

Prosperity Theology: Debunking the Lies, Embracing the Truth

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Abstract

The presupposition projected in this paper is that prosperity theology should be a concept that all Christian traditions - evangelicals, Catholics, Protestants, Orthodox and Charismatic will embrace as a valid doctrine. Prosperity reflects the hallmark of human endeavours, and most importantly, theology provides a latitude to understand God's interests and active involvement in the affairs of his people. It is pathetic that prosperity theology has been overstretched to the point that its primary focus seems to be on getting wealth and attaining wellbeing by whatever means. However, making prosperity a theological discourse is a good and godly pursuit. In this paper, prosperity theology implies the demonstration of believers' right to all-around blessings, including health, material provision and success, reflecting God's interest and commitment to the good of His people. This definition will drive the discussion of prosperity theology's projected ideal, conception and praxis.

Keywords: Prosperity, Theology, truth, Evangelicals, Pentecostals

INTRODUCTION

Today, the voices against prosperity theology and its practice are so loud that accepting it as biblically, theologically, and ethically viable is almost impossible. Prosperity theology for decades has come under brutal attack. For instance, the All African Conference of Churches (AACC), from November 22-24, 2021, held a theological symposium on addressing misleading theology. At this conference, prosperity theology and its controversies were addressed. A theological consultation on "Future of Theological Education in Africa for Sustainable Growth in Churches and Society" was held the following week. Prosperity theology was also emphasised as a misleading theology in the consultation. Peter Cotterell's harsh comment that "prosperity theology is only part of a multi-faceted and aberrant form of Christianity..."¹ makes it a theology to be denounced. Similarly, C. P. Peter denigrated prosperity theology as the "gospel of human possibility...wrapped in God's name."² As the voices against prosperity theology and its ethical veracity are challenged globally, finding a courageous voice to examine it from a positive perspective is increasingly complex. Against this background, this paper advocates the need for 'right' biblical and theological hermeneutics to sustain a good perspective and practice of prosperity theology. Moreover, if there can be a viable theology of work, the theology of prosperity should also be embraced.

¹ Peter Cotterell, *Prosperity Theology* (Leicester: Religious and Theological Studies Fellowship, 1993), 3.

² C. B. Peter, "The Church's Response to Poverty: A Jungian Appraisal of the 'Prosperity Gospel' Phenomenon." *Ogbomoso Journal of Theology*, 14(2009), 140.

Brief Overview of Prosperity Theology

Prosperity theology or theology of prosperity is also known as 'prosperity gospel', 'health and wealth gospel', 'Seed Faith Movement' and 'word of faith'. Other nomenclatures, such as 'name it and claim it' and 'blab it and grab it', suggest it is a 'weird' practice.³ Prosperity theology is a movement within the religious phenomenon that rapidly developed and gained popularity among some Christian groups in the 20th century. The movement enjoyed wider acceptability by the Pentecostal traditions but was not limited to their circle. Emphasis on wealth, faith, health, victory over forces of darkness, and physical well-being are key components entrenched in their hermeneutics and practices.⁴

Generally, prosperity theology is defined as the believer's right to health and prosperous living. Poverty is antithetical to the goal of prosperity theology. Hence, poverty, sickness, and the influence of satanic attacks undermine God's good plan for believers. The Lausanne Theology Working Group (LTWG)⁵ defined prosperity theology as teaching that "believers have a right to the blessings of health and wealth and that they can obtain these blessings through positive confession of faith and 'sowing of seeds' through the faithful payment of tithes and offerings."⁶ J. Mumford also defined prosperity theology as "Christian theology whose signature teaching is that God wants believers to be rich and enjoy good physical health."⁷ Most definitions of prosperity theology reflect similar features. On the one hand, all-around success and health are the birthright of believers. On the other hand, God is committed to fulfilling believers' wishes. However, these pervasive features are "red signals", arousing suspicion about the movement's entire goal.

Proponents of prosperity theology advocate that the devil is responsible for poverty and it is incompatible with human productivity.⁸ A genuine Christian cannot be poor because wealth, health and victory are their legitimate right endowed on them by God from the creation. Christ's redemptive work broke the barrier placed on humanity by sin and restored them to their lost right to success, health and wealth.⁹ Most churches that embraced prosperity theology have their theology, liturgical practices, and proclamation characterised by this view. Globally, preachers of prosperity share similar thoughts and hermeneutics. These similarities indicate their affiliation to a common source.

