin and riches with dutiful virtue. "I say you ought to be rich; you have no right to be poor," he concluded sharply.

Much like Horatio Alger's "rags to riches" dime novels, composed of anecdotes of virtue rewarded by financial windfalls, Conwell paired theological and fiscal optimism, resting on a high

view of human perfectibility. Conwell's Wall Street gospel agreed with the unfettered accumulation by the nation's first millionaires and billionaires, sharing the mythical secret that brought an Andrew Carnegie or John D. Rockefeller to the top: sheer will.

It is not a American Generations Problem, but rather An American Thought versus real Bible: THE FALSE GOSPEL OF PROSPERITY

1. CNN reports that 61% of American church members believe in the Gospel of Prosperity, which essentially says that if you understand the Bible you will be prosperous.

2. Where does this leave poor Christians? Something drastically wrong with this popular Gospel among churches since Jesus came primarily to preach the Gospel to the poor. (Matthew 11:5) Also Jesus taught that it was the poor who are primarily blessed with the kingdom of heaven. (Matthew 5:3)

3. Thank God and Christ for this right thinking 39% of church members; however we have been taught by Jesus in the parable of the many that go to destruction and the few to eternal life, to be leery of the majority and comforted when we are in the minority.

4. To be poor within itself has no immediate assurance of real discipleship or eternal life; for look at all the priests that have taken advantage of little children, according to Jesus with the threat of a millstone about the neck is one of the worst things that can be done, yet previously took vows of poverty and chastity. By the way we keep the Bible in total context, one verse not negating all others: (1) whatever the rich or prosperous sow, they will also reap; and (2) "let him that does not work not eat" so that poverty is no excuse for lack of working.

I. This False Gospel of Prosperity is one more nail in the coffin of the Church during the last days called in II Thessalonians the Falling Away and in II Timothy as the "time will come" when

church members "will no longer endure sound doctrine", "heaping up to themselves teachers with itching ears", "turning away from the truth and turning into fables."

1. Jesus said that the last days would also be a time of false teachers and prophets. Sad, but there must be some here now; and if we were courageous and honest, we would label preachers and teachers of the Gospel of Prosperity-- called in American Thought the "Gospel of Wealth" and "corollary of success"-as false prophets and teachers.

2. While false teachers have always been present in history, what makes this time of the Falling Away unique is the vast "heaping up" of weird Bible teachers with itching ears, with unique words from God that are extra-biblical, and with haughtiness as if the Word of God either came to them only or came out of their group. Plus this popularity of such false teachings supports the Falling Away as indeed the challenge of our generation.

II. What God through Christ in the Sermon on the Mount and through other writings in the Bible from the Apostles and Prophets really guarantees to those who "seek first the kingdom of God and His righteousness" is that we will have our daily needs. Now, you itching ears teachers, if you are willing to define "prosperity" as enough food, clothing, shelter, and other things for our daily needs, then and only then, are you consistent with the teachings of Jesus and the rest of the Bible.

1. Jesus taught us to pray to the Father, "Give us this day our daily needs".

2. Jesus taught that behind a believer's commitment to "seek first the kingdom of God and His righteousness" would come automatically from God, and added to our daily lives by God, all these things of our daily needs.

III. Bad things happen ultimately to church members who believe and practice the Gospel. Of Prosperity.

1. If they seek so hard for prosperity that they actually become rich, then it will be extremely unlikely that either they are Christians or will ever enter the kingdom of heaven.

2. Like in the case of Lazarus and the rich man, while the rich man lived a life of security and comfort, receiving in his short life on earth his only rewards, Lazarus on the other hand lived a life of poverty but received his reward in heaven.

3. The Gospel of Prosperity promotes the cares of this world, the deceitfulness of riches, and the love of the world such as the lust of the flesh, the lust of the eyes, and the pride of life. It, according to the parable of the seed and the sower, causes "stumbling" in the Christian and church life and the inability to develop any root of Christian maturity. {If you look about you in your church, you will have noticed a growth in the most

common violation of Scripture by church members, "not to think of themselves more highly than they ought to."

IV. The Gospel of Prosperity joins a long list of evidences that we are presently in the Falling Away, making it the challenge of our generation.

