

E.W. Kenyon's influence of the use of the Scriptures in the Word of Faith Movement through the teachings of Kenneth E Hagin and Kenneth Copeland: A Dogmatic study

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Abstract

This study deals with how E.W. Kenyon's use of the Bible was the foundation used by Kenneth Hagin and Kenneth Copeland to build the Word of Faith Movement. Kenyon could be considered the grandfather of this movement, while Hagin can be regarded as the father and Copeland, the one on whose shoulders Hagin's mantle has fallen since his death. It includes brief biographies of Kenyon, Hagin and Copeland and their ministries. It looks into how influential Kenyon's use of the Bible is in developing his doctrines, which have been copied by both Hagin and Copeland and the Word of Faith's pastors throughout the world. This study is not an exhaustive examination of Kenyon's doctrines but enough is studied to show he does not conform to traditional reformed theological hermeneutics. Kenyon's writings date back to the early twentieth century. Hagin's writings are from the mid- and late twentieth century, while Copeland writes from the late twentieth century to the present day. It will be shown that Hagin and Copeland copied Kenyon's use of the Bible almost verbatim, resulting in them promoting doctrines in the Word of Faith Movement similar to his doctrines. This study deals with Kenyon's writings in Chapter 2, while Chapter 3 deals with Hagin's and Copeland's teachings. Chapter 4 compares the three's teachings from a reformed theological perspective, using literature by fairly modern-day writers on reformed theology. Chapter 5 evaluates and concludes and offers recommendations for further study. Finally, Kenyon's and his two followers' teachings are summarised and evaluated. The study will also examine some of the effects these teachings have on the individual who attends Word of Faith Movement churches. Future research topics that could help in understanding the attraction these teachings have for people and the danger they pose to reformed churches today are suggested.

Opsomming

Hierdie studie handel oor hoe E.W. Kenyon se gebruik van die Bybel die grondslag was wat gebruik is deur Kenneth Hagin en Kenneth Copeland om die Word of Faith-beweging uit te bou. Kenyon kan beskou word as die grootvader van hierdie beweging, terwyl Hagin die vader was en Copeland die een was op wie se skouers Hagin se mantel sedert sy dood geval het. Die studie sluit kort biografieë van Kenyon, Hagin en Copeland en hul bedieninge in. Dit toon aan hoe invloedryk Kenyon se gebruik van die Bybel is in die ontwikkeling van sy leerstellings, wat deur beide Hagin en Copeland en die Word of Faith Movement se pastore reg deur die wêreld oorgeneem is. Hierdie studie is nie 'n volledige ondersoek van Kenyon se leerstellings nie, maar genoeg is bestudeer om te bewys dat sy Skrifhantering nie in ooreenstemming is met tradisionele gereformeerde hermeneutiek nie. Kenyon se geskryfte dateer terug na die vroeë twintigste eeu. Hagin se geskryfte is uit die middel- en laat twintigste eeu, terwyl Copeland skryf vanaf die einde van die twintigste eeu tot op hede.

Daar word aangetoon dat Hagin en Copeland Kenyon se gebruik van die Bybel byna woordeliks in hulle bevordering van soortgelyke leerstellings in die Word of Faith-beweging oorneem. Hierdie studie handel oor Kenyon se geskryfte in Hoofstuk 2 terwyl Hoofstuk 3 Hagin en Copeland se leringe behandel. In Hoofstuk 4 word die drie se leerstellings vanuit 'n gereformeerde teologiese perspektief beoordeel deur dit te vergelyk met die standpunte van enkele erkende Gereformeerde teoloë. Hoofstuk 5 vat die studie

saam en Hoofstuk 6 kom tot bepaalde gevolgtrekkings en bied aanbevelings vir verdere studie. Ten slotte word Kenyon en sy volgelinge se leerstellings saamgevat en geëvalueer. Die studie sal ook ondersoek instel na sommige van die gevolge wat hierdie leerstellings het op die individu wat die Word of Faith-beweging se kerke bywoon. Daar word ook moontlike toekomstige navorsings-onderwerpe voorgestel wat kan help om die aantrekkingskrag wat hierdie leerstellings vir mense inhou, en die gevaar wat hulle vir gereformeerde kerke vandag inhou, te verstaan.

key terms

Word of Faith Movement (WFM), Neo Pentecostalism, Bibliology, Proof Texting, Faith Confessions and Dispensationalism

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1. CHAPTER 1

FORMULATING THE PROBLEM

1.1 Background

The Word of Faith Movement has gone through a number of names within the charismatic movement, including the Prosperity Gospel and the Word of Faith Movement. According to (Kurian,2001: word of faith), they emphasise the power of faith and positive confessing or verbally claiming their needs and obtaining the double blessing of the Holy Spirit in physical and financial well-being.

This movement is founded on the teachings of E.W. Kenyon. These teachings continue to be promoted through Kenneth Hagin's and later Kenneth Copeland's teachings. Hagin is considered by many as the real founder, as it is his Rhema Bible Training Centre, which has been responsible for providing most of the movement's pastors. The movement spreads through mainly Independent Charismatic Churches, according to (Kurian, 2001 word of faith).

The main thrust of the WFM theology is its emphasis on personal power obtained by the double blessing of the Holy Spirit and the power of positive confession or what is commonly known as "name it and claim it", (Gilley, 2008), which they claim is all based upon God's Word (Tilton,1983:6). Modern leaders, such as Copeland, follow Kenyon and Hagin, by emphasising the power of the believers voicing their beliefs and wants with the same authority as the Scriptures.

During twenty-six years of ministry, and through personal contact, concerns for the veracity and effects of the Word of Faith Movement's Bible teachings on the body of Christ have been raised. Whenever ex-members of the WFM local churches attended the author's church and churches of pastor friends for any length of time, it was found that within a short period of time problems were experienced within these churches. These members found it difficult to accept sound Biblical teachings regarding the following: that speaking in tongues was not for today, that the canon of the Bible is closed, that the Bible clearly teaches that we ask according to the will of God and not as we want. They also would put their experiences and visions above clear teachings of the Bible. Their Christian lifestyle seems to be one of Christ and His Word being there for their personal convenience rather than for God's glory (Trinity Broadcast Network, 2008). In his book "In Defence of the Word of Faith Movement" Sims(2008), claims that the WFM tends to draw members of other churches with four basic promises. Firstly, claiming that the WFM is better at teaching and understanding the Bible than other churches. Secondly, with the teachings of the WFM, they will be free from legalistic and oppressive traditions. Thirdly, in the WFM, they would be free from the wrongful teaching of most mainline churches. Fourthly, in a WFM church they would be free to experience true spiritual gifts (Sims, 2008:33-50). These claims are similar to those claimed by Kenyon, Hagin and Copeland. In reality the WFM is guilty of the things it claims to free its adherents from, owing to their incorrect view and use of the Bible.

The WFM leaders claim their teachings are all based upon God's Word (Tilton, 1983:6). Modern leaders, such as Hagin and later Copeland, follow Kenyon's lead and are now emphasizing the power of believers voicing their beliefs and wants with the same authority as the Scriptures, (McConnell, 1995:104-105), (Trinity Broadcast Network, 2008). Other prominent leaders include Gloria Copeland, Frederick Price of Ever Increasing Faith Ministries, Charles Capps, Marilyn Hickey, Lester Sumrall, Jerry Savelle, Bob Tilton, as well as Oral Roberts, who was also closely associated with the movement. In fact Kenneth Copeland attended the Oral Roberts University for almost a year (Kurion, 2001: word of faith).

In most of his writings Kenyon claims to hold the Bible in high esteem, and constantly teaches about the integrity of the Word. He also claims that all his teachings are based upon the Bible (Kenyon, 2003:67-73). What is the foundation or source of his teachings, as they often seem to be contrary to, or even adding to, the Scriptures? On comparing Kenyon's, Hagin's and Copeland's use of the Bible from a reformed theological interpretation by their lack of use of the grammatical/historical method of exegesis "requires the understanding of Scripture "literary genre" and historical background (Raymond, 1998:49), it is hard to understand their claim of being Bible-based. What is also confusing is their claim to be fundamental in their faith (Gilley, 2008). They often teach, using similar language as used in churches of other theological traditions (Trinity Broadcast Network, 2008). It is in their implication and applications where they diverge from most other denominational church traditions (Gilley, 2008).

The Word of Faith Movement's churches tend to be the largest and fastest growing churches within their areas (Kurian, 2001:word of faith) like Ray McCauley's church in South Africa (McConnell:1995:195). This often creates the general perception that they must be doing something right and are greatly blessed by God (Trinity Broadcast Network, 2008). Their Bibliology and methodologies are having major effects within churches of all theological traditions (Gilley, 2008). Their "worship services" tend to be little more than what could be described as Christian extravaganza entertainment shows (Trinity Broadcast Network, 2008). People go to WFM churches to be entertained rather than to worship God (Hollinger, 1988:148). "Faith commands" that bring prosperity are more important to the ordinary WFM church attendee than the Bible's generally accepted teachings. The ecclesiastical significance of the WFM cannot be over emphasised as its teachings are affecting most theological traditions (Gilley, 2008).

One of the main problems in studying the WFM's theology is that it is in a constant state of flux (Kurian, 2001: word of faith). Neither Kenyon, Hagin, Copeland, nor any of the primary leaders, who follow them has written what could be defined as systematic theology. One could say that they almost seem to promote an anti-intellectual stance, (MacArthur, 1992:308) as they are constantly emphasising the importance of emotions and experiences in their teachings and messages from the pulpit.

The WFM has almost slavishly followed Kenyon's teachings. John MacArthur, in his book, "Chaos of the Cults", 1992, sums up the problems with the WFM. He states that this movement has moved away from the reliance on God's Word, the Bible, and replaced it with a type of theology based on experiences (MacArthur, 1992:308). When discussing doctrine with WFM adherents, one often hears the phrase "if you haven't experienced it don't knock it" in discussions with WFM pastors. MacArthur also warns against their promises of instant spiritual maturity and he goes on to say that this type of theology tends to breed spiritual immaturity and often causes spiritual arrogance (MacArthur, 1992:308).

The term "Faith" was central to Kenyon, and Hagin and Copeland have passed this on in their teachings. "Faith" is taught as some sort of a 'power command'. These commands empower their followers to ask for anything they desire and to expect their wishes, no matter how outlandish or selfish, to be fulfilled (Bowman, R. 2001: 31). They teach that Faith is not just believing God's Word, but rather believing that one can receive whatever one asks for. To the WFM, prayer is not only speaking to God but also speaking to things and circumstances. For member of the WFM prayer is the verbal commanding of things and circumstances to do as they want. In fact Copeland emphasises that the Bible teaches that not only can believers expect what they ask for, but it is actually guaranteed (Copeland K. & G. 2004: 95). The WFM teaches that whatever is said in faith and belief, whether good or bad, will happen for them (Bowman, 2001:33).

Hagin and Copeland follow Kenyon's example by misusing verses in their faith teachings, for example using the creation narrative in Genesis 1 to claim that God had faith in the Word He used to speak into existence the whole of creation. The grandfather of the movement, E.W. Kenyon says, "Jesus did not exercise any authority or ability that is not latent in His name today (Kenyon, 2003: 10). Later in the same book he also says, "you see, the Word in the lips of faith becomes just like the Word in Jesus' Lips" (Kenyon, E.W., 2003:42). He also says "Your faith will never register above your lips" (Kenyon, E.W., 2003:51).

They teach their followers that their verbally spoken words have the same authority as the words of Christ. This is a major problem, as it means that the canon of Scripture is not sealed and could therefore still be added to. It also opens the door to constantly changing and more outlandish teachings. The modern day WFM leaders' teachings tend to be more outlandish than those of the WFM founders (Bowman, 2001:33).

The followers of Kenyon, Hagin and Copeland of the WFM tend to have the largest and fastest growing churches in most areas around the world. Their teachings and philosophies spill over into other theologically traditional churches through ex-members who are usually difficult to teach and disciple, owing to the WFM Bibliology (Gilley, 2008). WFM members tend to have a spiritual arrogance verging

on Gnosticism. They tend to study the Bible with the view of what they can get out of it materialistically or physically, rather than the desire to know more about God and His teachings (Gilley, 2008).

Very little serious research has been done on the WFM's use of the Bible and especially the influence that Kenyon continues to have on the movement through Hagin and Copeland following his teachings. Since the establishment of the WFM as an offshoot of the old style Pentecostal churches, such writings tended to focus on these churches' prosperity and healing teachings. There is a dearth of research papers on the WFM and especially Kenyon's importance to it and their use of the Bible. This research study may help in a small way to alleviate this deficiency, by investigating the influence and effect of Kenyon's use of the Bible, and his teachings on their "name and claim" style of teachings (Gilley, 2008).

As mentioned previously, Kenyon is recognised as the grandfather of the WFM while Hagin is regarded as the father. Copeland has taken over as the leading proponent of the WFM. A study of how Kenyon's Bible use was copied by these two previously mentioned leaders of the WFM will help us to understand the movement.

1.2. Problem Statement

E.W. Kenyon's use of the Scripture as duplicated by Kenneth Hagin and Kenneth Copeland does not in agreement with reformed usage.

1.3. Central Research Question

Is E.W. Kenyon's use of Scripture as reproduced by Kenneth Hagin and Kenneth Copeland contrary to reformed usage of the Bible?

The specific questions to be addressed are the following:

1.3.1. How does E.W. Kenyon use the Scriptures?

1.3.2. Do Kenneth E Hagin and Kenneth Copeland, founders of the WFM, use the Scriptures in the same way as E.W. Kenyon?

1.3..3 How does Reformed theology use the Scriptures?

