

How to Obtain Abraham's Blessings

Volume Four

**Step-by-step Guide to obtaining the Healing,
Prosperity and Family well being that God
promised you in the Abrahamic covenant**

Jay Snell

This volume is a simple, easy to read, step-by-step guide to obtaining the Abrahamic blessings of healing, prosperity, and family well being, in addition to the salvation God promised you and your family in the Abrahamic covenant.

Faith building truths you've not seen before on obtaining the healing, prosperity and well-being for you family. Based on the Greek New Testament but so simple and fast to read, you will understand in minutes what your part is in obtaining your Abrahamic blessings. No heavy documentation, just easy, fast, simple instructions.

God provided healing, prosperity and well-being for the families in Old Testament Judaism. The Christian religion must for the same. Otherwise, Old Testament Judaism is the superior religion.

ABOUT THE AUTHOR

JAY SNELL is a former Southern Baptist Evangelist. He holds the Southern Baptist record for the number of evangelistic campaigns held in a given time span. As a pastor, every church he served experienced exploding growth. One church he pastored gained over five hundred in average Sunday School attendance his first twelve months on the field. Considering the location of this church, the condition of the buildings and the poor financial posture, this ministry also set records. And during that same pastorate, Jay led that state in baptisms all five years he was there.

One pastor said, "God's eternal record will confirm Jay Snell to be the most graphic, forceful preacher of our generation." The late Jewish evangelist, Hyman Appelmann, said, "If ever a man was gifted for evangelism, Jay Snell is that man."

Jay achieved proficiency in New Testament Greek. This book and its companion volumes required seven years to research the Greek New Testament and write them.

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Volume Four

Jay Snell Evangelistic Association
PO Box 59
Livingston, TX 77351

936-327-3676 Fax: 936-327-6181 Website: <http://jaysnell.org>

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Introduction

In the first three volumes of this work, we proved that the Abrahamic Covenant provided healing, prosperity and well-being for Abraham and his seed. We also proved that Christians are included in *The Abrahamic Seed Group*. Consequently, healing, prosperity and well-being for every member of your family belong to you now if you are Christ's.

The question we must answer now is, "How do I obtain these wonderful blessings of healing, prosperity and well-being for every member of my family?". The answer is by faith. But, what do we mean by "faith"?

Let me begin my answer to "what do we mean by faith" with a bit of personal testimony. I was reared in a Godly, Baptist home. I was taught how to be saved from a very early age. But this business of "faith" confused me. I didn't understand what we mean "by faith". Every time someone said to me "by faith" something short circuited in my mind.

When I was in high school, two different Sunday School teachers came to my home on more than one occasion to talk to me about the salvation of my soul. I would ask them what they meant with their expression "by faith"? They said they meant that I should "believe". I then asked them what they meant by "believe".

Did they mean that I was to "believe" that Jesus is "there" like I "believe" the Russian capitol of Moscow is "there" although I have never seen it? They said that "believe" means to "have faith". I asked them again what did "have faith" mean? They said it meant "to trust". They were giving me a series of what seemed to me to be a bunch of synonyms but they never defined "faith" for me.

I shall be eternally grateful for their witness to me. But I still didn't know what they meant "by faith". At least they couldn't define it for me. I asked other people to define faith for me. To this day, no one ever has to my satisfaction. This troubled me for years. And during those years, I was lost and on the road to hell and I knew it. But, no one could define faith for me.

By the time I was twenty three years of age, I wanted to be saved more than anything else in the world. It became an obsession to me. I was afraid to die. I was even afraid to lie down to sleep at night because I was afraid I'd wake up in hell. I would have done anything to be saved. But, I couldn't "have" what I couldn't define. So I could not be saved "by faith". And, I still didn't know if believing that Jesus is "there" like I believed that the Russian capitol is "there" was enough "believing" to get me saved. I was in a mess.

The salvation of my soul was uppermost with me. It gripped my mind like a vice. I was consumed with it. I was preoccupied with it every waking moment. I was in a stupor. But, I still could not "have" what neither I nor anyone else that I had found could define. And, how do I believe? Somehow, I must discover what faith is and I must learn how to believe.

Then one day I was walking aimlessly in the Gulfgate Shopping Mall in Houston, Texas. I was walking in the mall looking in the store windows but my mind was on the eternal destiny of my soul. I was looking in store windows and seeing nothing. I was looking but my mind was obsessed with where I would spend eternity.

Suddenly, I was gazing into a bookstore display in the window of a bookstore when something hit me like a blast of thunder. It riveted my attention to it.

This book store was displaying a Bible in their window. The Bible was open to the Book of Proverbs and was placed upon a red velvet cloth. There was a spot light from somewhere in the ceiling shining on this Bible.

Behind the Bible was a large poster with one verse from Proverbs printed in large letters . It was the poster that almost knocked me to the sidewalk. On that poster, they had blown up Proverbs 3:5 for all the world to see. It trumpeted "*Trust in the Lord with all thine heart, and lean not unto thine own understanding*". This simple scripture and this simple display exploded like dynamite inside me. I saw something I had never seen before. I understood something I had never understood before.

Standing there in front of that book store window, the crowd passing by, tears of joy ran down my face. I still couldn't define faith but I was on my way. That night at home, I opened my Bible and applied what I had learned in the shopping mall. I was saved then and there. There was no one in the room with me...just me, my Bible and the Lord.

What I learned in the mall was only the beginning. Over the years the Blessed Lord continued to reveal more and more things to me concerning faith. Consequently, I can now define it, describe it, explain it and support my definition, description and explanation of it with scripture.

In Chapter One of this volume I define, describe and explain what faith is. Then, in the balance of this book, I show you how to apply this definition, description and explanation of faith to obtain the healing, prosperity and well-being that God promised you in The Abrahamic Covenant. After reading this volume, you are on your way to everything that God has for you. Go for it!

Chapter One

Information That You Must Have To Obtain The Healing, Prosperity and Well-Being For Yourself and Every Member of Your Family That God Promised You in The Abrahamic Covenant.

What Does Faith Mean?

Faith is information that you receive from God for you to act upon. This information enables you to know in advance what God is going to do in the future concerning a given issue or course of action. This information also enables you to know what you are to do in this course of action concerning this given issue.

Faith is a noun. It is information. It is something you have. *Believe* is a verb. It is something you do. You get a set of instructions or information from God which becomes your *faith* and then you act upon that information. Your acting is your believing. You do not *believe* in the Biblical sense without *acting on your faith*.

Faith is information that you receive from God for you to act upon. This information enables you to know in advance what the will of God is concerning a certain matter. This information also contains instructions concerning what you are to do as God carries out what he revealed to you in advance what he is about to do. Consider the following examples from Hebrews 11.

Bible Examples Showing What Faith Means

Noah received some information from God concerning the flood. He received this information well in advance of God's execution of the destruction of this world with water. This information also contained Noah's part in God's advance plan for the flood. "*By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house...*", Hebrews 11:6.

Did Noah know what was coming upon the earth before the flood came? Yes he did. Did Noah know what God wanted him to do in this process before the flood came? Yes he did. Noah had advance information from God. This information, in the form of a *warning*, enabled Noah to know in advance exactly what God wanted him to do as God prepared to execute His advance plan of world destruction by water. What, then, did Noah do?

He acted upon the advance information. He prepared an ark to the saving of his house. His acting or his preparing the ark demonstrated his believing. And by his acting he "*became heir of the righteousness which is by faith*", Hebrews 11:6.

Take the case of Abraham. "*By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out...*", Hebrews 11:8. Did Abraham have advance information from God concerning a place he was to inherit before he went out? Yes he did. Did Abraham know in advance what he was to do about it? Yes he did. This advance information became his *faith*. *Faith* is a noun. It is something you have.

Then, he acted upon that information. He obeyed. He went out. His obedience in going out demonstrated his *believing*. Believing in the Biblical sense always means

acting upon the revealed will and plan of God. Faith is information that you receive from God. *Believing is always acting upon that information.* Abraham knew in advance about the place of inheritance. His going out was his *believing the information.*

Consider the case of Moses' parents. *"By faith Moses', when he was born, was hidden three months by his parents, because they saw he was a proper child, and they were not afraid of the king's commandment"*, Hebrews 11:23. Did Moses' parents have advance information about the future of their child? Yes they did. They *"saw he was a proper child"*. What did they do about this advance information? They acted upon it in two ways.

They hid him for the space of three months. Then, they overcame their fear of the king's commandment to kill the boy babies in the land. Their hiding and overcoming their fear was their *believing*. Faith is a noun. It is something you have. Believing is a verb. It is something you do with the information you receive from God.

How does this information come to us? In the three examples above, they obtained the advance information from God in three ways. Noah was *warned*, Abraham was *called* and Moses' parents *saw* something. But, in our age, advance information from God comes to us in two ways. First, we get information from God in scripture. Second, we get information from God directly into our spirit which flashes it into our brain for assimilation and understanding. This information which comes directly into our spirit may take the form of a warning, calling and seeing like the above. It may affect us as a knowing or an awareness.

For instance, suppose you work for ABC Company and XYZ Company offers you a better job. But you are more concerned about being in the will of God than you are with having a better job. In other words, you would like very much to have the better job but only if you could know that it is the will of God for your life. Since there is no verse anywhere in the Bible which states that *"thou shall quit ABC Company and go to work for XYZ Company"*, how do you know whether you should or not?

You simply lay the matter out before the Lord and then get quiet and listen. The Lord then speaks to your spirit what His will is concerning your job situation. And, when he is done speaking, there will be a perfect peace in your spirit about the course of action on your part that is His will for your life.

Conversely, there will be a feeling of anxiety and unrest concerning the course of action that is not his will for your life.

A Strong Word of Warning

However, a strong word of warning is necessary here. The Holy Ghost will never contradict the written word of God. The Spirit of God will never give you information for you to act upon that contradicts the scriptures. Consider the following example.

Some years ago, this author read a newspaper account of a young man who murdered his parents in their sleep with an ax. When asked why he did such a thing, he responded that the Holy Ghost told him to do it to prove that he loved God even more than he loved his parents. But, the Holy Ghost never contradicts the plain sense of the Bible. And this young man's murder of his parents did. He violated two of the Ten Commandments. He did not honor his parents and he killed.

Please accept this warning! When you are seeking direction from God and the information you receive contradicts the plain sense of scripture, the source of that

information is demonic, not holy. Reject that information then and there as not being from God. Refuse even to retain it in your thoughts. And, above all, do not act upon it. The Holy Ghost never contradicts the plain sense of scripture. He never goes against the written Word of God. Therefore, faith is information that we receive from God, (*which does not in any way contradict the plain sense of the scriptures*), that we are to act upon. This information reveals God's will to us in advance.

Explanation of Hebrews 11:1

Now we can understand Hebrews 11:1, which states *"Now faith is the substance of things hoped for, the evidence of things not seen"*. Since we have defined faith and illustrated our definition of it with scripture examples, we shall substitute our definition for the word "faith" in this verse. Consequently, the verse will now read thus, *"Now the information that we receive from God for us to act upon is the substance of things hoped for, the evidence of things not seen"*.

Next, look at the word "substance". This translates the Greek word HUPOSTASIS, which is a combination of two Greek words. The first word in this combination is the Greek preposition "under". The second word in this combination is the Greek word meaning "to stand". The combined word, then, means "to stand under". Putting it all together, the expanded verse can be paraphrased thus: *"Now the information that we receive from God that we are to act upon stands under, as a foundation, the things we hope for and this foundation becomes our evidence for things we cannot see with our physical eyes yet"*. In other words, the information we receive from God becomes the foundation upon which the hopes of *The Abrahamic Seed Group* are built. This information stands under and supports as a foundation all our hopes as one of Abraham's seed. This foundation is God's own word.

Every Christian has the right to expect and hope for everything promised him or her in the Abrahamic Covenant. That document promises every Christian healing, prosperity and well-being for every member of their family. Since this covenant is information that we have received from God, this covenant is the foundation upon which our hopes for healing, prosperity and well-being for our family members rest. As long as your hopes as a Christian are planted firmly upon the foundation of information that you have received from God, in this case, *The Abrahamic Covenant*, you have every right to hope for and expect the fulfillment of its' provisions.

Look now at the word "things". This translates the Greek word PRAGMA which means an actual fact, a finished act or a deed accomplished. The promises God made Abraham, which includes you if you are a Christian, are actual facts. They are finished acts that cannot be repealed. They are accomplished deeds. They include healing, prosperity and well-being for every member of your family. These are the "things" that you can hope for because this is your information that you received from God in *The Abrahamic Covenant*. And, this covenant, this information, is the foundation that supports or stands under your hopes and expectations for the above three "things" of healing, prosperity and well-being for your family.

Finally, in this verse we consider the word "evidence". Let's translate the Greek word ELEGMOS. The noun form of this word means "proof" or "evidence". The verb form means "to convict". Suppose, upon the death of your parents, you are to inherit their

estate. You have their Last Will and Testament in your possession. But before you actually obtain possession of the property they left you, you must go through the probate court. Putting it differently, until the court rules that you are the rightful heir, all you have to "prove" that the inheritance is yours is the Last Will and Testament of your parents. This is your proof". This is your "evidence". The "conviction" is formed in you that the inheritance is yours and you can "prove" it by the document in your hand which is your parents' Last Will and Testament.

In like manner, *The Abrahamic Covenant* is your "proof" that healing, prosperity and well-being for your family belong to *you*. And, like the example above, there may be a time span required for the process of God's "probate court" to turn your inheritance over to you in actual fact. Although you may not "see" the "things" of healing, prosperity and well-being for your family members "yet". *The Abrahamic Covenant* is your "proof" or "evidence" that these "things" belong to you. And when you meditate on this covenant and its provisions for you and your family until it forms a "conviction" within us that these blessings are yours, you are about to realize them in actual fact.