In the late 19th and early 20th century, prosperity theology emerged from the intersection of Pentecostalism, the New Thought Movement¹⁰ and the gospel of pragmatism popularised in America.¹¹ E. W. Kenyon, a Baptist minister, laid the foundation of the Pentecostal prosperity gospel and its emphasis on mind-power teaching. Kenyon's thoughts influenced the post-

³ Sampson M. Nwaomah, "Overview of Prosperity Theology", in Daniel K. Bediako, ed., *Prosperity Gospel: A Biblical-Theological Evaluation* (Abidjan, Cote d'Ivoire: Adventist Press, 2020), 3. See Kenneth Mbugua, "A False Gospel" in Michael Otieno Maura, Contradiction Mbewe Ken Mbugua, John Piper and Wayne Grudem, eds., *Prosperity? Seeking the True Gospel*, 29.

⁴ Nwaomah, 3.

⁵ Lausanne Movement is a group of Christians linked to Billy Graham and are committed to Global Mission. The group is characterized by humility, friendship, prayer and partnership for mission

⁶ A Statement on Prosperity Teaching by Lausanne Theology Working Group, *Christian Today*, 2009, Christianitytoday.com/2009/12/gcprosperitystatement.

⁷ Debra J. Mumford, "Prosperity Gospel and Africa American Prophetic Preaching." *Review and Expositor* 109(2012), 321.

⁸ R. Mate, "Wombs as Laboratories: Pentecostal Discourses of Femininity in Zimbabwe," *Africa* 72/4 (2002), 549-568.

⁹ Benson Idahosa, *You are God's Battle Axe* (Benin City, Nigeria: Idahosa World Outreach, 2010), 77.

¹⁰ New thought movements was popularized in the 1880s by supporters such as Charles Fillmore. The movements believe that it takes a good mind to achieve prosperity. The power of mind was the emphasis

¹¹ Kate Bowler, *Blessed: A History of the American Prosperity* (Oxford: Oxford University Press, 2013), 14.

Second World War prosperity gospel.¹² A. A. Allen, Kenneth Hagin, Kenneth Copeland, Fredrick K.C. Price and Oral Roberts are notable prosperity Preachers in the USA.¹³ By the middle of the 20th century, prosperity preachers had dominated the scene. They presented faith as the basis of positive confession and a means to experience health and wealth. Media such as radio ministry, books, articles, and television aided the movement's spread. Oral Roberts was highly influential among the proponents. Seed sowing became a must-practice to unlock prosperity. 'To get money, money must be sown!'

The wave of prosperity theology was soon felt in Africa. Benson Idahosa, Enoch A. Adeboye and David O. Oyedepo are notable promoters of prosperity theology in Nigeria. In Ghana, major advocates are Mensa Otabil, Eastwood Anaba, Agyen Asare and Duncan Williams.¹⁴ Other leading Preachers of prosperity in Africa include Kenneth Mbugua (Nairobi), S. Bushiri and Bio Mboro (South Africa), A. Buying (Democratic Republic of Congo) and E. Makandiwa (Zimbabwe). Prosperity teaching in Africa is similar to the rest of the globe. Benson Idahosa believed in total victory over evil forces as a sign of prosperity. He applied authority to heal and deliver people from the influence of evil spirits in his preaching.¹⁵ Oyedepo audaciously declared himself "an ambassador of heaven here on earth" and taught that "Christians are to enjoy heavenly supplies and provisions, immunity from Lack and wants." He viewed salvation as a gateway to wealth and deliverance from poverty.¹⁶ Prosperity preachers have a similar hermeneutical approach to the scripture. Salvation gives believers the right to wealth, health and prosperity. Therefore, scripture is the formula book for prosperity.

Hermeneutics and the Theology of Prosperity Gospel

Prosperity Preachers took a non-traditional approach to biblical hermeneutics and theology of prosperity. A great deal of prosperity gospel teachings is based on promises of God to the patriarchs and Israelites. A significant scriptural text is Deuteronomy 8:18. Establishing a relationship with God is considered a sure link to prosperity. Thus, the presence of poverty is the absence of God. Only those who do not know God and have not established a relationship with him experience poverty.¹⁷ Abraham is construed as the father of faith whose life and blessings reflect what should become of believers.