1.3.4. From a reformed theological perspective, how should one evaluate the use of Scriptures by E.W. Kenyon, Kenneth E. Hagin and Kenneth Copeland?

1.4. Aims and objectives

1.4.1 Aims

This study will critically evaluate, from a reformed theological perspective, how E.W. Kenyon's use of Scriptures was reproduced by Kenneth E. Hagin and Kenneth Copeland, founders of the Word of Faith Movement.

1.4.2 Objectives

The specific objectives of this study in order to reach the aim are

1.4.2.1 to examine E.W. Kenyon's literature and demonstrate his use of scripture to show how it affects his doctrine;

1.4.2.2 to examine Kenneth E. Hagin's and Kenneth Copeland's literature to demonstrate how they reproduced Kenyon's use of Scripture;

1.4.2.3 to articulate a representative reformed usage of the Scriptures;

1.4.2.4 to evaluate E.W. Kenyon's, Kenneth E. Hagin's and Kenneth Copeland's use of Scripture from a reformed viewpoint;

1.4.2.5 to examine the effect of E.W. Kenyon's, Kenneth E. Hagin's and Kenneth Copeland's use of the Scripture on the church.

1.5 Central Research Argument

E.W. Kenyon's use of Scripture as reproduced by Kenneth E. Hagin and Kenneth Copeland is not in accord with reformed usage of the Bible.

1.6 Methodology

This dogmatic study is done from within the Reformed tradition.

1.6.1 A Literature study of E.W. Kenyon's written material, using "In His Presence"(Kenyon, 2003), "What Happened from the cross to the Throne" (Kenyon, 2003), and "The Bible in the Light of our Redemption" (Kenyon, 1999).

1.6.2 A literature study of Kenneth E. Hagin's and Kenneth Copeland's written material, such as "I Believe in Visions" (Hagin, 1972), "The Believer's Authority" (Hagin, 1985), "The Ministry Gifts (Hagin, 2006)" "God's will is Prosperity" (Copland, 1987), "Revealed Knowledge" (Copeland,1992) and "The Laws of Prosperity (Copeland, 1974).

1.6.3 The demonstration of Scripture usage from a Reformed theological tradition, will use "Foundations of the Christian Faith" (Boyce, 1986) and "A New Systematic Theology of the Christian Faith" (Reymond, 1998) as leading examples of contemporary Reformed Theology. Use will also be made of "Basic Theology" (Ryrie, 1999) as a good representation of the author's Baptist tradition.

1.6.4 The evaluation of E.W. Kenyon's, Kenneth E. Hagin's and Kenneth Copeland's writings from a Reformed theological tradition and their effect on the church and will use works from the previous three chapters along with other sources mentioned in the Problem Statement.

1.7 Classification of Chapters

Chapter 1

Introduction

Chapter 2

E.W. Kenyon's use of Scripture

Chapter 3

Kenneth E. Hagin's and Kenneth Copeland's reproduction of E.W. Kenyon's use of Scripture

Chapter 4

Reformed usage of Scripture

Chapter 5

Summary

Evaluation of E.W Kenyon's, Kenneth E. Hagin's and Kenneth Copeland's use of Scripture

Chapter 6

Conclusions and Recommendations

CHAPTER 2

A BIOGRAPHICAL AND LITERARY STUDY OF E.W. KENYON'S USE OF SCRIPTURE TO PROMOTE HIS DOCTRINES

2.1 A Short History of the Word of Faith Movement

By the late 1950s the old style healing-revival movement began to lose influence and popularity (Hollinger, 1988:140). A new charismatic movement began to emerge, which would later be called the Word of Faith Movement (WFM) (Hollinger, 1988:141). Some of the old style Pentecostal leaders made the transition to the new movement, such as Kenneth Hagin and Oral Roberts (Hollinger, 1988:142). This new movement would become less separatist and more legalistic in its inter-church relationships and yet become independent of other denominations (Hollinger, 1988:143). This new movement would add the teachings of E.W. Kenyon to the old movement's healing, revival and prosperity (Hollinger, 1988:144). Oral Roberts has since gradually distanced himself from the WFM owing to some of its more controversial teachings (Hollinger, 1988:142). Roberts could be viewed as one of the bridges between the old Pentecostal Revival movement and the WFM (Kurian, 2001 word of faith). One could say that the WFM, which evolved was an answer to what many claim the Pentecostal, charismatic and orthodox denominational churches seemed to be unable to provide. This, according to the WFM leaders, is because the modern believers are fixated upon the immediate gratification of health, wealth and death issues (Sims, 2008:36, 50).

The Word of Faith Movement's theology is not denominational, traditional, or even of any particular school of thought. It is a broadly-based, variegated movement, which overlaps all spectrums of the Pentecostal movement (McConnell, 2007:184). The Pentecostal charismatics show a tendency to make all theology into Pneumatology and to make the charismata the focus of Pneumatology (McConnell, 2007:185). Those in the WFM focus on "Faith" and its verbalising to achieve their desires. It seems to incorporate a loosely woven theology, combining aspects from Norman Vincent Peale's and Robert Schuller's positive thinking mantra and Oral Robert's faith healing. It also has a touch of existentialism included in the mix, so beloved by the postmodernists (Macgregor, 2007:54-55).

Theologically it is difficult to define the WFM. It is neither Arminian nor Calvinist as it preaches that salvation is through a personal relationship with Jesus (normally it uses the human name rather than Jesus Christ) and that it "is for all who-so-ever wills" (Hollinger, 1988:132). However, the Gospel the movement teaches is anything but the simplicity of 1 Corinthians 15:3-4 "For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (NKJV, 1982). One of the main reasons that the WFM is winning the battle for people's hearts is that it offers its followers control over their environment and lifestyle (Hollinger, 1988:133).

One can trace the genesis of the WFM to E.W. Kenyon (1867-1948). There has been some suggestion that he was influenced by clockmaker, Phineas Parkhurst Quimby (1802-1866), a bi-vocation preacher whose metaphysical teachings greatly influenced Kenyon as can be seen in his writings. Kenyon in turn influenced Kenneth Hagin (1918-2003), the real father of the movement even though Hagin did not give him much credit (McConnell, 1995: Foreword, xx). Certainly there are great similarities and even out and out plagiarism if one compares Kenyon's writings with Hagin's. It has been suggested that because of the WFM's theological reliance upon Quimby's teachings that the WFM is cultic (McConnell, 1995: Foreword, xx).

Some of the more prominent personalities of the WFM as previously mentioned are the late Kenneth Hagin, who was the pastor of the Rhema Bible Church in Tulsa, Oklahoma, as well as Kenneth and Gloria Copeland, founders of Kenneth Copeland Ministries in Fort Worth, Texas (Kurian, 2001). In addition there are Bob and Marte Tilton, founding pastors of the Word of Faith Church, Farmers Branch, Texas; John Osteen, pastor of the Lakewood Church, Houston, Texas; Jerry Savelle, evangelist and former associate of Kenneth Copeland; and Charles and Frances Hunter, faith healers and founders of the City of Light, Kingwood, Texas (Kurian, 2001),, as well as Charles Capps, an Oklahoma pastor; Creflo Dollar, author and electronic evangelist; Reinhard Bonnke (formerly a missionary in Africa but now based in Germany); Paul Yonggi Cho (Korea) and Ulf Ekman from Sweden (Kurian, 2001). In South Africa the two better known WFM pastors are Ray McCauley of the Rhema Church in Randburg and Theo Wolmarans of the Christian Family Church in Kempton Park, both in the Gauteng Province (Kurian, 2001: word of faith). The Wolmarans at the time of writing commuted between Gauteng and their church in Texas.

It is almost impossible to cover all the leaders of the Word of Faith Movement, as there are so many. This study will primarily concentrate on the teachings of E.W. Kenyon whose teachings may be considered the genesis of the Word of Faith Movement. This study will, firstly, look at Kenyon's teachings and his use of the Bible and secondly, delineate the influence Kenyon had on Kenneth Hagin and his teaching, which in turn greatly influenced Kenneth Copeland. The study will assess Kenyon's, Hagin's and Copeland's teachings from a Reformed theological perspective. Kenyon and Hagin are both dead. Kenneth Copeland and his wife, Gloria, could be considered to be the more conservative in their theology and teachings. Many leaders who followed the previously mentioned three, such as Benny Hinn, are more extreme or outlandish proponents of the movement (Hollinger, 1998:139).

2.2 Kenyon: A Short Biographical Portrait (1867-1948)

Essek William Kenyon was born on 24 April 1867 in Saratoga County New York, the fourth of ten children. His father and mother was a logger and school teacher respectively. When he was fifteen, his family moved to Amsterdam, New York, close to the Canadian border. At fifteen Kenyon started working in a carpet manufacturing plant (McConnell, 1995:30). Between the ages of fifteen and nineteen he was

converted to Christianity through the influence of his mother. In 1886 at the age of nineteen he preached his first sermon in a Methodist Church in Amsterdam, and was ordained as a deacon in New York, USA. During this period, he attended Amsterdam Academy, although he never graduated from this or any institution and all his degrees - even his doctorate - were honorary. He was mainly self-taught, and at no time did he receive any formal theological training even though he attended a number of colleges (Hollinger, 1988:143). This may be the reason why he was a lifelong avid educationalist and founded a number of institutions (Kenyon, R., 1948:1).

During the latter part of the nineteenth century, he attended a number of learning institutions in New Hampshire and then moved to Boston in 1892 and attended a number of other institutions. According to McConnell (1995:30), Boston was a centre of religious and cultic activity at this time. In the first few years of the twentieth century, for whatever reason, he moved away from the Methodists to become an independent Baptist. He was an active country evangelist from New York to the border of Canada and founded a couple of "Primitive Baptist" churches (McConnell, 1995:30)

Whilst in Boston, Kenyon admits he regularly attended Minot J. Savage's services - a well-known Unitarian minister and author who was a major instrument in formulating the Unitarian type of theology (Kenyon, 1904a:4). For Kenyon, attending these services was just one step in his ecclesiastical and theological journey. Such journeys tend to cause the traveller to end up further along the theological spectrum than he/she first envisioned, which was the case for Kenyon. These services must have affected Kenyon as he later went on to attend the Emerson College of Oratory, which would move him from Quimby's Unitarianism to more eclectic religious beliefs (Hollinger, 1988:143).

From 1900 to 1923 he was instrumental in and founder of the Bethel Bible Institute in Spencer, Massachusetts and was its first superintendent. Kenyon ran Bethel along the lines of George Mueller's orphanages in England, which was on faith alone. In 1907 he handed over the running of Bethel to F.S. Bernauer, who became the president, to free himself up for his evangelistic work around Chicago and occasionally on the West Coast (McConnell, 1995:30). In 1923 he resigned and left the Institute under an undisclosed cloud and trans-located to the West Coast of the USA never to return to or communicate with it (McConnell, 1995:31). After a number of amalgamations and name changes over a period of forty years, Bethel ended up as the "Gordon College" in Rhode Island (McConnell, 1995:32). On the West Coast of the USA Kenyon was pastor of a number of churches and hosted a radio programme until his death in 1948 at the age of eighty (McConnell, 1995:32). Whilst on the West Coast of the USA he wrote most of his books, which were mainly edited versions of his radio ministry tapes. He became known for his preaching skills and frequently preached in Pentecostal churches even in Aimee Semple McPherson's Angelus Temple which was the original church of the "four Square Gospel" denomination (McConnell, 1995:33).

It is difficult to slot Kenyon's teachings into either Methodist or Pentecostal theologies owing to the teachings and influences he encountered in the late 1880's. During this time Kenyon attended a New Thought metaphysical-connected college, the Emerson College of Oratory, which extolled the New Thought philosophy and whose founder was Phineas P. Quimby (1802-1866) (McConnell, 1995:34). He had a healing practice using a combination of hypnotism and a religious-psychic methodology, which attracted many followers. Quimby's New Thought teachings could be considered foundational for Baker Eddy's Christian Science movement, as she was an ardent adherent of his teachings and healing (Hollinger, 1988:142).

The New Thought movement of the late eighteenth century consisted of a mixture of metaphysical groups. They taught the immanence of God, freedom from disease and poverty and the divinity of mankind. It was the genesis of most of the self-help philosophies that are so popular today. There is no centralised formula of beliefs or teachings in respect of this movement. New Thought is tolerant of divergent ideas and opinions (McConnell, 1995:38-39).

Although Kenyon was at times critical of the New Thought, he was clearly influenced by it. This may have been because of his lack of theological training, his studies through Emerson College, the influence of various people he mixed with or more likely a combination of all three influences. When Kenyon's teachings are considered and compared later in this study with those of Hagin and Copeland, it becomes quite apparent just how much "New Thought" teachings have been incorporated into the WFM (McConnell, 1995:5-26).

