

Ten Reasons NOT To Reject Word-of-Faith Teachings
A Response to the tract written by Tricia Tillin Titled “Ten Reasons To Reject
Word-of-Faith Teachings” (Part Two)

6. Reason: It Proclaims The Restoration of Man’s Delegated Authority

Tillin correctly states that the Faith Teachers teach that our redemption was a restoration of our lost dominion. The Word-Faith recognizes that the Scriptures teach, “*For if through the transgression of the one, death reigned as king through the one, much more shall those who receive the overflowing grace and gift of righteousness reign as kings in life through One, through Jesus Christ.*” (Rom. 5:17; Montgomery New Testament). Satan had the authority of death and ruled man through the fear of it before Christ destroyed him (Heb. 2:14; Rev. 1:18).

The Bible describes Satan as “the *god* of this world” (2 Cor. 4:4), the *prince*, or, *ruler* of this world (John 12:31; 14:30; 16:11), and that the whole world is under his control (1 John 5:18, 19). The Bible teaches that Satan *usurped* this position:

The Devil next led Him up and caused Him to see at a glance all the kingdoms of the world. And the Devil said to Him, "To you will I give all this authority and this splendour; for it has been handed over to me, and on whomsoever I will I bestow it. (Luke 4:5, 6; Weymouth)

Sin opens the door for Satan and gives him a foothold in our lives (Eph. 4:22-27; Gen. 4:7; 1 John 3:12). Through sin and rebellion against God, man handed over the authority of the kingdoms of the earth to the devil. When Satan tempted Jesus with this claim, the Lord never disputed it, thus demonstrating the fact that it was a genuine temptation. The Lord could have easily detected this to be a lie were it so.

The Scripture teaches that man was God's *under ruler*. He was made in God's image and likeness and given reign over God's creation. Speaking of man, Psalms 8 says:

*Yet **thou hast made him little less than God**, and dost crown him with glory and honor. **Thou hast given him dominion over the works of thy hands**; thou hast put all things under his feet (Psalm 8:5, 6; Revised Version)*

Man was made a *little less* or a *little lower* than God and given authority over ALL of God’s works. God’s states this very fact in Genesis 1:26-28. By making this decision, God, to some degree, sovereignly placed limitations on Himself. The Arminian theologian, Jack Cottrell sums up this position well:

We can say, then, that God reigns over the earth, but in a sense he reigns over it *through man*. When God delegated authority to man and commissioned him to rule, he was to a limited degree placing the future of the earth in the hands of man. And by giving him free will, God thus determined that man’s rule would be genuine and not a sham.¹

¹ Cottrell, Jack **What The Bible Says About God The Ruler** (Eugene, OR: Wipf & Stock Publishers, 1984), p. 119. As noted in part 1, Cottrell is critical of some elements of faith teaching (see pp. 146-150).

So man was given authority over all of God's works. Man in his rebellion placed himself under Satan's authority (Col. 1:13, 14; Eph. 2:1-5). Naturally, whatever once was under man's authority is now under Satan's since man allowed the devil to become his ruler. Many years before the Faith Movement, Andrew Murray wrote the following:

When he had brought about the fall of man and thus transferred the world to himself and became its prince, he had real authority over all that was in it. Man had been destined to be king of this world, for God said, "Have dominion...." When Satan conquered the king he took his entire kingdom under *his own* authority – and *this authority* was recognized by God. God, in His holy will, had ordained that if man listened to Satan, he must suffer the consequences and become subject to his tyranny. God never in this matter used His power or exercised force but always took the way of law and right, and so Satan retained his authority until it was taken from him in a lawful manner.²

Murray further wrote, "Believers, our Lord Jesus by His blood has made us not only priests but kings unto God, that we may draw near to God not only in priestly purity and ministry but that also in kingly power we may *rule for God*"³ (Italics are his).

The Bible speaks of Christ as the "last Adam" (1 Cor. 15:45) who has triumphed over the devil on our behalf (Gen. 3:15; Acts 26:18; 2 Cor. 2:14; Col. 1:12-14; 2:15; Heb. 2:14; 1 John 3:8; Rev. 12:9-11) and restored authority to the body of Christ through His redemptive work (Luke 10:17-20; Matt. 28:18-20; Mark 16:15-20; Eph. 2:6; 4:27; 6:10-18; James 4:7; 1 Pet. 5:8-10; 1 John 5:18). He told us that we are capable of exercising the same dominion that He had on while He was on earth (Matt. 21:18-22; John 14:12-14). The Scriptures teach this aspect of redemption and so do the faith teachers, in spite of the protests of their critics.

Therefore, it is true that faith teachers put an emphasis on Christ's victory over Satan and His restoration of man's dominion that was lost due to Adam's transgression. However, Tillin makes the false accusation that, "Word-of-Faith teachers stress the loss of dominion over the earth, *not sin*, as the root problem." This is far from the truth. Hagin writes: "No, the reason men must be saved is because we are all born in sin and must be born again in Christ."⁴ Hagin also taught that Christ's redemption was to make propitiation for our sins:

The claims of Justice had to be satisfied in things pertaining to God. It was necessary that Christ as a High Priest make propitiation for the sins of the people. He had to carry His blood into the Holy of Holies and seal the document of redemption with it. (Hagin)⁵

Christians can disagree with the faith teachers over the issue of man's authority. Yet, to claim that faith teachers do not recognize sin as the root problem with man is a distortion of what is actually taught as evidenced by Hagin's statements.

² Murray, Andrew **The Power of The Blood** (Fort Washington, PA: Christian Literature Crusade, 1984), p. 131

³ Ibid, p. 141

⁴ Hagin Kenneth E. **The Present Day Ministry of Jesus Christ** (Tulsa, OK: Rhema Bible Church, 1983), p. 28

⁵ Ibid, p. 3

Tillin also claims that “The worship given to Jesus by Word-of-Faith believers is more from a sense of gratitude than a recognition of His divinity.” It is true that Word-Faith believes in offering thanksgiving in gratitude for the redemptive work wrought by Jesus Christ (1 Cor. 15:57; 2 Cor. 2:14; 2 Cor. 9:11; Phil. 4:6; Col. 4:2; Rev. 11:17):

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: (Col. 1:12-14)

So there is some truth to the statement made by Tillin that part of Word-Faith worship is to demonstrate appreciation for what Christ did in His redemptive work and for them to do so is quite Scriptural. Unfortunately, the claim that they do not recognize His divinity in their worship adds to the list of the many false accusations made by Tillin throughout her tract.

There is no doubt that faith teachers recognize the divinity of Jesus Christ. Hagin wrote concerning Jesus, “He is God manifested in the flesh. He is Truth. He is Deity.”⁶ While teaching on Acts 4:24, Hagin wrote, “Notice when they lifted up their voices with one accord, the first thing said was, “*Lord, thou art God*” (v. 24). They were magnifying Him as God.”⁷ It would seem to me that Hagin recognized and taught the acknowledgment of Christ’s divinity in worship. Other statements by Hagin demonstrate the fact that worship among Word-Faith is not limited to gratitude for our restored dominion:

There is a reverence, an awesome sense of the holiness of God which can come upon a congregation. As the body of Christ, we’ve got to get back to that place of reverence. For when we reverence God and give Him the honor and worship due unto Him, His presence will fill the place where we are gathered. It is His presence which will meet the deepest longings of our hearts and set the captives free.⁸

It is amazing to me that Tillin could make so many false accusations in just one “reason” for rejecting faith teaching. Yet, she continues this pattern by claiming that the Faith Movement “misses the whole point of redemption: that Jesus HIMSELF is the Life and Salvation of mankind and that we are only saved in union with Him.” Let us cite Hagin once more as proof that such statements have no bearing in FACT:

In the New birth, *we are brought into vital union with Jesus Christ*. All that most people think they have in the new birth is forgiveness of sins. They don’t know about *being in union with God*.⁹ (Emphasis mine)

The statement by Hagin above totally contradicts what Tillin claims is “missed” by the faith teachers.