The Passive Voice Principle

To conclude this chapter, the Passive Voice Principle demonstrates more fully that faith is information received from God for you to act upon. The Passive Voice Principle is contained in Hebrews 11:2, 4 and 39. Hebrews 11:2 declares that faith was the vehicle through which "...*the elders obtained a good report*". Hebrews 11:4 states "*By faith Abel...obtained witness...*" and Hebrews 11:39 says "*And these all, having obtained a good report through faith*".

In these three verses, the expressions "*obtained a good report*" in verses 2 and 39 and the expression "*obtained witness*" in verse 4, all translate the single Greek word MARTUREO which means testimony. But the translators choice of the word "obtained" misleads here. "Obtained" makes the verses sound as though the "elders" in verse 2, "Abel" in verse 4 and "these all" in verse 39 did something on their own to achieve or "obtain" the good reports and witness. Consequently, these verses could mistakenly be interpreted to mean that because these people had a lot of faith they developed for themselves a great reputation as men and women of faith. Therefore, when people spoke of them they testified to their great faith. This testimony would consist of nothing but good reports concerning their great faith.

In order for this interpretation to be the correct one, "obtained a good report" in verses 2 and 39 and "obtained witness" in verse 4 would have to be in the active voice in the Greek text. But these expressions are not in the active voice in the Greek text. They are all in the passive voice which changes the meaning of these verses entirely. What, then, is the difference between the active and passive voices?

In the active voice the subject of the sentence does the action in the sentence. In the passive voice the subject of the sentence does absolutely nothing himself and the action of the sentence is done to him by someone else. Consider the following example.

"John hit the ball". This sentence is in the active voice. John is the subject. Hit is the verb or action of the sentence. The ball is the direct object or what was hit. The ball received the action performed by John. But in the sentence "John was hit by the ball", the meaning is totally different. In this sentence, John was hit. This sentence is in the

passive voice which means that John did not act at all. He did nothing. Instead he got hit. In the first sentence, however, John did the hitting. In our three verses from Hebrews, the "obtained good report-witness" is in the passive voice which means the subjects of those verses, the elders, Abel and these all did nothing. They performed no action. Instead they were "hit" with this "good report-witness" by someone else in the same way that John did nothing, but was hit by the ball in our second example sentence above. What, then, was this "good report-witness" and who "hit" them with it?

God was the one who "hit" them with it and the "good report-witness" was the information they received (passive voice) from God for them to act upon. This information from God was their faith. They demonstrated their believing that it was information from God by their acting upon it.

Two things from this chapter thrust themselves upon us. We have to know something. This something is the information we receive from God. Then, we have to do something. What that something is that we have to do is the subject of our next chapter. Two things from this chapter thrust themselves upon us. We have to know something. This something is the information we receive from God. Then, we have to do something. What that something is that we have to do is the subject of our next chapter.

Chapter Two

The Battle You Must Fight To Obtain The Healing, Prosperity and Well-Being For Every Member of Your Family That God Promised You in The Abrahamic Covenant

One of the blessings God promised the physical descendants of Abraham was the land. In Deuteronomy 2, when they came to the edge of the land to occupy it, they found the Devil had placed his people upon it. They were occupying the land of blessing that God had given to his people. What information (*faith*) for them to act upon (*believe*) did God give them, then, to deal with this problem? What information did he give his people for them to do to get the Devil's gang off their land?

As we explore this chapter of scripture we shall find many similarities and therefore lessons that apply to us today as the present day *Abrahamic Seed Group*. The scenario will be different but the principle of battle and warfare remains the same. The weapons they used have been changed for us now, but the battle must still be joined. When the Enemy attempts to encroach upon and take away our promised blessings of healing, prosperity and well-being for our family members, we must learn how to use force just as they did in Deuteronomy, Chapter 2.

As they began to possess what God promised them, they encountered the first of the Devil's gang that he planted on their blessing to prevent them from having it. This first member of the Devil's gang was named Sihon who was the king of Heshbon. (He could just as well be named Aids, Cancer or Heart Disease.) In Deuteronomy 2:25, God began to give them their information (*faith*) for them to act upon (*believe*). He said, "*Rise ye up, take your journey, and pass over the river Amon; behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land. Begin to possess it, and contend with him in battle*".

Three things are obvious in this verse. First, their taking possession of what God had promised them required a beginning point as their information from God expressly stated for them to begin to possess it. Second, their taking possession of what God had promised them required a process because contend with him in battle involves time. Third, the outcome is guaranteed for them in advance for God said "*I have given into thine hand Sihon...and his land...*" But in order to possess it, they must make a beginning point and engage in the process of battle. Then, and only then, can they actually assume possession of the promised blessing.

God has promised you the Abrahamic blessings of healing, prosperity and well-being for your family. And you can be sure that Satan will do his best to take everyone of these blessings away from you. You must learn that you maintain your blessings the same way that they did theirs. You too must make a beginning point and then you must engage in the battle to get him out of what is your inheritance rights.

Concerning your right to healing, two things must be said here. Sometimes God chooses to miraculously heal with his anointing. But sometimes he doesn't choose to heal this way. Sometimes his anointing passes over many that are sick and they are not healed. These books have been written for those who have been passed over by the anointing. Let me give you a personal word about this.

The Coliseum Experience

Some time ago I attended a healing meeting in the Coliseum in Houston, Texas. This meeting was held by one of our greatest men of God.

I sat on the lower level next to those desperate, sick people brought in on stretchers and wheelchairs. The anointing to heal was powerfully present and many were miraculously healed under the ministry of this great man of God. But, unfortunately, the vast majority of those in the stretchers and wheelchair section were not healed. And, they left as they came. They were still gripped, ravaged and tormented by their decimating, terminal diseases.

I saw the empty, hopeless look on their pitiful faces when the meeting was over and they were not healed. I saw the blank void in their eyes as they, with neither aim, nor purpose, nor point, stared into space while leaving the Coliseum that night. They looked hopeless and stunned.

They were so helpless as they realized that all hope was gone. I saw the hopeless, pointless expressions on the dear, sick faces of those desperate Christians as the awful truth settled in upon them. God had passed them over for healing one more time. They had come for a healing miracle from God and didn't get it. And many of them firmly believed this was their last chance and their last hope since they had been released by their doctors. Is there no more hope for them?

I saw them weep and sob when they weren't healed. They felt God had totally rejected them. They felt he abandoned them forever. They felt he had forsaken them in their most desperate hour. They felt God had completely turned his back on them. They were devastated. They were crushed. Their faith flew out the window. All hope was gone. They were desperate. The end for many of them was both eminent and inevitable.

To them, their heavenly father had turned his back on his helpless children in their darkest, most desperate hour. It's to this helpless, sobbing group that I'm writing these books.

I cried as I watched them. Tears poured down my face. Few things in my life ever affected me like this pathetic sight. My heart broke for them.

I wanted to scream out to them, "God has not rejected you. He has not forsaken you. He has not turned his back on you. He will still heal you. But, he wants to heal you another way. He wants to heal you another way. He just wants to heal you another way. But, he will still heal you".

You see, this rejected, passed over group made two deadly mistakes. The first mistake was they concluded that since they were not instantly, miraculously healed, it must not be God's will for them to be healed. The second mistake was thinking that God only heals people with an instant miracle. But, both these conclusions are false. First, they are false because it is most definitely God's will to heal all Christians. Second, they are false because the anointing is not the only way God heals his dear children. He also heals them when they make a beginning point and contend with the Enemy in battle just like they did in Deuteronomy 2. The child of God who is healed when he joins the battle to dislodge the usurper is just as healed as the one who is healed instantly under the anointing.

The group in the Coliseum that night had come looking for an instantaneous miracle of healing. They were passed over and did not get it. The mistake of this passed over group was they confined God to healing them only with the anointing. They did not know that he is perfectly willing to heal them when they contend with Satan in battle concerning what God has promised them.

Perhaps you, the reader, were in the Coliseum that night. Perhaps you saw this heart breaking spectacle when these dear, helpless people had to leave the meeting with their bodies still sick and wracked with pain. Perhaps you saw and felt their pain of dashed hopes and depleted faith. Perhaps you were even one of that group. Then be of good cheer! God wants to heal you in battle. And he will heal you in battle. No matter how serious your case, it is the will of God to heal all his children. So, get in the battle like they did in Deuteronomy 2. The victory is already yours.

Dread, Fear, Trembling and Anguish

In verse 25, God said to his *Abrahamic Seed Group* that *"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee"*. They were smaller and fewer in number than the people who were occupying their land. In the natural, they should have been afraid of the usurpers. But the battle was to be in the power of the supernatural. Consequently, God made their enemies afraid of them.

This same power and principle applies to us, the present day members of *The Abrahamic Seed Group*. Satan and his demons are ten thousand times more afraid of you than you are of them. And, why shouldn't they be? Jesus has already stripped them of their power over you. *"He made a show of them openly and triumphed over them in it. Therefore, he always causes us to triumph in Christ Jesus"*, Colossians 2:15 and 2 Corinthians 2:14. Since he has given you the power and authority over all demons combined with the right to use his Name against them, they have to do what you tell them to do. You have the power over them and their works.

Consequently, they are afraid of you just as Sihon, Og and their people were afraid of *The Abrahamic Seed Group* in Deuteronomy 2. God put the fear and dread of them upon those trespassers then and he puts the fear and dread of you upon Satan and his cohorts now. The only reason you have to fear the Devil, his demons and their diseases is because you do not know who you are, what your rights are, what has been promised to you by God himself and how to contend in the battle to get your promised blessings. And, Satan is laughing because of our ignorance. As long as we remain ignorant he will keep us sick, poverty stricken and our families in shambles. It is high time we fearlessly join the battle for what's ours. Be confident! God will put the fear and dread of you upon the Enemy and his hordes and make them tremble in anguish because of you.

Your Victory Is Sweeping and Complete

"Then Sihon come out against us, he and all his people, to fight at Jahaz. And the Lord our God delivered him before us, and we smote him and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women and the little ones of every city; we left none to remain", Deuteronomy 2:31-34.

Why shouldn't the victory be sweeping and complete? Its outcome was known and guaranteed in advance. God gave them information which spelled out in advance what he was going to do concerning Sihon. He said that he was going to give him into their hands. Their part in this information was to contend with him in battle. The moment they entered the fray, God set in motion everything necessary for them to win decisively and completely. They couldn't lose. They had information regarding the outcome before a "shot was fired". They knew what God was going to do and they knew what they were to do. When they did their part, the way was cleared for God to certainly could not be considered a push-over for he only *"remained of the remnant of giants"*, Deuteronomy 3:11. He was so large that his bed had to be made of iron to support his weight since he was nine feet tall. In addition, all his *"...cities were fenced with high walls, gates, and bars, beside unwall'd towns, a great many..."*, Deuteronomy 3:5. Putting it differently, massive strength was arrayed against Abraham's little *Seed Group*.

But, so what? They had advance information as to the outcome and their part in it. They had no worry. The victory was assured no matter the size and strength of Og, his cities or his armies. They lunged to the front lines and trenches with a vengeance in spite of the overwhelming strength of the opposing armies. They were going to take back what was theirs.

Neither the seriousness of the disease, nor the magnitude of the financial disaster nor the force of the attack against your family that Satan and his demons hurl at you to take away what God has promised you in the *Covenant* is of any consequence. You have advance information concerning the total victory over these and all circumstances. You are learning what to do about it. You are learning the power and authority God gave you. You are understanding that the Enemies of the promises of God are deathly afraid of you. So you carry the battle to them. You are taking back what belongs to you, whether health, prosperity, or snatching a family member from the jaws of death or the Devil. You are taking back what's yours.

Cancer, aids, etc., is no big thing for God. From now on, it will be no big thing to you either. The greatness of enemy strength no longer impresses you. The victory is yours.

Final Instructions Concerning The Battle

There are three more things we must learn from this passage of scripture. First, you cannot peacefully co-exist with the Devil. Either you will rout him from the field in battle or he will walk all over you and steal everything God promised you.

Moses tried to "get along" with Sihon. He sent messengers of peace to him in verses 26 through 30 in Deuteronomy 2. *"But Sihon king of Heshbon would not let us pass by him."*, Deuteronomy 2:30. Your "Sihon" will not let you pass by him either. Whatever your "Sihon" happens to be, whether sickness, poverty, or an attack against your family, he will not let you "pass by". You will have to deal with him in battle or lose everything that belongs to you from God. The sooner you accept this truth the better off you will be. You *must* carry the battle to the enemy or run the risk of total loss.

Next, we must learn that when we have routed the Devil on one front he will come at us from another direction. The minute they conquered Sihon, the Devil threw Og the giant at them. And after that, he brought up more armies they must face and engage in battle. But, through it all, they had advance information that the victory was theirs no

matter how many armies they had to face. God even told Joshua that as he had routed the first two, "...so shall the Lord your God do unto all the kingdoms where thou passest. Ye shall not fear them for the Lord your God shall fight for you", Deuteronomy 3:21-22. No matter how many battles we face, the Lord will fight for us also.

Finally, we must understand that we had better be armed to the teeth and fit for battle at all times. God informed his little *Abrahamic Seed Group* that "*ye shall pass over armed...all who are meet for the war*", Deuteronomy 3:18.

There is no other way dear reader. The only language the Devil and his gang of demons understand is brute force. You had better learn, and learn quickly, to "*pass over armed*" to the teeth. You had better learn to defend yourself and your family. You had better learn to stand in the gap. You had better learn that you are locked in combat that is life threatening. You can give no time out to the Enemy. He certainly will not give a time out to you.