Kenyon enrolled in the Emerson College of Oratory for the year of 1892. This college was a primary source of what McConnell (1995:34) calls metaphysical cultic ideas and practices. The question is why an orthodox Bible preacher would have wanted to know more about practices that oppose basic Christian teachings. The founder of the college, Charles Wesley Emerson, was eclectic in his recipe of religions, faiths, and practices. The result was a veritable smorgasbord of Darwinism, Platonism, New Thought metaphysics, Unitarianism and Transcendentalism (McConnell, 1995:343-35). To justify the moulding of this mishmash of "faiths", teachings and philosophies into a unified religious philosophy, Emerson relied heavily on proof texting of the Bible, a practice that Kenyon, Hagin, Copeland, and most of the other WFM leaders continue to use. Emerson started off as a Congregationalist, and then he moved on to Universalism, to Unitarianism, to Transcendentalism, to New Thought and finally ended up as Christian Scientist in 1903. Who knows what else he would have morphed into if he lived longer, but he died in 1908 (McConnell, 1995:35-36). An interesting point to note is that Emerson's primary focus for the college was not oratory, but rather to teach and train his students to be missionaries of the "real gospel" (McConnell, 1995:37). To prove his point, McConnell quotes Emerson saying to his students, "Do not forget you are to be missionaries wherever you go". Emerson is again quoted saying to his

students, “we are not trying to make you ministers of the Gospel in any, shall I say, denominational sense but ministers of good news, or real gospel everywhere” (McConnell, 1995:37).

Although Kenyon had no formal connection with the Pentecostal movement (McConnell 1995:22), he had great influence in it and especially in the WFM, which later replaced the old health and wealth revival movement. A number of the Pentecostal healing revivalists of the early 1940's and 50's often based their teachings on his works and even quoted him in developing their own style, identity, and ideology. As the embryonic WFM moved away from the old style revivalist movement, Kenneth Hagin, more than any other, started using Kenyon's teachings as the foundation for his. This indebtedness to Kenyon is given scant acknowledgement by Hagin (McConnell, 1995:8-12). Most modern leaders in the WFM use Kenyon's teachings yet neglect to acknowledge him as their source. They declare that their teachings and revelations are new and personal to them (Hollinger, 1988:144). Ruth Kenyon Houseworth, Kenyon's daughter, scorns these claims. She stated that these leaders who have only been ministering for a few years claim their teachings are new. Her father had these revelations long before his first book, which was published in 1916 (McConnell, 1995:5). Others who knew or even ministered with Kenyon, such as Pastor John Kennington of Oregon, USA, stated that Kenyon's ideology was widely used via the print and electronic media (Hollinger, 1988:144). John Kennington also claims plagiarism was common, and stated he could quote chapter, verse and book from where some of the WFM leaders had copied freely without any credit given to Kenyon (Hollinger, 1988:144). The influence of E.W. Kenyon on the WFM teachings is undeniable, especially concerning scripture and verbalising faith words (Hollinger, 1988:145).

Despite the many claims of the WFM that Kenyon was a Pentecostal, his daughter, according to Lie (2009:1), disagrees. She says he never spoke in tongues. However, on his 1925 application for ordination through the Southern Californian District of the Assemblies of God Church he claimed to speak in tongues and that his teachings were according to the Assemblies' denomination (Lie, 2009:1). Yet later in his life he denounced a number of the Pentecostal's healing teachings as being too “Sense Knowledge oriented” (Kenyon, 1968:257). Unlike Hagin, Kenyon never claimed to have had visions of Christ, heaven or hell. He believed that his message was the most important the church ever had and would produce “supermen indwelt by God” (Kenyon, 1968:68). He did seem to soften towards Pentecostalism later in life, although he still disagreed with their teachings on the speaking of tongues as a sign of the indwelling of the Holy Spirit (Kenyon, 1968:62-63).

The development of the cross from the old style Pentecostalism to the Word of Faiths Movement (WFM) was achieved primarily through the efforts of Kenneth Hagin. In fact, on occasions Hagin plagiarised Kenyon literally word for word (McConnell, 1998:6-11). Kenyon was himself greatly influenced by a number of philosophical trains of thought, such as New Thought metaphysics and Science Mind, which were prevalent in the late nineteenth century in New England, USA. It has been suggested that the

modern WFM's teachings reflect more of these influences than conservative Bible or orthodox teachings (McConnell, 1995:48). However, basic Pentecostal teachings can be readily seen in the WFM, such as health and wealth, as well as the charismata (McConnell, 1995:49-51).

2.3 Kenyon's Teachings¹

It is necessary to briefly look at Kenyon's teachings before looking at how he influenced Hagin and later Kenneth Copeland and their teachings. In this chapter, some of Kenyon's teachings and the scriptures he uses as proof that they are Biblical will be listed. However, when these verses are considered from a grammatical-historical and literal perspective, just the opposite is the case as will be seen in Chapter 4.

It is important to note from the start that to understand Kenyon's teachings one has to understand how he approached the Bible. He claimed that most of his teachings - especially those that diverge from traditionally accepted doctrines - can only be understood through what he called "revelation sense". This sense he describes as "God's knowledge" (Kenyon, 1998:41). He also had a lot to say about what he calls "sense knowledge", which is what he called reason. He even spoke of the fact that most Bible teachers of his day had lost sight of the importance of faith because of their reason or "sense knowledge". By doing so they gave Satan a place in their lives because their reason had pushed out or ignored the importance of faith (Kenyon, 2003:23). Kenyon taught that most modern theological scholars relied upon their normal five senses and were thus unable to know - never mind understand - what they taught (Kenyon, 1998:43).

Kenyon taught that Christ was the first recreated person, so he could become sin for mankind's sake. He did this by using 2 Corinthians 5:21 "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (NKJV, 1982) and upon this basis is our legal Redemption and faith, which comes from the knowledge of this fact, or as Kenyon called it, the "vital" side (Kenyon, 2005:4). While from a reformed view Kistemaker on 2 Corinthian of the Baker series Volume 19 say this verse summarises the gospel as it reveals the meaning of "reconciliation" by the Son of God being used as our sin-bearer and as our replacement. This verse also presents a number of "opposites" between man and Christ, which demonstrates clearly Christ's superior position to ours (Kistemaker, 1993:200-2001).

Kenyon went on to say that miracles did not promote faith, only the Word of God promotes faith (Kenyon, 2005:4). Kenyon frequently preached on health, wealth, and prosperity and promoted the ideology of verbalising by faith what a person wanted with the expectation of receiving it, called positive confession (Kenyon, 1970:98). It is also important to note that he was less materialistic than most modern day WFM leaders. Kenyon taught that all sickness was a spiritual rather than physical problem. In fact, Kenyon said that when God heard our prayers it was the same as Him answering. He taught that

¹ Kenyon's teachings will be assessed from a Reformed theological view point in Chapter 4.

he could and did command the author of disease to heal his body by leaving it (Kenyon, 2003:29). This is a clear case of Kenyon making up his own theology, which will be discussed later.

Kenyon taught that his writings presented a new type of Christianity through the use of “revelation knowledge”, which came from having faith in God’s Word. This type of knowledge was in many instances too dissimilar to be considered orthodox in its theology and could be considered cultic (McConnell, 1995:46). “Sense knowledge” was what Kenyon called reason or logic, which prevented most Christians from using the Word of God as they should. He went on to state that Faith lead where reason hesitated or would not go. It was “sense knowledge”, which told people they were sick, but it was faith that declared sickness has been laid upon Christ. As a proof text for this teaching he used 1 Peter 2:24, "who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed." (NKJV, 1982) (Kenyon, 2003:44).

Yet from a reformed perspective Kenyon’s use of 1 Peter 2:24 is clearly incorrect as the verse speaks of two important lessons on Christ’s redemptive work, which is its character and the depth of his “suffering”, as well as their purpose (Leighton, 1999:127).

Kenyon taught that Adam lost his way but Christ was the way. He misquoted John 14:6 by saying the following: “I am the way, I am the reality, and I am the new kind of life” (Kenyon, 2003:23). Kenyon leaves out the last part of the verse and seems to be emphasising the physical lifestyle rather than the relationship with God and only through Jesus Christ. Kenyon interprets our Sanctification in Christ as Christ being life and that our limitations are the same as those of the Son of God (Kenyon, 2003:15).

He claimed that John Wesley’s message was just part of the truth, while John Calvin “had only a little of the light”. He said that for over the last three hundred years there has been partial revelation while inferring he had the whole light (Kenyon, 2003:24).

As this study progresses, it will be seen that Kenyon ignores reformed hermeneutical rules, such as comparing Scripture with Scripture. In the latter sections of this chapter it will be seen that owing to Kenyon’s claim of “revelation sense” (Kenyon, 1998:25), that the canon of Scripture is not closed and that he interprets and uses Scripture with little regard to reformed hermeneutics. It is also important to point out that Kenyon fails to compare his teachings with recognised reformed scholars as suggested in “Making a Sermon” (De Klerk and Van Rensburg, 2005:6-8). The well-known and understood reformed hermeneutical principles are laid out in “Making a Sermon” (De Klerk and Van Rensburg, 2005:6-10). They teach that we are to consider the inspiration, infallibility, literary types, time origin of passages, time bound and time direct by Scriptures. We are also to consider Scripture quotes used in other books, not to be naive Bible readers, take Scripture passages literally, compare our own interpretations with reformed commentaries and that finally the Bible is the final authority in which God reveals Himself and His will towards man.

In the book "Male and female in the church" (2008) the "Grammatico-historical approach to exegesis" is simply understood as a "model" that endeavours to understand what is written in Scripture, taking cognisance of "style, idiom, and literary genre", as well as the historical, cultural, and social contexts (Breed, 2008: 45).

The following sections are not a comprehensive review of Kenyon's Theology but rather an attempt to show Kenyon's use of Scriptures resulting in his questionable teachings. A more thorough investigation of Kenyon's use of Scripture and theology is done in Chapter 4. In the study the following reformed commentary series is applied to compare Kenyon's Bible use.²

2.3.1 Angelology

According to Kenyon, the crucifixion was the result of Satan influencing the Jewish and Roman leadership to demand Christ's death (Kenyon, 1998: 34). On His death Jesus came under Satan's power, which took Him down to the sinister regions of Hades. In Hell, Christ had to endure all the agonies that the place had to offer, as well as being justified by Satan himself. It was while Christ was in Hell that God the Father gave His Son, Jesus Christ, new life through the Spirit: Romans 8:29 (Kenyon, 1998:89). While Romans 8:29 says "For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren." (NKJV, 1982), Kenyon went on and said that Jesus Christ was born into the new covenant whilst in Hell and uses Colossians 2:15 to prove this point (Kenyon, 1998: 89). But Colossians 2:15 actually says "Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it." (NKJV, 1982) Kenyon furthermore uses Hebrews 2:15 "and release those who through fear of death were their entire lifetime subject to bondage." (NKJV, 1982), to prove his point. Kenyon said Satan realised that these new creatures that were given eternal life were now his masters and had been given the right and power to use the name of Jesus (Kenyon, 1998:89). These new people reigned as monarchs in this "new realm of life". According to Kenyon Satan was ignorant of God's plan of Salvation until the resurrection and now understood that he was defeated (Kenyon, 1998:91). Kenyon goes on to say Satan fears the power of the Word of God and strives to obliterate all knowledge of it. It was men like Luther, who brought the Word to the fore again (Kenyon, 1998:90-91).

² The Logos Electronic Library for the following books, Crossway Classic Commentary Series, Bakers Commentary Series and the Pulpit Commentary Series, whose contributors are well-known reformed theologians, such as Calvin, Hodge and Matthew Henry. Also be used "The Wycliffe Bible Commentary" edited by Everett F. Harrison, whose contributors are well-known reformed academics of the late twentieth century will also be used.

Reformed theology teaches on Romans 8:29 that unlike Adam, Christ was obedient and the focus of God's love and "redemptive-work" for mankind and was to be the first of many "brethren" who are to follow Him and conform to His likeness, of life and ministry (Spence-Jones, 2004:260). Furthermore Colossians 2:15 says that Christ wiped away the evidence of the "handwritten document against us, through the cross He neutralise the power of Satan and his minions by revealing their impotency in His authority over them (Hendriksen, 1964:113). John Owen, in the Crossway Commentaries, says of Hebrews 2:15 that Christ shared our "humanity" and through His death He destroyed Satan's control, power and fear of death over us (Owen, 1998:42).

According to Kenyon, Satan constantly tried to disguise the facts of a person's salvation, for example that sin and disease no longer held power over them. Once a person had been recreated in Christ, Satan could not hold his/her past sins over his/her head nor could he impose the old nature back on the Christian, which most Christians would have no problem with. Kenyon went on to say it was the work of Satan when a Christian was not healed or was weakened by sin. In other words, they were given freedom from Satan and his dominance when Christ defeated him and his works (Kenyon, 1998:108-109). Using Romans 6:14 "For sin shall not have dominion over you, for you are not under law but under grace." (NKJV, 1982), Kenyon taught that every recreated person in Christ had total dominance over Satan and his minions (Kenyon, 2003: 38).

The Baker Commentary Series says of this verse that "sin no longer "rules" (κυριεύσει, *kyrieusei*, v. 14) over them". The control sin has over mankind is from the old period brought on to the earth through the fall of Adam and this control directs people to perpetrate precise sin, thus control and specific sins are intertwined (Schreiner, 1998: Romans 6:14).

It is hard to understand why Kenyon used Romans 8:29 to justify his teachings of Christ in Hell. From a reformed perspective, Kenyon's teaching on this subject is not Biblical nor is his other interpretation of the various other verses mentioned above, as he does not conform to the recognised hermeneutical principles as listed in section 2.3.