1. The lack of sound doctrine on the teachings of Jesus about marriage and divorce, now with over 50% of church members practitioners of divorce, is one evidence that churches and church members are in the Falling Away. Remember that: (1) The Falling Away is from God, Christ, and the sound doctrine of the Bible so that even in the largest churches, particularly in the largest churches, while attendance and membership may go up especially where there are itching ears teachers and preachers, it like popularity itself is a bad sign not a good sign; (2) this is not a knocking of the youth since if this Falling Away is like that in the wilderness of the children of Israel, where all but approximately 5 fell, then the youth 20 years of age and younger are safe; (3) the churches have to be leaders in the Falling Away even as they purported to be the chief witnesses to the works of God, since it is those that have seen the works of God that have the most to fall away from, makes sense!

2. Listen to your fellow church members, and you will hear more of the taking of God's name in vain than you have ever heard. Remember without respect for God, there is nothing. "God will not hold him guiltless that takes His name in vain."

3. Silence about the Falling Away is a supreme evidence. An ultimate unsound doctrine is the failure to preach and teach the sound doctrine of the Falling Away. You don't hear it from your preacher or teachers, and you do not hear it from the popular writers of best sellers or the TV speakers. Why? It is difficult to gain the popularity and support from your constituents if you tell them that are part of the Falling Away, and it is hard to put on a front of having all the answers and solutions, if you admit you and your group are part of the Falling Away.

4. Increasing with the heaping up of Bible teachers with itching ears, preachers and teachers of sound doctrine are run off from the churches, and unsound itching ears teachers are sought out and stacked up.

5. If you do not hear about divisions and troubles in a church and denomination, then they have a good cover-up P.R. program.

6. The great proliferation in the last 40 years of new church groups, new denominations, or anti-denominational groups, can be directly correlated with the growth in unsound doctrine.

7. Paul also wrote in II Thessalonians about the mystery of the increase in lawlessness. It is a rising tide that is about to flow completely over the churches and denominations. You can see it in an increase in crime, in terrorism, in corruption of priests against children, in child abuse in general, and in business leaders taking advantage of the people in the land.

VI. The Gospel of Prosperity is the Gospel of this world.

Recent surveys of American Christians indicate that over 61% believe in the Gospel of Prosperity. How hideous this is when you realize what it really means. The Gospel of Prosperity means that if you really believe you will prosper in material gain and health, and that when you do not prosper materially and in health it is because you do not have enough faith.

2. The Gospel of Jesus Christ is the Gospel of a kingdom established by Jesus during His life, which is quite different from this world; and which then as now was rejected by a majority of Israel and the rest of the world. It has continued to grow although always in the minority; however it will take over the new heaven and the new earth after Christ comes again to establish on earth the dominance of His kingdom. There are many indications from the Bible and other history that God has delayed the sending of Jesus back to earth a second time in order that enough citizens of the new kingdom can be enlisted from each generation in order to re-populate the new earth.

The Gospel of Jesus Christ is called by the Bible the Gospel of the Kingdom. Of course this is the kingdom of Christ and God. What Jesus did on earth is described in Matthew 4:23.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease among the people." (Matthew 4:23)

According to this verse of the Word of God Jesus (1) traveled like an evangelist going about all Galilee teaching, preaching, and healing, (2) more specifically Jesus preached which gospel, the gospel of the kingdom {you see it is the gospel of a unique kingdom, not the kingdom of this world, the gospel of prosperity}; (3) specifically Jesus taught in their places of public worship, the synagogues; and more specifically Jesus healed all manner of diseases among the people. And without saying much about these popular and famous faith healers today, Jesus and God are still in the healing business; although we must cast some doubt on the ministry of those faith healers today who have slipped into a Gospel of Prosperity instead of the Gospel of the Kingdom. If their ministry is shoddy on two-thirds of the ministry of Jesus-that is if their teaching and preaching of the Gospel of Prosperity makes the ministry a false and shoddy work-then we must also question the validity of their call to "heal all manner of disease among the people." We must, bottom line, come to see their faith healing as shoddy efforts for personal gain, money and fame, while we still know that God and Christ as before the life of Christ and

after the life of Christ, were and still are in the healing business. We are not knocking the faith that God can heal and does heal we are knocking those who would with it preach a false gospel of Prosperity while getting from that personal gain and fame.

VII. Matthew 4:23 with a mention of the Gospel of the Kingdom, at least one third of the total ministry of Jesus, is an introduction to the Kingdom of Christ of the famous sermon on the Mount of Matthew 4-6. If you have missed that the Sermon on the Mount defines the characteristics of kingdom members or citizens, then read again Matthew 4-6.

