

The Power of Principles

(Dale G. Hudson)

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“Principle” – A fundamental truth or proposition that serves as the foundation for a system of beliefs or behavior or for a chain of reasoning.

- A rule of belief governing one’s personal behavior
- A fundamental source or basis of something
- An active or characteristic constituent of a substance obtained by simple analysis or separation.

Fundamental Principles of Mathematics:

- Every concept has a definition
- Every statement is precise about what is true and what is not
- Every statement is supported by reasoning
- Mathematics is coherent! The concepts and skills are logically intertwined to form a whole tapestry.

Note: Basic principles ***never*** change!

$$A + B = (A + B) \text{ or } C$$

If $A = 10$ and $B = 12$, then $(A + B) = 22$; therefore, $C = 22$

This principle works no matter which number is substituted for A or B.

If $A + B = C$, then C must equal the quantity of $A + B$

$$A + B = (A + B) \text{ then } (A + B) = C$$

$$\text{Then } C = (A + B)$$

In this instance, no matter the sum, the variables are $A + B = C$ and $C = (A + B)$

For example, if:

<u>A = 25</u>	+	<u>B = 36</u>	then	<u>C = 61</u>
(20 + 5)	+	(30 + 6)	=	61
(15 + 10)	+	(20 + 16)	=	61
(30 – 5)	+	(40 – 4)	=	61
(5) ²	+	(6) ²	=	61

Basic Laws (Principles) of Algebra

The **Basic Laws of Algebra** are the associative, commutative and distributive laws. They help explain the relationship between number operations and lend towards simplifying [equations](#) or [solving](#) them.

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Property Name	Definition	Example
Commutative Law For Addition	The arrangement of addends does not affect the sum.	If $2 + 3 = 5$, then $3 + 2 = 5$
Commutative Law For Multiplication	The arrangement of factors does not affect the product. (Works only for addition and multiplication)	If $(2) (3) = 6$, then $(3) (2) = 6$
Associative Law For Addition	The grouping of addends does not affect the sum. (Works only for addition and multiplication)	If $(2 + 3) + 4 = 5 + 4 = 9$, then $2 + (3 + 4) = 2 + 7 = 9$
Associative Law For Multiplication	The grouping of factors does not affect the product.	If $(2 * 3) * 4 = (6)4 = 24$, then $2 * (3 * 4) = 2 (12) = 24$.
Distributive Law	Adding numbers and then multiplying them yields the same result as multiplying numbers and then adding them.	If $2(3 + 4) = 2(7) = 14$, then $2(3) + 2(4) = 6 + 8 = 14$

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Since we are here for Bible Study and not math class, how does this apply to our spiritual walk?

Let's take a look at Deut. 30:11 - 20

See also Romans 10:8 – 10:

“But what does it say? ‘The Word is near you, in your mouth and in your heart’ (That is the Word of faith which we preach):

That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved (sozo). For with the heart one believes unto righteousness, and with the mouth confession is made unto **salvation (Gr. *soteria*)**.

Salvation – (Strong's # 4991, *soteria* - From the root sozo) – Deliver, health or healing, salvation, save, saving, prosperity

Save – (Strong's # 4982, *sozo*) To save, i.e., deliver or protect (literally or figuratively): - heal, preserve, do well, be (make whole)

- To save, keep safe and sound, to rescue from danger or destruction, injury or peril

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- To save a suffering one (from perishing) i.e., one suffering from disease, to make well, heal, restore to health.
- To preserve one who is in danger of destruction, to save or rescue.
- To save in the technical sense (from sin)
 - o To save from the evils which obstruct the reception of deliverance.

Therefore, as in our math example, when we know the variables, we can plug them in or substitute in place of the word "salvation" and receive the same outcome based on a principle.

Save (Sozo) to deliver, protect, heal, preserve, make whole

Now if the Word of God is true (and it is) and the word *sozo* includes all these aspects (variables), then let's do some substituting.

Romans 10:10 –

For with the heart man believes unto righteousness and **with the mouth:**

- **confession is made unto salvation.**
- **confession is made unto deliverance.**
- **confession is made unto healing.**
- **confession is made unto prosperity.**
- **confession is made unto doing well.**

This salvation is from any evils which obstruct the reception of your deliverance!

With that said, still some might question, "Is this for me?"

See 1 Cor. 2:6-12

"Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know [*comprehend, ascertain, intimately experience*] the things that are **freely given** to us by God."

"Freely Given" – (Strong's # 5483, **charizomai** – Khar – id' – zom – ahee)

- To show favor to, pardon, show kindness, to forgive
- From #5485 – *charis* – grace, extending favor – properly to extend favor (outstretched arm!)
- "Favor that cancels" is used of God giving His grace to pardon
- Note this is freely done and, therefore, not based on ANY merit of the one receiving forgiveness/healing; i.e., **willingly**
- This word **charizomai** emphatically joins God's ability and His willingness. This word underscores that you cannot separate God's ability (He's able!) from His willingness (If it be His will) when it comes to what He has promised (past-tense) to give you as your inheritance...now! And provided in His Son, where He has placed you...now! This isn't just for when you die and go to heaven.