2.3.2. Anthropology

Kenyon taught the traditional teaching that in the Garden of Eden before sin, Adam and Eve were perfect in every way, but sin put them under Satan's control. They were reborn when God breathed his own spirit into Adam, who passed on Satan's nature to all subsequent generations (Kenyon, 1998:60). To justify this, Kenyon used John 8:44 "You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it." (NKJV, 1982) (Kenyon, 1998:60). Using Isaiah 53:5 "But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are

healed." (NKJV, 1982), Kenyon taught that as all diseases and sin were spiritual they were laid upon Christ, whilst he was on the cross (Kenyon, 1998:61). He went on to state that possibly because man was a "sense knowledge" being, God covered mankind's diseases before dealing with their sin problem (Kenyon, 1998:62) and that illness is prescribed as being demonic oppression (Kenyon, 2001:3-4).

The reformed theologians view John 8:44 as confirming that the Jews' failure to accept Christ was owing to their relationship with Satan who was their father and was the originator of lies. Their actions illustrated their sinfulness and need of salvation (Köstenberger, 2004, 251) while Isaiah 53:5 repeats the reason for Christ's immense suffering, in order to meet the disgrace that occurs from it. The horrific vision of the cross alienates most people from Christ, when they decide with their eyes and ignore the purpose to be achieved by it. All penalties for sin are expunged by his death, and salvation is purchased for us (Calvin, 2000: Isaiah, 53:5 Logos Research Systems).

Kenyon's use of Isaiah 53:5 as proof that Christ's death brings healing of all diseases, as well as sin, is incorrect from a reformed perspective. Disease has always come second to spiritual healing in the Bible, as demonstrated by Christ and the Apostles not healing everybody (cf. Acts 10:38). Kenyon's use of Isaiah 53 clearly demonstrates his lack of respect for Scripture as God's Word and a lack of hermeneutic skill as he fails to interpret Scriptures within context.

It was the Jewish crowd who bayed for Christ's death without knowing that there were two types of death, namely physical and spiritual, and Christ came to fulfil the Abrahamic covenant (Kenyon, 1998:42). He quotes just the first part of Galatians 2:20 to prove this "I have been crucified with Christ"; and ignores the rest of the verse, "it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." (NKJV, 1982). Kenyon said that it proved that Christ died not for the Jews only but for all mankind (Kenyon, 1998:43). Christ paid the price for man's sin and is now sitting at the right hand of God the Father's throne. Kenyon goes on to say if God was only concerned with forgiving sin, this would still not resolve the problem, as man would quickly revert to his normal sinful nature (Kenyon, 1998:47). As man is lawfully under the authority of Satan owing to Eden's sin, it would take another legal transaction to make him a son of God. Kenyon then goes on to say man could not have two natures, as this would mean that Satan would still have authority over his life (Kenyon, 1998:100). This directly contradicts Romans 7. Kenyon continues by declaring that man needs to be recreated - 2 Corinthians 5:17 "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (NKJV, 1982). Satan would have no authority over this new creation. The natural man has only "sense knowledge" but the new man is a spiritual being (Kenyon, 1998:100). This blend of Scripture and his "revelation knowledge" to produce his teachings on health and prosperity are discussed later in Chapter 4.

The reformed perspective of Galatians 2:20 is that Christ was Paul's substitute on the cross, which brought him new life in Christ (Pfeiffer, 1962:1290) . The "perfect tense highlights the past, present and future effects of Paul's new life that are lived by faith and that his life is now Christ's (Pfeiffer, 1962:1290). 2 Corinthians speaks of the revolutionary change that occurs in the lives of believers in Christ. Things of the past no longer draw them as new and better things have replaced them through Christ. Sinful temptations will occur but believers should use the sixth request mentioned in the Lord's Prayer, knowing the Lord will provide the ability to withstand "evil" (Hendriksen, 1997:193-194).

It is important to note that Kenyon's use of the above verses demonstrated the way he often reads into Scripture what suites him with little or no regard to normal reformed hermeneutics.

Although Christ's followers were called by various names they were only brought into fellowship with Him after His resurrection. In Christ, His followers are given the Wisdom of God through Him 1 Corinthians 1:30 "But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption" (NKJV, 1982)

and using John 12:35-37, Kenyon said that the Lord imparted His ability to the recreated to aid their comprehension of the spiritual for their benefit (Kenyon, 1998:115). Few of God's new creations possessed the new mind required for true fellowship with God owing to their reliance on "sense knowledge" rather than on God's Word (Kenyon, 2003:81).

A Reformed theological perspective on 1 Corinthians 1:30 speaks of believers who are in Christ and not part of what the world considers power. Our strength comes from understanding that we are weak except in our union in Christ. Through Him we have wisdom from the Father involving "righteousness, sanctification and redemption. This verse gives a complete declaration of Christ's work and illustrates Him as being the whole basis of "all spiritual blessings in things heavenly" (Spence-Jones, 2004a: 1 Corinthians 1:30). Once more it is hard to understand Kenyon's use of 1 Corinthians 1:30 as proof believers receive God's wisdom on salvation. Kenyon also cited John 12:35-37 as proof on this topic. The Wycliffe Bible Commentary speaks on John 12:35-37 saying that if Jews don't accept Christ's death they will be in darkness and that His miracles were used to bring them to faith (Pfeiffer, 1962:1101). Clearly Kenyon is not following reformed hermeneutical principles as listed in section 2.3.

According to Kenyon, there were three groups of mankind: Jews, gentiles and the church. The Jews will always be Jews, even if they are born again. Gentiles stay pagan, unless they are born again. Paul describes two further groupings of man. The "natural man" was a person who had not accepted Christ's gift of eternal life (Kenyon, 1998:121). The "carnal man" was a person who was recreated in Christ but had never achieved spiritual maturity and was ruled by his common sense rather than the Spirit, while the "Spiritual man" was one who had developed spirituality and allowed the Spirit to overcome his common logic. This was the man who was directed by God's Word (Kenyon, 1998:121). He said the "Spiritual man" was someone who used "revelation knowledge" using Ephesians 2:1-3 as proof (Kenyon,

1998:122). The natural man was a picture of spiritual blindness and bondage by the dark powers of Hell and without Christ, there was no hope. It was their pride that allowed only the use of their “sense knowledge”, which in turn prevented them from seeing the light of Christ (Kenyon, 1998:23). What was often translated in the Bible as “carnal” was, according to Kenyon, commonly confused by theologians, as it really meant a person who used sense knowledge solely to guide them, using 1 Corinthians 3:1 "And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ." (NKJV, 1982) to prove this (Kenyon, 1998:124). Further on in the same book, Kenyon described the spiritual man as someone who came to the place in their life where the Word of God controlled both the mind and the body (Kenyon, 1998:128). Kenyon stated that this new creation came directly from God and with it came God’s own Spirit and character (Kenyon, 1998:129). Now the recreated beings could stand before God without experiencing any of the natural man’s weaknesses and faults, as well as knowing nothing is unattainable (Kenyon, 2003:200).

Reformed commentators write on Ephesians 2:1-3, which in verse 1 says we were dead owing to our sinful nature, while verses 2 and 3 were “parenthetical” to the central idea, which is continued in verse 4. Verses 2-3 contrast our sinful nature and God’s grace. It refers to spiritual death, which separates us from God. Whilst in our natural state we followed the world’s and Satan’s way and were encouraged in rebellion against God. We were once also part of this “sins of the flesh” culture, which eventually leads to God’s anger (Pfeiffer, 1962:1306). 1 Corinthians 3:1 Paul strongly reproveth the believers in Corinth for their lack of spiritual growth and speaks to them as children (Kistemaker, 1998:98).

Regarding Colossians 1:12, Believers look forward to the “inheritance of the saints in the light” (Hendriksen, 1964 :5). Reformed theology writes on 2 Timothy 3:16-17 that the entire Bible is “God breathed “and should be received with awe and respect, which differentiates Christianity from other religions. The Bible’s laws and principles are settled and were directly given by the Holy Spirit to the writers of its books. It is to be used in all aspects of the Christian life whether it be maturing or rebuking and there is no need for anything else. God has given us His Word so that Christians can be prepared and geared up, lacking nothing in order to serve and be fruitful for God (Calvin, 1998a:155-156). Why Kenyon used John 14:17 to prove that Satan had no authority over true believers is difficult to understand. From a reformed perspective John 14:17 says that it is Christ Himself who indwells Christians and comforted the original hearers, which meant that they would not be abandoned on His departure, as He would be present with them as he was before (Kostenerger, 2004:John 14:17).

Kenyon’s use of the John verse above, illustrates his misuse of the Bible, as he ignores normal reformed hermeneutics and extracts what he wants, regardless of the context. His use of this verse also illustrates a lack of respect for the Bible despite his claims to the contrary in the next section below.

2.3.3 Bible

In his book, "What happened from the Cross to the Throne" (1998), Kenyon clearly declared that the Bible was written by writers who did not impute their own personal ideas or thoughts but were inspired by the Holy Spirit to write exactly what God wanted to be written (Kenyon, 1998:141). He went on to claim that the Book of Acts was the Genesis of the New Testament as it introduces the "New Redemption", which was a "Spiritual Redemption" (Kenyon, 1998:141). He claimed that the Apostle Paul was really the first to truly understand the "revelation knowledge" of Jesus Christ as expounded in his epistles (Kenyon, 1998:117).

Kenyon went on to say that people who believe the Bible is God's inerrant, infallible Word and do not believe that miracles are for today, are inconsistent, illogical and deluded by Satan (Kenyon, 2003:30). He also taught that God's Word was the sole source of faith in a Christian's life. Faith can only be built into a believer's life when the Word is acted upon (Kenyon, 2003:32). This statement is similar to reformed theology and is important as it could be used to claim that Kenyon's teachings are Bible-based. By using traditional teachings together with his "revelation sense" teachings, people are duped into believing they are Biblical. Unless one is familiar with reformed theological hermeneutics, Kenyon's teachings are accepted as true by the majority of his followers. This will be discussed in more detail in Chapters 4 and 5. He also said that Christ gave Christians the authority to use His name (Kenyon, 2003:38). He used John 15:16 as proof for this teaching. When God's Word was spoken by a believer by faith, it was just as if Jesus Christ Himself had spoken (Kenyon, 2003:42). He also taught that because the Word lived in believers they would receive whatever they asked for (Kenyon, 2003:107).

These claims of Kenyon's and his use of John 15:16 as proof is incorrect, as the latter verse says Christ chose the disciples out of darkness so that they might be fruitful and they were to ask His name and by God's grace it will be given them (Hendriksen, 1953:308). This is another example of Kenyon sneaking in the idea that it is the believer's verbalising Scripture that makes it effective. He is saying the Bible is only powerful when we speak, which is contrary to what 2 Timothy 3:16-17 says.

Kenyon claimed that theologians often confused Christians by distinguishing the Bible from doctrine and as source of dogma, creeds, truth and philosophy (Kenyon, 2003:66). The Bible, according to Kenyon, should be used as if God were speaking to the individual Christian. He taught that the Bible replaced God and had the same authority as His presence (Kenyon, 2003:67). It had life in it as well as being a God-indwelt book. The Bible was to be used in the present tense because as the living voice of God from heaven, it is as eternal as is its author (Kenyon, 2003:69). The problem was people's reason or "sense knowledge", which prevents most believers in Christ from using the Bible as God intended (Kenyon, 2003:66-67). With a belief in the Word came the knowledge that it was God who was speaking and a believer could then use it with the same authority. "Faith in God is faith in the Word" (Kenyon, 2003:70). A modern form of Gnosticism, according to Kenyon, was allowing "sense knowledge" or

reason to cause doubt and lack of faith in the Word of God. Kenyon encouraged Christians to practice their faith in the Scriptures, by having confidence and faith in the Word. Kenyon claimed the greater the faith, the greater the results. He equated the same authority in the believer's spoken word to that of Christ's with reference to John 15:7 (Kenyon, 2003:115-16). John 15:7 says "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you." (NKJV, 1982).

From a reformed perspective John 15:7 advances John 15:4 by pledging that believer's prayers would be answered and the "Word" here means the whole Bible. Therefore reciprocal indwelling with Christ is more than just conformity but also a continuous assimilation of all His teachings in one's life and sharing with non-believers. Dutiful believers will be "effective" in their prayer life (Köstenberger, 2004: John 15:7).

We would agree with Kenyon's claim that Scripture was to be used in the present tense. Unfortunately it is his use of it that is the problem, as well as his use of "revelation sense". We would tend to agree with Kenyon's use of John 15:7 except that he takes its meaning further by claiming that as long as you have the right faith, you can ask for anything you want without considering whether it is in God's will or not and expect to receive it.

Jesus could make the Word a living thing on the lips of believers (Kenyon, 2003:126). Kenyon wrote of his respect for the Bible as something special, and it was unlike any other book (Kenyon, 2003:138). He spoke of the Bible as being the inspired and living Word, then moved on to claim that it was the faith of that word "in his lips" that had the power to heal and destroy the demonic power over mankind (Kenyon, 2003:135). He warned against the danger of treating the Bible as if it is just another book, and taught that it was God's inspired, inerrant Word to man. It tells man of his Salvation in Christ Jesus, who was seated at the right hand of God the Father (Kenyon, 2003:137). Furthermore, Kenyon went on to say the Bible should be taken as it is written and should be taken in the present tense, as God the Father always worked in the now and not in the past or the future (Kenyon, 1998:105). The Bible should be the basis of all verbal confessions of needs and wants, even if they run counter to normal logic. Normal logic was confessing the veracity of God's Word, and believers should not allow anything to destroy that by expressing any negativity (Kenyon, 2003:47). He also stated that "your faith will never register above the words of your lips" and "our lips are taking the place of his (Christ's)" (Kenyon 2003:51). The Christian's faith or lack of it depends on what he verbalises in faith (Kenyon, 2003:45). Kenyon went even further by saying that the Word had replaced Jesus and to understand it, one has to set aside "sense knowledge". Instead of the Word taking precedence, it was often replaced and its power stolen by rational logic (Kenyon, 2003:69). Born again people could only be truly connected with God by allowing His Word control over their lives (Kenyon, 2003:81).