In most cases, prosperity preachers seem to transfer the blessings of Abraham to believers through the covenantal relationship between Abraham and the rest of the believers. Genesis 13:2 recorded that "Abraham was very rich in livestock, in silver and gold" (cf. Galatians 6:9). Prosperity and material blessings are attached to believing in God and believing in God qualifies a believer for a double portion of material and spiritual blessings. The book of Malachi is given much attention. Traditionally, the book of Malachi is one of the Messianic books that the prosperity preachers pay attention to when describing physical wealth.¹⁸

¹² Bowler, 215 and Simon Coleman, *The Globalisation of Charismatic Christianity: Spreading the Gospel of Prosperity* (Cambridge: Cambridge University Press, 2000), 40.

¹³ Ken Silva, "True Origins of the Prosperity Gospel, a.k.a. Word Faith Theology," <http://appraising.org/2014/08/30/true-origins-of-the-prosperity-gospel-aka-word-faith-theology>.

¹⁴ Sampson M. Nwaomah, *The Gospel of Wholeness: Biblical Reflections of Anointing, Healing and prosperity* (Ibadan: Positive Press, 2012), 64-66.

¹⁵ K. Hock, "Jesus Power-Super-Power!: On the Interface between Christian Fundamentalism and New Religious Movement in Africa." *Mission Studies*, 12(1), 2016, 50-60.

¹⁶ David Oyedepo, *Winning the War against Poverty* (Lagos: Dominion Publishing House, 2006), 40, 74.

¹⁷ Emmanuel Ayobami Ayigun, "Prosperity Gospel: A Watershed of the Gospel of Christ," *American Journal of Biblical Theology*, 3(2020), 285-308.

¹⁸ Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press, 2006), 92.

In the New Testament, prosperity theology is entrenched in the conception of Christ's atoning work. More often than not, prosperity theologians and preachers emphasised that redemption goes beyond a breakaway from sin. They equally take redemption to mean deliverance from economic poverty.¹⁹ Oyedepo expressed that "redemption is a cure for poverty, and it gives believers access to the cure for it. You were redeemed from the Plague of poverty when you were saved because your father is very wealthy."²⁰ Positive confession is also emphasised as biblical. John 16:24 is quoted to support positive confession. Goroh declared that believers must declare what they want before it can be done. He further advised believers "not to undermine the power of your [their] words...your [their] tongue is the key to the door of your [their] destiny."²¹ Other notable scripture verses to justify the prosperity gospel include 3 John 1:2, Matthew 25:14-30, John 10:10, Philippians 4:19 and Mark 11:24.

Theologically, prosperity theology emphasises the Christian right to well-being. Spiritual and physical realities are interwoven and intrinsically inseparable entities. It, therefore, implies that wealth and economic prosperity are attainable. A positive mind and coordination of spirit and body are fundamental to a prosperous life.²² The image of God in man gave him authority over the creation. Believers can exercise dominion over material objects and their souls through positive confession.²³ This view positions believers to take charge of their environment and assume the position of authority in place of God.

Likewise, atonement transcends propitiation for sin. Theology of prosperity lays much premium on atonement as a divine provision to break the curse of sickness, poverty and spiritual corruption. The Shackles of poverty and illness can be damaged by faith and righteous actions.²⁴ A similar theological view is the appropriation of spiritual law. Spiritual law is the positive confession, donation and visualisation. Positive confession and donation are established as a contract between God and humanity. The Bible thus becomes a faith contract between God and believers. God is always faithful and will always keep his part of the covenant. Believers are encouraged to keep their part of the covenant to unlock prosperity. The Bible presents promised prosperity, and believers have to claim it. Faith is demonstrated in the confession of what is already provided for.²⁵

Prosperity theology prides itself on recreating correct doctrine, leading to dominion over creation. God's promises of wellness, prosperity and victory to his chosen people, Israel and the new covenant through Jesus' release believers into the realm of prosperity. Hence, prosperity theology claims to cure poverty, which historically has been the centre of Christianity.²⁶ The proponents condemned the spiritualisation of biblical blessings awaiting the poor. The poor, if in Christ, are automatically destined for prosperity.²⁷ Based on acclaimed biblical interpretative authority by supporters of prosperity theology, its critics doubt the

¹⁹ Ayingun, 295.