⁶ Hagin, Kenneth E. **The Name of Jesus** (Tulsa, OK: Kenneth Hagin Ministries, 1979), p. 62

⁷ Hagin, Kenneth E. **Understanding the Anointing** (Tulsa, OK: Kenneth Hagin Ministries, 1987), p. 152

⁸ Hagin, Kenneth E. **Plans, Purposes & Pursuits** (Tulsa, OK: Faith Library Publications, 1989), pp. 112, 113

⁹ Hagin, Kenneth E. **Zoe: The God-Kind of Life** (Tulsa, OK: Kenneth Hagin Ministries, 1989), p. 40

7. Reason: It Promotes The Triumphant Return of Christ

Ms. Tillin's seventh reason begins with more unfounded distortions and false accusations. Having been in the Faith Movement for nearly 20 years, I cannot recall one instance when I heard anyone teaching that by sheer force of numbers the church will cause the *sinner*s to bow their knee to Christ. On the contrary, the faith teachers believe that all things (sickness, poverty, demons, etc.) in Heaven, earth, and under the earth must bow their knees to Jesus NOW (Phil. 2:8-11)¹⁰ and we have been given delegated authority to use that name (Mark 16:115-20; Luke 10:17-20; John 14:12-14; 16:23). They were in good company with the prince of preachers, C. H. Spurgeon, who said, "All things in heaven and earth and under the earth answer to the command of prayer."¹¹

I can also say with confidence that I have never heard faith teacher's say "that the laws, government and entire social structure of the world system will have to change." On the contrary, faith teacher dispute any reliance upon the system of this world because it has Satan as its ruler. They believe that believers must look completely to God as their source in these last days.¹² They believe in *supernatural* provision from God.

In her fallacious accusations, Ms. Tillin is obviously confusing Word-Faith theology with that of the Kingdom Now and Reconstructionist Movements.¹³ Tillin accuses the faith teachers of ignoring the "scriptural warnings of apostasy and increasing wickedness in the end-times." This may or may not be true of Kingdom Now and Reconstructionists. It is not our place to examine these movements. But her accusations are from true in regards to the faith teachers.

In his little mini-book, *Signs of the Times*, Kenneth E. Hagin taught that the last days would be characterized by a distress of nations with perplexity, wars and rumors of wars, famines, mocking and scoffing at the visible return of Christ, and:

There also are predictions about terrorist groups, immorality, and crime waves.... [after quoting 2 Tim. 3:1] That means there is peril on every side. It's no wonder at all that in these last days terrorist groups have arisen. Paul said there would be perilous times.¹⁴

Citing other passages of Scripture, Hagin says that "Paul is talking about an increase of sin and an increase of crime in the last days."¹⁵ Hagin concludes that "these signs we've just looked at have not *begun* to come to pass; they *have* come to pass. The

¹⁰ This passage could also apply to the end of the ages when Jesus comes during His millennial reign or at the white throne judgment (Isa. 45:23-25; Rom. 14:10, 11). To see how the faith teachers understand Phil. 2:8-10 in the present day context see pp. 35-39 of Kenneth E. Hagin's book, *The Name of Jesus*.

¹¹ Spurgeon, Charles H. **God Promises You** (New Kensington, PA: Whitaker House, 1995), p. 150

¹² See pp. 20-31 of Kenneth Copeland's book, **The Laws of Prosperity** (Fort Worth, TX: Kenneth Copeland Ministries, 1979).

¹³ Space does not permit us to give a detailed description of Kingdom Now Teaching or Reconstructionist teachings. Also, this would be counter-productive to the primary purpose of this rebuttal. For a better understanding of Reconstructionism see the book **Witch Hunt** by Bob and Gretchen Passantino (Nashville, TN: Thomas Nelson Publishers, 1990), pp. 178-201

¹⁴ Hagin, Kenneth E. **Signs of the Times** (Tulsa, OK: Kenneth Hagin Ministries), p. 17

¹⁵ *Ibid*, p. 20

end is at hand.”¹⁶ However, Hagin victoriously proclaims that “All the signs point to the fact that Jesus is coming!”¹⁷

Most faith teachers are “pre-tribulation” in their eschatology. Therefore, it is nearly impossible for them to advocate the end-time doctrines that Tillin ascribes to them. However, amongst the various (and easily repudiated) false allegations made by Tillin, there is *some* truth to her statement that “They teach that all the wealth of the world will flow to the Church.”¹⁸

While the faith teachers do not believe that all will go well and the church will dominate the world before the return of Jesus, they do believe that spreading the gospel all over the world must be accomplished before this event. They take the Lord Jesus words literally in which He says, “*And this gospel of the Kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.*” (Matt. 24:14)

Some Word-Faith critics might accuse the faith teachers of a *misguided triumphalism*, but they believe that the work of God can be done. Missions can be done. The gospel can be preached all over the world. The poor can be fed. The inner city can be cleaned up. The Word-Faithers have a “can-do” attitude. They know that they can do all things through Christ who strengthens them (Phil. 4:13).

Because the Word-Faith takes the Word of God as being literal, true, and authoritative, they believe that Jesus meant exactly what He said and receive it as a mandate that must be accomplished. However, being practical, they recognize that this mandate will require an abundance of finances. Since much of the finances needed for the spreading of the gospel seems to be in the world’s system, they believe that “*the wealth of the sinner is laid up for the just*” (Prov. 13:22).

In their understanding of this passage, God will transfer the wealth of the world to the church to enable them to preach the gospel of the Kingdom to every part of the world. Unless one would believe that Proverbs 13:22 is an isolated text to use as support for this philosophy, there are a few more that would allude to a transfer of financial abundance from the world to the church:

He who augments his wealth by interest and increase gathers it for him who is kind to the poor. (Prov. 28:8; Revised Standard Version)

For to the man who pleases him God gives wisdom and knowledge and joy; but to the sinner he gives the work of gathering and heaping, only to give to one who pleases God. This also is vanity and a striving after wind. (Eccl. 2:26; RSV)

Then you shall see and be radiant, your heart shall thrill and rejoice; because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you. (Isa. 60:5; RSV)

¹⁶ Ibid, p. 30

¹⁷ Ibid, p. 31

¹⁸ For an example of this teaching, see p. 26 of Kenneth Copeland’s book, *The Laws of Prosperity*.

Your gates shall be open continually; day and night they shall not be shut; that men may bring to you the wealth of the nations, with their kings led in procession. (Isa. 6:11; RSV)

but you shall be called the priests of the LORD, men shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their riches you shall glory. (Isa. 6:6; RSV)

For thus says the LORD: "Behold, I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall suck, you shall be carried upon her hip, and dandled upon her knees. (Isa. 66:12; RSV)

With the necessary finances and the Lord's assurance that this will be accomplished, faith teachers have set a goal and refuse to accept nothing short of world evangelism. Therefore, Tillin is correct when she says that the faith teachers "foresee a great victory for the Church in the future, as the Spirit sweeps millions into the 'kingdom on earth.'" I will take the optimism of these men and women of faith over the skepticism of their critics any day. They do not doubt God's Word or His power to fulfill it.

However, not all faith teachers believe in the "transfer of wealth" doctrine as advocated by their contemporaries. The late Kenneth Hagin actually disputed the "End-Time Wealth Transfer" teaching in his book, *The Midas Touch*. Hagin's dispute is primarily on *dispensational* grounds: "I really don't see anything about this in the New Testament, especially in terms of what we are supposed to be actively believing God for."¹⁹ Hagin also appeals to 3 John 7 to support his disagreement with his fellow Word-Faith advocates. He then writes:

Our job is not to try to get the wealth of the world. Our job is to faithfully use the wealth we already have to get the gospel out.... The Bible does teach that when the Church returns with Jesus after the Tribulation and He sets up His Millennial Kingdom on earth, we will be inheriting all of the wealth of the sinners at that time. I don't see anywhere in the New Testament where we are supposed to be focused on getting their money now. Instead, we should be concentrating on seeking the hearts of the unsaved and faithfully using the finances we already have.²⁰

Therefore, Tillin and others should discontinue painting all of the faith teachers with such a wide brush. If one must criticize, they should be accurate in their criticism. They should present all facets of a movement and the various understandings of a doctrine by the different proponents of said movement. However, we can excuse Tillin for her ignorance on Hagin's position since the book may have been written long after she wrote her "ten reasons," but she is without excuse concerning the numerous misrepresentations and distortions throughout her tract, and especially those evidenced in her seventh reason to reject Word-Faith teachings.