It must be admitted that certain aspects of what has been discussed in this paragraph sound reasonable but this is where Kenyon's teachings are at their most dangerous. Kenyon seems to be conforming to reformed theology, especially concerning salvation. But it is his teaching on what happens after salvation that causes problems in this instance. He claims that as long as believers have the right faith, deny any negative thought, word or suggestion and verbalise Scripture they can achieve anything as a right. This issue will be discussed further in Chapters 4 and 5.

2.3.5 Christology

According to Kenyon, Christ did not have human blood but rather God's blood, quoting Leviticus 17:11: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul." (NKJV, 1982). Kenyon further claimed the "soul of the flesh is in the blood", and as Christ did not have human blood, He did not have Adam's fallen nature (Kenyon, 1998:20-21). He claimed Christ's body was the same as Adam's before the fall in the Garden of Eden and only became mortal when He was crucified on the cross and uses 2 Corinthians 5:21 to prove this (Kenyon, 1998:21). In other words, Kenyon said whilst on the cross Christ became human and sinful. This was the reason that there was darkness during the crucifixion, for God the Father could not bear to see his beloved Son as a sinner, experiencing spiritual death and the nature of Satan (Kenyon, 1998:41-42). Kenyon also taught that the majority of people lived in the area of "sense knowledge", which prevented them from understanding this truth (Kenyon, 1998:41). To pay the penalty for sin, Christ had to take on Satan's character and become his servant (Kenyon, 1998:31-34). Using Philippians 2:6-8, "who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name" (NKJV, 1982), Kenyon taught that Christ could not have had a human existence because he had a pre-existence (Kenyon, 1998:21-22).

Kenyon's quoting of Leviticus 17:11 to prove that Christ did not have human blood illustrates his incorrect use of Scripture. From a reformed perspective the latter verse speaks of life being carried in the blood and blood representing life (*nepesh*) and the blood of animals is a requisite as a replacement sin sacrifice (Pfeiffer, 1962:98). Kenyon's claim that Christ only became human on the cross and using 2 Corinthians 5:21 is incorrect. The reformed view is that this verse speaks of the Apostle Paul explaining that God's Son paid the "death penalty for our sins" and our curse placed upon Himself so as to free us from sin's penalty making us righteous in God's sight (Kistemaker, 1997: 200) His use of Philippians 2:6-8 to prove this further illustrates his incorrect use of Scripture.

Furthermore, from a reformed theological perspective, Philippians 2:6-8 speaks of Christ, God, humbling Himself to take the form of one of His created beings. Although in the form of man He never lost His

divinity. He further humbled Himself to take the “form of a servant” in a human body. As the perfect man He could but live in total submission in “service” to God which meant His shameful death. It is to our benefit to willingly accept God’s will for our lives whatever that may be (Spence-James, 2004b:78).

Kenyon’s assertion that Christ took on Satan’s character, became his servant and was not human is hard to follow using reformed theology. Philippians 2:6-8 shows unmistakably that although Christ never set aside His divinity, He was fully man. He fulfilled God’s plan by being His sacrifice as the perfect man. It is hard to understand how Kenyon came to these teachings if he used reformed hermeneutics or consulted its confessions. It is clear he ignored the following simple rules, namely the context of Scripture, comparing Scripture with Scripture and he did not even bother to compare his interpretation with that by reformed commentators. Instead he just used his own interpretation to suit his purpose. This is discussed further in Chapters 4 and 5.

When Christ declared he was before Abraham (John 8:58-59) "Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM. Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by." (NKJV, 1982) the Jews wanted to stone Him. According to Kenyon, the Jews had not recognised or accepted Him, for they were using their “sense knowledge” (Kenyon, 1998:25). On the other hand, Christians, because of having what Kenyon called “revelation knowledge” and “Pauline Revelation”, recognised Christ for who He really was (Kenyon, 1998:25). Kenyon also taught that the Apostle Paul was the first to recognise that his people, the Jews, had killed their promised Messiah of the Old Testament: 1 Corinthians 2:8 "which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory."(NKJV, 1982) (Kenyon, 1998:26). Kenyon seems to ignore Acts 2:23 where Peter declared that it was the Jews who crucified Christ.

Kenyon says Jesus Christ was the manifestation of God to the rational world and all His miracles in the four gospels were done in the sense and ambit of 1Timothy 3:16. According to Kenyon. He healed disease not sin, nor did He give eternal life to those who believed in Him. He could do miracles and cast out demons but not give salvation, as He had not died nor risen from the dead, so people were still dead spiritually (Kenyon,2003:21) . It was love that motivated Christ to take on the form of a human, and it was love that kept Him on the cross, not the nails. It was this love that defeated Satan, and for proof, Kenyon quotes John 6:37-38: "All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me." (NKJV, 1982) (Kenyon,1998:26-29). This could not be truly understood through “sense knowledge” (Kenyon, 1998:26-29). Jesus Christ alone had to pay the penalty for mankind’s sin. If he had not died on the cross, then for eternity man would be lost and God would not have any children (Kenyon, 1998:33). Kenyon also stated that the gospel message could not be truly understood by people other than those who have the “revelation sense” (Kenyon, 2003:32). The agony of the Garden of

Gethsemane was worse than that of the cross according to Kenyon, because Christ knew He would spiritually die (Kenyon, 1998:34).

1 Corinthians 1:9 speaks of God's absolute faithfulness in keeping His promises and the word structure and the uses of "faithful" first in the Greek sentence literally means "faithful is God". It is through Christ that God's "plan of salvation", which brings fellowship with Christ is fulfilled (Hendriksen, 1953a:42). Kenyon's use of John 6:37-38 is a poor choice of Scripture to prove it was Christ's love that motivated Him to the cross. From a reformed theological view these verses confirm that all those given to Christ by the Father would never be rejected by Him and that Christ came to earth to do His father's will not His own (Köstenberger, 2004:211-212).

Kenyon's use of John 6:37-38 is another illustration of his selective use of Scripture to confuse people, as these verses plainly do not say what he says they do. This shows that he wanted people to concentrate on what he said rather than on what the Bible said. People without good Bible knowledge or a Bible at hand to check on the verses quoted will readily buy into what he says.

Kenyon is of the viewpoint that, whilst in His earthly ministry Christ could meet the physical needs of people - food, healing and turning water into wine and even is raising the dead. However, they all would suffer hunger, thirst and death again. Christ had to die and be resurrected for mankind's sin and to meet their spiritual needs. To illustrate this, Kenyon quoted the Samaritan woman at the well saying that although He spoke of living water, He could not give it to her as he still had to face the cross (Kenyon, 1998:117). Using Isaiah 52:13-14 Kenyon claimed that Christ, whilst on the cross, was so misshapen by all the sin and disease of the human race, He did not even look like a man (Kenyon, 1998:66-67). Using 2 Corinthians 5:21, Kenyon taught that Jesus was so branded with Satan that God the Father made Him sin (Kenyon, 2003:54).

Using Isaiah 52:13-14 to prove Christ's appearance on the cross was caused by humanity's sin is a poor interpretation. From a reformed perspective these verses speak of God's servant acting so wisely to succeed in achieving God's objectives and the adjective used to describe Him conveys the idea that He would be glorified. The prophet then speaks of the promised messiah being so physically abused it was difficult to recognise His humanity (Smith, 2009:438).

Although Kenyon's use of Isaiah 52:13-14 at first seems compliant to normal Reformed theological interpretation, there is a subtle twist in the emphasis on the misshapen body, which he uses later to prove that the cross covers illness, as well as sin.

In his book "Identification" (1968), Kenyon wrote that Christ, as the Lamb of God, suffered for three days and nights in Hell as a replacement for the whole of mankind (Kenyon, 1968:23). Christ was born again

before He was resurrected (Kenyon, 1998:64). He was crucified as Jesus the man, the Lamb of God, and was resurrected as Lord High Priest, who conquered death, the grave and Satan (Kenyon, 1998:69). Kenyon also taught that Christ's throne is the New Covenant and is sealed by His own blood. Furthermore, contrary to what Genesis 1 says, Kenyon claimed that Jesus created the earth over a long period of time (Kenyon, 1998:94).

Kenyon's teachings regarding Christ are difficult to understand from a Biblical perspective unless one takes into account his use of "revelation sense". His teachings on creation are also questionable and promote the idea that his teachings are to be considered over the Bible's.

Kenyon seemed to exalt the writings of Paul above the other books of the New Testament. He claimed that despite the other Apostles following Christ from His baptism to his resurrection, it was Paul who was the first to really understand Christ's teachings. It was Paul, who, according to Kenyon, was the only one who saw Christ descending to rescue the Old Testament saints and take them with Him when He ascended to the heavenly temple to offer His blood to redeem mankind. Paul saw Christ seated at the right hand of the throne of God as the High Priest of the New Covenant. It was Paul who was given what Kenyon called the "New Law and the New Covenant" (Kenyon, 1998:117). Kenyon had teachings on Christ as Saviour, Intercessor, Mediator and Advocate, who is seated at the right hand of the Father, being now the only advocate and mediator of man, with reference to 1 Timothy 2:5

"For there is one God and one Mediator between God and men, the Man Christ Jesus," (NKJV, 1982) (Kenyon, 1998:188-90).

This is another example of Kenyon following reformed teachings, which is used by his followers to claim his teachings are based upon the Bible. These are well-known teachings and difficult to distort but the danger arises when he mixes these with his "revelation sense" teaching, which brings Christ down to man's level and promotes another gospel. This is discussed further in Chapters 4 and 5.

2.3.6 Ecclesiology

According to Kenyon, it was on the feast of Pentecost that Christ became the head of the body, the church, which was made up of living stones that are individual believers. Kenyon called Christ's body a "new Temple" made up of a "New Species of men", "Jesus men" (Kenyon, 1998:94). Christians are what Kenyon called "new covenant people" using John 13:34-35 "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will you know that you are My disciples, if you have love for one another." (NKJV, 1982) (Kenyon, 1998:52). Using 1 Corinthians 3:16, "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" (NKJV, 1982), Kenyon taught that Christians were the new home of God, the new Holy of Holies, which was why Christ spent time in healing people, because when people were recreated, they were given the life and nature of God the Father. To prove this, Kenyon uses 1 John 4:4 "You are of God, little

children, and have overcome them, because He who is in you is greater than he who is in the world." (NKJV, 1982) (Kenyon, 1998:52-53). Kenyon also says that Peter was using "revelation sense" when he preached his feast of Pentecost speech (Acts 2:23-24). Kenyon transliterates "pains of death" to mean His "birth throes of death" implying how the church of Christ was born out of His rebirth (Kenyon, 1998:59).

Kenyon's use of John 13:34-35 is incorrect, as these verses describe one of the identifying traits of believers in the church of Christ, which is having His love for one another. This love is similar to the love Christ has for us. It is the unity of Christ's love for other believers that identifies them as true followers of Christ (Köstenberger, 2004:424). Unlike Kenyon's use of 1 Corinthians 3:16, reformed tradition speaks of God and the Spirit's close relationship and Paul's declaration that believers' physical bodies are indwelt by the Holy Spirit, making them His temples, which connects the Holy Spirit's work of justifying and sanctifying believers (Hendriksen, 1953a:19). Reformed theologians state that 1 John 4:4 says that the pronoun "you" directs focus on believers in Christ as being unique and "children of God", which differentiates them from unbelievers who are of the world. The "them" refers to false teachers who believers have triumphed over because God, who is in them, is superior to Satan, who is in the world (Hendriksen, 1953b:327).

The above comments from reformed commentaries show Kenyon's lack of hermeneutical care as these verses are manipulated to try and prove his teachings are Biblical.

Kenyon teaches that the New Covenant had its foundation in the shed blood or being of Jesus Christ, while the Old Covenant was between God the Father and Abraham (Kenyon, 1998:141). The Old Covenant was for the unsaved servants of God the Father, while the New Covenant made children of God, which according to Kenyon, is a new type of humanity. This was because God gave them His own personality, which was the genesis of everlasting life for mankind (Romans 8:14-17). With the New Covenant, Christ became the promise of men being made anew with the very nature of God. These new men were indwelt by the Holy Spirit, which gave insight and camaraderie through the Word of God (Kenyon, 1998:95).

From a reformed tradition, Romans 8:14-17 says something entirely different to Kenyon by describing believers as "sons of God" as those who have the Holy Spirit guiding them. This leading is not by chains of terror but rather by acceptance as sons of God to share in Christ's birthright (Pfeiffer, 1962:1207).

There were two types of priesthood in the church of God, according to Kenyon: firstly, the one that fellowships with God the Father, was called the "Holy Priesthood" and was in His service. The other, called the "Royal Priesthood" according to Kenyon, was to portray and represent Christ to the world today (Kenyon, 1998:117). The problem with most believers, according to Kenyon, was that they relied upon their "sense knowledge" when they needed to learn what he called the "love law" and live

according to what he called the “love walk”. This was described according to Kenyon in 1 Corinthians 13:4-5 (Kenyon, 1998:126). Kenyon often spoke of the “love law” and one of the verses he based this law on was John 13:34 (Kenyon, 1982). Kenyon goes on to say it was this “love law” that was the guiding rule of Christ’s church. It was what differentiates mature Christians from the unregenerate who are still in their sin (Kenyon, 1998:127). Kenyon claimed that in his day the church was poorly taught concerning the true meaning of righteousness, as this was often interpreted to mean behaving correctly. However, in actual fact, according to Kenyon, it should be defined as being allowed to stand before God without fear of our sin being held to our account (Kenyon, 2003:83).