1. You will see that the work "kingdom" looms large in these famous teachings from Jesus. In 5:3 it identifies those who are and will be in the kingdom of heaven as the poor in spirit. Isn't it rather ironical that the very first specific statement about the kingdom of Christ uses the word "poor", setting up the poor as the unique recipients of the Gospel, not the prosperous? There is more about the uniqueness of members of the kingdom in Matthew 5:10 as those "who are persecuted for righteousness' sake." How can you think that such persecuted for righteousness are the same as the believers in the Gospel of Prosperity; for they have become so one with the world and the things of the world that persecution for them is unthinkable, and they know it? If, according to Matthew 5:19, any of these famous and popular preachers of the Gospel of Prosperity truly would desire to be great in the kingdom of God as contrasted to famous in this world, then they must do and teach the real teachings of Jesus about the Gospel and the kingdom in the Sermon on the Mount; and they though great in their own eyes and in the eyes of this world are least in the kingdom as they substitute a Gospel of this world and of prosperity for the real Gospel of Jesus and of the kingdom of Jesus.

2. The very basic teachings of Christians as the salt of the earth and of the light of the world, fundamental to the Gospel of the Kingdom, is a challenge to separate from the Gospel of this world and of prosperity. (Matthew 5:13-16) What do you think the salt means except there has to be a difference between the Christian and the rest of the world in which he lives. That there has to be difference in the light of the life of the Christian and those of the world in which he lives.

3. Most of the preachers and practitioners are believers in the Gospel of Prosperity in order that they may fit in with American fellow citizens, and hide any differences between them and Christ which is quite the opposite of Jesus to let the candle shine, not putting it under a bushel in order to hide it. (Matthew 5:15,16)

4. The majority of the religious leaders during the life of Christ, alias the Pharisees and Sadducees, were believers in the Gospel of Prosperity; and at the very heart of their rejection of Jesus was that His kingdom of health and prosperity, unlike in the kingdom of David, did not sit well with them; and Jesus set them up as a bad example for righteousness. (Matthew 5:20) Jesus said in effect that unless your righteousness and rightness in the Gospel exceeds that rightness of the Gospel of Prosperity of the scribes and Pharisees, you just will not enter the kingdom of heaven.

5. Which would you say happens on the contemporary scene among these famous and wealthy advocates of the Gospel of Prosperity. In the two categories of Matthew 6:1-4 of those who wrongfully do their alms before men to be seen of men, sounding trumpets and loud instruments of music, in the places of worship and on the streets; or would you say these famous preachers are doing their alms in secret so that the right hand does not know what the left hand is doing. What they do is advertise their alms in order to recruit more fame, popularity, and money!

6. These long prayers that TV evangelists make in public do you think they are in the category of the hypocrites that pray in order to be seen by men, or in the category of those that pray in secret to God. (Matthew 6:5,6)

7. By the way these teachings of Jesus do not excuse the rest of the 61% of American church members who believe in the Gospel of Prosperity if they rattle in church worship with vain repetitions and music, thinking that they will be heard for their much speaking and much singing. How many songs today, and how much of the worship, is the vain repetition of two to five words as if Paul never wrote as part of the Word of God first and second Corinthians where anyone who speaks or sings in the church is to do it with understanding for the benefit of the listeners. (Matthew 6:5-7)

8. Did you notice that before the correct way to pray is given in Matthew 6:9-13, in the preceding verse of Matthew 6:8 the clear teaching is made by Jesus that "God knows what you need before you ask". And this is the key to understanding so much of the Gospel of the Kingdom, so much on the place of things in the life of the Christian. It doesn't say God knows how much prosperity you want, but it says God knows what you need. The only Biblical way to use the word "prosperity" in the Bible is in terms of daily needs.

9. Indeed, Jesus taught that the proper way to pray is "Give us this day our daily needs"; not give us security and comfort for the rest of our lives, not give us prosperity and health beyond what we need. (Matthew 6:11)

10. The Gospel of Prosperity reverses the Gospel of Christ in that it promotes the storing up of treasures on earth instead of in heaven, (Matthew 6:19,20)

11. The Gospel of Prosperity focus the treasure and the heart of the believer on this world instead on heaven. (Matthew 6:21) The Gospel of Christ focus the heart and treasure more on heaven and a kingdom to come.