If you have been "passed over" by the anointing, you can still win. But it is the way of the bloody battlefield. So prepare yourself for war. It is God's way. It is the only way.

What weapons will we use? That is the subject of the next chapter.

Chapter Three

The Weapon You Must Use To Obtain The Healing, Prosperity and Well-Being For Yourself and Every Member of Your Family That God Promised You in The Abrahamic Covenant

Our weapons are varied and many. They include prayer and the use of Jesus name. But since there are many books written on these subjects, we will cover another weapon concerning which there are not many books. This weapon is the one Jesus used primarily. In addition, this weapon is misunderstood by the Christian community. The weapon we cover in this chapter is the weapon of *Words*, specifically, the word of God, which the scripture emphatically declares is "*the Sword of the Spirit*".

How Jesus Used The Sword of The Spirit

In the temptation on the mount, Jesus fought off the Devil with the words of God, the sword of the Spirit. Putting it differently, Jesus' effective use of scripture put the Devil to flight. He countered every assertion of the Devil with "it is written" and then quoted the scripture to him. After a few times of this, the Devil had all he could stand and he left him. The same thing that Jesus did will work for us also.

In Matthew 4:3, the Devil suggested that Jesus turn the stones into bread if he really was the son of God. Jesus countered this temptation with the scripture. He said, "*It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God*". Jesus never fought the Devil with his own strength or power. He fought him with the word of God.

In Matthew 4:5-6. the Devil told Jesus to cast himself down from a pinnacle of the temple because God would send angels to catch him. But, again in verse 7, Jesus said "*It is written again, Thou shalt not tempt the Lord thy God*". In this case also, Jesus fought off the Tempter with the words of God.

Finally, in Matthew 4:8-9. Satan promised Jesus all the kingdoms of the world if Jesus would fall down and worship him. And in verse 10 Jesus said to him "*Be gone Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve*". Then the Devil left him.

From this passage of scripture, we can see the prominent place the words of God played in Jesus' life and ministry. In this battle with the Devil, the only weapon Jesus used was the words of God. But this was the only weapon he needed. He gained total supremacy over him. His victory over him was complete. Consequently, the Devil left him.

Jesus Always Operated By Faith

Jesus always operated by faith. That is, Jesus always had information from God that he acted upon. In the case of the temptation in the mount, his advance information was the scriptures themselves.

But, his advance information was not always the scripture. As we learned in Chapter One, this advance information can be the scripture or it can be information that God imparts directly into our spirit. Jesus operated with both "kinds" of information.

That Jesus had and spoke advance information from God that was not scripture is born out by John 14:24, which states, "...the word which ye hear is not mine, but the Father's who sent me". In addition, John 14:10 exclaims "*The words that I speak unto you I speak not of myself...*" From these scriptures we learn that the words Jesus spoke were always God's words. Jesus had advance information from God that he spoke and acted upon. Jesus always operated by faith.

Moreover, Jesus equated the words from God that he spoke with the works that God did through him. In John 14:10, he declares that "...the Father that dwelleth in me, he doeth the works". God spoke the words to Jesus, then Jesus spoke the words to people, circumstances and whatsoever. Then, God worked the words that he had given to Jesus which he had in turn spoken. Jesus had God's words. He spoke God's words. God worked his own words that Jesus spoke.

The True Meaning of Mark 11:22-23

Now we can understand Mark 11:22-23. The background of this passage declares that on the way from Bethany with the disciples, Jesus was hungry. He saw a fig tree which had nothing but leaves. It had no figs. Jesus cursed that tree.

The next morning, they passed by that fig tree again. Peter saw that it was dried up from the roots and he called Jesus' attention to it. When he did this, Jesus said, "*Have faith in God*", Mark 11:22. This statement of Jesus is simple but very deep and very, very misunderstood.

In this verse, the expression "in God" is an Ablative of Source in the Greek text. An Ablative of Source is the Greek construction which denotes source or origin. Faith, as we have learned, is information from God which we are to act upon. By using the Ablative of Source, Jesus was emphasizing that the source of our actions and our words should be God and him alone.

In addition, "have" in this verse is in the present tense in the Greek text. In Greek, the present tense signifies continuous action or state of being which is continuously occurring in present time. Putting all this together, Jesus said to them that they are to have and keep on having information from God that they were to act upon. A better, more understandable translation, therefore, would be "*Have faith which comes from God*".

Jesus never cursed the fig tree "willy-nilly". It was not a simple whim. It was not an afterthought. It was not a spur of the moment thing. It was not the result of a temporary aggravation. Jesus received a message from God about that tree. Jesus had information from God about that tree. Jesus always spoke the words of God as we learned in John 14:10 and 24. Jesus simply spoke the words to that tree that God gave him to speak and God worked the words that Jesus spoke which were God's own words. And the fig tree died because God had communicated to Jesus that it would. No wonder, then, that Jesus told the disciples to have and keep on having information from God. God works the words you speak *when you speak the words contained in the specific information which God gives you*.

In verse 23, Jesus applies all this to the disciples' use of words to "this mountain". He said, "*For verily I say unto you, Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but believe that those things which he saith shall come to pass, he shall have whatsoever he saith*".

In this verse, the words "say" and "saith" occur twice each. "Say" and "saith" are different forms of the same word in the Greek text. The Greeks had different words for "saying" or "speaking". In this scripture, the word translated "say" and "saith" is the Greek word LEGO which emphasizes the content of what is said. Jesus could have used the Greek word LALEO which would have emphasized the way the speech was strung together. But, he used LEGO to stress the *content* of what they are to say to the mountain.

And what is the content of what they are to "say" to "this mountain"? *The content of their "saying" to the mountain was limited by the information they must receive in advance from God concerning the mountain just as the content of what Jesus spoke to the fig tree was limited by the advance information he received from God concerning the fig tree.* Just like Jesus, they must have faith and speak it out. God will work their words just like he worked Jesus' words. And, he will work your words when you speak out the information he gives you.

How You Can Cast "Your Mountain" Into The Sea Just Like Jesus Said You Could

"This mountain" can be anything which God gives you advance information about. It can be cancer, heart disease, a financial need or something concerning a family member. *The Abrahamic Covenant* contains information for you to act upon. It guarantees you healing, prosperity and well-being for your family members. When any of the above areas are threatened by the Enemy, you take your stand with the words of God contained in Abraham's promises which includes you. You use the words of God from this Covenant, then, in three ways.

First, you "say the words" from the Covenant that pertains to your specific need to God himself, reminding him of his promise to you. If your need is healing, then you remind him that healing is covered in *The Abrahamic Covenant*. If your need is financial help, you remind him that prosperity is also promised to you. If your need is for a family member, you "say" to God that well-being for your family members is also promised as one of Abraham's blessings.

Second, you "say" the same words of God to the Devil and his demons that are responsible for your problem. You link these words with the Name of Jesus and speak to them in the form of a command. You command the Devil just like Jesus did in the mount. He commanded the Devil to "Be gone" and spoke the words of God from scripture as his authority. You "say" to the Devil, *"In the name of Jesus, I command you to get out of my body, take your disease with you and go to the pit and stay there. In Jesus' name I command you to get out of my body because it is written, 'By his stripes I am healed' "*.

Third, you issue the same command to the disease or whatever your need may be at that moment. You speak to that mountain, fig tree or problem just like it was a person. You say to it, *"In Jesus name I command you to come out of my body because it is written, 'By his stripes I am healed' "*. You command the problem just like Jesus did the fig tree. While doing this, remember what Jesus said to the Devil. He said that *man*, not just himself, must live by *"every word which proceedeth out of the mouth of God"*. This is living by the words which proceed out of God's mouth.

As long as the content of the commands you issue are bound and limited by the words "*which proceedeth out of the mouth of God*", you really can "name it and claim it". Conversely, if the content of your words are not limited by advance information you received from God, you can "name it and claim it" all year long and still never obtain it. Jesus always spoke the words of God. He instructs us to do the same. When we do, our mountain will "*Be removed and cast into the sea*" just like Jesus said it would. What our mountain may be is immaterial. Advance information from God concerning it and spoken in the manner described above always produces in actual fact the exact result contained in your faith.

The True Meaning of Hebrews 10:23

No wonder the writer to the Hebrews said, "*Let us hold fast the profession of our faith without wavering (for he is faithful that promised)...*", Hebrews 10:23. "Profession" in this verse is usually translated in scripture by our English word "confession". This translates the Greek word HOMO-LOGEO which combines two Greek words into one. The Greek word HOMO means "the same". This is combined with LEGO, the word used by Jesus in Mark 11:23 and which means "say". The combination, then, means "to say the same thing".

"Of our faith" in this verse is a Genitive of Apposition. In Greek, a Genitive of Apposition describes what the word it modifies consists of. Consequently to make a translation more understandable, we may use such expressions as "consist of" or "namely" in the translation. In this verse, the Genitive of Apposition modifies "profession" or "confession" by telling what our confession must consist of. Therefore, this verse would state "*Let us hold fast saying with our mouth the same thing that God said to us which consists of our faith*". Moreover, since we have now defined precisely just what Bible faith is, the verse would actually read "*Let us hold fast saying the same thing with our mouth that was contained in the information that God gave us to act upon*". Note this well, dear reader. You are to confess with your mouth the same thing contained in the information that God gave you to act upon. This is exactly what we learned in Mark 11:23. Our "saying" to the mountain must be limited by the content of the information God gave us.

Call Up Reinforcements To The Battle

In the battle to take back what belongs to you using the weapon of words, you may want to call up reinforcements. This is spelled out for us in Matthew 18:19. This verse states "*Again I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my father, who is in heaven*". Three major lessons loom before us in this verse.

First, look at Jesus expression "shall agree". This translates the Greek word SUMPHONE. This Greek word combines the Greek preposition SUM, meaning "together with" and the Greek word PHONE which means voice. The combined word in Greek, then, means "to voice together". Our English word "symphony" comes from this word.

Second, look at Jesus expression "ask". This translates the Greek work AITEO. When this word is used in the Greek New Testament in relation to God, it always means "to ask in the strongest manner possible". When this word is used in relation to a "thing" or a "whatsoever" it always means to "demand or command". The context in this passage is "binding and loosing whatsoever" or things. Therefore, AITEO should be translated by our English word "command".

Third, the thing commanded by two or more voicing together is done by the Father. This is exactly what Jesus taught in John 14. God spoke the words to Jesus. Jesus spoke the words to people, whatsoevers, things and circumstances. Then, God worked the words that Jesus spoke. God did the "whatsoevers" for him. And, in this verse Jesus says that God will do the "whatsoevers" for you also.

Putting all the above together, this verse reads *"Again I say unto you that if two of you shall voice together a command as touching anything, it shall be done for them by my Father..."* Let this sink deep into your spirit. Two of you together, voicing a command limited by the content of your faith, that command will be done for you by Jesus' Father. Think of it! Jesus' father will do for the two of you exactly what you command together provided what you two command is limited by the advance information you receive from God.

Your Great Reward For Engaging In The Process Of Battle To Take Back What Belongs To You

In the last chapter we learned that the battle to take back what belongs to you involves a process. While you are engaged in this process of battle, we should remember at all times the great lesson taught in Hebrews 10:35-36 which declares *"Cast not away. therefore, your confidence, which hath great recompense of reward. For ye have need of patience that, after ye have done the will of God, ye might receive the promise"*.

Look at the expression "recompense of reward". This translates one Greek word which is combined of three Greek words. The first in this combination of Greek words is MISTHOS which means "wages". The second is APO which means "back". The third is DIDOMI which means "give". The word means, then, "to give back wages".

In other words, our confidence in the promises of God causes God "to give us back wages" as payment for our confidence in him and the promises he gives us. In addition, the writer to the Hebrews considered the wages to be "great".

So then, during the process of battle, we are to be patient and maintain our confidence that God is going to give us our great wages which is the fulfillment of everything contained in his promises to us. Therefore, keep in mind as the battle rages, that the battle is God's will and that your engagement in it is God's will for you. Remember, God said *"Begin to possess it...Contend with him in battle..."* to take back what belongs to you. Because *"...after ye have done the will of God, ye might receive the promise"*.

Just as it was in Deuteronomy 2, so it is now. The blessings of God can only be realized at the end of the battle. To paraphrase, God said to them then and he says to us now, *"This is your blessing land. I have given it to you as your possession. But, the enemy has encroached upon it. As long as he is allowed to remain there, you will never have what I have given to you. Consequently, you must get him off your land in battle. I am going to fight for you. I am guaranteeing your victory in advance. But you must*

make a beginning point by striking swords with the enemy. You must engage him in battle. Your weapon is the Sword of the Spirit which is the Word of God, my advance information. So, go to it! Declare a Holy War against the Enemy and his evil encroachment upon your rights. Command with my words for my words will blast him out of your inheritance! And, maintain your confidence. Be patient during the conflict. For, after you have done my will in the fight, you will most definitely receive in actual fact the very thing I promised you in the advance information I gave you.

So, get with it! Many, many times each day, speak the word to God in prayer, command the demons to get out of your inheritance and command the problem itself to line up with the word of God. Approach it as the battle of your life. Go at it with a vengeance. Stay with it until the victory is yours. And, be confident! In time you will win over circumstances, people, problems, diseases and whatsoever.

What scriptures do we use in our battle to take back what belongs to us? Some of this author's favorite battle scriptures are presented in the next chapter for your use. Go for it!

Chapter Four

The Scriptures You Must Use To Obtain The Healing, Prosperity and Well-Being For Yourself and Every Member of Your Family That God Promised You in The Abrahamic Covenant

The Word of God is the Sword of the Spirit. His word is our sword also in taking back what belongs to us. The following list of scriptures are just some that you can use in the battle. If you find others that God quickens to you, then by all means add them to your arsenal.