This statement on our righteous standing is acceptable but unfortunately he attaches to it the emphasis to use “revelation sense” to ensure true Christian maturity. It is again a mixture of Biblical truth and Kenyon’s truth that causes confusion.

Kenyon claims more for Christian love than reformed theologian’s do who write of 1 Corinthians 13:4-5 that these two verses personify the various elements of the true gift of love using adjectives that are opposite to normal human behaviour (Pfeiffer, 1962:1251-1252).

According to Kenyon, under the Abrahamic Covenant, the children of Israel did not experience poverty or sickness as long as they lived and obeyed it. Christ fulfilled this Old Covenant and introduced the new one. The Old Covenant was born of physical circumcision, whilst the new one was made up of spiritually circumcised bodies. The Old Covenant was based upon the sacrificial animals and taught God’s stance on sin and His relationship with man based upon these sacrifices. However, the New Covenant was founded upon the sacrifice of Jesus and the law of love. As no non-Jews were ever under the Abrahamic Covenant unless they were proselytes, it was not meant for them. The question then was, as the church was no longer under the Law, did it have to obey and follow the “Ten Commandments”? Kenyon said “no”, as they were given to unsaved people and should have no place in the Christian’s life. He continues by saying that as the New Covenant incorporates all elements of the Old, the Christians, when they obeyed the New, were also obeying the Old Covenant. He later confirmed in the same book that the keeping of the Sabbath was just for the Old Testament (Kenyon, 1998:134-36). 1 Corinthians 10:32 gave us, according to Kenyon, three current classes of human beings, and those who became recreated creatures in Christ Jesus could be legally called sons of God. Kenyon continues by saying that similar to the Jews in the Old Testament, who were commanded not to marry non-Israelites, Christians were forbidden to marry non-believers. 2 Corinthians 6:14 says "Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?" (NKJV, 1982) (Kenyon, 1998:136). Kenyon continues by saying that the Old Covenant was of works, not faith, while the majority of modern churches neglected the importance of faith for that of works, and preachers focused upon works leading to being born again (Kenyon, 1998:138-139). Kenyon stated that the church and its leaders had lost sight of that promise. As a new creation in Christ,

they had been promised that in Christ's name mighty things could and would be done. It was the speaking in "tongues" that ushered in this recreation, which allowed the Spirit of God entry and gave them their new natures, allowing God's grace to be given to mankind and starting the epoch of miracles (Kenyon, 1998:145).

From a reformed perspective 2 Corinthians 6:14 is interpreted as Paul using Deuteronomy 11:16 as a basis to instruct the Corinthians not to be united with those who worship other gods. He also refers to Old Testament teaching to emphasise that Christians should have nothing in common with unbelievers by forming covenantal relationships with unbelievers as they are on opposing sides (Hendriksen, 1997:228).

Kenyon sows seeds of doubt in reader's minds about the authenticity, veracity and desire of other churches to serve their people. His use of Scriptures just causes doubt and confusion in traditional church teachings, while promising great things in Christ's name. He is offering a gospel of materialism, which most people find more enticing than Biblical maturity.

As Christ and the Father were one, Kenyon says, Christians joined them in fellowship. Kenyon continues by saying that as believers in Christ, the church should understand that they have the Holy Spirit and God's abilities, and are the righteousness of God, given power and abilities to be God's representatives on earth (Kenyon, 1998:127-128). Using Romans 8:1 "There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit." (Kenyon, 1982), Kenyon taught that the identical Spirit indwells every believer, but that unfortunately the majority do not fully understand this great gift from God (Kenyon, 1998:127-128). The reason for this defeatism was, as Kenyon put it, because believers were hung up and even weighed down by their denomination's Creeds and teachings. As new creatures in Christ they no longer needed to rely upon their physical attributes or worldly knowledge. These were replaced with God's own power, ability and knowledge promoting them into the Spiritual domain, and he based these claims on Matthew 28:18 (Kenyon, 1998: 174-175). The born again people were, after their restoration of Adam's forfeited position, legally obliged to utilise God's power (Kenyon, 1998:174-175). Using John 16:24 "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full." (NKJV, 1982), he claimed there were now no restrictions on what believers could ask for, based on using Christ's name, as they were of God (Kenyon, 1998:176).

Reformed theologians regard Matthew 28:18 as a declaration of Christ's being given all consuming authority and intermediary over His creation (Matthew, 1976:1361) and not power given to believers. John 14:23 speaks of the love of Christ, which defines our union with Him and the need to be in obedience to His Word (Köstenberger, 2004:441). (They regard Romans 8:1 as part of Paul's conclusion that as believers in Christ there is no denunciation as the rule of the Spirit liberates us from the rule of sin

and death as long as we live in the Spirit and not carnally (Hendriksen, 1953-2001b:244). John 16:24 reveals that up to this time the disciples had not used Christ's name to ask for anything. Now they are told to keep on asking in His name and it will be given. This is similar in essence to the Sermon on the Mount (Matthew 7:7) to ask on the foundation of who Christ is and "according to God's will" (Hendriksen, 1993c:John 16:24).

It can be seen by Kenyon's interpretation of the above verses that he takes things out of context, does not compare Scripture with Scripture and reads into verses as he pleases. He also claims church leaders are hiding the power and rewards that are due to believers if they only but ask Christ.

The body of Christ was made up of all those who had eternal life in Him and who had also been given similar capabilities as were used by the Father to raise Christ, the Saviour (Kenyon, 2003:59). This new creation was to have the same abilities as Christ and to stand and represent Him in this world. Kenyon called most modern day Christians a type of Samson, blind and bound, owing to the poor teachings found in the church (Kenyon, 2003:61). The body of Christ, the church, was supposed to have close fellowship with God as His Son, but few really do, because of their reliance on rational logic. They did not fully understand the Word of God because they still used their "sense knowledge", which Kenyon described as unspiritual knowledge (Kenyon, 2003:85).

He taught that unrepentant sin was the cause of the lack of fellowship with God. This was why it was important that forgiveness was asked for and received. Kenyon goes on to say that restoration was vital if the key to Christianity, which was love, was to be achieved. Love was central to all things and it motivated church members to live as Christ commanded (Kenyon, 2003:88).

Kenyon said too few people really understood that the Christian was a new creature in Christ, who has been given similar power to that which brought Christ back to life (Romans 8:11). Kenyon continues by saying that this power gave them the ability to defeat Satan and his hordes (Kenyon, 2003:93). Using Romans 6:5 "For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection," (NKJV, 1982). Kenyon claimed that the new created man was unified with God and was, in fact, the permanent residence of God on earth. Through this union God expected us to help Christ to fulfil His ministry on this earth (Kenyon, 2010).

Unlike Kenyon, reformed commentators say that Romans 8:11 speaks of the indwelling of the Holy Spirit in believers who the resurrected Christ will also spiritually make alive the physical bodies of believers (Pfeiffer, 1962: 1206). They also write on Romans 6:5 stating that as Christians integrated with Christ's death they are likewise into His resurrection. This means the resurrection empowers believers to live in such a way to produce "fruit for God" (ἵνα καρποφορήσωμεν τῷ θεῷ, *hina karpophorēsōmen tō theō*).

This phrase is similar to Romans 6:4, where partaking in Christ's death is with the intention of "walking in the newness of life" (ἐν καινότητι ζωῆς περιπατήσωμεν)" (Schreiner, 1998:352-353).

Here Kenyon seems to be using traditional interpretation in relation to the believer's union with Christ. The problem is he subtly sneaks in the idea that born again people have powers similar to those of Christ.

2.3.7 Eschatology

Kenyon did not say much on this subject, but he did believe in the return of Christ. He stated that on the return of the Lord, there would be many believers who would exhibit similar power to that which was used to raise Jesus Christ (Kenyon, 2003:59). The mortal body of man came from the fall in Eden, but Christians received recreated bodies, which would become immortal when Christ returned to the earth (Kenyon, 1998:150). He also taught that God's New Creations were to live with and for Him in spiritual completeness as His sons until the Lord returned, at which time a portion of the church would rise from the earth and be with Him (Kenyon, 2003:23).

2.3.8 Faith

As believers in Christ, according to Kenyon, Christians had the legal right to all the blessings of the Abrahamic covenant - Galatians 3:14 "that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith." (NKJV, 1982).. Kenyon taught that as Abraham believed God and was blessed, so would the new creations in Christ be also (Kenyon, 2003:52). Using 2 Corinthians 5:4, Kenyon taught that owing to the Lord dispensing His life into the believer's physical body, all disease was destroyed in it. Kenyon went on to say that acting on the Word of God gave the recreated person power over disease. Hoping for something was not faith; it was only by acting in the present tense that real faith was demonstrated. This was what Kenyon called "acting on the Word in the present tense" as diseases were already defeated. Anything else that was called faith was living a defeated life and was not real faith but "sense knowledge" faith. To support this, he quoted Isaiah 53:4-6 (Kenyon, 1998:107). When Christ did away with our sin, he also did the same with our diseases (Kenyon, 1998:107).

Kenyon's teaching on Galatians 3:14 differs a little from a reformed perspective, as this verse speaks of gentiles receiving salvation by faith, not works and refers to Scriptures to show that from the start of Israel's recorded past, the Abrahamic Covenant was the vehicle He would use as promised to offer by faith His "blessing" (Hendriksen, 1968b:152). Reformed theologians also write on Isaiah 53:4-6 saying that Matthew quotes these verses (8:16-17) after Christ healed a range of illnesses but His ministry was to heal sin and the spirit rather than physical bodies. The healing of physical ailments was to demonstrate proof of His ability to heal souls. The second clause of verse 4 clearly indicates just how unappreciative and depraved the people were, even though He was blameless and was recognised as

such by Pilate. Verse 5 “repeats the cause of Christ’s afflictions, in order to meet the scandal that it might have arisen from it”. The offense of the cross blinds people to its purpose, which is the purchase of our salvation through his death and suffering on the cross. Isaiah then goes on to show in verse 6 the necessity of understanding the misery of our sinful condition before appreciating Christ’s cure and taking advantage of it. Isaiah makes it clear that all mankind is in need of Christ’s work on the cross (Calvin, 2000:326).

Kenyon says eternal life is assured by verbalising faith in God’s Word, but there was the danger of allowing others to negate it, by allowing them to question the veracity of one’s confidence in the Word’s teachings. Our faith never exceeds our verbalising trust in the Word, 2 Corinthians 5:7 "For we walk by faith, not by sight." (NKJV, 1982)(Kenyon, 2003:47-48). This was, according to Kenyon the problem for people who relied on their “sense knowledge” to determine what to believe. They lacked true faith. “Sense knowledge” prevents victory over illnesses (Kenyon, 2003:47-48).

Reformed theology says that believers are restricted in the physical body through which the outward demonstration of Christianity of “love, affections and fellowships” is shown. The desire is to be with the Lord but it is important we are to stay on earth to physically demonstrate living by faith in the Lord (Spence-Jones, 2004a:127). It says nothing about verbalising faith as Kenyon suggests.

Once again Kenyon mixes Scripture with his own teachings by making the individual responsible for his faith by talking aloud about his faith. In other words according to Kenyon, God needs people to activate their salvation.

Kenyon claimed that true faith was when, in the face of “sense knowledge”, one still confessed that disease was healed. Expression of that Faith was the confidence to call upon Christ to answer prayers, and it had power over Satan, his demons and disease in Jesus Christ’s name. Fear and ignorance were tools of Satan to defeat the recreated in Christ. Kenyon answered the question about claiming healing when it had not happened, saying that it was perhaps Satan causing deception, as well as the individual using their “sense knowledge” only. There are two types of knowledge, “revelation knowledge” - discovered especially in the Pauline Epistles - and “sense knowledge”. This was the difference between faith and hope (Kenyon, 1998:108-109). There were no recreated men until the day of Pentecost as the Jews of the past age and during Christ’s ministry were all under the Old Law. Faith before Pentecost was based upon “sense knowledge”, while in those who make up the body of Christ, faith was based upon the Word of God, (1 Corinthians 15:3-4) (Kenyon, 1998:136).

From a reformed theological perspective, 1 Corinthians 15:3-4 these verses simply lay out the truth of the Gospel. That “Christ died for our sins according to the Old Testament. That He was buried and raised on the third day again according to the Old Testament (Kistemaker, 1993:528)

Kenyon's use of 1 Corinthians 15:3-4 illustrates how he reads into Scripture what he wants, totally disregarding the detriment to Biblical truth.

According to Kenyon, words become valid only when they are verbalised, whether they are about anxiety, sickness, spiritual defeat or victory. The same applies to the Word of God as God does nothing until we verbalise His Word (Kenyon, 1998:157). As Christians were new creations in Christ (2 Corinthians 5:17), they were designed to serve the Lord (Ephesians 2:10). Not only were Christians redeemed and made new creatures and reconciled in Christ, but Satan and disease no longer had any power over them, Romans 5:1 "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ," (NKJV, 1982) and 1 Peter 2:24 "who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed." (NKJV, 1982) (Kenyon, 1998:158). Successful Christians, according to Kenyon, were those who understood the need to confess the standing and benefits they then had in Christ Jesus. What is verbalised quantifies people's faith, and the words were their confession. If you believed it, there was a need for it to be verbalised to become a fact (Kenyon, 1998:158). The verbalising of needs should be synchronised with the teachings of the Bible, even if they do not make much sense from a normal, rational, logical thinking perspective, Hebrews 11:1 (Kenyon, 1998:160). Using John 14:13 "And whatever you ask in My name, that I will do, that the Father may be glorified in the Son." (NKJV, 1982), Kenyon taught that the Christian has the power and authority to ask whatever is needed, and it will be given, with the only qualifying statement being that he must ask in Christ's name (Kenyon, 1998:160). Kenyon goes on to equate modern day Christians with having the same power and authority as the Apostles, and justifies this by quoting Acts 16:17. As Christ abides in believers, so does His Word (John 15:7) (Kenyon, 1998:160).