¹⁹ Hagin, Kenneth E. **The Midas Touch** (Tulsa, OK: Kenneth Hagin Ministries, 2001), p. 171

²⁰ *Ibid*, p. 172

8. Reason: It Teaches Confident Expectation in Prayer and The Language of Faith

In her eighth reason to reject Word-of-Faith teachings, Tillin claims that faith teachers have replaced “prayer” with confessions. There are a number of problems with her claim. First, a perusal of the many books and teaching tapes from the faith teachers prove that they are the staunchest advocates of prayer.²¹

Second, I must assume that Tillin does not understand exactly what *confession* is. The Assemblies of God, in a position paper that is opposed to faith teaching, gives an excellent definition of the word “confession:”

The Greek word translated "confess" means "to speak the same thing." When people confess Christ, it is to say the same thing as Scripture does concerning Christ. When people confess sin, it is to say the same as Scripture does concerning sin. And when people confess some promise of Scripture, they must be sure they are saying the same thing about that promise as the total teaching of Scripture on that subject.²²

The AG’s definition was meant to disparage the WoF doctrine of “positive confession.” Ironically, it agrees with it.²³ Therefore, there is no WoF spin on the word. Many people limit “confession” to the acknowledgment of sin to God (1 John 1:9; Prov. 28:13). When we confess our sins to God, we agree with what He has said about them.

The faith teachers (and reluctantly the AG) understand that there is also a positive side to confession; one that expresses faith in God’s word and promises (Deut. 26:3-15; Ps. 107:2; Rom. 10:9, 10; 15:9; 1 Tim. 6:12, 13; Heb. 3:1; 4:14; 10:23).

A positive confession is not just *speaking words into the air*; one aspect of it is *acknowledging God’s promises to Him in prayer*. One of Tillin’s countrymen, Colin Urquhart, in his book, “*In Christ Jesus*,” speaks of the “*Five-Fold Confession of faith*.” In this five-fold confession, Urquhart instructs us to *confess the word* to ourselves, to God, to Satan, to one another, and to the world. Expounding upon our need to confess God’s Word in prayer, Urquhart writes,

Promises are to be believed. God wants you to pray according to those promises, believing that He is faithful in giving you what you ask. However, *it is not only in asking that you need to confess the word in prayer*. In praising God, we praise Him whose nature is revealed in Scripture.²⁴ (Italics are mine)

²¹ Some examples of books and tapes by faith teachers on prayer: *Bible Prayer Study Course, Plead Your Case, Prayer Secrets, Praying To Get Results, Steps to Answered Prayer, The Art of Prayer, The Interceding Christian, Prevailing Prayer to Peace, The Will of God in Prayer*, by Kenneth E. Hagin; *Prayer Your Foundation for Success* by Kenneth Copeland; *One Word From God Change Your Prayer Life* by Kenneth and Gloria Copeland; *Jesus, Our Intercessor, Releasing the Ability of God Through Prayer* by Charles Capps; *Prayers That Avail Much, Volumes 1, 2, and 3* (and many other books in this series) by Germaine Copeland; *Praying for the Impossible* by Buddy Harrison; *How To Get Your Prayers Answered* by Norvel Hayes; *Praying Beyond God's Ability* by Dr. Roy Hicks; *A Formula For Answered Prayer* (Tape series) by Dr. Frederick K. C. Price; *The Prayer Of Petition* (Tape Series), *From "Amen" to "There It is!"* (Tape Series) by Jerry Savelle.

²² The General Council of the Assemblies of God **The Believer and Positive Confession**, 1980, p. 4

²³ See part 1 of my response to the AG titled, “The Assemblies of God and Positive Confession.”

²⁴ Urquhart, Colin **In Christ Jesus** (London, UK: Kingdom Faith Ministries, 1981), pp. 197, 198

Many years before Urquhart, E. W. Kenyon taught that, “Real prayer is taking His Word into the Throne Room and letting His Word speak through your lips to Him on the Throne, calling attention to His own promises.”²⁵ Chapter 17 of Kenyon’s book, *Advanced Bible Course* is titled, “Holding Fast to Our Confession.” The whole chapter is an exposition of believing prayer – prayer that is in accordance with God’s Word.²⁶

The form of prayer mentioned above is supported by the Scripture (James 5:15-18; 1 Kings 18:1; Gen. 28:12-15; 32:11-12; Exodus 32:13-14; Num. 14:17-20; 2 Sam. 7:24-29; 2 Chron. 20:9; Ezek. 36:37; John 15:7; 1 Cor. 1:20). Praying includes a positive confession of God’s Word. It is used to remind God of His promises (Isa. 43:25, 26).

The third problem with Tillin’s accusation is that faith teachers understand prayer and confession as working “hand-in-hand” with each other. Charles Capps writes:

The confession of your mouth, even after you have prayed correctly, will determine whether or not you receive. If you have prayed and asked God for something, and then they say, “I just don’t know what I am going to do, it’s just not working out,” you blew it! You cancelled your prayer. That prayer will not work for you. Hold fast to the confession of faith.²⁷

God cannot be pleased apart from faith (Heb. 11:6) and doubt will certainly prevent one from receiving from Him (James 1:5-7; Matt. 21:21, 22). The words of our mouth are a good indicator of what is in our heart (Matt. 12:34-37). Therefore, in Word-Faith theology, confession does not replace prayer, but is vital to confident praying.

Expanding upon her 8th reason, Tillin says that, “Word-of Faith teaches Christians to draw upon powerful ‘forces’ that reside in the human spirit - such as the force of faith.” There is some truth to this statement. The idea of faith being a “force” can be traced as far back as the reformers. After quoting Scriptures on faith and prayer (Mark 11:24; Matt. 21:22; James 1:5-6), the 16th century Reformer, John Calvin writes:

There, opposing faith to wavering, he most appropriately expresses *the force of faith*. Nonetheless, what he adds must be noted: that they who in doubt and perplexity call upon God, uncertain in their minds whether they will be heard or not, will gain nothing (cf. James 1:7).²⁸ (Emphasis mine)

Calvin further wrote, “.... Then, since God so often affirms that he will give to each one according to his faith (Matt. 8:13; 9:29; Mark 11:24), he implies that we can obtain nothing apart from faith.”²⁹ When faith teachers and others refer to faith and prayer as *a force*, they are using metaphorical language to describe the power and potential that can be accomplished when one trusts God without doubt. Scripture shows us that miraculous power, Holy Spirit energy, and authority is released as a result of faith:

²⁵ Kenyon, Essek W. **In His Presence** (Lynnwood, WA: Kenyon Gospel Publishing Society, 1969), p. 136

²⁶ Kenyon, Essek W. **Advanced Bible Course** (Lynnwood, WA: Kenyon Gospel Publishing Society, 1970), pp. 125-132

²⁷ Capps, Charles **Releasing The Ability of God Through Prayer** (Tulsa, OK: Harrison House Publishers, 1978), p.93

²⁸ Calvin, John **Institutes of the Christian Religion (Volume 2)** (Philadelphia, PA: The Westminster Press, 1967), pp. 863, 864

²⁹ *Ibid*, p. 864

And by the prayer of faith the man who is ill will be made well, and he will be lifted up by the Lord, and for any sin which he has done he will have forgiveness. So then, make a statement of your sins to one another, and say prayers for one another so that you may be made well. The prayer of a good man is full of power in its working. (James 5:15-16 – Bible in Basic English)

The KJV uses the word, "avail" where the BBE uses the phrase, *full of power*. Here are some definitions of *avail*: "Has much *force*." (Robertson's Word Pictures of the New Testament); "to be of *force*, to be effective, capable of producing results," (Vines's Expository Dictionary of Biblical Words); "To be strong; to avail, to be of use, or *force*; to be able" (Spiros Zodhiates, The Complete Word Study New Testament); "to be a *force*, avail" (The KJV New Testament Greek Lexicon). Therefore, it is legitimate to say that faith and prayer is a *force*. The Bible teaches us that *faith* releases God's power:

And how unlimited is his power to us who have faith, as is seen in the working of the strength of his power, (Eph. 1:19; BBE)

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. (Mark 9:23)

Faith releases power. The Wesleyan commentator, Adam Clark, wrote, "Faith seems to put the almighty power of God into the hands of men; whereas unbelief appears to tie up even the hands of the Almighty."³⁰ Scripture affirms this to be true.