Once you have selected those scripture weapons you feel God wants you to use, whether in this list or those you select from your own study or prayer, you must do the following. Speak them several times a day to God in prayer, to the demon responsible for your problem and to the problem itself. This must be done many, many times each day until the victory is complete.

Get mad! Then say it like you mean it. Stomp your foot. Shout if you have to. But act on the information contained in the scripture list. Stay with it until the victory is yours.

Scripture Weapons You May Use in The Battle To Obtain The Healing That God Promised You in The Abrahamic Covenant

Romans 8:32 *"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"*

Psalms 34:10 *"...they that seek the LORD shall not want any good thing."*

Psalms 103:3 *"Who forgiveth all thine iniquities; who healeth all thy diseases;"*

Isaiah 53:4 *"Surely he hath borne our griefs, and carried our sorrows:"*

Isaiah 53:5 *"With his stripes we are healed."*

Psalms 119:93 *"I will never forget thy precepts: for with them thou hast quickened me."*

John 8:36 *"If the Son therefore shall make you free, ye shall be free indeed."*

Romans 8:2 *"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."*

2 Corinthians 2:14 *"Now thanks be unto God, which always causeth us to triumph in Christ."*

1 John 3:8 *"For this purpose the Son of God was manifested, that he might destroy the works of the devil."*

3 John 1:2 *"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."*

1 Peter 2:24 *"By whose stripes ye were healed."*

Isaiah 40:29 *"He giveth power to the faint; and to them that have no might he increaseth strength."*

Jeremiah 30:17 *"I will restore health unto thee, and I will heal thee of thy wounds."*

Matthew 8:17 **"Himself took our infirmities, and bare our sicknesses."**

Romans 8:26 *"The Spirit also helpeth our infirmities."*

Isaiah 40:31 *"They that wait upon the LORD shall renew their strength."*

Matthew 15:13 *"Every plant, which my heavenly Father hath not planted, shall be rooted up."*

Romans 8:11 *"He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."*

Proverbs 3:7-8 *"Be not wise in thine own eyes: fear the LORD, and depart from evil. It shall be health to thy navel, and marrow to thy bones."*

Proverbs 4:20-22 *"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh."*

Psalms 91:3 *"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."*

Psalms 42:11 *"Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."*

2 Timothy 1:7 *"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."*

Psalms 107:20 *"He sent his word, and healed them, and delivered them from their destructions."*

Jeremiah 33:6 *"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."*

2 Thessalonians 3:3 *"But the Lord is faithful, who shall stablish you, and keep you from evil."*

Psalms 46:1 **"God is our refuge and strength, a very present help in trouble."**

Psalms 55:22 *"Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."*

Psalms 25:20 *"O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee."*

Isaiah 50:7 *"For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."*

Jeremiah 17:14 **"Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise."**

Psalms 119:107 *"I am afflicted very much: quicken me, O LORD, according unto thy word."*

Psalms 121:2 *"My help cometh from the LORD, which made heaven and earth."*

Psalms 119:50 *"This is my comfort in my affliction: for thy word hath quickened me."*

Isaiah 57:19 *"Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him."*

Psalms 116:10 **"I believed, therefore have I spoken: I was greatly afflicted."**

Isaiah 43:2 *"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."*

Exodus 15:26 *"I will put none of these diseases upon thee...for I am the LORD that healeth thee."*

Deuteronomy 7:15 *"And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee."*

Deuteronomy 7:14 **"There shall not be male or female barren among you...."**

James 5:16 *"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."*

Hebrews 13:8 *"Jesus Christ the same yesterday, and to day, and for ever."*

Scripture Weapons You May Use in The Battle To Obtain the Prosperity God Promised You in The Abrahamic Covenant

3 John 1:2 **"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."**

Luke 6:38 *"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."*

2 Corinthians 8:9 *"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."*

Philippians 4:19 *"But my God shall supply all your need according to his riches in glory by Christ Jesus."*

Matthew 6:33 *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."*

Philippians 4:6 *"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."*

John 15:7 *"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."*

Galatians 3:13-14 *"Christ hath redeemed us from the curse of the law...That the blessing of Abraham might come on the Gentiles through Jesus Christ."*

Proverbs 27:23 *"Be thou diligent to know the state of thy flocks, and look well to thy herds."*

Proverbs 12:11 *"He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding."*

Job 39:12 *"Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?"*

Proverbs 3:9-10 *"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 20:4 *"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing."*

Psalms 68:19 *"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation."*

Psalms 35:27 *"Let the LORD be magnified, which hath pleasure in the prosperity of his servant."*

Proverbs 8:21 *"That I may cause those that love me to inherit substance; and I will fill their treasures."*

Psalms 34:9-10 *"O fear the LORD, ye his saints: for there is no want to them that fear him..They that seek the LORD shall not want any good thing."*

2 Chronicles 25:9 *"The LORD is able to give thee much more than this."*

Proverbs 10:24 *"The desire of the righteous shall be granted."*

Proverbs 10:4 *"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich."*

Psalms 37:4 *"Delight thyself also in the LORD; and he shall give thee the desires of thine heart."*

Job 36:15 *"He delivereth the poor in his affliction."*

Job 36:11 *"If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures."*

Psalms 84:11 *"No good thing will he withhold from them that walk uprightly."*

Isaiah 48:17 *"I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."*

Psalms 92:12 *"The righteous shall flourish like the palm tree."*

Isaiah 55:11 *"So shall my word be that goeth forth out of my mouth: it shall not return unto me void...and it shall prosper in the thing whereto I sent it."*

Proverbs 11:24-25 *"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."*

Psalms 50:14-15 *"Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."*

Malachi 3:10-11 *"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."*

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

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

Psalms 122:6 *"Pray for the peace of Jerusalem: they shall prosper that love thee."*

Psalms 55:22 *"Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved."*

Psalms 102:17 *"He will regard the prayer of the destitute, and not despise their prayer."*

Isaiah 41:13 *"For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."*

Joshua 1:8 *"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."*

Scripture Weapons You May Use in The Battle To Obtain *The Well-Being For Your Family Members* That God Promised You in The Abrahamic Covenant

Psalms 102:28 *"The children of Thy servants shall continue, and their seed shall be established before Thee."*

Proverbs 11:21 *"The seed of the righteous shall be delivered."*

Acts 16:31 *"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."*

2 Peter 3:9 *"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."*

Psalms 103:17 *"But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."*

Isaiah 59:21 *"My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever."*

Isaiah 54:13 *"And all thy children shall be taught of the LORD; and great shall be the peace of thy children."*

Isaiah 44:3 *"I will pour my Spirit upon thy seed, and my blessing upon thine offspring:"*

Isaiah 49:25 *"But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."*

Proverbs 29:17 *"Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."*

Proverbs 13:24 *"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."*

Proverbs 29:15 *"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."*

Proverbs 22:6 *"Train up a child in the way he should go: and when he is old, he will not depart from it."*

Deuteronomy 4:40 *"Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever."*

Deuteronomy 11:18-21 *"Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth."*

Scriptures You May Use To *Build Your Confidence* While Engaged in The Battle To Take Back What God Promised You in The Abrahamic Covenant

Revelation 12:11 *"They overcame him by the blood of the Lamb, and by the word of their testimony."*

Romans 8:37 *"We are more than conquerors through him that loved us."*

2 Thessalonians 3:3 *"The Lord is faithful, who shall stablish you, and keep you from evil."*

Proverbs 3:25-26 *"Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the LORD shall be thy confidence, and shall keep thy foot from being taken."*

Deuteronomy 33:27 *"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."*

Psalms 121:8 *"The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore."*

Isaiah 59:19 *"When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him."*

Psalms 91:9-11 *"Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."*

Isaiah 32:18 *"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."*

Psalms 34:7 *"The angel of the LORD encampeth round about them that fear him, and delivereth them."*

Psalms 119:116 *"Uphold me according unto thy word, that I may live."*

Romans 10:17 *"Faith cometh by hearing, and hearing by the word of God."*

Hebrews 11:1 *"Faith is the substance of things hoped for, the evidence of things not seen."*

Romans 12:3 *"God hath dealt to every man the measure of faith."*

Matthew 9:29 *"According to your faith be it unto you."*

1 Corinthians 2:5 *"Your faith should not stand in the wisdom of men, but in the power of God."*

Ephesians 6:16 *"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."*

1 John 4:4 *"Greater is he that is in you, than he that is in the world."*

Chapter Five

The One Choice You Must Make To Obtain The Healing, Prosperity and Well-Being For Yourself and Every Member of Your Family That God Promised You in The Abrahamic Covenant

The one choice you must make to obtain the Abrahamic blessings is very simple. You must choose to live by the things you have learned in these volumes. You must live your life using what you have learned as your pattern and guide.

What It Means To "Live By Faith"

Romans 1:17 declares that *"The just shall live by faith"*. In addition, Hebrews 10:38 declares that *"The just shall live by faith"*. We have learned what faith is. It is information we receive from God that we must act upon.

Using this definition of faith, then, the above two verses state that *"The just shall live by the information they receive from God that they are to act upon"*.

Look now, in these two verses, at the word "by" in the expression "by faith". "By" translates the Greek preposition EK which means "out of". EK is always used with the Ablative case which, as noted before, describes the "origin" or "source" of something.

Putting all the above together, then, the above two verses would read, *"The just shall live 'out of' the advance information they receive from God that they are to act upon"*. In other words, the advance information that we receive from God must be the source of our living. Our faith must be the origin of everything we do. Nothing must be the source of what we do with our lives except this advance information from God. This is an imperative. *The just shall live out of their faith.*

However, many, many members of *The Abrahamic Seed Group* do not live out of their faith. Paul addresses this in Romans 8. In verse four of this chapter, he uses the expressions "walking after the flesh" and "walking after the Spirit". What does he mean by "walking after the flesh" and "walking after the Spirit"?

What It Means To "Walk After The Flesh"

"Walking after the flesh" simply means doing your own thing independently of God. It means charting your own course independently of God. It means making your own plans and carrying them out independently of God. It means following your own desires and ambitions independently of God. It means living your life as though God had no claim on it at all. It means living as though God was absolutely through with you the moment you were saved. It means to live as though God had no more interest in you. It means to live as though God wound you up like a clock at the moment of your salvation and left you to unwind by yourself with no more interference from him. It means, in a nutshell, to live your life absolutely and totally independent of God, even though you are saved. It means to leave God out even though you are a member of *The Abrahamic Seed Group*.

Paul calls Christians who live in this manner "carnal". "Carnal" translates the Greek word SARX which means "flesh". In other words, Christians who walk after the flesh are "fleshly" Christians.

From the above, the conclusion forces itself upon us that there is not a dime's worth of difference between the way an unsaved person lives his life and the way a carnal Christian lives his life. A lost person lives by his wits and abilities independently of God. So does a carnal Christian. A lost person makes his own plans independently of God. So does a carnal Christian. A lost person follows his own desires and ambitions independently of God. So does a carnal Christian. A lost person gives no thought nor attention to the will of God for his life. Neither does a carnal Christian. Both are caught up in doing their own thing.

This author once held a revival meeting in the north side of Houston, Texas. One afternoon, he went out with the pastor to witness. We met two beautiful teen-age girls. They were wearing tight T-shirts with no undergarments. We witnessed to them about Jesus.

One of them said, "Jesus gives me hang-ups. I want no part of him." We asked what she meant by that. How did Jesus give her hang-ups?

She replied that she wanted to be free to do her own thing. She did not want anyone to tell her what to do. And Jesus came with a "bunch of rules of thou shalt nots and thou shalt". She wanted to be free to do exactly what she wanted to do. She was unsaved and following her flesh.

The difference between this beautiful, unsaved girl and the carnal Christian is one of degree only. Earlier we said there is not a dime's worth of difference between the way an unsaved person lives their life and the way a carnal Christian lives their life. Now, let us show just exactly what this dime's worth of difference is. Let us show the degree of difference between the girl described above and the carnal Christian.

The carnal Christian doesn't base his life upon advance information from God. He, too, does his own thing, but with this difference. He couches what he does within a moral framework. He tries to avoid "offending God" by maintaining the morals of the Ten Commandments. He does his best not to steal, lie, kill, commit adultery or dishonor his parents, etc.. He feels that if he can keep from "offending God" by keeping all the above moral laws, that God will at the very least, not be mad at him. In addition, the carnal Christian feels that he just might be able to get God to sanction and bless what he does as long as he is not getting God mad with him by breaking any of his moral laws. Consequently, the way a carnal Christian lives and the way an unsaved person lives is one of degree only.

The girl above did her own thing independently of God with little or no thought about a moral framework within which God might accept her actions. The carnal Christian, likewise, does his own thing. But, he couches his own thing in a moral framework within which he believes he can at least keep from offending God while doing his own thing. They both are following their own desires and ambitions independently of the will of God for their lives. One does it within a moral frame to keep on God's good side while the other does not. But, they both are doing their own thing independent of God's will for their lives.

The carnal Christian, operating as he does within a moral frame, actually thinks he can invoke the blessings of God on what he does, provided he isn't making God mad at him.

So he charts his own course and asks God to bless his mess. And, he is amazed when God neither sanctions nor blesses his mess. Then, after a few of these unsanctioned, unblessed messes, this carnal Christian doesn't know what to think or do.