²⁰ David Oyedepo, *Possessing Your Possession* (Lagos, Nigeria: Dominion Publishing House, 2007), 74.

²¹ H. B. Goroh, *Living above Tough Times* (Windhoek, Namibia: Sure Destiny Publishers, 2009), 193.

²² Stephen Hunt, "'Winning Ways': Globalisation and the Impact of the Health and Wealth Gospel." *Journal of Contemporary Religion*, 15(3), 2019, 332. See Simon Coleman, *The Globalisation of Charismatic Christianity: Spreading the Gospel of Prosperity* (Cambridge: Cambridge University Press, 2000), 28.

²³ Coleman, 28.

²⁴ Jenkins, 91.

²⁵ Jonathan Walton, *Watch This! The Ethics and Aesthetics of Black Televangelism* (New York: New York University Press, 2009), 93-94.

²⁶ Erick Petterson and John Rybarczyk, *The Future of Pentecostalism in the United States* (New York: Lexington Books, 2007), 77.

²⁷ James K. A. Smith, *Thinking in Tongues: Pentecostal Contribution to Christian Philosophy* (Grand Rapids, Michigan: William B. Eerdmans Publishing, 2010), 43.

assertion of its theological groundedness. This move, if objective, is recommendable and should not just end there. It should lead to a theology of prosperity that is true to the Bible and well-rooted theologically.

Prosperity Theology: Debunking the Lies

Prosperity Theology's authoritative position that Christians must be wealthy because health and wealth are their birthright and the purported level of self-esteem that seems to have put God under compulsion to grant human requests are a few out of many reasons why it attracted fierce criticism. The practice of "see it, claim it" and the averment that the "claim it faith" is far from failure qualify as theological and hermeneutical incongruence. Ethically, prosperity theology cannot fulfil the necessity for moral demands. Its advocates and those who embrace it have frequently demonstrated moral laxness in their attempts to become prosperous. Mbugua warned about the danger of embracing prosperity theology as it now appears and the need to subject it to biblical criticism. He noted:

...we carefully read the gospel that we have received in the Bible, we have come to the conclusion that there is a false gospel-the prosperity gospel-sweeping over continents across Africa, there are many churches preaching these false gospels. it is a dangerous lie wrapped in a covering of religion. Those affected by it are being led away from God's good news to a man-centred deception.²⁸

While the call by Mbugua is highly needed, debunking the lies of prosperity theology should not be done to "throw away the baby with the water" but to put it on the correct biblical and theological path.

The claim of superior wisdom and interpretation of the scripture that is unique and possibly not found in other Christian traditions is esoteric. It can only qualify as mystical and gnostic. Its closeness to the New Age Movements²⁹ provides a ground for doubting its closeness to the Bible.³⁰ A movement that undermines God's Sovereignty and absolute control over his people but wants all their desires fulfilled cannot qualify as a biblical theology. McConnel quoted Kenyon's theology and prediction for the future prosperity theology that "when these truths gain the ascendancy in us, they will make us spiritual supermen, masters of demons and diseases...it will be the end of weakness and failure."³¹

Kenyon's statement resembles the theology of the New Age Movement. This theology venerates the power of thought over everything negative. New Age Movement affirms that the key to success lies in the power of exhortation, which is "that which you can conceive and believe in, you can achieve."³² The challenge of overrating human ability to the extent of laying less emphasis on the human negative nature (sin, repentance and guilt) but magnifying the positive (holiness, forgiveness and freedom) downplays the demand of God for genuine repentance. Norman Vincent Peale, a theologian and preacher of self-esteem, in his book, "Power of Positive Thinking", emphasised the power of thought, imagination and human ability, but personal responsibility for sin is eliminated.³³

²⁸ Mbugua, 3.

²⁹ New Age Movement is a 20th century religious movement that emphasizes intuition, nature and peaceful living. It encourages people to practice what they know will work for them

³⁰ Cotterell, 3.

³¹ Paul and Susan Dunk, *The Anatomy of the Prosperity 'Gospel'*. kwredeemer.com/2019/12/the-anatomy-of-the-prosperity-gospel.

³² M. Cole, J Graham, T. Highton and D. Lewis, *What is the New Age?* (London: Hutter and Soughton, 1990), 30.