Nevertheless, Tillin's main objection in this is that the WoF "draw upon powerful 'forces' that reside in the human spirit." True, but Tillin's statement is a distortion of the actual teaching. Yes, Copeland often speaks about the force of faith and patience residing in the human spirit, but he does explain his meaning:

Don't forget the ministry of the Holy Spirit in all of this. He is continually working in you, teaching, interceding, backing your faith with His mighty power. This is where the power of patience is so very important. As long as your faith is active, the Spirit of God is active.³¹

Copeland reminds his readers that it is the *Holy Spirit* empowering the believer. Copeland is consistent with scripture, which says, "*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us*" (Eph. 3:20). We can see from this and other statements that faith teachers do not remove God as the object of faith when referring to it as a "force:"

The force of faith is at work, undergirded by the power of patience. Your faith connected with the Father the very moment that you took His Word as the evidence of your healing. (Kenneth Copeland)³²

³⁰ Clark, Adam **Christian Theology** (Arranged by Samuel Dunn) (New York, Lane & Scott, 1851)

³¹ Copeland, Kenneth **The Force of Faith** (Tulsa, OK: Harrison House, 1983), p. 27

³² Ibid, p. 32

God wants us to have faith in Him! Mark 11:22 can also be translated, "Have the faith of God." You see, faith in God is a spiritual force. It comes by hearing the Word of God. The force of faith – Bible faith – can change your circumstances. (Kenneth Hagin Jr.)³³

Not only do men such as Copeland and Hagin believe that God is the object of our faith, but Copeland believes that God releases His power through our praying:

Money is the lowest form of power that exists on earth. Do you know what is the highest? *The power of prayer!* You can pray in the Name of Jesus, and God will use His ability to handle your situation, whatever it is.³⁴

Though Copeland describes faith as a "force," he neither replaces prayer with confession, nor does he believe it to be some "faith-force" that works apart from God. As we have seen from John Calvin, Copeland is not the first to use the word "force" to describe faith. Over a century ago, the great writer on prayer, E. M. Bounds, wrote that, "God makes prayer identical in force and power with himself."³⁵

Over 100 years before Copeland related his understanding of faith and prayer, the prince of preachers, Charles H. Spurgeon, would say the following:

Do you believe in the power of prayer? There are many Christians who do not. They think prayer is a good thing, and they believe that it sometimes does wonders but they do not think that prayer - real prayer - is always successful. They think that prayer's effects depends upon many other things, but that it has no essential quality or power in itself. My own soul's conviction is that prayer is the grandest power in the entire universe. It has more omnipotent force than any other force known to mankind.³⁶

We have proven that faith teachers do not replace prayer with faith and confession. Nevertheless, the Bible does teach that there are times when, rather than praying to God about a situation, we must speak the word of authority over it. Once, God actually rebuked Moses for praying directly to Him and commanded him to exercise his authority instead (Ex. 14:13-16). Joshua also learned this lesson (Joshua 10:12-14).

Jesus often spoke directly to the source of a problem rather than praying about it (Matt. 8:26; 21:18-20; Luke 4:39). Jesus taught us that we could exercise this same faith and authority (Matt. 21:21, 22; John 14:12). There is time we must speak directly to the mountain or tree rather than pray about it (Matt. 17:20; Mark 11:22-24; Luke 17:5). Faith can be referred to as a "force" or power simply because the word of power can be exercised by faith.

³³ Hagin Jr., Kenneth **Another Look at Faith** (Tulsa, OK: Kenneth Hagin Ministries, 1996), p. 27

³⁴ Copeland, Kenneth **Laws of Prosperity** (Fort Worth, TX: Kenneth Copeland Ministries, 1974), p. 21

³⁵ Bounds, E. M. **The Complete Works of E. M. Bounds on Prayer** (Grand Rapids, MI: Baker Book House, 1990), p. 376

³⁶ Spurgeon, Charles H. **The Power of Prayer in a Believer's Life** (Lynnwood, WA: Emerald Books, 1993), p. 66

9. Reason: It Agrees With God's Word That Has Power to Change Circumstances That Contradict It.

In her 9th reason for rejecting the Faith Movement, Tillin claims that its proponents deny the reality of sickness and sin. It seems to me that Tillin would have accused the great reformer, Martin Luther, of this exact same thing 400 years ago:

By faith alone can we become righteous, for faith invests us with the sinlessness of Christ. The more fully we believe this, the fuller will be our joy. **If you believe that sin, death, and the curse are void, why, they are null, zero. Whenever sin and death make you nervous write it down as an illusion of the devil. There is no sin now, no curse, no death, no devil because Christ has done away with them.** This fact is sure. There is nothing wrong with the fact. The defect lies in our lack of faith.³⁷

By today's standards of heresy, Luther, who lived hundreds of years before New Thought, Christian Science, or the New Age Movement, could have been accused of *literally* denying the *existence* of sin, the curse, death and the devil. Nonetheless, Luther was relating a principle that says, "*we walk by faith and not by sight*" (2 Cor. 5:7).

This understanding of faith's operations comes from numerous passages of Scripture. The first thing about faith is that it *believes before it sees the desired result* or the thing that it wants:

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? (John 11:40)

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29)

Jesus demands a faith that believes before it sees the reality of the thing promised. If we desire to see God's glory or receive His blessing, we are required to believe first and then we will see these things. Furthermore, *faith takes possession of the thing it desires from God* before it actually has it in visible form. Again, we could quote many scriptures to this effect. Concerning the Israelites, God said, "*Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses*" (Josh. 1:3).

God had declared that the land already belonged to Israel. He said that He had given it to them. Their part was to take possession of that which was given. God's Word was the warranty deed to the Canaanite land, and their faith with its corresponding actions was necessary to possess what already belonged to them.

The faith teachers (and many before them) understand the principle of taking possession of God's promises by faith. They believe that God's Word and their faith in it is sufficient to declare ownership of what has been promised. Their faith in God's Word is the guarantee that what God has promised is already theirs. Scripture supports this understanding. One of the foundational passages is Hebrews 11:1, which tells us that faith is the warranty deed of those things we expect from God:

³⁷ Luther, Martin **Commentary on Galatians**, Comments on Galatians 3:13

Now faith is the title deed of things hoped for, the proof of things which are not being seen (Heb. 11:1; *The New Testament: An Expanded Translation* by Kenneth S. Wuest)

Wuest's understanding of how Hebrews 11:1 is to be translated is supported by a number of scholars and commentators. Harold J. Berry, a Greek scholar, wrote,

In secular Greek of the New Testament times, hupostasis was used in the sense of "agreement of sale." Thus it conveyed the idea of evidence of ownership. It would be valid, therefore to translate Hebrews 11:1: "Now faith is the title deed of things hoped for." Faith is simply taking God at His word and acting accordingly. This kind of faith is the present title deed to what we will receive from God in the future.³⁸

The late Baptist Evangelist, Oliver B. Greene also commented on the passages saying,

Faith is firm persuasion and expectation, knowing that God will perform all that He has promised to the believer in Christ and this persuasion is so strong and complete that it assures the believer of possession, even NOW, of those things for which we exercise faith. Faith gives the believer *substance in the soul* by the firstfruits and foretaste of things desired and requested of God in faith.³⁹

Greene further wrote, "Faith enables the believer to worship God, and to thank and praise Him for future blessings as though he were already in full possession of those blessings."⁴⁰ Further proof that faith in God's Word is the "warranty deed" for those things we desire is found in Mark 11:24. Quoting from Wuest's translation:

On this account I am saying to you, All things whatever you are praying and asking for, be believing that you received them, and they shall be yours.