His philosophy of doing his own thing within a moral framework to keep God from getting mad at him didn't work. Since it didn't work, God must be mad at him, and he doesn't know why. So, he finally gets mad at God and turns away from him. But, what he fails to realize is that he had already turned away from God before he ever started. He had pulled away from God the minute he set out to do his own thing independently of God whether he couched it in a moral frame or not. What he did not realize is that he was simply attempting to "buy God off" with his moral framework. But, his moral frame is nothing more than a few good works thrown God's way so that, if he will not bless his mess, at the very least he will not interfere with what he wants to do. But, God is not for sale.

Herein, then, lies the degree or the dime's worth of difference, between the way an unsaved person lives his life and the way a carnal Christian lives his life. The carnal Christian is more conscious of God and his moral requirements than an unsaved person, but they both are just doing their own thing. Neither of them considers advance information from God as the source of what they do with their lives.

But Paul is definite. He said that *"The just shall live out of the advance information"*. Therefore, to live independently of this advance information is sin. Paul is definite about this also. He said that *"Whatever is not of faith is sin"*, Romans 14:23.

Look in this verse at the word "of". This is the same Greek preposition contained in Romans 1:17 and Hebrews 10:38 that we mentioned earlier. This is the preposition EK which still means "out of" and still designates "source" and "origin". And Paul declares that whatever does not originate in advance information from God is sin. Therefore, for a carnal Christian to expect God to bless sin is ludicrous. Yet, this is exactly what the carnal Christian does. He does his own thing independently of God's advance information. This is sin to the utmost. God will not bless such things. God will never bless sin. He hates it. "Whatever" the carnal Christian does in this manner is sin since it did not originate from God's advance information.

Sure, you can go far with your wits and natural abilities. Consider the case of Hitler and Stalin. They went far. Of this, there is no doubt. The carnal Christian can go far with his/her natural wits and abilities also. But sooner or later, the arm of the flesh will come up short. Sooner or later, your natural wits and abilities will fail you. Somewhere down the road of life, you will come up against something that the arm of the flesh cannot provide. It may be a terminal disease for which there is no cure. Then what will you do? How will you solve the problem then? How will you solve and dispose of this problem?

The answer, of course, is that you will not solve and dispose of it. It will take you out.

What It Means To "Walk After The Spirit"

On the other hand. Paul speaks of "walking after the Spirit". This is the exact opposite of "walking after the flesh". To walk after the Spirit means to base your life on advance information from God and then "walk it out" by acting on it to the exclusion of all other activity. It means bringing all your desires and ambitions into line with this

information. It means not doing your own thing but doing only God's thing. It means deliberately doing God's will and not your own will. It means "walking out" the information God gives you in advance.

This does not rule out our "common sense". For example, suppose you are a carpenter. You feel God equipped you and called you to be a carpenter. You are confident that you are in the will of God being a carpenter. Are you to pray for God's leadership every time you reach into your pouch to remove every single nail that you use in construction? Should you pray "Lord, should I use this nail or would you rather I chose another one"? Of course, this isn't necessary. Common sense takes over at this point. God is perfectly willing for you to use whatever nail you pick.

Use your common sense in the absence of advance information to the contrary. But when the choice is between common sense and advance information from God, go with God. His way is perfect and his way always works. Common sense acted upon in the presence of advance information to the contrary is sin and does not work. This is "walking after the flesh" and has disastrous consequences.

Use your common sense *unless you have advance information to the contrary*. Suppose you are ill and decide to go to the doctor. Should you go or not? I would never advise anyone to refrain from seeing a doctor who feels they need one. By all means go *unless God gives you advance information that you should not go*. Then, and only then, should you not go. But, in the meantime, you must also engage in the battle to take back what is yours that God promised you in The Abrahamic Covenant. And he promised you healing among the other Abrahamic blessings. For it is, after all, the promises of God that will finally see you through and put you over. Common sense is God given. As such, it is a wonderful gift. But it was not given to replace the promises of God. They are guaranteed even when common sense says "this can't be". So, go with God.

The Difference Between a Son of God and a Child of God

In conjunction with all the foregoing, we must define the difference between the "sons" of God and the "children" of God. Paul notes a major difference between them in Romans 8:14. He said, *"For as many as are led by the Spirit of God they are the sons of God"*.

In Paul's day, a child born into a household remained a child until he came to an age of accountability and responsibility. Then, the family would have an "Adoption Ceremony". The purpose of this ceremony was to formally recognize the level of maturity the child had attained. At this ceremony, the child became a "son" with all the rights, privileges and responsibilities that went with it. The "child" became recognized as a "son" only after reaching a certain level of maturity and age.

This same thing occurs in the spiritual realm also. The child of God becomes a child the moment he receives Christ as his personal savior. He then begins the process of growing as a Christian. When he reaches a certain level of growth, he begins to "live out of the advance information" that God gives him. When he can do this to the exclusion of doing his own thing, he becomes a "son". No wonder that Paul said that "sons", not children, are led by the Spirit of God. (Some translations use the word "children" in this verse, but this is wrong. The Greek word here is HWEEOS, or son, not TEKNA which means child.)

Determine right now to be a "son" and not a child. The child does his own thing just like any kid wants to do his own thing. But, a "son" is the one who has matured and has learned to be led by the Spirit of God. The "son" walks out the advance information he has received from God and shuns other courses of action. The "son" walks after the Spirit. The "child" does not.

The True Meaning of Hebrews 11:6

Now we can fully understand Hebrews 11:6 which states *"But without faith it is impossible to please him for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him!"*.

In the preceding verse, look at the word "without". This translates the Greek word KORIS which means "apart from" or "detached from". Next, look at the word "impossible". This translates ADUNATON which combines A, the Greek negative with DUNAMIS, the Greek word for power. (Our English word "dynamite" comes from this word.) The combination means "no power". In other words, any thing, any course of action that is apart from or detached from faith (advance information received from God) has no power to please God. This one statement alone shows the folly of the carnal Christian as he tries to throw God a few good works along the way to placate him as he does his own thing. There is "no power" in good works or any thing else when they are detached from advance information we receive from God for us to act upon. No power! No Power! No power! How silly to try to buy God off with a few good works along the way. The only thing that has power to please God is walking out his advance information that he gave us.

Next, look at the word "must". This translates the Greek impersonal verb DEI which means "necessity". Then, look at the word "believe". We have learned this means "acting on the advance information that God gives us". Putting these words together, then, we see that it is absolutely necessary that we "act" on two things.

First, we must act on the fact that God is. Second, we must act on the fact that he not only is, but also that he is a rewarder of those that diligently seek him. Notice the word "rewarder". This translates three Greek words combined into one. The first is a word which means "to give". The second word means "back". The third word means "wages". "Rewarder", then, means "to give back wages".

Summing up all the above, we see that we act on the fact that God is by our coming to him. We would not come to a non-existent God or any thing else. Second, we act on the fact that he is a rewarder of those of us who diligently seek him. Acting on these two things pleases God. This is acting on advance information. Detached from this, there is no power in anything we do that pleases him. Acting on these two things causes the blessings to come our way in the form of wages that God gives us back in exchange for our diligence in seeking him rather than doing our own thing. To be as diligent in seeking him as we are in doing our own thing guarantees us a reward. God actually "pays" us to seek him and walk out his advance information for our lives.

It just makes sense, then, to do it God's way. It benefits us greatly. Living by our wits and abilities carries no guarantee of reward. Doing it God's way does.

You have a choice to make. You can choose to keep on doing your own thing with no guarantee of success and reward. Or, you can choose to walk out the advance information contained in these volumes concerning Abraham's blessings. Remember, *the*

just shall live out of the advance information they receive from God to act upon. Living your life detached from this information absolutely has no power to please God. Neither does it guarantee a successful outcome to anything you do. Sooner or later the arm of the flesh will fail you. Choose now to get in the battle to take back what's yours. Choose now to live by faith and start receiving your Abrahamic blessings. They can only be obtained by engaging in the battle. This is God's advance information on how to obtain them. This is the only way. Choose now. Get in the battle.

Chapter Six

How and Why You Must "Hear God" To Obtain The Healing, Prosperity and Well-Being For Your Family That He Promised You in The Abrahamic Covenant

Jesus said *"My sheep hear my voice..."*, John 10:27. Yet, many of *The Abrahamic Seed Group* have difficulty in hearing his voice. Why?

Why Do We Have Difficulty "Hearing God!"

Look at the word "hear" in the preceding verse. "Hear" is in the Greek present tense which means continuous action in present time. What Jesus actually said, then, is "My sheep are hearing and are keeping on hearing my voice". In other words, Jesus' voice is continuously coming through to us. If, then, his voice is continuously coming through to us, why do we have difficulty hearing it?

The other Sunday morning, while driving to church, I passed a man who had three large, beautiful dogs on leashes taking them for a walk. In addition, he had a cassette player strapped to his belt. From this cassette player he had ear phones over his ears. He was listening to a recording as he walked his dogs. His attention was totally taken over by the dogs and the cassette piping music into his ears.

He couldn't hear a car horn blow, let alone the voice of Jesus.

Suppose you were in the forest and thirty feet behind you, a tree split and fell to the ground with a roaring, crashing sound. You would most definitely hear it. But, suppose you were wailing three large dogs and listening to a cassette player that you had turned up loudly. The sound of the crashing tree was there just as we mentioned above, but you would not hear it.

You would not hear it because your attention is totally taken up by the dogs and the music. Your "focus" is on something else other than the sounds around you. But, just because your focus prevented the sounds of the crashing tree from registering with you, does that mean the sounds are not there? Of course not. The sounds are there. They just didn't register with you because your focus and concentration prevented them from registering with you.

When Jesus said "My sheep are hearing and are keeping on hearing my voice...", he meant "the sounds are there and are keeping on being there".

The problem, then, is not "Why will God not speak to me?" Since "the sounds of his voice are there and are keeping on being there", the problem is that you are focused on other things to the point of being unable to hear his voice. It is always coming through, you just don't hear it like you don't hear the tree in the forest. You don't hear his voice for lack of concentration on it.

Therefore, we must *"Be still and know that I am God"*. We must leave off walking the dogs and listening to the cassette player. We must get quiet and listen in our spirit man. The voice of Jesus is always coming through. We just have to clear all the clutter so we can hear it.

How Does Jesus Speak To Us?

Jesus speaks to us in many ways. My wife Corky has visions. She has many visions. She is always having visions. She sees things. Maybe you are one who has visions like her.

Personally, I never have visions. I never see things. But, I have "inner knowings". I know things in my spirit man that my brain does not know. "Somehow" I just know things on the "inside".

God also speaks to me in dreams. He has warned me of approaching danger many times in dreams. These dreams have never been wrong to this day. Maybe you are also one who has dreams in which God speaks to you.

In Hebrews chapter eleven, we see many ways in which God communicates with his *Abrahamic Seed Group*. In verse three, we "understand" that God framed or adjusted the worlds by his word. In verse four Abel had a direct "witness" from God. This could have been audible although it probably was an "inner knowing".

In verse seven, Noah was "warned". This could have been audible but it could have been an "inner knowing" also. Likewise, in verse eight Abraham was "called". Probably, this was also an "inner knowing". And, in verses 23 and 27, Moses' parents "saw" something and Moses "saw" the invisible God.

Finally, in verses 9, 11 and 17 Abraham, Isaac, Jacob and Sarah had "promises" they acted upon. Whether these promises were audible, dreams, visions or inner knowings, we are not told. The point is this: the voice of God is coming through at all times in different ways. We can hear it if we are in a position to hear it. We must get quiet before the Lord and listen with our spirit. *"My sheep are hearing my voice and are keeping on hearing it"*, Jesus said.

How Can I Know The Difference Between The Voice of God and The Voice of a Demon?

How can I know that the communication I am getting is from God? How can I know that this is God's voice and not my own reasonings or even the voice of a demon? You can know the answer to this question in three ways.

First, when Jesus speaks, there will be a perfect peace inside your spirit man. There will be no anxiety at all. There will only be a "peace which passeth understanding". I remember two times in my life when I made two great decisions. When I made these decisions, I sincerely thought I was in the will of God with the courses of action I had chosen. But, there was no peace. My stomach was tied up in knots. I was at the point of becoming ill.

Something was terribly wrong. At first, I thought that I was just "feeling the pressure" of doing what I was about to do since both these decisions involved some tough sledding. But, the closer the time came to implement these decisions, the sicker I became in my stomach. So, I went back to the drawing boards. I prayed some more.

The Lord showed me that the courses of action that I had chosen were not his way at all. He showed me that I must take entirely different approaches to these decisions and go in entirely opposite directions. I did.

The peace came flooding into my spirit. It was a perfect peace. The knots left my stomach on the spot. My nerves settled. My spirit grew calm. I knew it was God. When God speaks, you will know it by a perfect peace that accompanies it.

Second, the voice of God will never contradict the written Word of God. His voice will never lead you into anything that contradicts the scripture. When the voice you are hearing brings a perfect peace with it and doesn't contradict the plain sense of the scripture, you can be sure it is the voice of God.

Third, our blessed Lord will usually confirm the message to you. Paul said *"In the mouth of two or three witnesses shall every word be established"*, 2 Corinthians 13. This confirmation can take many forms. It may be that your pastor will say something to you in a sermon that is confirmation to you of the message Jesus gave you. Or it may be that someone will give you a personal prophecy that confirms it. It could be something from a spirit filled radio or TV program that confirms Jesus' word to you. But He will confirm it. And, this confirmation will add to the perfect peace you already have in your spirit concerning it.

By these three things you can know the voice of God. His word brings a peace you can neither explain nor understand fully. His word always agrees with the scripture. His word to you is usually confirmed by an outside source that every word from him to you may be established. *"My sheep are hearing and are keeping on hearing my voice"*, Jesus said. Get still. Listen. Then watch for these three things described above and know that God has spoken to you.