But from a reformed tradition we learn that Romans 5:1 tells the result of being "justified by faith" in Christ that we have His peace and grace (Schreiner, 1998: 250)

While 1 Peter 2:24 interprets Christ's suffering on the cross as a fulfilment of Isaiah 53, a death specifically reserved for slaves and non-Romans. Describing the cross as a tree, Peter reminds the reader of Deuteronomy 21:22-23 and God's curse and that Christ's sinless vicarious death paid for our sins and God's curse on us. Peter finishes by quoting Isaiah 53:5 and changes the first person plural to the second person plural: "By his wounds you have been healed." Although the translation has the plural noun *wounds*, the Greek has the singular form, which actually means "a wound that is caused by flogging" and "healed" actually means "to be forgiven". Peter says that Christ's stripes from his "scourging" and the wounds inflicted during His crucifixion were the price Christ paid willingly to restore the believer into fellowship through the forgiveness of his sin (Hendriksen, 1987:111-112). Kenyon's use of Hebrews 11:1 is against common sense, as the verse actually gives God's definition of faith, "Now faith is being sure of what we hope for and certain of what we do not see" The writer defines faith as holding on to the "promises of God" relying on Scripture and keeping faithful to Jesus Christ. (Kistemaker, 1984: 308,310) Using John 14:13 as proof that we can ask for anything is incorrect, as this verse tells us

according to Christ pray does not entail “magical incantations” but rather we ask in Christ’s name and according to God’s will and requirements (Köstenberger, 2004:434).

John 15:7 speaks about prayers being guaranteed to be answered if we are obedient to the Lord and his teachings in Scripture (Köstenberger, 2004:455). Kenyon’s use of Hebrews 11:1 ignores its clear teaching for his own ends and by referring to scripture his readers are misled into believing his teaching on faith is based upon the Bible.

Kenyon says that verbalising the Word of God not only liberates believers but also does the same to all those who hear it spoken. These spoken Words were the very being of God and could heal, generate faith and transform lives. Kenyon defines faith as simply the Word overcoming the rational and logical (Kenyon, 1998:1622). He also taught that quoting the Bible without faith in Christ made it lifeless, whereas true faith was as if Christ Himself spoke them (Kenyon, 2003:42). At first glance this statement may sound acceptable but what he is, in fact saying is that the Bible was lifeless and powerless until someone quoted it. Kenyon also taught that the power of positive confession was the way to overcome the demonic, using Revelation 12:11 "And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death." (NKJV, 1982) as proof. These saints defeated Satan by using the power of God’s word. Power came from the verbalising of the Word. In the same manner disease was overcome by positively speaking out in faith (Kenyon, 2007). What was said and how it was said depended on and illustrated the depth of a person’s faith. Refusing to verbally repeat negative thoughts or statements on things of a spiritual nature, denied their reality. Words could build up but they could also destroy. If our words said we belong to God, that fact should not be allowed to be questioned by others, as this was an attack that came from our adversary, Satan (Kenyon, 2003:51). Kenyon also defined faith as a declaration of God’s new creatures’ privileges. Put another way, faith was expecting the fulfilment of prayer requests even before God decided to grant them. Uncertainty as to whether or not God would provide what was prayed for came from Satan (Kenyon, 1998:165). In another of his books, *In His presence* (2003) he made a statement that either promotes the new man or demotes God, by declaring that if Christians had the right faith and love in Christ, it would allow them to have the ability to act and be like God Himself (Kenyon, 2003:30). Faith was required to obtain something, not to own it. Born again people had Christ in them, which meant that through Him, they own everything. Therefore, there is no need to try and develop faith, as in Christ, they already possess everything in His name (Kenyon, 2003:74).

It is Kenyon’s view that those who are born again were given similar capabilities as God the Father used to raise Jesus Christ from the dead, thus making Christians gods in their own right (Kenyon, 2003:59). Faith is defined as a person who removes weaknesses such as the lack of strength. Faith also brought with it the good things of life, as the things of God now belong to the Christians (Kenyon, 2006:3). Finally, Kenyon said that reliance on experience to prove faith was false, as this type of faith was based upon “sense knowledge” rather than the Word of God (Kenyon, 2003:124). Faith is one of Kenyon’s major themes.

Kenyon's teachings on faith are evaluated from a reformed theological position in Chapter 4

2.3.9 Hamartiology

Kenyon claimed that from the time of the reformation, the church had been unable to break the bondage of sin-consciousness. To prove this, he pointed to the fixation of most Protestant churches on singing hymns whose primary theme was sin (Kenyon, 2003:40).

God had to deal with mankind's propensity to sin, which had to be based upon a lawful basis and to fulfill His righteousness. This had to happen before He could impart His own character into His new creation, the born again; the new man (Kenyon, 2003:81). The awareness of sin created the wrong perception of who God was, and what the new creature in Christ was. The picture is of a Holy but stern and distant divine entity, whose main purpose was to judge and punish mankind. This fearful perception of God drives away rather than encourages one to draw nearer (Kenyon, 1965:33).

Kenyon taught that the sense of right and wrong had enslaved mankind (Kenyon, 1998:13). Kenyon taught that Christ suffered more in the Garden of Gethsemane than on the cross. This was because He knew that in a few hours He would be dominated by the Adversary, which was the reason for angels ministering to him there, and not while He was on the cross (Kenyon, 1998:33-34). It was love that put and kept Christ upon the cross, and it was this love that conquered Satan. Because of this love, Jesus was the first free man (Kenyon, 1998:27). Christ's last words on the cross "it is finished", according to Kenyon, meant that the Abrahamic Covenant, the Law and the Ten Commandments were finished for the Jews (Kenyon, 1998:47). The Old Testament Law was a law of death, and yet it was upheld by Jews. For the Jews, this Law did not bring life but rather death. The Law and the Abrahamic covenant were for the natural man, as no provision was made to provide them with a scapegoat. Christ died twice, in the spirit when sin was laid upon Him and then physically. Then He was made alive twice. Christ was the first to be resurrected, as well as to be born again (Kenyon, 1998:56).

Kenyon taught that the New Covenant and its constituents had replaced the old one. Believers were now priests; atonement was replaced with redemption, the scapegoat with remission, circumcision with being born again, and the Old Testament sacrifices by the believer's relationship with God the Father (Kenyon, 1998:57). Owing to Christ's work on the cross, there is now no more Law, as He fulfilled it and the Abrahamic Covenant (Kenyon, 1998:73). According to Colossians 2:15, Kenyon portrays the struggle that occurred in Hades prior to Christ's resurrection (Kenyon, 1998:65). Kenyon continues by saying this meant that Christians, who are now the representatives of God the Father in Christ's place, have the same power and authority over Satan as Christ Himself (Kenyon, 1998:65). This is somewhat confusing, as later Kenyon builds his faith theology on the continuation of the Abrahamic Covenant (Kenyon, 1998:139).

Kenyon's Christ became spiritually alive on being justified, after which He became Satan's master (Kenyon, 1998:65). In other writings Kenyon says that Christ was Divine, and yet he also taught that prior to Christ's resurrection, He was the first to receive eternal life (Kenyon, 1998:85). He goes on by saying that Christ, on His ascension, was the Christian's Redeemer, High Priest, Mediator, Intercessor and Advocate, using 1 John 1:9; 2:1-2 (Kenyon, 1998:187,194).

These abovementioned teachings are similar to reformed teachings, which make Kenyon dangerous, as he mixes truth elsewhere with his "revelation sense", giving the impression he is standing on God's Word.

The primal man, as Kenyon calls the natural man, had a desperate need to have a renewed mind, Romans 12:2 and Colossians 3:10 (Kenyon, 1998:127). He also claimed that all sin and illness came from Satan (Kenyon, 2003:49).

Kenyon's teaching on hamartiology will be further discussed in Chapters 4 and 5.

2.3.10 Pneumatology

Kenyon's Christ did not require anything from His disciples other than to wait in the upper room. No amount of prayer could facilitate the Holy Spirit's coming down (Kenyon, 1998:77). Under the Old Covenant, the Holy Spirit rested upon people for specific work the Lord wanted them to do, and they were not saved, while in the New Covenant the Holy Spirit, permanently indwelt individuals and they were born again. Kenyon claimed the tearing of the veil in the Temple was proof of this fact: 1 Corinthians 3:16 (Kenyon, 1998:106-107). Kenyon said that as born again beings that were indwelt by the Holy Spirit, Kenyon taught that God gave them wisdom that enabled these "new men" to discover a wide and varied range of scientific discoveries such as subterranean oil and minerals (Kenyon, 1998:97). Believers have the Holy Spirit permanently indwelling them, which empowers them to do things that their "sense knowledge" told them they could not. The more a person speaks negatively, the less they will be able to do, and conversely the opposite is also true. Christians have the power to defeat disease owing to what Kenyon describes as the "life of God". It was Christ's desire that all those who believe in Him have strong and healthy bodies. The secret was using the Word of God, which Kenyon called "present tense consciousness". This gave them power to do things that are normally considered impossible (Kenyon, 1998:106-107).

Empowered by the Holy Spirit, the mind of the recreated man could go further than that of the natural man by being allowed entrance into the spiritual domain of the Lord, according to Kenyon. God desired perfection in the lives of Born again people through the working of the Holy Spirit and His Word, Ephesians 4:12-13 and Ephesians 2:10 (Kenyon, 1998:171-173).

From a reformed perspective Ephesians 4:12-13 speaks of the gifts of God, which were given for the maturing of all believers, the work of the “ministry” within their local church. The “unity of faith” speaks of one body of truth united in the body of Christ (Hendriksen, 1995:199-200)

Kenyon’s use of Ephesians 2:10 and 4:12-13 to encourage people to believe God’s gifts were for private use despite clear teaching to the contrary is another misuse by him and neglect of good hermeneutics for his own ends.

2.3.11 Prayer

Kenyon says whatever is asked for in Christ’s name will be given because Christians are God’s sons who have replaced Christ in doing the Father’s will on the earth (Kenyon, 2003:31). In Christ comes reconciliation and perfect fellowship with God the Father, as well as the same lack of sense of sin that the divine has. Thus Christians have the Word, and with that comes the same rights of prayer and power over demonic forces and laws of nature as Christ had (Kenyon, 2003:75-77). Quoting Isaiah 53:5 Kenyon taught that a Christian’s body should be healed by claiming “by His stripes I am healed”. Kenyon continued by saying Christians should pray and thank Him for the healing, as it was in the present tense. To doubt or pray for future healing indicates a person was working from their “sense knowledge” and allowing Satan to regain dominion over their bodies (Kenyon, 1998:120). For Kenyon, prayer was a vehicle to be used for confessing desires and needs to the Lord, as this was their right through Christ Jesus (as mentioned above under Faith). Kenyon claimed he was warned against repudiating prayer when it was not answered within the desired time frame. Expressing pessimism will annul the reality of God’s Word. Nothing should be asked for unless it was asked for with a positive confession (Kenyon, 1998:164-165).

As Christians are joint heirs with Jesus Christ and God’s sons and ambassadors, their prayers were a right and should not be approached as if begging, but rather based upon their right and on God’s own Word. They had the right to intercede on others’ behalf, using Christ’s name: John 16:24, "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full." (NKJV, 1982) (Kenyon, 1998:175-176). God has heard and answered all prayers of the recreated, as they were His sons and had replaced Jesus in doing the Lord’s will on earth (Kenyon, 2003:29-30). Saying that miracles were not for today was a confession that they were not totally committed to trusting the Lord, and were rather relying more on logic than faith. (Kenyon, 2003:31). Kenyon taught that the problem with most Christians was that they doubted the Word’s promise to meet our needs, whether it is for healing, wealth or material prosperity: “You live in the Word; you do the Word” (Kenyon, 2003:145). Later in the same book he writes about praying to the Father in Christ’s name (Kenyon, 2003:147).

From a reformed perspective John 16:24 says that till this time the disciples prayed directly to God without mentioning Christ’s name as this was the Jewish custom. Now they are to ask in His name, not

as part of some magical spell but rather in accordance with His redemptive work. They were to ask on the basis of Christ's work, their relationship with Him and according to God's will which brings the completeness of His "joy" to their lives (Hendriksen, 1953b:Jn. 16:24).