In his "Word Studies," Wuest comments further on this passage:

"Receive" is aorist, thus antecedent in time to the verb "believe." Robertson says: "That is the test of faith, the kind that sees the fulfillment before it happens." "Faith is the title deed of things hoped for (Heb. 11:1)." Just as a title deed guarantees to the one whose name appears on it, the ownership of the property, even though he may not have it in his actual possession, so faith is the title deed that guarantees to the one exercising it, the answer to his prayer, even though that answer may be delayed, and the thing asked for is not in his possession.⁴¹

Well over a century ago, Andrew Murray commented on Mark 11:24 in his classic book on prayer:

³⁸ Berry, Harold J. **Gems From The Original** (Lincoln, NE: Back To The Bible Broadcast, 1972), p. 104

³⁹ Greene, Oliver B. **The Epistle of Paul The Apostle to the Hebrews** (Greenville, SC: The Gospel Hour, Inc., 1965), p. 437

⁴⁰ Ibid.

⁴¹ Wuest, Kenneth S. **Wuest's Word Studies From the Greek New Testament: Volume One** (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1973), p. 225

'Believe that ye have received.' This is the word of central importance, of which the meaning is too often misunderstood. Believe that you have received! now, while praying, the thing you ask for. It may only be later that you shall have it in personal experience, that you shall see what you believe; but now, without seeing, you are to believe that it has been given you of the Father in heaven.⁴²

One of Murray's contemporaries, A. B. Simpson, wrote, "... the moment our petition passes the throne, we are justified in believing that we have exactly what we have asked for, and we can say, 'I have received my answer, praise the Lord!'"⁴³ It is scriptural to affirm the reality of God's promises in spite of contradicting circumstances.

Nevertheless, The accusation that sin and sickness is denied is a false one. The faith teachers believe that healing of our bodies and victory over sin belong to us *now* (Matt. 8:16, 17; 1 Pet. 2:24; Rom. 6:11-18), and that we take possession of them by faith, but they do not deny the reality of these things. E. W. Kenyon, wrote the following

The fact cannot be denied that in this world there exists evil. The existence of evil has caused many earnest people to reject belief in a God of love; they have not understood that evil was the result of Satan's reign over humanity as the prince and god of this world. There are philosophers who have been so impressed by the reign of evil that they have arrived at the conclusion that the central principle of the universe is evil. They are wrong. It is not the Creator, but the Usurper, Satan, who is the source of evil. The two divisions of evil are pain and sin. Pain may have several sub-divisions, but the major body of pain known and experienced by humanity is the pain caused by disease. In conclusion, sin and disease are twins, born of spiritual death. They are both the work of Satan. Sin is a disease of the spirit; sickness, as we see it, is a disease of the physical body.⁴⁴

We can see that Kenyon did not deny the reality of sickness and sin, but acknowledged its existence. Other faith teachers have denied "denial:"

I do not deny the existence of the circumstances, but what I do is deny their right to rule my life. (Frederick K. C. Price)⁴⁵

We do not deny pains and other symptoms, for they are very real. Instead, we look beyond them to God's promises. (Kenneth E. Hagin Sr.)⁴⁶

Don't deny the facts, but allow God's Word to transform and change those facts! (Kenneth Hagin Jr.)⁴⁷

I don't deny the existence of disease. I deny the right of that disease to exist in this body, because I'm the body of Christ. (Charles Capps)⁴⁸

Denying the reality of our circumstances has no place in Word-Faith doctrine.

⁴² Murray, Andrew **With Christ in the School of Prayer** (Springdale, PA: Whitaker House, 1981), p. 85

⁴³ Simpson, Albert B. **The Life of Prayer** (Camp Hill, PA: Christian Publications, 1989), p.67

⁴⁴ Kenyon, Essek W. **The Bible in the Light of Our Redemption** (Lynnwood, WA: Kenyon's Gospel Publishing Society, 1969), pp. 210, 211

⁴⁵ Price, Frederick K. C. **The Way, The Walk, and The Warfare of the Believer** (Los Angeles, CA: Faith One Publishing, 1994), p. 331

⁴⁶ Hagin Sr, Kenneth E. **New Thresholds of Faith** (Tulsa, OK: Rhema Bible Church, 1985), p. 8

⁴⁷ Hagin Jr., Kenneth **Another Look at Faith** (Tulsa, OK: Kenneth Hagin Ministries, 1996), p. 31

⁴⁸ Capps, Charles **The Tongue - A Creative Force** (Tulsa, OK: Harrison House Publishers, 1976), p. 43.

10. Reason: It Focuses On Meeting The Needs of Others and Being World Changers

Tillin's final "reason" for rejecting the Faith Movement is due to her claim that it focuses on self and the world instead of God and Heaven. It is well to focus on the after-life because what we do in this life certainly has an effect on our eternity (Matt. 25:14-30; 1 Cor. 3:12-15).

However, it is difficult to concentrate on the eternal rewards of the afterlife when one is abound with problems in this life. Many Christians have lacked the faith to live victoriously in this present life due to lack of Bible knowledge on the subject (Hos. 4:6). We fault the *scarcity* of teaching in the Evangelical church concerning God's provision for His people in this life. The late Calvinist author, A. W. Pink wrote:

It is not sufficiently realized that the Bible has far, very far, more to say about this present life than it has about the future one, that it makes known the secrets of temporal felicity as well as everlasting bliss. Granted that the latter is of immeasurably more importance than the former, yet the one is the prelude to the other, and unless God be our satisfying Portion here, He certainly will not be so hereafter. In their zeal to tell men how to escape from Hell and make sure of Heaven, many evangelical preachers have had all too little to say upon our conduct on earth, and consequently many who entertain no doubt whatever that they will inhabit a mansion in the Father's house, are not nearly so much concerned about their present walk and warfare as they should be; and even though they reach their desired haven, such slackness results in great loss to them now and will do so for ever.⁴⁹

Pink seems to lament the overemphasis of the after-life within the Evangelical church as compared to how we are to live for the Lord in life while still on earth. Such an emphasis can lead one to believe that God Himself has little to no concern about His people's state of affairs while they are on this planet, in spite of the contrary teaching of Scripture (Matt. 6:25-33). Pink further writes:

The teaching of Holy Writ is the very reverse of the plan followed by many an "orthodox pulpit": it not only gives much prominence to, but in Old and New Testament alike its main emphasis is on, our life in this world, giving instruction how we are to conduct ourselves here now. In like manner, there has been a grievous departure from the Analogy of Faith in the presentation of the attitude of God and His conduct towards men. Few indeed who have stressed the sovereignty of God have given even a proportionate place to His governmental dealings, either with nations or with individuals, the elect or the reprobate. Yet for every passage in His Word which speaks of God's eternal counsels, there are scores which describe His time dealings, and for every verse which alludes to God's secret or decretive will, there is a hundred which describe His revealed or preceptive will. Blessed indeed is it to ponder God's predestinating grace; equally important is it that we study those principles which regulate His providential dealings with us. The governmental ways of God, that is His dealings with us in this life, both in our spiritual and temporal affairs, are determined by something more than an arbitrary sovereignty.⁵⁰

As an anti-calvinist, I have been strongly opposed to the teachings of Pink and other Calvinists in their understanding of God's sovereignty, but I find little that I can

⁴⁹ Pink, Arthur W. **Practical Christianity**, Chapter 13: *Enjoying God's Best*, Accessed at <http://www.pbministries.org/books/> (Last accessed: 24 February, 2004).