Exceptions To This Three Point Rule

The three point rule above is the usual way to determine whether God or the Devil is speaking. There are exceptions however. Take the case of Abraham. He was a heathen idolater when God spoke to him in the land of Ur of the Chaldees. It is doubtful that he was still and listening to God in his spirit. But God supernaturally got his attention and communicated with him in such a way that he knew that it was God.

The Apostle Paul is another exception. He was in all ways opposed to the things of Christ. Yet God knocked him flat on the road to Damascus and gave him a communication that he knew was from God. From that time on his life was never the same. God had spoken and he knew it more than he had ever known anything in his life.

But these two men are exceptions. This author has known people who have said they would not believe until they had an experience like Paul. Well, they probably will never have an experience like Paul. Paul was and is an exception. God usually speaks in a still small voice to the spirit of man. It usually follows the three point pattern outlined above. Therefore, do not tell God how to handle his business of speaking to you. Let him do it his way. Your part is not to dictate to God, but to listen to God. Listen! He will speak. Jesus said, *"My sheep are hearing my voice and are keeping on hearing my voice"*. Start listening. You will hear.

Why You Must "Hear God" To Obtain The Blessings Promised You in The Abrahamic Covenant

Without "hearing God", everything contained in these volumes is nothing more than a mechanical, religious system of rituals. And no ritual, no matter how beautiful, has power enough to pull your hat off in a wind storm. The truths contained herein are no exceptions.

Every one has heard the proverbial story of the person who has gone through the motions and performed everything they were supposed to do. They commanded, they used Jesus' name, they quoted scripture and died anyway. What went wrong? What happened? Does this not work?

We have defined faith as information we receive from God that we are to act upon. But this information must be information that we receive. I can not act upon information that you receive. I can act upon it, but it will not work for me. It will work for you because it is God's word to you. But, it will not work for me because it is not God's word to me. It is God's word to you.

When we have been taught the things in these volumes, we know what God has promised us. We know that God promised us healing, prosperity and well-being for our family. We also know the mechanics of engaging the Devil in warfare to take back what is ours. But there is one more vital instruction we must receive to make it all valid, powerful and alive. That one instruction is: *We must hear God!* Apart from hearing God on these matters, all we have is a dead, mechanical religious system that is as void of power as any other dead religion of formalistic ritual.

God will work within the framework we have outlined in these volumes but there must be that vital link up between you and his own person. When you begin to listen to God, this link up is formed. When this link up between you and God is formed, you have tapped into his power.

Jesus said, "*For without me ye can do nothing*", John 15:4. The word "without" in this verse is the Greek word KORIS which means "apart from" or "detached from". Detached from Jesus, everything contained in these volumes is nothing more than a religious, mechanical system of ritual and works.

But, when you get alone and listen to his voice, he will "quicken" what has been said here. He will quicken it to you. Then it will be information that *you and not someone else* has received from God. Then it will work for you.

When he speaks, that act is the "attaching", the vital "link up" between you and God that Jesus said was necessary. Otherwise. "*Ye can do nothing*". This "link up" between you and God is the most important thing contained in this volume. Without it, nothing said in it is valid.

Get alone with God. Stop walking the dogs and get the headset from the cassette player off your ears. Listen for Jesus' voice. He will speak. And when he speaks, his word to you carries with it the built-in power necessary to perform exactly what his word to you contained. His word is power. What he says to your spirit contains his own power to perform it. No wonder he said "*For without me ye can do nothing*". But, when "linked up" with him through his word to you, we can do everything contained in that word!

In a previous chapter, we listed over a hundred scriptures you may use to obtain the healing, prosperity and well-being for your family members. Go over them until you find one or two that speaks to you. Then go before God with them. Explain your need to him. Quote him the scripture you found. Tell him that these scriptures are his words and promises to *The Abrahamic Seed Group*. Let him know that you are a member of that group. Let him know that the promises to that group include you.

Then begin to listen for his voice. There will be a "quickenning" from his Spirit to your spirit. This "quickenning", this "hearing" is the vital "link up" that Jesus said was necessary. This quickening, link up or hearing is the act that bridges the gap so that you

are no longer *"Without me..."*. Consequently, you will have an "inner knowing" inside you that God has heard you, and that God is going to make good on his scripture promises to you.

Now, you are not acting on someone else's information. You are acting on information that God has quickened to you personally. Now you have received information from God for you to act upon. Now the things contained in these volumes are not mechanical. They are infused with the life and power of God. Now his word to you is *"living and powerful and sharper than any two-edged sword"*, Hebrews 4:12. And, remember that *"...my word that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"*, Isaiah 55:11.

God's voice to your spirit is his word to you that quickens the word on the printed page of scripture. So, go for it. Get alone with God. Listen for his voice. This bridges the gap between you and him. This is the linkup. He will quicken his scripture words in this way. Then you have information from him to you personally for you to act upon. Then the Abrahamic blessings are yours. His word to your spirit man contains the power necessary to perform every scripture promise he made to you. Get alone with God and listen. He is speaking to you even now. *"My sheep are hearing my voice and are keeping on hearing my voice"*.

Chapter Seven

Jesus Proved That Healing Is The Will Of God For Every Member of The Abrahamic Seed Group

Jesus came to this earth to do the will of God, the writer to the Hebrews declared in chapter ten verse seven. He said, *"Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God"*. Jesus himself made the same statement in John 6:38, *"For I came down from heaven, not to do mine own will but the will of him that sent me"*.

The question we must now ask is just exactly what is the "will of him that sent me"? Paul defines the complete answer for us in Romans 15:8 which states that *"...Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers..."*.

The expression "the fathers" in this verse, as everywhere else in the Bible, signifies Abraham, Isaac and Jacob. "The promises" relate to the covenant with Abraham that was reaffirmed to Isaac and Jacob. The word "confirmed" is a Greek word, BEBAIOS, which means "to cause to stand". Therefore, Jesus came "to cause the provisions of the Abrahamic Covenant to stand". Since Jesus came to do the will of God and since he came to cause the promises of God in The Abrahamic Covenant to stand, and since healing is contained in the Abrahamic Covenant, we should examine Jesus public healing ministry to determine just exactly who and how many Jesus healed. Then and only then, will we know for sure that healing is for all who came to Jesus for healing.

Moreover, from the above statements, we must conclude that everyone Jesus healed was the will of God and that everyone that Jesus healed was causing the Abrahamic Covenant to stand. In addition, we must also conclude that if Jesus had refused healing to any of the ones that he healed, that refusal would have been a violation of The Abrahamic Covenant and would also have been the exact opposite of God's will for healing.

In addition, we must conclude that Jesus never did one thing in his public ministry other than carry out the promises and provisions of The Abrahamic Covenant. Whether it concerned healing, feeding the five thousand or whatever else he may have done, it was done for the express purpose of "causing the promises made to the fathers to stand". Therefore, when we examine his public healing ministry and determine just how many he healed, we will know how many is included in the scope of the healing provided in The Abrahamic Covenant. So, let us answer the question, "How many did Jesus heal to 'cause the promises made to the fathers to stand' and to accomplish the will of God concerning healing?".

How Many Did Jesus Heal To Do The Will Of God and Confirm The Abrahamic Covenant?

Matthew said, *"When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word and healed all that were sick..."*, Matthew 8:16. How many did Jesus heal to cause the promises made to the fathers to stand and do the will of God? In this instance, at least, he healed all that were sick.

Matthew asserts again that "...great multitudes followed him, and he healed them all, Matthew 12:15. How many did Jesus heal on this occasion to cause the healing promised in The Abrahamic Covenant to stand and to do the will of God? He healed them all.

Again, Matthew declares, concerning the men of Gennesaret, that "...when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole, Matthew 14:35-36. How many in this event did Jesus make perfectly whole to cause the promises of The Abrahamic Covenant to stand and to do the will of God concerning healing? Everyone of them who came to him and touched the hem of his garment. He healed them all. *He healed them all.*

Matthew continues to hammer it out that Jesus healed *all* that came to him. He said, "*And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.*", Matthew 15:30. How many did Jesus heal here to do the will of God and confirm the Abrahamic promises? He healed them *all*. He healed all the ones who were cast at his feet for healing. He excluded not one of these people. He healed them all. He did the will of God. He confirmed the Covenant. He healed them *all*.

The pattern is beginning to emerge. For Jesus to do the will of God concerning healing and confirm the promises made to Abraham at the same time, he must heal all that come to him for the same. He healed them all in every instance we have looked at thus far. But, Matthew is not the only one who declares it.

Luke said, "*Now when the sun was setting, all they that had any who were sick with divers diseases, brought them unto him and he laid his hands on every one of them, and healed them*", Luke 4:40. How many in this group did Jesus heal to do the will of God and confirm the Covenant? He healed them *all*. He left out not one of them. *He healed them all. He healed them all.*

Again, Luke trumpets out that Jesus healed all who came to him in the sixth chapter of his gospel. He said, "*And he came down with them, and stood in the plain and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the seacoast off Tyre and Sidon, who came to hear him, and to be healed of their diseases, And they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.*", Luke 6:17-19. How many in this group did Jesus heal to do the will of God and confirm the promises? He healed them *all*. *He healed them all.* There was not one left. No one was excluded. He healed them all with no exceptions. He healed them all.

Jesus Delegated To The Twelve The Power and Authority To Heal The Sick

But, Jesus did not confine the healing ministry to himself. He passed that power and authority on to his followers. First, he passed it on to the Twelve. "*And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*", Matthew 10:1. What kinds of sickness and what kinds of diseases did Jesus give them the power to heal?

He gave them power over *all kinds of sicknesses and diseases*. There were none left out. They had power over them all.

Jesus Delegated To The Seventy The Power and Authority To Heal The Sick

Next, he gave the same power and authority to the seventy. Luke records it for us. He said to the seventy, "*And heal the sick that are there...*", Luke 10:9. How many are included in the expression "that are there"?

If two little boys were playing with marbles in the dirt and one of them drew a circle and placed ten marbles in the circle and then told the other little boy that he could have the marbles "that are there" in the circle, how many marbles could he have? He could have all "that are there" in the circle. He could have all ten marbles because that is how many are in the circle. That's how many that are there.

In the verse quoted from Luke's gospel above, Jesus authorized and empowered the seventy to heal the sick "that are there" in *whatever* city they entered. Consequently, we must conclude that they were to heal all the sick where ever they went. Therefore, since Jesus came to do the will of God and cause the Abrahamic promises to stand, this delegation of the power to heal must have been the will of God and in keeping with the Abrahamic Covenant. Otherwise, Jesus would have violated both. Few people will agree that Jesus violated either the Covenant or the expressed will of God.

Jesus Delegated To Every Member of The Abrahamic Seed Group The Power and Authority To Heal The Sick

But Jesus never stopped delegating the authority to heal to just the seventy or the twelve. Just before he left this earth to return to the father, he passed this authority and power to heal on to all members of *The Abrahamic Seed Group*. He told us in Mark 16:17 and 18, "*These signs shall follow those who believe:...They shall lay hands on the sick and they shall recover*".

Since Jesus came to do the will of God and confirm the promises made to the fathers, then this delegation of power for healing that he gave to every member of the Seed Group must have been in the will of God and must have been in confirmation of the Covenant with Abraham. Otherwise, Jesus would have violated both. Few would accuse Jesus of going against the will of God or of breaking The Abrahamic Covenant.

Jesus Delegated To The Leaders of The Abrahamic Seed Group The Power and Authority To Heal The Sick

Finally, Jesus authorized the leadership of *The Abrahamic Seed Group* to heal the sick with prayer and anointing with oil. He said through the anointed pen of James, "*Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed*", James 5:14-16. Three words grab our attention in this verse.

First, look at the word translated by our English word "sick" in verse 15. Ms translates the Greek word KAMNO which means hopelessly or terminally ill. Next,

consider the word "healed" in verse 16. This translates the Greek word IAOMAI which means to physically cure. This word is used 28 times in the Greek New Testament and is always God's word for physical healing or curing. Finally, look at the word "save" in verse 15. This translates the word SODZO which means to save, deliver, heal or make whole. Even the worn out, hopeless, terminally ill member of *The Abrahamic Seed Group* can obtain healing.

Think of this for a moment. God used a Greek word in this passage that specifically pertains to the hopelessly ill. Isn't that just like our heavenly father? He deliberately, specifically by name covers the need in scripture for those of you with terminal cases. No matter how helpless you may be and no matter how serious your sickness, it is covered in the word KAMNO. Glory to God! Thank you Jesus for *The Abrahamic Covenant*.

We can not leave this passage of scripture without considering the expression "the prayer of faith". We have learned what faith is. Faith is advance information we receive from God to act upon. Therefore, "the prayer of faith" is prayer that is based upon advance information we have received from God. In this context then, "the prayer of faith" is prayer that is based on advance information we received from God concerning healing the sick.

Surely by now the reader can understand that healing for every member of *The Abrahamic Seed Group* is the will of God. Surely by now the reader can utilize what he has learned in these volumes as information from God concerning healing the sick. Consequently, prayer based on the known will of God always gets answered. When you pray for the sick, having received advance information from God specifying what his will is about it, this prayer, based on this advance information, will most definitely get the sick healed. This is the authority and power Jesus delegated to *The Abrahamic Seed Group*.

Since Jesus came to do the will of God in all matters and since he came to confirm the promises made to the fathers, then this delegation of the power and authority to heal must be in the will of God. It must also be in agreement with his purpose to confirm the promises to the fathers. Otherwise, Jesus would have violated both by this delegation. No one in his right mind would accuse Jesus of either going against God's will or in breaking *The Abrahamic Covenant*.