³³ Cotterell, 4.

It is logical to say, "God, our heavenly father, loves us more than our earthly fathers could. The love of God is perfect, and he is not at the mercy of circumstances but above them. Therefore, he would not like us to be poor or sick or experience backwardness." A consistently logical statement may be untrue, especially when faith or religion is involved. Some Christians do not have material possessions as projected by players of prosperity theology, and are equally loved by God. Many circumstances may be responsible for individuals' material possessions or lack thereof. Ethical demand for material possession is hinged on this fact. It is also dangerous to attribute failure to get healing to the individuals' lack of faith or sin. While this may be true occasionally, it may also display God's sovereignty over others.³⁴ A 'good' theology considers the entire message of the scripture and does not rely on selective interpretation. Health and wealth are not the most incredible human end, but the possession of redemption and God's righteousness (John 6:26-27). Jesus' death is far more than provision for our healing and prosperity, but the salvation of the human soul, Matthew 1:21.

William Simpson's identification of hermeneutical flaws in the generous use of scriptures to propagate prosperity theology further revealed the movement's weakness.³⁵ Most often, prosperity theology rests on *a priori* knowledge. It demands prosperity from the scripture and does not allow the passage to speak. Secondly, prosperity theology projects a utilitarian use of the Bible. This idea means the Bible is reduced to a contract for prosperity. Billy Lubansa's interpretation of Luke 4:18 reflects the utilitarian usage of the Bible. He said, "People of God, you must believe that when the gospel is preached to the poor, it helps them grow rich. This is because that is how God intended to deal with poverty, and the gospel is a prosperity-building message. "This approach "disregards historical concepts of the passage and seeks to universalise and make normative what could have been a localised and contingent theme. Prosperity theology primarily violates exegetical principles.

Another significant flaw of prosperity theology is disregarding ethical standards in its praxis. For instance, Mensa Otabil and Eastwood Anaba, both from Ghana, taught that Jacob's shrewdness with his brother Esau is acceptable for business. Believers are thus encouraged to emulate this. Worst still, the two advocated that the "strong" can take advantage of the "weak." The wise can also subdue the ignorant for personal prosperity.³⁶ A theology that promotes injustice in whatever guise cannot be biblical. The Bible is against injustice and unjust practices. Theology of prosperity is adjudged incorrect for projecting a doctrine that distorts the fellowship between Christians and God.³⁷ Prosperity theology holds that "growth is an element of biblical truth. However, it has systematically distorted this truth and gone astray."³⁸ Theologically, prosperity theology distorts God's character. Biblically, it engages faulty hermeneutics. Ethically, prosperity Preachers lead their followers to an 'altruistic life' through the doctrine of financial sacrifices and the sowing of seeds.³⁹

The height of exposing the lies of the prosperity preachers and their theology is the open confession of "big players" in this "business empire." Toufik Benedictus Hinn, popularly known as Benny Hinn, on September 3, 2019, openly denounced the whole structure of his prosperity gospel. Hinn was popular in Nigeria in the 80s and 90s, especially among the

³⁴ Cotterell, 7.

³⁵ William M. R. Simpson, "The Significance of Andrew Perriman's Faith, Health and Prosperity in the World of Faith Debate." *Journal of Pentecostal Theology*, 16(1), 2007, 68.

³⁶ J Kwabena Asamoah-Gyadu, "Learning to Prosper by Wrestling and by Negotiation: Jacob and Esau in Contemporary African Pentecostal Hermeneutics." *Journal of Pentecostal Theology*, 21(2012), 64-86.

³⁷ Nwaomah, 14.

³⁸ Ayigun, 20.

³⁹ Ayigun, 21.

Pentecostals. He significantly influenced many prosperity preachers in Nigeria, including Chris Oyakhilome of Believers World Ministry. Hinn said:

I don't want to get to heaven and be rebuked...the gospel is not for sale...I think it is an offense to the Lord. It is an offense to say give \$1,000. I think it is an offense to the Holy Spirit to place a price on the gospel. I will never again ask you to give \$1,000 or whatever amounts because I think the Holy Ghost is just fed up with it.⁴⁰

Similarly, the senior pastor of Power City International Ministry and a Nigerian popular prosperity preacher, Dr Abel Damina, recounted how a romance with prosperity almost cost him his faith and relationship with God. He confessed that:

In this town, I was the baba of prosperity message. I preached prosperity to the point that I was lost in it. I was so carried away in preaching prosperity that I could collect money even from the devil. I preached deliverance to the point that I conducted deliverance from street to street, Junction to Junction, in the city.⁴¹

We cannot continue in the lies of the prosperity gospel and its theology. Then, the true prosperity gospel must be developed.