⁵⁰ Ibid.

disagree with in the above statements. Pink unintentionally helps us to understand why faith teachers place more emphasis on appropriating God's provision for this life than they do on teaching Christians about Heaven. The Bible itself puts more emphasis on this, so the faith teachers are simply placing their emphasis where God Himself has placed it. God's promises are primarily for our present life (Gal. 2:20; 1 Pet. 3:10; 2 Pet. 1:3, 4). Relating to his readers the Father's concern for both our present life and the after life, Paul wrote:

*For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that **now is**, and of that which is to come.*
(1 Tim. 4:8; see also Psalm 84:11)

Godliness is profitable for the life that *now is* as well as that which is to come. While born-again Christians have the assurance of Heaven already, they still must deal with everyday life until they get there. There is no escaping the everyday affairs of this life while pondering on the wonders of the after-life. We are never told to *neglect* this life for concentration of the after-life. We are told not to become *entangled* with the affairs of this life (2 Tim. 2:4).

So we do not deny that the faith teacher place a strong emphasis on this life. However, their teachings do not totally neglect Heaven. Dr. Price says, "Heaven is so far above anything you could ever dream; it is beyond the comprehension of the human mind."⁵¹ Price then goes on to explain why more emphasis is placed on victory in this present life:

Sometimes when I think about heaven, I want to go there right now. But then, when I think about what I have learned about faith in the last several years, I want to stay here. I want to stay here and take back what the devil has taken away. I want to help set the captives free: free from fear, free from sickness, free from disease, free from prejudice and hatred, and free from all of the rest of the things that have kept mankind in bondage."⁵²

As great as Heaven is, Dr. Price recognizes his need to help people to live victoriously in their present circumstances here on earth. The focus is actually to help others. This brings up another of Tillin's false accusations. Tillin claims that the faith teachers focus on self and the world rather than God. In contrast to this false accusation, Copeland actually teaches that one must rely upon God vice the world in order to have our needs met in this life:

God has a highly organized system to meet the needs of every facet of your life. The world's system of meeting our needs works exactly opposite from God's system. God's system is totally adequate. The world's idea of anything is very limited at best and stands 99.9 percent chance of being totally wrong. As believer, we must be careful not to limit God in our individual lives to what the world says is so. The problem with the world and its system of operations is that there is a spiritual mad dog loose in it and his name is Satan.⁵³

⁵¹ Price, *The Way, The Walk, and The Warfare of the Believer*, p. 47

⁵² Ibid, pp. 47, 48

⁵³ Copeland, *Laws of Prosperity*, p. 16

This is a theme stated throughout Copeland's book on prosperity. Rather than concentrating on the world, faith teachers such as Copeland attempt to teach his listeners to focus on God. Furthermore, the claim that faith teachers focus on self is totally unfounded. Again Copeland writes:

If you know how to use God's ability to receive healing and never use it to help anyone but yourself, then it won't work for you very long. If you can believe God for healing, help someone else get healed. Spread it around! If you know how to believe God financially, start helping the people around you. You will begin to grow as you reach out to others.⁵⁴

When you make it your need to get salvation into the hands of the people, when you make it your purpose to feed the gospel to the unsaved, God will support what you do. This is true prosperity! God has obligated Himself to communicate the message of Jesus Christ to the world.⁵⁵

Concerning what he believes is *true* prosperity, Copeland writes, "True prosperity is the ability to look a man in the eye in his moment of impossibility and take his needs as your own."⁵⁶ This is another running theme throughout Copeland's book. Besides Copeland, Dr. Frederick K. C. Price wrote:

If you will learn how to operate by the power that works in you, you can begin to flow in God's financial plan of prosperity. No, it is not for you to squander and waste on your own lusts, but to be a blessing to the Church and a channel of blessing to other people.⁵⁷

ACUTE, a group of Evangelicals who are somewhat critical of the faith teachers concede that, "It is perhaps a little odd that we constantly bemoan the lack of funds available to the church yet are so wary of a movement that believes that God is willing and able to bless his people financially as they learn to walk in faith and obedience."⁵⁸ I not only find it odd, but I think it is quite pathetic.

Lastly, Tillin complains that, "Some of the Word-of-Faith teachers and ministries have been the worst offenders in bringing the Name and the cause of Jesus Christ into disrepute. Ministries that emphasise prosperity have ended up in greed, manipulating believers into giving money they can little afford."

This is hardly a fair accusation considering how the reports of a particular "discernment minister's" financial impropriety have been made public for years. The only difference between the *alleged* Word-Faith offenders and the accused "cult-watcher" is the popularity and prominence of their ministries. Nevertheless, this *cult-watcher's* use of ministry monies for personal gain, large salary, deceptions, fraudulent and excessive fund raising tactics, and refusal of accountability isn't less disrepute on the body of Christ than that of any Word-Faith ministry who may have erred in a similar way. We will all give account to Christ one day for the deeds done in the body regardless of prominence.

⁵⁴ Ibid, p. 22

⁵⁵ Ibid, p. 30

⁵⁶ Ibid, p. 31

⁵⁷ Price, *The Way, The Walk, and The Warfare of the Believer*, p. 161

⁵⁸ Perriman, Andrew (editor) **Faith, Health, & Prosperity** (Great Britain: Paternoster Press, 2003), p. 224

Conclusion

In our concluding comments, we will briefly cite twelve false accusations that Tillin has made in her reasons to reject faith teachings. Most of these have already been discussed within the body of our refutation.

Fifteen False Accusations by Tillin:

1. Falsely accusing faith teachers of incorporating New Thought, Christian Science, and Gnosticism into their theology and being used as pawns by Satan to trap believers into the New Age Movement. James Spencer, who is an authority on cults, writes the following:

Sometimes the Word-Faith Movement is called the “Positive Confession Movement.” It is often likened to the New Age practice of positive confession. I will admit that some Christians have stepped over the line that divides legitimate Faith Teaching from perversions of it. But I do not believe that the heresy hunters have proved that Copeland, for example, teaches what New Agers teach.⁵⁹

Certainly the critics of faith teaching have made numerous accusations to this effect, but have never proven any legitimate connection. They simply make the false association in order to scare people away from the movement in the same manner that the Pharisees associated Jesus’ work with Bezeleub.

2. Falsely accusing Faith Teachers of promoting “elitism” concerning revelation knowledge, when in fact, faith teachers have taught that the Holy Spirit is willing to reveal the truth of Scripture to all men, especially His children (Eph. 1:17, 18; Deut. 29:29). Hagin said, “We must have this spirit of wisdom and revelation of *Christ and His Word* if we are to grow. It is not going to be imparted to us through our intellect, either.”⁶⁰ (Italics are mine). Kenyon wrote:

The Creator has understood man’s need and has given to to him a revelation of Himself. He has brought that revelation down to the level of man’s senses that spiritually dead man might contact this revelation and through it come to a knowledge of his creator – the Bible.⁶¹

3. Falsely accusing faith teachers of teaching that the blood does not atone for sin. This is true only if one would say that the faith teachers believe that the word *atonement* is a term limited to the Old Testament. The Hebrew word is used in reference to covering our sin. The faith teachers do not believe that the blood of Jesus (in contrast to the blood of bulls and goats) merely *covers* our sin but that it *cleanses, sanctifies, reconciles, remits, gives life, victory*, and has purchased our *eternal redemption*. They believe very strongly in the saving power of Christ’s blood. Kenyon wrote:

⁵⁹ Spencer, James R. **Heresy Hunters: Character Assassination in the Church** (Boise, ID: Huntington House Publishers, 1993), p. 113

⁶⁰ Hagin, Kenneth E. **The Believer’s Authority** (Tulsa, OK: Kenneth Hagin Ministries, 1984), p. 3