So get in the battle to take back what's yours. Stand your ground. Go for it. It's yours for the taking. And, by now, you know it's yours. Strike weapons with the Devil. He cannot prevail against you. You are the winner. He knows you are the winner. He just doesn't want you to know that you have won even before a shot is fired. Read Chapter Two again. Get in the battle. Take your inheritance away from him.

Chapter Eight

Beware of *The Professional Pronouncers* If You Want To Obtain The Healing, Prosperity and Well-Being For Your Family Members That God Promised You in The Abrahamic Covenant

Professional Pronouncers are those people who are high up in religious circles who say that healing, prosperity and well-being for your family members are not for us today. I used to be one of these people. But, thank the blessed Lord, I am not anymore.

These people fall into two categories. First, there is the group who are honest in teaching that healing, etc. went out at the end of the Apostolic Age. Then there is the group who are not so honest. The vast majority of them fall into the first group. I was in that group. I had been taught that healing, etc. did not exist for us anymore. I was taught it by teachers that I respected and still respect. Consequently, I did not question my teachers at all. I accepted, blindly and without thinking, what they taught me. And, when I taught others the same "truth" I expected them to accept it without questioning or thinking on their part.

When I prayed for the sick, I would always preface my prayer with that God insulting phrase "if it be thy will". I had no power to change the outcome of an illness and I knew it. I was so glad that I had been taught that healing disappeared at the end of the Apostolic era. I was glad because if it had not, I was in trouble. I was in trouble because I could not "produce". I had no power to "produce" any healing results whatsoever.

Consequently, I had to follow a theology which excluded any form of "power ministry" such as healing, etc. So, I would make my "professional pronouncement" that healing was no more. And, since I was Mr. Religious Big, I expected my followers to accept without thinking for themselves what I said just as I had accepted without thinking for myself what other "professional pronouncers" had taught me. I expected them to accept what I said as the final word on the subject just because I was the religious professional and they were not. They were supposed to accept what I "pronounced" just because I was "bigger" in religious circles than they. And, they were supposed to accept what I "pronounced" without thinking for themselves at all.

The Professional Pronouncers thrive on people who do not think. They thrive on people who blindly accept what they say. Their job is to make their "pronouncements" to "keep the natives from getting restless". But once the natives begin to think for themselves and study the scripture for themselves, *The Professional Pronouncers* are in trouble and they know it. It is essential for their survival that you do not think for yourself. But, you should check against the scripture everything any teacher, preacher, theologian, pastor or any one else says. If what they say doesn't square with it, you should discard what they say as rubbish no matter how high up they are in religious or denominational circles.

These people must protect the religious bureaucracy of which they are a part. This structure supports and sustains them. They must protect it at all costs. And, protect it they will. They will have "professional pronouncements" flying all over the place. They will even bring in bigger "professionals" than themselves to back up their position when need be. Support the bureaucracy and keep the natives from getting restless is the battle cry. The bigger, more higher up the "professional" that is brought in to "pronounce" the

more weight they carry and the less apt the natives are to question and challenge, let alone, God forbid, to think for themselves. And even worse than that, to check what they say against the scriptures themselves.

Objections to the rock solid Bible truths that healing, prosperity and well-being for your family are constantly being raised by *The professional Pronouncers*, the apostles of doubt, doom and gloom. These doubts are raised to pull you down to their level. What they do not realize is that they are arguing for an inferior Christianity. The Abrahamic Covenant guaranteed the physical seed of Abraham in The Old Testament era the blessings of healing, prosperity and well-being for their families. The Christian religion had better do the same for us in The New Testament era. Otherwise, Old Testament Judaism is superior to New Testament Christianity.

Many of the objections to these truths which are constantly being raised by *The Professional Pronouncers* have been answered already in these volumes. Here, we answer just a few more major ones they love to "pronounce" to keep you in blinders.

If Healing Belongs To Us Now, What About The "Good Christian" Who Died? Why Did It Happen?

When Volumes One and Two of this work first appeared, a very high up denominational leader presented me with this objection. He pointed out that he knew a "good Christian" who had just died. He said that if healing belonged to us now, surely such a "good Christian" as this man would have been healed. And, his argument ran, since such a "good Christian" as this died, then no one could contend that healing belongs to us. For, if God would not heal such a "good Christian" as this, we could not contend for sure that healing belongs to any other Christian who is probably not as "good" as this one anyway.

This objection is just a doctrine of works. It assumes that God "owes" healing to someone because they are "good". But, healing occurs only by the sovereign anointing or in response to faith. It does not occur automatically based on our "goodness" or our lack of it.

Faith is advance information received from God for us to act upon. Since this "good Christian" had been taught that healing disappeared at the end of the Apostolic Age, he had no information to act upon. How can we act upon information we do not have? He was acting upon information that he had received, true enough, but that information was that healing did not belong to us today. And, he simply reaped the outcome of acting on the information that he had.

How unfortunate that he had never been given God's information concerning healing. Had he received it and acted upon it, he would still be healthy and alive.

Remember what Paul said? He said, "*The just shall live out of the faith*". He also said, "*Whatever is not out of the faith is sin*". This "good Christian" was not living out of the faith {information received from God} and was therefore living in sin. No matter how "good" the world, even the religious world, sees us, anything not springing from information received from God is sin. Consequently, to conclude that God "owes" us healing just because the world sees us as "good" is totally unscriptural.

There is a lesson to be learned from this. *Be careful what teaching you listen to and act upon!* You can not act upon information you do not have. And you will not act upon

information that you do not believe. Consequently, you will not be healed. God has his way of healing. He will not bend to your whims or your level of "goodness" and change his way. We receive healing on his terms or we do not receive it at all. Your level of "goodness" has nothing whatsoever to do with it.

Stop and Analyze What You Are Doing When You Pray For Healing Prefaced By "If It Be Thy Will"

The Professional Pronouncers "pronounce" to us that we must pray for the sick with the preface to our prayer "if it be thy will". Have you ever prayed for the sick, yourself, or a loved one, and prefaced your prayer with the words, "if it be thy will, then dear Lord, please heal this one?" Surely, enough has been said in these volumes to stir and build your faith to the point of enabling you to eliminate from your prayers for the sick this faith destroying phrase from your prayers. Have you ever analyzed what you are doing when you preface your prayers with this God insulting phrase?

1. It means you do not know the teaching of God's word on this subject. There are some things God does not address in the Bible, i.e., which car to buy, etc. Naturally, to these we must pray for leadership as to what his will is. *But, God's will concerning healing for the sick is spelled out in scripture!* We must never pray for anything in the *known* will of God with the preface "if it be thy will".

2. This phrase removes us from the firm foundation of faith and places us on the quicksand of hope. Faith can only stand on the known will of God concerning any subject. When God's will is not definitely known, all we can do is hope. In this case, not hope that he will heal...we are too "humble" for that...but hope that "it would be his will" to heal...a step removed from what we really need which is help for a diseased body. Hope never has confidence. So we vacillate...and hope...with no assurance...no peace...just an uncertain hope.

3. It is insulting and degrading to God to pray for the sick with the preface, "if it be thy will..." Everyone knows that God is able to heal, that he has the power to heal, but not everyone knows that he also has the willingness to heal. I would rather someone doubt my ability than my willingness to help a lonely, fearful, sick, humanity. If one of my daughters were deathly ill and I had it in my power to make her well, would she have so little confidence in me that she would say to me: "Daddy, I know you are capable of healing me, if it be thy will! I know you can do it Daddy! Please, Daddy! Please be willing Daddy! Please be willing Daddy! Please let it be thy will to heal me Daddy. You have the ability; please have the willingness, Daddy!" This kind of reasoning is nonsense. My little girls know their Daddy is willing to move heaven and earth to alleviate their pain and suffering. They may question my ability, but, they do not question my willingness. God is our father!

4. It limits what God can do for you in answer to your prayers. We have the right to expect God to keep his promises to us; but, we must first know what the promises are. Prayer is simply holding God's promises up before his kind face so that he can respond based on his own promises and in keeping with his promises. To pray, "if it be thy will" in all area where God has given definite promises, is the same as praying "if it be thy will to keep your promises, God". This implies that we think that sometimes God does not keep his promises. In short, to pray "if it be thy will" insinuates that we believe God might lie. This phrase has unbelief written all over it! Can you not see the limits

unbelief places on God? No wonder these prayers are not answered. No wonder some people have no confidence in God. The question is not: why are not more prayers answered, but why are any prayers answered at all behind such unbelieving phrases?

5. This phrase is one of the main reasons for the premature death of God's children.

Without faith, we have no defense at all against the forces of darkness. To pray "if it be thy will" lets every demon in your universe know that you have absolutely no faith to be used against them. You have let them know that you are powerless before them.

Thank God for medical science. When a disease becomes incurable though, we need more than medical science can offer. We need the Great Physician. But, this unbelieving prayer has done two things. It limits God's ability to help us. And, it opens our entire world to the Evil One because we are openly admitting that we are helpless against him.

Consequently, "if it be thy will" becomes the seal of premature death in many cases.

When allowed to run unhindered, the forces of darkness turn everything into malignancy.

6. To preface any prayer for the sick or anything else promised to *The Abrahamic Seed Group* with "if it be thy will" is to insinuate that sickness is the will of God. But sickness can never be the will of God for the members of *The Abrahamic Seed Group*. For you to accept as fact that sickness is the will of God for you is to be disillusioned by the Devil.

You have accepted and are acting upon an outright lie. Never, never preface any prayer for the sick with "if it be thy will". Never, never preface any prayer for anything promised you in God's word with the preface "if it be thy will". This is nothing more than unbelief. And it is deadly! Pray "it is written". Do not pray "if it be thy will".

Why "Binding and Loosing" Does Not Always Work and What You Can Do To Make It Work Each and Every Time

Jesus said, "*And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*", Matthew 16:19.

The keys to the kingdom according to Jesus, were binding and loosing. But sometimes they don't work. Why?

As it reads in the English version, it appears that what we bind and loose on earth will follow with a binding and loosing in heaven. In other words, what we bind and loose here on earth will then be bound and loosed in heaven just because we bound and loosed them here. This makes it appear that our binding and loosing on earth somehow has the power to force heaven to be rearranged to fit what we bound and loosed upon the earth.

But this won't wash. Look at the expressions "shall be bound in heaven" and "shall be loosed in heaven". Both these expressions are, in the Greek, Perfect Passive Participles. From our previous volumes, we established the rule for perfect participles. Remember, a perfect participle signifies a past action completed in time before the time of the main verbal idea in the sentence. And, don't forget this part. Not only was the action of the participle finished in time before the time of the action in the main verbal idea, but the results of that completed action are still standing at the time of the action of the main verbal idea. To put it simpler, the action of the perfect participle occurred first and was still standing in place when the main activity in the sentence takes place.

This changes entirely the meaning of Matthew 16:19 from the way it appears in the English translation. In the English translation, it appears that we bind and loose and

heaven is forced to follow what we bound and loosed. But the perfect participle reverses this apparent order. Instead, what actually is the case is that what is bound or loosed in heaven occurred first. Then we are authorized by Jesus to bind and loose what has already been bound and loosed in heaven.

This is the reason that binding and loosing sometimes doesn't work. We are attempting to bind and loose things that have not already been bound and loosed in heaven. If we reword this verse with a literal translation of the Greek perfect participle, the misunderstanding will clear up. The verse should read, "...*whatsoever thou shalt bind on earth shall have already been bound in heaven (with the results of that heavenly binding still standing at the time of your earthly binding) and whatsoever thou shalt loose on earth shall have already been bound in heaven (with the results of that heavenly loosing still standing at the time of your earthly loosing).*"

Put another way, we are authorized to bind and loose what has already been bound and loosed in heaven. What, then, has already been bound and loosed in heaven that we can bind and loose on earth? The Psalmist gives us the answer. He said "*Thy word is forever settled in heaven.*" We can bind and loose the word of God.

Since the promises to Abraham is the word of God, and since these promises include *The Abrahamic Seed Group*, and since we are members of this exclusive group, we can bind and loose the provisions of it. These provisions are already bound and loosed in heaven and the results of that heavenly binding and loosing are still standing. Therefore, we can bind and loose any of the promises and provisions of The Abrahamic Covenant and expect action from it.

Binding and loosing never works when we bind or loose something that has not already been bound or loosed in heaven. It always works, however, when we bind and loose anything that has already been bound and loosed in heaven.

Specifically, healing, prosperity and well-being for your family have already been bound and loosed in heaven. Now you may bind and loose it here on earth and expect to receive it. So, go to it. Join the battle and take what's yours.

Did Jesus Die For Our Sickesses As Well As For Our Sins? Absolutely Yes!

This is one *The Professional Pronouncers* have a great time over. They really enjoy this one because they can really snow the unthinking and the unknowing.

Some time ago this author read a book by a very high up *Professional Pronouncer* who quoted a Greek professor from *The Professional Pronouncer School*. This book contained the standard argument to show why Jesus did not die for our sicknesses as well as our sins. And, the bigger *Professional Pronouncer*, the Greek teacher, was called in to support his "professional pronouncement" with a little higher up, more weighty, "professional pronouncement". But, what does the Bible say about all this.

In Matthew 8, Jesus physically healed a leper, a centurion's servant, Peter's mother-in-law and all the sick in an entire multitude. Matthew then said Jesus performed all these physical healings, "*That it might be fulfilled which was spoken by Isaiah the prophet, saying, He himself took our infirmities, and bore our sicknesses*". In other words, Matthew related all these physical healings to what Isaiah said in The Book of Isaiah, chapter 53.