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- John 10:10

“The thief does not come except to steal, and to kill, and to destroy. I have come that they might have life and that they may have it more abundantly.”

- “More Abundantly” – (Strong’s # 4053, *Perissos* – per – is – sos’)
 - Over and above, more than is necessary, superadded, surplusage, exceeding abundantly, surpassing uncommon, beyond measure, more than enough, to the nth degree
 - You cannot experience this kind of abundant living if you are accepting sickness and disease as normal!
 - Stop focusing on “getting to heaven” and focus on getting heaven to earth.

“Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, they will be done on earth as it is in heaven. (Matt. 6:9, 10)

(We are still answering the question as to whether this is for you and showing how that, with God, He not only is able, but willing and anxious to freely give you all things!)

- See Romans 8:32

“If God be for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him **also freely give** us all things?”

- If God did not withhold His Son [His Word made flesh] which is His best, anything and everything else that pertains to life and Godliness is a definite given!
- Anything thing that the Father would withhold from you would then be made more important than His Son, His best. (Not so, God forbid!)

- Let’s return to 1 Cor. 2:6-12

Jehovah Jireh – In the mount of the Lord, He shall see to it!

See Galatians 3:15-18 AMP

- Now the power of the cross (death, burial, resurrection, and ascension) was done for us to remove the bitterness of life (sickness, disease, pain, bondage, confusion, ignorance and defeat)

Exodus 15

- The tree cast into the bitter waters and the waters were made sweet (the interjection of the tree [cross])

God in His lovingkindness toward us—in His *charizomai* (His ability and willingness)— provided everything we will ever need in His Salvation (*soteria*) for us. But Satan interjected a lie (masquerading as truth) to deceive us into rejecting the very things He has given to us by promise.

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If God is able and willing, then what is the process by which the erroneous thought against physical healing infiltrated the church and continues to this day:

What we would call child abuse in the human family, some deceived and misguided folks will erroneously swear that it is a wonderful blessing from God.

If we think (are convinced) an evil thing, such as sickness or disease is from God, then we will not stand against it, which is exactly the result Satan seeks.

“When we say that God sends sickness or asks us to endure it, we are creating for many people an image of God they must eventually reject.” (Francis MacNutt – *The Power to Heal*, pg 139-140)

Thus, Satan knows in order for him to destroy men’s lives, he must convince them that evil is good and good is evil.

Read excerpt from *Authority to Heal* by Ken Blue, InterVarsity Press, copyright 1987 (*The following taken from chapter one of the text.*)

Sanctification by Sickness

“The roots of this kind of thinking can be traced back to the Roman persecution of the church during the second and third centuries.”

- They found dignity and purpose in their suffering.
- It (suffering) was believed to be a means of purifying and multiplying the church’s membership. The insincere fell away, while great numbers were being added.
- Thus, Tertullian declared, “The blood of the martyrs is the seed of the church.”
- Persecution became so highly valued in the early church that, according to the New Testament scholar Peter Davids, a virtual cult of martyrdom developed between A.D. 100 and 300.
- Their suffering showed they were faithful to their king (Jesus).
- Suffering, and especially dying, for the faith brought the sufferer higher status.
- Roman persecution of the church (which was always sporadic) officially stopped during the time of Constantine. As Christians made alliances with the state and eventually became the privileged class, some believers became concerned. First they noted that as Christianity became the official religion of Rome, its moral and spiritual standards dropped. Second, apart from persecution they lacked the means to attain the status of martyr.
- In response, many fled to the desert to practice asceticism.
- The self-persecution of the ascetics was inflicted through prolonged fasting, exposure to the elements, sleep deprivation and the neglect of basic hygiene.
- Sickness often resulted. So in the minds of some, sickness was synonymous with the suffering of the true “confessors” and therefore was viewed positively.

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- Greek philosophy further influenced this thought. It was taught that anything which curbed the body's pleasures and comfort, such as sickness, was good for the soul... "sanctification through sickness."
- In summary, the early church first came to terms with and then embraced suffering under persecution. When state sponsored persecution ceased, suffering continued in the form of self-persecution which often resulted in sickness, which in turn became associated with the sanctifying effects of the initial persecution.
- Inevitably, where illness is valued for the spiritual good it is supposed to bring, prayer to heal the sick will be weak or nonexistent.
- The church's shift away from the ministry of physical healing was reflected in the way the church began to interpret Scripture. The healing passages in the New Testament were interpreted in terms of the soul. James 5:13-18, which clearly refers to physical healing, was used to support the notion of "last rights" or "extreme unction." Here the prayer offered in faith to "make the sick person well" was interpreted to say "make the sick soul [not body] well from sin" in preparation for the death of the body. Contrary to the clear meaning of the text, there was no expectation or even desire that the sick person should be physically healed.
- In the sixteenth century, for instance, the Church of England included these words in the office for the visitation of the sick: "Wherefore, whatsoever your sickness is, know you certainly that is God's visitation."
- Many in the church today still believe sickness should be embraced and healing should not be sought.