⁶¹ Kenyon, *The Bible in the Light of Our Redemption*, p. 295

Then He carried His blood into the Heavenly Holy of Holies, poured it out before the Father on the mercy seat, and made an eternal redemption for us. All that Jesus did, He did for us.⁶²

4. Tillin falsely claims that faith teachers teach that, "...believers do not depend on God's own power, nor submit to His will, but feel they have the right to develop their own powers, and to discover the laws governing creation and dominion on the earth." This is a totally false statement. Faith teachers teach no such doctrine. Hagin Sr. relates a conversation he once had with Jesus. He says that the Lord spoke the following:

I bless all of My people as far as I can. But the reason there is not the move of God and the depth of the flow of the Spirit, and the fullness of the manifestation of the Holy Ghost today is because men do not take the time to hear from Me. And they do not take time to follow My plan set forth in the scriptures. The more closely you follow My plan, the more My power will be in demonstration and manifestation.⁶³

Kenneth Copeland writes, "Do you want God to put a shotgun of spiritual power in your hand, so you can blow the works of the devil to kingdom come? Then focus on love. Pursue it. Practice it. Study it. Grow up in it. Then you'll see the power of God operating through you."⁶⁴ Here is proof that these men teach believers to depend on God's power as well as submit to His will.

5. Falsely accusing faith teachers of teaching that man has the same attributes as God. Tillin wrote, "Thus, he is entitled to use the attributes of his divinity, such as creative powers and domination of the environment etc." Faith teachers have taught no such thing. They teach that God empowers man by delegating authority to Him (Luke 10:17-20; Eph. 2:6) and by the gifts of the indwelling Holy Spirit (1 Cor. 12:1-11). They teach that our faith can tap into God's power (Mark 9:23; 11:23; Eph. 1:19) and that we can do the same works that Jesus did (John 14:12; Matt. 21:21, 22). They do not teach that man is like God in His power attributes. In defense of his alleged "little gods" teaching, Casey Treat said:

I think that if they listen to the whole message, they would understand that I teach, and I believe, that without God, we are nothing. We are going to have to be born again, if we want eternal life, and come to Jesus. And *we will never be divine*, we will never be God, or the Father.⁶⁵

As noted by Treat, faith teachers do not teach that man becomes *divine* as Tillin claims. Referring to the "little gods" teaching, Word-Faith critic Robert Bowman had to

⁶² Kenyon, Essek W. **The Two Kinds of Knowledge** (Lynnwood, WA: Kenyon's Gospel Publishing Society, 1966), p. 63

⁶³ Hagin, Kenneth E. **Plan, Purposes, & Pursuits** (Tulsa, OK: Kenneth Hagin Ministries, 1989), p. 9

⁶⁴ Copeland, Kenneth **From Faith to Faith** (Fort Worth, TX: Kenneth Copeland Ministries, 1990). November 1 devotional.

⁶⁵ Passantino, *Witch Hunt*, p. 152

concede that, “they do not mean that *human beings are omnipotent, omniscient, or omnipresent*.”⁶⁶ The accusation that Tillin presents is not only false, but ridiculous.

6. Falsely claims that “Word-of-Faith teachers stress the loss of dominion over the earth, *not sin*, as the root problem.” This is a false accusation. Kenneth Copeland said the following in one of his sermons:

God's wanting to treat you on the same level. He's wanting to treat you like you'd never sinned. Your sin has been washed in the blood of the Lamb. That Lamb sacrifice that Jesus poured out His blood on that cross has taken care of the sin problem. God's not saying, "Get away from Me, you sinner!!" He's saying, "Come to me!! I have forgotten it and wiped it out." No longer holding it against you.⁶⁷

7. Falsely accuses the faith teachers of giving worship to Jesus out of gratitude (for going to hell) only. Not sure how many Word-Faith books Tillin has read, but worship of the Lord is not limited to gratitude. Faith teachers teach their listers to worship God because He is God. Teaching on Matthew 6:9, Hagin writes:

Jesus is saying here that the right approach to God is to come to Him because He is our Father, and to come in praise and in worship: “Our Father which art in heaven, Hallowed be thy name ...” (v. 9). Come into His presence first with praise and worship because He is our Father.⁶⁸

8. Falsely accuses that faith teachers miss the point that life and salvation is through union with Jesus Christ. On the contrary, identification is a doctrine that is emphasized in Word-Faith circles. Hagin writes, “When one is born-again he comes into Christ. That is the only way you can get ‘in Him.’”⁶⁹

9. Falsely insinuating that the faith teachers disregard the “scriptural warnings of apostasy and increasing wickedness in the end-times.” Tillin confuses faith teachers with Reconstruction and Kingdom Now theology. Contrary to Tillin’s accusation, men such as Hagin, expounding upon end-time scriptures, affirm that in the last days there will be disobedience to parents, a form of godliness while denying God’s power (cessationism), distress of nations, wars, increase in homosexuality, believers departing from the faith increase in false teaching, etc.⁷⁰

10. Falsely claims that the faith teachers have replaced prayer with “confession.” This is ridiculous in light of the numerous books and tapes by faith teachers on the subject of prayer. On the contrary, the faith teachers have proven to be the staunchest advocates of this practice. Nevertheless, confession is a necessary component to prayer

⁶⁶ Bowman, Robert M. **The Word-Faith Controversy** (Grand Rapids, MI: Baker Book House, 2001), p. 129. Bowman claims that no one has actually made this accusation against the faith teachers. Perhaps he needs to read Tillin’s tract.

⁶⁷ Copeland, Kenneth **Following the Faith of Abraham I** (Fort Worth, TX: Kenneth Copeland Ministries, 1983), audiotape #01-3001, side 2. Special thanks to Gail Fischbein for transcribing this tape.

⁶⁸ Hagin, Kenneth E. **Prevailing Prayer to Peace** (Tulsa, OK: Kenneth Hagin Ministries, 1987), p. 63

⁶⁹ Hagin, Kenneth E. **In Him** (Tulsa, OK: Kenneth Hagin Ministries, 1984), p. 14

⁷⁰ Hagin, *Signs of the Times*, pp. 5-30

and sometimes, we must speak the word of authority rather than just offer a prayer (Ex. 14:13-16; Mark 11:23). Dr. Price wrote:

Through prayer, you can change things in your own circumstances. If you do not like what is happening to you, you start changing the circumstances by your praying, by your confessing, by your believing, and by your acting on the Word.⁷¹

11. Falsely claims that faith teachers deny the reality of sin and sickness. Faith teachers do no such thing. They recognize that these things are real, but they also recognize that they have been defeated in Christ's redemptive work. Concerning a tumor that Dr. Price endured before being healed, he writes, "I never said the pain was not there. The pain was there. The tumor was there. But I never gave it any credit for having any authority in my body. I talked about the cure instead of the problem."⁷² Faith teachers do not teach "denial."

12. Tillin falsely claims that, "...the reality of sin, and the need for forgiveness is glossed over by teaching that a simple confession of the Lordship of Jesus will effect a change of lifestyle." Contrary to this false accusation, Copeland writes, "... when I finally made Jesus Lord of my life and got delivered from all that, I found I couldn't stay delivered."⁷³ Copeland's statement proves that he does not just "gloss over" sin by confessing the Lordship of Christ. Copeland goes on to say, "... if you're going to live a godly life, you'll have to restrain the desires of your flesh."⁷⁴ Copeland believes that victory over sin comes from the discipline of the flesh by the help of God's Word and the Holy Spirit. Kenneth Hagin Sr. concurs:

God doesn't have any "quick fixes," ... If you want to experience a triumphant Christian walk over the devil, the flesh, and the world, then it costs the same price as it always has. You'll have to be thoroughly Word-based, living by the principles in God's Word. And you start by crucifying your own flesh and learning to walk in the God-kind of love!⁷⁵

13. Falsely claims that scripture confession takes preeminence over guidance by the Holy Spirit. Hagin disputed such a belief:

... you can make all the faith confessions you want to, but if the Holy Ghost has already told you to do something, you'd better obey Him. If you don't, you're in disobedience, and your faith confessions won't do a bit of good."⁷⁶

If anyone has ever received that impression, they could NOT have received it from the faith teachers.