Prosperity Theology: Embracing the Truth

It is a truism that the "fake" does not exist independently of the "original". Therefore, it is impossible to discuss so much about the wrong sides of prosperity theology without a proper perspective. The intended right approach to prosperity theology, as proposed here, is not a "one-size-fits-all" approach. Still, it attempts to present an "open-ended" discourse on what should characterise a true prosperity theology. Prosperity theology that will pass biblical, theological and ethical interrogation should address health, wealth, material possession and success as the demonstration of believers' right to all-around blessings, which reflects God's interest and commitment to the good of His people. It should also incorporate Christ's instruction in Matthew 6:33. Hence, prosperity theology or gospel affirms that God has an interest in and is committed to the affairs of his people, seeking God's Kingdom is the foundation of true prosperity, believers have the right to the prosperity of God's Kingdom and that prosperity is God's prerogative.

God's interest and commitment to the affairs of his people are an exemplification of his love. God's love is his eternal giving and sharing of Himself.⁴² The love of God is whole and absolute. God does not decide to be loving and powerful. He is caring and powerful because He is God.⁴³ The redemption of humanity and the sustainability of their existence reveal God's love. Human spiritual and physical prosperity extend God's benevolence, grace, mercy and persistence. His plan for his people is to prosper them, not harm them, to give them a future and hope, Jeremiah 29:11.

God's love is meant for all, including the poor. The commandment that people experiencing poverty must not be neglected proves that poverty, natural misfortune, and destitution are mysteries beyond human understanding. The poor must not be seen as people lacking cordial relationships with God.⁴⁴ A balanced dynamics of poverty and wealth should be captured in developing a meaningful theology. Poverty is not always a curse, and prosperity is not only measured by the quantity of my material possessions or well-being.

⁴⁰ Berean Research, "Benny Hinn's Confession - Full Transcript," bereanresearch.org/benny-hinns-congession-full-transcript.

⁴¹ Church Times, Nigeria, "Abel Damina's Shocking Confession Says 'I was Lost in Prosperity Gospel.'" [churchtimesnigeria.net/abel-damina/...](http://churchtimesnigeria.net/abel-damina/)

⁴² Millard J. Erickson, *Christian Theology* (Grand Rapids, Michigan: Bakers Academic, 2013), 309.

⁴³ Erickson, 256.

⁴⁴ Ayigun, 306.

Likewise, seeking God's Kingdom is the foundation of true prosperity. Jesus's commandment to believers to prioritise God's Kingdom above other things should be foundational in pursuing wealth. "There is scarcely any sin against which our Lord Jesus warns his disciples more than disquieting, distracting and distrustful cares about the things of this life. Projecting prosperity as a hallmark of Christianity will negate the principles of the Kingdom. Seeking the Kingdom of God first is not a way of becoming impoverished but a way to be well provided for, even in the world. Commitment to redemption and God's Kingdom should be the foundation of prosperity theology. It is then that believers can enjoy a prosperous life that honours God. Pursuing righteousness becomes the ethical gauge by which Christians are governed in their quest for prosperity. "The end justifies the means" does not hold for believers; rather ", the means justify the end" provides believers ethical latitude to function.

Likewise, believers have the right to the prosperity of God's Kingdom. Prosperity theology should not downplay the need for genuine repentance. Salvation bestows certain rights on God's people to enjoy his provision that is made available for them. Ill-got wealth is not part of the privileges that are given to believers. Wealth and flamboyant living are but the redemption that connects believers with God, Jeremiah 9:23-24.

Conclusion

"Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well" 3 John 1:2. This is the will of God for every believer. However, the power of will should not be placed above the sovereignty of God. A true prosperity theology acknowledges God as the source of wealth, health and success. "Name it, claim it" gospel will only further damage the church if not confronted with the biblical, hermeneutical and theological framework.

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