12. Since the human eye is the passage of light for the earth, if the eye becomes cluttered by prosperous things, then the whole body becomes dark with the Gospel of Prosperity. (Matthew 6:22:23) If the only light that gets into your heart is darkness, then the darkness is total, the Gospel of Prosperity become a curse, another Gospel not preached by Paul and Christ.

13. Those who love the Gospel of Prosperity serve a different master than Jesus as they try to straddle the fence between the true Gospel of the kingdom and of Jesus Christ and of the Gospel of the world and of prosperity. You just can not serve the Gospel of Christ and the Gospel of Prosperity. If you love one you will despise the other; and if you cling to one you will despise the other. (Matthew 6:24)

14. Contrary to the teachings and commands of Jesus, the Gospel of Prosperity by a clear focus on the cares of this world, the deceitfulness of sins, and other things clearly places the life focus on thoughts for this life. Food, clothing, houses, cars, stocks and bonds, et cetera takes precedence in life. (Matthew 6:25). There is a lot more to life than food and raiment, than bread and material things and status. Jesus told Satan "man shall not live by bread alone, but by every that proceeds out of the mouth of God." The Gospel of Prosperity tries to change this focus on the words of God to bread.

15. You can hardly say that the birds of the air are practitioners of Prosperity. They do not toil and spin and worry, but your heavenly Father takes care of them. (Matthew 6:26-31)

16. If you seek after the things of the Gospel of Prosperity you start to seek like other Gentile Americans seek. (Matthew 6:32)

17. If you pursue the Gospel of Prosperity you start to seek first the other things of life instead of the kingdom of God and His righteousness. (Matthew 6:33)

VIII. While the Gospel of Jesus and the Kingdom creates in the life a 9-month baptism that comes with real believing, the Gospel of Prosperity and the World creates an instantaneous new birth like the seed planted among the thorns of the world. The new birth based on this false Gospel is received with joy, like seed on hard and thorny ground, with the deception of conversion but with persecutions of time, cares of this world, and the deceitfulness of riches, this false instantaneous new birth brings only the fruit of stumbling, choking, and the falling away. (Mark 16:15)

"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15)

1. The Gospel of Christ and the Kingdom when believed creates the one new and 9-month baptism that brings real salvation.
2. The Gospel of Prosperity and the World when believes creates the instant (while the Bible in John 3 clearly teaches a 9 month new birth) new birth spoken of in the parable of the seed and the sower where the seed is sown among thorns and on stony ground, yet received with joy until choked out by difficulties, stumbling, cares of this world, the deceitfulness of riches, and other things.

IX. While the Gospel of Christ and of Christ's kingdom causes the losing of the life with the real gain of eternal life, the Gospel of Prosperity and of the world causes the gain of the present life to the loss of eternal life. (Mark 8:35)

"For whoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35)

1. The Gospel of Christ and His Kingdom shuns the making of life according to the standards of this world; it loses life for the sake of Christ and the Gospel, and therefore promotes real salvation.

2. The Gospel of Prosperity and the World attempts to save life in terms of worldly standards; it fails to lose life for the sake of Christ and the Gospel; and therefore there is no salvation in the Gospel of Prosperity.

3. Also while the Gospel of Christ leads individuals to (1) "deny himself", (2) to take up a cross of difficulty daily like Christ instead of comfort and security; and (3) follows like Jesus lived and taught, in contrast the Gospel of Prosperity lead to self-fulfillment more than self-denial, to go the way of comfort and ease over a daily cross, and to follow Satan and the ways of the world over Jesus.

"Whoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34b)

4. Also while the Gospel of Christ leads to the saving of a man's own soul, the Gospel of Prosperity and of the World leads to the profit even to the extent of the whole world. Will you sell out your soul for a morsel of prosperity or of health?

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul." (Mark 8:36,37)

X. While they that preach the Gospel of Peace of Christ and His Kingdom make it obvious that they have been authorized and sent to preach, those who preach the Gospel of Prosperity and the World lead one to question who called them and who sent them. (Romans 10:15)

"And how shall they preach, except they be sent? As it is written, 'How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things.'" (Romans 10:15)

1. The preachers of the Gospel of Peace and of Christ are sent by God and Christ, and the evidence that they are so sent is in the substance of the Gospel which they preach, how consistent it is with the Gospel of the Sermon on the Mount from Jesus, the Gospel from the Apostle Paul, and the many teachings in the Bible about the Gospel.