The popular argument that Christ did not die for our sicknesses as well as our sins declares that Isaiah's prophecy was fulfilled then and there before Jesus ever got to the cross. Since it was fulfilled then and there, no one can safely say that Christ died for our sicknesses in answer to Isaiah's prophecy. The prophecy was fulfilled before Jesus' death on the cross. Therefore, his death had nothing to do with our sicknesses.

This is the position taken in the book mentioned above. And, astoundingly, the Greek professor backed up this position to the hilt. He reportedly said that nothing in the Greek text would contradict this view. "This is an amazing position for a Greek teacher to take because nothing could be more wrong. This statement is absolutely wrong because Matthew's statement is in the *subjunctive mood*.

In Greek, the subjunctive mood is the way a Greek would describe the potential, the possible, the contingent and the probable. As such, the very nature of the subjunctive is future although this is not its main emphasis. The main emphasis of the subjunctive is potentiality, contingency, possibility and even probability. But the potential, the contingent, the possible and the probable are, by their very nature, something that is future.

On the other hand, the Greek Indicative Mood is the way a Greek would describe what is actual, real and concrete. In the indicative, the real and actual is described. In the subjunctive, the potential, contingent, possible and probable is described. From the above explanation, the reader can readily see the great mistake it would be to give an indicative meaning to a subjunctive statement.

Suppose you live in Houston, Texas and you say to a friend, "I might go to Dallas tomorrow." This statement is in the subjunctive mood. It states a future possibility. But if you gave an indicative meaning to this statement, you would be saying that you are already really in Dallas when you are still in Houston. This places you in Dallas before you get there. This reasoning is absurd. Yet, this is exactly what the two *Professional Pronouncers*, one of which was a Greek professor, would have us do to Matthew 8:17. Matthew did not say or even hint that Jesus fulfilled Isaiah's prophecy then and there. His use of the subjunctive prohibits us from being in Dallas while we are still in Houston.

There is a very, very rare use of the subjunctive in The Greek New Testament where the subjunctive gives the results of the verb. This use of the subjunctive is known as a Result Clause Using The Subjunctive. If this is the case here, the Greek professor would be right. Then, he could absolutely, accurately maintain that Jesus fulfilled Isaiah's prophecy then and there before he got to the cross and therefore he did not die for our sicknesses as well as our sins. But, is this a Result Clause? Absolutely no!

The context is the only way this rare use of the subjunctive can be differentiated from its regular use of describing the potential and therefore future. What, then, is the context of this passage?

The context is not Matthew 8:17, but the entire chapter 53 of Isaiah's prophecy. In that chapter, the subject is the death of Christ. In that chapter, he took, he bore and he carried our sins and our sicknesses to his death. According to Isaiah, he carried them to his death and not to the place in his earthly ministry of Matthew 8:17. He carried them to his death.

Combine this context with Matthew's use of the subjunctive. This combination absolutely forbids the view that Jesus fulfilled Isaiah's prophecy before he ever got to the

cross. In addition, Isaiah said that "*with his stripes we are healed*", Isaiah 53:5. Even his "stripes" was bound up in his death process.

Nothing in this context of either Matthew 8 or Isaiah 53 permits the view that Jesus fulfilled this prophecy prior to his death. Combine this with the nature and use of the Greek subjunctive and this objection falls on its face. This objection along with all the other objections to healing, prosperity and well-being for your family, is nothing but a house of cards. When we begin to think for ourselves and study the scripture for ourselves, all such arguments presented by *The Professional Pronouncers* snap like straws in the wind.

Keep in mind that Isaiah's prophecy was directed to *The Abrahamic Seed Group* and that you are included in that group right along with Isaiah. What he said, then, includes you. Now, let us reason together concerning what he said.

1. Speaking of Jesus' bearing and taking away our sicknesses, diseases and pains, Isaiah used the words KHOLEE and MAKOB which, according to Matthew, should be translated as sickness, disease and pain respectively. (See also The Amplified Bible). These verses must be rewritten to exclude you.

2. If our sicknesses were not borne by Christ substitutionally, are we then to conclude that neither were our sins borne by Christ substitutionally? If, as *The Professional Pronouncers* say, Jesus carried our sicknesses and diseases, not as our substitute, but only *sympathetically*, then to be consistent, we have to also conclude that he only *sympathized* with our sins. Why? Because the same two Hebrew verbs for "bear" and "carry away" are from the pen of the same author, used in the same chapter concerning the same savior and are used of both our sicknesses and our sins. If Christ was not the substitute for our sins, we are yet without hope. And note well that the same two verbs which declare his substitution for our sins (bear and carry) are used to describe what he did with our sicknesses and diseases.

3. If Christ did not bear and carry our sicknesses, are we to conclude, then, that Matthew was mistaken?

4. If healing is not contained in the death of Christ, why were the Old Testament "Types of Christ" connected with healing? Are we to conclude that the Old Testament "Types of Christ" had more power and meaning than Christ himself?

5. If language has any meaning at all. then the words "our sicknesses" and "our sins" refer to the same group of people, *The Abrahamic Seed Group*. Therefore, if it is God's will for all members of this group to be saved, then it is also God's will for all members of this group to be healed.

6. Christ bore the sins of every member of *The Abrahamic Seed Group*. How many of this group, then, is it God's will to be saved? Every one of them. Christ also bore the sicknesses of every member of *The Abrahamic Seed Group*. How many of this group, then, is it God's will to be healed? Every one of them. This is the reason he "healed them all". For Isaiah's prophecy to be fulfilled upon his death, he had no choice but to heal them all. Otherwise, Isaiah would prove to be wrong.

7. If healing is not for every member of *The Abrahamic Seed Group*, then Jesus bore the sicknesses of some of them that God did not want him to bear and that God obviously wanted them to bear themselves. This makes Jesus disobedient. If God wanted some of the people in *The Abrahamic Seed Group* to bear their own sicknesses, pains, and diseases, then, Jesus had no right to carry and bear the sicknesses of all of them, only

some of them. If this is true, Isaiah would have used the expression "some of us" rather than "our" referring to all the members of *The Abrahamic Seed Group*. Common sense demands that we conclude that since Isaiah used the word "our", healing is for every member of that group.

8. Substitute "salvation" and "sins" in the preceding paragraph for "healing" and "sickness". Would this mean that Jesus died for "some" in *The Abrahamic Seed Group* that God would refuse to save, even though they met all his conditions for salvation? Is there no meaning left to language? It is inconceivable that God would refuse salvation to anyone coming to Christ. God knows he was in *The Abrahamic Seed Group* whose sins Christ carried away to his death. Would not the same logic hold for those in the same group concerning healing? God knows they were the same people whose sicknesses Christ carried to his death as well as their sins.

9. If it is not God's will for all members of *The Abrahamic Seed Group* to be healed, then his promise for salvation for all members of this exclusive group might not be for all either. This logic renders the Bible a meaningless document because no one could know for sure what God's will is by reading it. If it's this vague and uncertain, faith can never "come by hearing the word". This is foolishness. God's word is God's will. What he promises in his Bible is most certainly what his will is.

Be confident dear reader. In spite of the doubts cast by *The Professional Pronouncers*, Christ died for your sicknesses in addition to your sins. Now we must consider the case of Job.

Job Said "The Lord Giveth and The Lord Taketh Away." How Can We Maintain That We Are Guaranteed Healing When Job Said This? In Addition, Look At What God Allowed To Happen To Job. How Can We Believe That Well-Being Is Guaranteed To Us Since Job Lost It All?

When Volumes One and Two of this series of books on the Abrahamic Blessings first came out, a very high up denominational worker presented me with two objections. The first was the good Christian who died. We have dealt with this objection earlier. The second objection was the case of Job. We answer this objection now.

The Book of Job is probably the oldest piece of literature in existence. It is probably the oldest piece of writing anywhere on this planet. It is probably older than any other document from any culture, society or nation in the whole world.

The conditions described in the Book of Job did exist in Job's day. But, somewhere between one hundred fifty and two hundred fifty years after the time of Job, the Abrahamic Covenant appeared in history. This covenant between God and Abraham completely replaced the times and conditions outlined in the Book of Job. With its' appearance, a new group of people appeared, namely *The Abrahamic Seed Group*. This new, exclusive group received in this covenant, a whole new set of promises.

This new set of promises completely replaced the conditions found in Job. Therefore, the conditions of Job's time cannot repeat themselves for us, the members of *The Abrahamic Seed Group*. Satan can never do to us what he did to Job. Otherwise, the Abrahamic Covenant would be totally annulled on the spot. The conditions of Job and the promises in the Abrahamic Covenant cannot coexist. They are mutually exclusive of

one another. To quote Job as the reason why things are not going your way is to admit that you have been deceived by the Devil.

As long as he can keep you in ignorance concerning what God has promised you, he can and will walk all over you just like he did Job himself. Job lacked the promises that you have. He was at the mercy of the Devil.

But we are not at the mercy of the Devil. We have a power and authority over the Devil that Job never had. We have been given power and authority over all the power and authority of the Devil. Job never had this power and authority. Consequently, the Devil had a field day with him. He will have a field day with you too as long as he can sucker you into quoting Job and applying what was exclusive to him as pertaining to your own case also.

Of course, there are some tremendous moral and spiritual lessons that we can still learn from Job. But those conditions have been totally and absolutely replaced by the Abrahamic Covenant.

Therefore, stop quoting Job to lend a Biblical justification to why you are having it so badly. If you are having it so badly, it is for one reason and only one reason. You have not yet learned who you are, what has been promised you and how to obtain it. These volumes have been written to teach you these things.

So, go for it! Get in the battle. Take back what's yours. Don't let the Devil use Job or any other scripture taken out of its' setting to keep you in bondage to anything or anybody. Take back what's yours.

Chapter Nine

How Ben Kinchlow Helped Inspire The Writing of These Books

Some years ago I had a chronic problem in my right eye. My doctor said that we could control this problem with medication but that it would keep recurring. The problem was an infection that was not threatening to my vision but was an irritation and a nuisance. It produced soreness and pain. My eye would turn red and swell. It bothered me very much.

One day I went to the doctor about it and he gave me some medicine for it. I used the medicine but got no relief. That night my eye hurt so badly I couldn't sleep. I got up in the wee hours of the night and turned on the TV.

I have a large coffee table in my living room. This table is large enough and strong enough to hold a man's weight. I was sitting on the edge of this coffee table flipping channels. One channel I flipped across was the 700 Club.

I never watched this program before. I had always thought they were a little "way out". As a Baptist pastor at that time, I was careful what I watched. I had no time for these "religious fanatics". But this time it was different. This time it was really different.

As I was flipping across the channels, I was about to move past the 700 Club when Ben Kinchlow said "There is a man sitting on the edge of his coffee table flipping channels who has a problem with his right eye. I'm going to pray for you right now and God is going to heal your eye."

You know it! He had my attention. It was riveted to him at that very moment.

He stuck his long, bony finger right into my living room. It came right into my face. Then he began to pray. While he was praying something warm that felt like an electric current went all over me and through me. I never felt anything like that before. It was wild.

I was sitting with both elbows resting on both my knees. My body formed sort of a tri-pod. Had I not been propped up like that I would have hit the floor. I was slain in the spirit and didn't even know what it was. I had never even heard the expression, "slain in the spirit".

When this was over, my eye felt different. I can't describe it. But I knew something was different about my eye.

I got up from the coffee table and went into the bathroom and turned on the light. I walked up to the mirror and looked at my eye. It was still red. It was still swollen. It was still sore. It still hurt. But I could tell there was something different about my eye. What was different, I could not tell at that moment in time, but I could tell there was something different about my eye.

The next morning my eye was perfectly well. To this day, years later, I have never had a recurrence of this infection.

This experience sent this Baptist preacher back to the drawing boards. Had this not happened to me, it is doubtful if I would have believed it. After all, any one with any theological education at all, knew that healing went out with the Apostles. So, it was back to the drawing boards for me.

At this time in my ministry and for the first time in my ministry, God had me in a small, slow pastorate. Up until this time I had always been in a booming, fast paced

work. But for the first time in my many years as an evangelist and pastor I had time to slow down and think. I had time to hear God more clearly than I ever had before.

I had begun to notice that Jesus had more to say about physical healing than he did about salvation. This had begun to perplex me.

In addition, during my sermons I would find words coming out of my mouth that I had not planned to say, words that were definitely not a part of my sermon. But out of my mouth they came. I would say things that I personally did not believe because I had been taught differently. While preaching I would ask myself "Did I say that?" After the service I would go home and check what I had said against the scripture. The Lord was giving me revelation knowledge and I didn't know it.

The Ben Kinchlow experience combined with what God was showing me, led me to ask the Lord some things about the healing that I had never believed but now was forced to believe. I asked him if this was really so, why have I missed it all these years? If this is really so, there must be a scriptural frame upon which this truth of healing should be placed. I wanted to know what this frame was. The Lord showed me that the frame I was looking for was the Abrahamic Covenant.

Over the months and years that followed, he revealed to me everything contained in these four volumes. Sometimes the revelations came in bits and pieces and sometimes they came in torrents. And as each revelation came, the Lord would have me think deeply about it and search it out in scripture to prove to myself that it was so.

Then, he showed me that he wanted me to write what he had revealed to me. He showed me that he wanted me to document what I wrote with Greek grammars and lexicons. You, dear reader, have the finished product of those years of revelation and instruction in your hands. These volumes were written in obedience to his instructions.

Had it not been for Ben Kinchlow's prayer for my eye and its subsequent healing, I don't know if I would have written these books or not. I guess the blessed Lord knew I needed the experience to back up what he showed me about healing. At any rate, I thank God for Ben Kinchlow. God bless you dear brother.

Another book is on its way concerning using Jesus' name to obtain Abraham's blessings.

May the good Lord bless you because Galatians 3:9 is yours.