⁷¹ Price, *The Way, The Walk, and The Warfare of the Believer*, p. 402

⁷² *Ibid*, p. 354

⁷³ Copeland, Kenneth E. **How To Discipline Your Flesh** (Fort Worth, TX: Kenneth Copeland Ministries, 1989), p. 10

⁷⁴ *Ibid*, p. 11

⁷⁵ Hagin, Kenneth E. **The Triumphant Church** (Tulsa, OK: Kenneth Hagin Ministries, 1998), p. 53

⁷⁶ Hagin, Kenneth E. **Classic Sermons** (Tulsa, OK: Kenneth Hagin Ministries, 1992), p. 100. Hagin also says, "This is where 'faith' people miss it: They haven't understood the ministry of the Holy Ghost.

14. Falsely claims that faith teachers teach that adversity is the result of failing to confess God's Word. Tillin writes, "Any adversity is said to be a 'lack of faith' to confess the appropriate Word." There is absolutely no truth to this statement. Kenneth Hagin writes, "Trouble comes to everyone, but our attitude toward it is what makes the difference between victory and defeat. How we look at the situation makes the difference in whether we get out at all."⁷⁷ Faith teachers do not believe that faith prevents adversity, but they do believe that faith enables one to overcome adversity. They teach this because the Bible teaches it (Rom. 8:34-36).

15. Falsely accuses faith teachers of focusing on self and the world instead of God and Heaven. Admittedly, the faith teachers put more emphasis on this life than the after-life, but so does the Bible. Nevertheless, Tillin's accusation is false when claiming that the focus is on self and the world instead of God. Copeland's teachings contrast God's system with the world's system. Copeland writes, "The world's system of healing makes a god of the hospital and a god of medicine. Actually, for the most part, it leaves God out entirely, and without God, it will not work!"⁷⁸ His teaching also takes the focus from "self:"

When you act on the Word of God, the desires of your heart will begin to grow and line up with God. Then He can cause all grace abound toward you (see 2 Corinthians 9:8). *The first step is to get your mind off yourself.* Begin to take up the needs of the Body of Christ as if they were your own. The Word states very plainly that if a man comes to you needing food and clothes, don't just pray for him and send him away cold and hungry. Feed him and clothe him!⁷⁹ (Emphasis mine)

Kenneth Hagin Jr., lamenting the overemphasis on selfish confessions and prayers among some in the faith movement sought to bring correction in this area when he writes:

I am tremendously excited about enjoying the prosperity God can give us, yes - but I am more concerned about people being won into the kingdom of God. To me, that's more important than anything else. I wish we could take the same confession and the same faith we're always using to confess and believe God for things for ourselves and band together and believe souls into the kingdom of God!⁸⁰

Tillin's Unconscious Lack of Faith In The Power of God's Word:

While I am sure that Tillin believes the Bible to be God's Word, she seems to have little to no faith in the power of God to perform it in the life of the believer today. For example, she claims that due to the faith teacher's emphasis on revelation knowledge (of the Bible), that they believe that "it is not sin and disobedience that causes us to fail, but ignorance of the Word." She attempts to paint a false picture concerning the faith teachers as if they do not believe that sin is the problem amongst humanity. Yet, her

⁷⁷ Hagin, *Prevailing Prayer to Peace*, p. 50

⁷⁸ Copeland, *Laws of Prosperity*, p. 17

⁷⁹ Ibid, p. 24

⁸⁰ Hagin Jr. Kenneth **Get Acquainted With God** (Tilsa, OK: Kenneth Hagin Ministries, 1965), p. 16

statement shows a blatant ignorance and disregard for the place that Scripture has in enabling us to overcome sin in our lives. David writes:

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. (Psalm 119:9-11)

Furthermore, we are told that it is the Word that cleanses us (John 15:3; Eph. 5:26). It is His Word that enables us to ward off Satan's temptations (Matt. 4:1-11; Eph. 6:17). Certainly there is a failure when we lack knowledge of God's Word (Hosea 4:6). That is why Satan works so hard to bring such a disdain for God's Word.

Tillin further shows a lack of faith in the power of God to make His Word relevant when she writes, "They emphasise the word (not the Son of God, but the scriptures) as the power used to operate all these spiritual laws." There seems to be a total disregard for the power of God's Word to accomplish the very things He said that it would (Isa. 55:11).

Contrary to Tillin's insinuation, the faith teachers do not substitute the Scripture with the personal relationship with God. Kenneth Copeland writes, "By Getting into the Word of God and continually feeding on the Word so that faith controls your vocabulary, you come to the place where all your words will come to pass. When your words are words of faith, God will be able to trust you with His power in the words of your mouth."⁸¹

Copeland certainly does not accept God's Word as an entity to be separated from God Himself. In Copeland's theology, it is God who gives power to His Word when spoken in faith (Mark 16:20). Faith teachers do not teach nor imply that the scriptures are a separate "god" from the God who inbreathed them (2 Tim. 3:16).

However, God and His Words are one. Your faith in the *person* of God can go no further than your belief in His *integrity*. ***Your belief in His integrity is measured by your value of His Word to you.*** E. W. Kenyon wrote, "You can't separate a man from his words; neither can you separate the Father from His Words."⁸² Years before Kenyon, Andrew Murray wrote, "God's promise will be to us what God himself is to us."⁸³ In another book, Murray expounds further on this theme:

Do not forget that it is one and the same to believe in the Word, or in the person who speaks the Word, or in the thing which is promised in the Word. The very same faith that receives the promises also receives the Father who promises, and the Son with the salvation that is given in the promises. Please see to it that you never separate the Word and the Living God from each other.⁸⁴

God Himself puts so much emphasis on His Word that to cite all Biblical references would require writing a separate essay. He places His Word above His very name (Psalm 138:2). It is forever settled in heaven (Psalm 119:89). God cannot lie (Num.

⁸¹ Copeland, *The Force of Faith*, p. 18

⁸² Kenyon, Essek W. **New Creation Realities** (Lynnwood, WA: Kenyon's Gospel Publishing), p. 6

⁸³ Murray, Andrew **Believing Prayer** (Minneapolis, MN: Bethany House, 1980), p. 17

⁸⁴ Murray, Andrew **Living The New Life** (Springdale, PA: Whitaker House Publishers, 1982), p. 33

23:19; Titus 1:1, 2) and it is impossible for Him to do so (Heb. 6:18). God is faithful in keeping His Word and we are to hold fast to it (Josh 21:45; 23:14; 1 Kings 8:56; Titus 1:9).

The Bible teaches us that God's Word has power. Gabriel told Mary, "*For no word from God shall be void of power.*" (Luke 1:37; American Standard Version). Knowing all of these things concerning the Word, it would behoove us to trust in it: "*So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.*" (Psalm 119:42; see also Acts 15:7; 27:25).

Jesus indicted the Pharisaical attitude displayed by Tillin when he exclaimed, "*Do ye not therefore err, because ye know not the scriptures, neither the power of God?*" (Mark 12:24). This pinpoints the problems with so-called discernment ministries like the one under dispute in this response. Perhaps they do not believe that the Bible is truly God's Word (liberalism). If they do, perhaps they believe most of its promises are irrelevant to today's believer (cessationism and ultra-dispensationalism).

Either attitude violates the teaching of Scripture (2 Cor. 1:20; 2 Tim. 3:16). This puts the individual in error and disqualifies them from reproving others. If web surfers looking for information on the Word-of-Faith Movement rely on heresy hunters, they will not only receive erroneous data, but will also disregard the life and power of God's Word. Pharasaic Heresy-Hunting is dividing the church. It is leading people away from the Word and focuses on criticism of others. Instead of wasting time reading the false reasons for rejecting Christians we don't like, let us instead look to God and His Word for our daily living (Matt. 4:4).