2. The preachers of the Gospel of Prosperity are either self called or selected by another false or itching ears Bible teacher.

3. When you find everybody and thousands, especially in one church during this time of the Falling Away, like in the time of Isaiah, believing the report of these false and itching ears teachers, you know it is not like in Isaiah's time and in the time of Romans 10:16.

"But they have not all obeyed the gospel. For Isaiah saith, LORD, who hath believed our report?" (Romans 10:16)

4. The faith that cometh by hearing is only when the hearing is of the Gospel of Christ and His Kingdom: that faith does not come with the hearing of the Gospel of Prosperity and of the World.

"So then faith cometh by hearing, and hearing by the Word of God." (Romans 10:17)

XI. The Gospel of Christ and His Kingdom are hid to those who are lost in the Gospel of Prosperity; Satan, the god of this world has blinded those who do not believe; the Gospel of Prosperity is substituted for the "glorious gospel of Christ"; the preachers and teachers of the Gospel of Prosperity leads to the preaching of self unlike Paul who said we do not preach "ourselves", also preaches such preachers and teachers as other than servants. They also lose sight like Paul retained of the fact that they have the treasure in earthen vessels, forgetting that the real power of the Gospel is of God. Instead with the Gospel of Prosperity they think of their vessels as more than earthen, and often fail to give God the credit for the power. (Second Corinthians 4:3-7)

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestations of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hiding, it is hiding to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake...but we have this treasure in earthen vessels, that the Excellency of the power may be of God, and not of us." (Second Corinthians 4:1-7)

1. The Gospel of Christ is hiding to those lost in the Gospel of Prosperity.
2. The Gospel of Prosperity is obvious to those lost in this world.
3. It is the God who in the first place created light out of the darkness of a universe, who also shines in the human heart of the real believer in the Gospel of Christ and of Christ's Kingdom.

"For God, who commanded the light to shine out of darkness, hath shine din our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (Second Corinthians 4:6)

4. Admit it, you can see the face of Jesus in the Gospel of the Bible, the Gospel of Christ and of Christ's Kingdom: you do not see the face of Jesus in the things of the Gospel of Prosperity.

XII. Preachers and teachers of the Gospel of Prosperity, contrary to Second Corinthians 4:1,2, are (1) dishonest with the Bible and the Gospel; (2) they show a lot of craftiness and ingenuity in the way they handle the Word of God, quickly developed words and admonitions in the itching ears category of Second Timothy 4:3,4; (3) in short, they handle the Word of God deceitfully, for their own purpose and profit more than for the benefit of Christ and the listener.

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (Second Corinthians 4:1,2)

1. The Gospel of Christ renounces the hidden things of dishonest, does not live and work in craftiness, does not handle the word of God deceitfully, and shows in manifestations of truth, commends itself to the conscience of man, and does things under the sight of God.
2. The Gospel of Prosperity remains dishonesty in preaching and teaching, promotes the itching ears teachings of human creativity and craftiness, manifest other than truth,

does not commend itself to the conscience of men but rather to their base desires for material gain, and makes attempts to hide it from the sight of God.

XIII. Although these promoters of the Gospel of Prosperity appear to be angels or appear like the Apostle Paul, if they preach a Gospel unlike that which Paul and the other Apostles, and Jesus, delivered, he is accursed. Paul repeats it again in Galatians 1:8: "As we said before, so say I now again, If any man {and I might add woman} preach any other gospel unto you than that ye have received, let him be accursed." Think of all this vast heaping up of teachers on TV and otherwise today, with new and novel sayings and words and teachings; and think of how good they appear, like angels, like apostles and prophets; but if their Gospel sounds different and looks different as is different from the Gospel of Christ then they are cursed by the Bible of the Apostles and Prophets, by the Bible of Jesus.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said, before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:8,9)

1. The Gospel of Christ preaches the Gospel delivered by Christ, Paul, and the Apostles and Prophets of the Bible.
2. The Gospel of Prosperity preaches the Gospel of Wealth, the Cares of this world, and the deceitfulness of riches, the Gospel of this world and of Satan, the prince of this world.
3. Due to American extremism on religious toleration, you no doubt have come to accept these evangelists of the Gospel of Prosperity as if they were an angel; but they like any Bible teachers or preachers that preach and practice unsound doctrine are not angels, rather false prophets, false teachers, and itching ears Bible teachers. How could anybody mention "God" and "Christ" and "Bible" so much and still be false? (Don't forget Satan quoted the Bible to Jesus during the wilderness temptation!) Well, that is the very nature of savage and grievous wolves that scatter the flock, not sparring them in order to make disciples for themselves and to gain the profit of prosperity. In other words, they do it for the money and the status.

XIV. Other Bad Things about the Gospel of Prosperity.

1. It is contrary to the way of God to feed and clothe His own people. Remember how in the wilderness they that gathered much food had nothing left over for prosperity, and they that gathered little had enough to eat. That is God's own plan for prosperity. The same as in the model prayer of Jesus, "give us this day our daily needs". Anything beyond this exercise of the plan of God leads to evil, to the placing of material needs before God and the kingdom, and to the loving of the world more than of the Father.

2. The Gospel of Prosperity promotes the love of this world condemned by the Apostle John in the Word of God of I John.

"Love not the world neither the things that are in the world. All that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father but of the world. The world passes away and the lust thereof, but he that doeth the will of God abideth forever." (I John 2:15-17)

3. The Gospel of Prosperity prevents disciples from becoming friends of Jesus as did 11 of the Apostles and stated in John 14, because the disciple can not keep the priority of God over things as given in the Sermon on the Mount.

4. The practitioner of the Gospel of Prosperity as far as motivations places himself, albeit on a smaller and poorer scale, with the rich man who has one chance in a million of salvation even as a camel has one chance in a million of going through the eye of a needle. Those are not very good odds for a Christian who may neither achieve wealth or salvation.

5. The Gospel of Prosperity is used by evangelists of wealth and other people of wealth and status to justify the accumulation of things which they obviously have. It is a matter of their saying join me in placing a priority for things over Christ.

6. Prosperity, like money, while not evil within itself, is a root of evil in that it takes the focus of life for a Christian off Christ and puts it on the evidences of faith in the things which they have.

7. Those dedicated practitioners of the Gospel of Prosperity have their rewards and comforts only in this life, like the rich man did as compared to Lazarus, as a substitute for eternal life.

8. Putting so much emphasis on prosperity and things and status encourages, contrary to the teachings of Jesus, the living by bread alone instead of the living by every Word that comes out of the mouth of God.

9. Satan as the prince of this world has far more control over the things of this world than He does over Christ's kingdom. In fact, Christ's kingdom is the only part of this world where Satan has no control at all!

10. The Gospel of Prosperity is more consistent with the American Democratic Faith, which many Americans have substituted for the Gospel of Christ, than it is the Gospel of the Kingdom of Jesus Christ. The American Democratic Faith is characterized by (1) emphasis on the majority while the Bible is on the minority, (2) toleration to the extent like the Presbyterians recently voted whether to preach Christ as the only way of salvation since it seemed intolerant, and (3) "life, liberty, and the pursuit of things" of the American dream as is they can provide lasting happiness.

11. The Gospel of Prosperity stores up more treasures on earth than in heaven and makes the heart trust more in those earthly treasures than in any treasures in heaven.

12. The Gospel of Prosperity makes the world's millionaires the biggest believers and models for believers while in reality we know that only one in a million of them that can pass through the eye of a needle can be saved.

13. The Gospel of Prosperity makes a farce out of the teaching of Jesus to the rich young man to whom He said, "You lack one thing in your religion. Go, give up all that you have to the poor, then come follow me." He could not follow Jesus and the Gospel of Jesus because of the obstruction of priority for his possessions. He went away from Jesus sorrowful, the Bible says, because he had great possessions.

14. The Gospel of Prosperity is a bad example for poor believers who will never have prosperity, both deceiving them and leading them to think that they have no faith because they have no prosperity. Job would not put up with such an accusation of no faith in Jesus when he lost his prosperity, neither should poor believers have to put up with such a distortion of the true Gospel of Jesus Christ and of the kingdom of Christ. If just one poor Christian believing child of God is caused to stumble by such false Bible teaching and preaching, then woe be it unto the preacher or teacher who causes such a child of God to stumble. Not only do they have on themselves the curse of preaching another Gospel, which is not another Gospel of the same kind as the Gospel of Christ and the kingdom, but they also have on themselves the curse that it would be better for them to be cast into the sea than to cause just one little poor child of God to stumble, much less the thousands they reach with such a popular Gospel of this world.