Kenyon's use of John 16:24 as proof that we can ask for anything in our prayers is a blatant case of not comparing Scripture with Scripture and reading the verse out of the textual context. The key here is substitution of the Word of God so allowing for claim and demand. Prayer is examined more thoroughly from a reformed tradition in Chapter 4

2.3.12 Theology Proper

E.W. Kenyon spoke of his respect for church leaders of the calibre of Luther, Calvin, Arminius and the Wesley's. However, he claimed that they did not have the whole truth of the Bible, as they relied on "sense knowledge" and because of this, there has been virtually no growth in what he called "Pauline revelation" since their time (Kenyon, 1998:11). He went on to state that the majority of modern theologians were blinded by their "sense knowledge" thus making the Word of God less effective (Kenyon, 2003:23). Quoting Isaiah 53:9, Kenyon claimed that the word "death" in this verse was plural which he claimed proved that Christ died both physically and spiritually on the cross (Kenyon, 1998:43). Christ became sin on the cross, which was the reason for the Father hiding Him in darkness: Isaiah 53:9–12, Kenyon then went on to quote Ps.22:3 "But You are holy, Enthroned in the praises of Israel." (NKJV, 1982). To back this up, he taught that Christ became sin and quoted John 3:14 (Kenyon,1998:43-44). The serpent represented Satan, therefore when Christ was being lifted up on the cross He was being united with Satan (Kenyon, 1998:44). Kenyon said that while on the cross Christ was made sin, which caused God to turn Him over to Satan. Christ's last words on the cross, "It is finished" did not mean He had completed His work on the cross, but rather His work for the Father, as Abraham's son and fulfiller of the Mosaic Law. Only then could Christ justly deal with mankind's sin which he could not do while physically alive. To justify this statement Kenyon went on to say that if Christ's death was vicarious for mans' sin, it would be just a physical act. This according to Kenyon would mean that every human could pay for his own sin by dying for himself. Kenyon then made a statement, which contradicts the previous statement, namely that sin was not physical but spiritual, and Christ's death enabled Him to meet mankind's needs: Hebrews 10:12, (Kenyon, 1998:45-46).

Kenyon's use of Isaiah 53:9–12 is incorrect as from a reformed perspective these verses speak of the future messiah dying amongst the wicked and being buried in the rich man's grave, while verses 10-12 speak of God authorising Christ's vicarious death for sinners who become His children by faith and the "prolonging His days" refers to His "resurrection". The passage continues by saying that God's servant will secure "justifying righteousness" for countless people. Verse 12 speaks of the future Messiah sharing the plunder with many followers who overcome Satan and his followers

through His divine arsenal (Pfeiffer, 1962:647). John 3:14 is also misused by Kenyon as the latter verse alludes to Numbers 21:8-9 and how after sending poisonous snakes to punish a rebellious people, God instructed Moses to raise up a “bronze snake” on a wooden staff. Anyone who was bitten had only to look upon the “bronze snake” to be healed. The primary lesson here is not comparing Christ and the bronze snake with physical health but rather the establishment of eternal life by faith in Him. John was not advocating universal salvation but was advocating individual faith in Jesus Christ (Köstenberger, 2004:128).

The verses used here by Kenyon show how little respect he has for the Bible. He also does not use reformed theological hermeneutics but rather adds takes away of just simply writes what he wants to into the verses to suite his teachings. This is discussed further in Chapters 4 and 5.

2. 3.13 The Humanisation of God

On the humanity of Christ, Kenyon taught that because Christ was conceived by the Holy Spirit, His body was similar to that of sinless Adam. He continued by saying that the incarnation proved that Jesus Christ had a pre-existence and used the following scriptures as proof: Philippians 2:6-8 and John 1:1-3, Kenyon continues by saying that there could be no personification unless it came with a flawless harmony of divinity and humanity, which could only truly be understood using “spiritual knowledge” (Kenyon, 1998:21-22). In one of his other books, Kenyon said that real faith allowed the born again to act and behave like God (Kenyon, 2003:30). The new creation in Christ was seated at the right hand of God the Father through His faith. Kenyon went on to use 2 Corinthians 5:18-20 to show that it was the Father’s work by faith to create Redemption of the church, which was sanctified in all things and able to be positioned and seated at the right hand of Christ (Kenyon, 2003:57).

From a reformed theological perspective (Hendriksen, 1997), says Paul wrote in 2 Corinthians 5:18-20 that it is God who is the instigator and foundation of man’s rebirth and creates him as His child in Christ (Hendriksen, 1997:194-195). It was God who was sinned against but He demonstrates His love for people by the act of reconciliation through Jesus Christ. “God is the subject and we are the object whenever the verb *to reconcile* is in the active voice. But when in the same context this verb is in the passive voice, we are the subject (see v. 20)” (Hendriksen, 1997:194-195). This restored our relationship with Him and the phrase “through Christ” means His death on the cross and resurrection, which results in believers being made new creations of His. Verse 19 repeats what has already been mentioned in verse 18 drawing a “parallelism” to emphasise “God’s reconciliation work” for us. “Differences in grammar, an explanatory clause, and synonymous expressions amplify Paul’s teaching”. Instead of the past tense (“reconciled,” v. 18), Paul now writes “was reconciling.” He adds the clause “not counting their sins against them.” And he makes the following changes: “through Christ” to “in Christ,” the pronoun “us” to the object “the world,” and “ministry of reconciliation” to “message of reconciliation” (Hendriksen, 1997:194-195).

At a first reading Kenyon's teachings may seem traditional but from a reformed theological tradition it is clear that Kenyon reads more into the above verses than the use of good hermeneutics would allow. More is discussed on this subject in Chapters 4 and 5.

2. 3.14 Redemption

Kenyon taught an interesting slant on redemption by stating that after the cross, Christ and Satan fought whilst in hell. During this battle, Christ overcame Satan and his power over mankind. Christ's first act of His new ministry was as our High Priest, when He took His shed blood into the heavenly Holy of Holies (Kenyon, 1998:79). In the upper room, while the disciples waited for the indwelling of the Holy Spirit, Kenyon stated that none of them were born again or had eternal life yet. They did not realise that the Old Covenant had passed and that a New One was being instituted. It was only when they were indwelt by the Holy Spirit that they could be saved (Kenyon, 1998:124). The natural man, blinded by the God of this world, had only one hope, and that was in Christ (Acts 4:12) (Kenyon, 2003:65). Kenyon connected John 3:15-16 with (Romans 3:21-22; 25-26) by saying that every person may possess eternal life by just "taking possession of it" (Kenyon, 1998:124). Kenyon continues by saying that the punishment of man's sin was lawfully and justly covered in Christ upon whom the new birth is founded (Kenyon, 2003:54). The unregenerate mind can only be reconstructed when Christ is accepted and when the Holy Spirit leads to the reality of the Redemption in Christ. Believers in Christ needed to learn of God the Father by walking in the Word until they walk in the "law of love" (Kenyon, 1998:127).

Kenyon's use of the above verses is a mixture of traditional interpretation and his own teachings. This demonstrates just how dangerous his teachings are.

Trying to understand Kenyon's teaching on redemption was difficult, as he tended to make confusing statements, and on some occasions contradicted himself. Quoting Ephesians 1:7 he claimed it was Christ's blood, which bought the Christian's redemption (Kenyon, 1998:141). This contradicted what Kenyon said in the same book in a few previous pages (Kenyon, 198:137), where he stated that having one's sin covered by Christ's blood does not facilitate a person's salvation. One still needs more. As man was sin, he would continue living in a sinful manner. What was needed was to be born again before eternal Salvation and life could be obtained, which could only be received through personal faith in Jesus Christ (Kenyon, 1998:136-139). Christ was called the "Lamb of God": John 1:29, and it was on this basis that people could have remission of their sin of the past life and thus be "Born from Above" and join God's family (Kenyon, 1998:143).

This once again demonstrates how Kenyon mixes truth and his own interpretation, thereby claiming his teachings are Biblical.

Companionship with God and the body, the church of Christ, was the climax of redemption (Kenyon, 1998:152). Redemption was only actualised when thankfulness towards God was verbalised by the recipient, and he uses 1 Peter 1:18 to say that redemption was not a pledge but rather a reality (Kenyon, 1998:157). Kenyon went on to say that for the believer, Redemption came with God's faultless, unlimited love and liberty, which meant that they should no longer live in fear, oppression or inadequacy. The punishment of man's sin was lawfully and justly covered in Christ, upon whom the new birth is founded (Kenyon, 2003:540).

Reformed theological tradition says that 1 Peter 1:18 speaks of being "redeemed" from a worthless lifestyle copied from their ancient fathers by the most valuable thing - Christ's life. Redemption is compared to the different way in which the readers live before and after belief in Christ (Jobes, 2005:116).

2. 3.15 Righteousness

Companionship with God and the body of Christ is the climax of Redemption, and Righteousness made this an actuality (Kenyon, 1998:152). Kenyon defined righteousness as though man had never sinned. However, he then went on to say that this gave believers in Christ the feeling of parity and rapport with God the Father, because He was a new creature in Christ: 2 Corinthians 5:17-18. Then Kenyon stated that because Christians were new creations in Christ and were righteous in His sight, they should have no feelings of remorse for sin as the resurrected Christ was in their bodies (Kenyon, 1998:129). Righteousness was a gift given only to recreated men, when Christ was accepted as Saviour and made Lord of their lives, which in turn gave them power over their own lives and even over the demonic. It wiped away remorse, sin-consciousness and lack of worth, and gave the capability to do anything in the Lord's name (Kenyon, 1998:29-30). According to Kenyon this righteousness of God's allowed us to have access to the heavenly Holy of Holies (2 Corinthians 5:21). Kenyon said that owing to this righteousness, Christians had the closest of relationships with God: 1 Corinthians 1:9. Using Isaiah 53:3-5, Kenyon taught that the stripes of Christ not only gave Christians righteousness but also the promise of total healing (Kenyon, 1998:130-132).

Kenyon's use of the above Scriptures demonstrates his misuse of the Bible to suite his own ends in disregard of good hermeneutics.

2. 3.16 Soteriology

According to Kenyon, Old Testament saints were under the Old Covenant and had a limited righteousness, unlike those of the New Covenant (Kenyon, 1998:16). In one of his books Kenyon went on to define righteousness as being the capacity to stand in God's presence (Kenyon, 2003:52). He also said that Christ paid the penalty for man's sin while at the same time defeating and stripping the Devil of his right to dominance over the saved person. Kenyon, in addition, said that this meant that the born

again person had become a new creation when God had forced out the old nature and replaced it with His own. A person became righteous when he became a recreation, and thus he had the right to use God's word as his own, which made him master in his own right (Kenyon, 1998:13-16). Kenyon said that at the time of salvation, true believers in Christ were given sinless perfection by faith, which in turn gave them, through the same faith, freedom from all physical illnesses (Kenyon, 1969:25). The moment Christ covers sin He destroys the power of disease in the body of a believer (Kenyon, 1998:107).

Christ's last words on the cross, "it is finished", meant that the Abrahamic Covenant was finished for the Jewish nation, but it was the beginning of the New Covenant. Kenyon confused readers later by stating, on the same page, that the New Covenant began on the day of Pentecost. To justify this, he used the following verses, Luke 22:14-16, 20 "When the hour had come, He sat down, and the twelve apostles with Him. Then He said to them, 'With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God'. Likewise He also took the cup after supper, saying, 'This cup is the new covenant in My blood, which is shed for you'". (NKJV, 1982). Kenyon claimed that this covenant only came into effect when Christ sealed it with His blood while in the heavenly Holy of Holies (Kenyon, 1998:50-52). As the old covenant was one of fear, the new was based upon love. This was the basis for what Kenyon called the recreated man, and he used the following verse to prove his teaching: Hebrews 9:14 "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?" (NKJV, 1982). In this verse Kenyon replaced the word 'spirit' with 'conscience'. He also used Hebrews 9:24 "For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;" (NKJV, 1982). Kenyon reiterated that Christ's covenant was based upon love, and backed this up by using the following verses, John 13:34-35. Kenyon says that this new covenant meant much more to the believer than the old one, as Christ, the Son of God, was now the mediator for the recreated person (Kenyon, 1998:53). Kenyon interpreted Luke 23:43 "And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise." (NKJV, 1982) to mean that Christ did not go to paradise on his death because it was a place for Old Testament saints only. Kenyon continues by saying they were waiting for His blood atonement, which was not completed on the cross but rather when He sprinkled His blood in the heavenly Holy of Holies, and he used Romans 4:25 to affirm this (Kenyon, 1998:60-61).

From a reformed perspective Hebrews 9:14 says that "How much more" is used to compare Christ and the office of high priest or the "Gospel and the law". As life is the blood so Christ's shed blood was given for "atonement" and "redemption" from sin and depicts all His suffering for this reason and Christ's "eternal spirit" gave us clear conscience from sinful behaviour that results in "death" (Owen, 1998:200-201). While in Hebrews 9:24 instead of using the earthly temple, Christ, our high priest went before God in heaven, which demonstrates His sinlessness and the value of His "sacrifice" (Owen, 1998:204). In Luke 23:43 the thief desired to get 'life' at the "parousia" but Christ's promised him instantaneous

admission into “paradise”(Bock, 1996: 1857). Romans 4:25 tells us that our sinfulness required Christ to be “delivered up” and was resurrected for the purpose of our justification which means Christ’s resurrection was to bring “light” to all who accept him as their “Lord” (Hendriksen,1981: 161).Kenyon’s use of Scriptures in the above paragraphs is a mixture of traditional reformed teaching and his own to give the impression that his teachings are Biblically-based.

The Old Covenant was based on fear; the New Covenant was based upon love. This was the basis for what Kenyon called the recreated man, and he used the following verse to prove his teaching: Hebrews 9:14. People, who promoted that everyone who was ever born was destined to be saved, merely appreciated the legal side of this process. To illustrate this point, Kenyon stated that a child of Israel had the legal standing of all that the Old Covenant entailed, but could only claim what it promised after circumcision (Kenyon, 1998:66-76). Even so, further on in the same book (Kenyon, 1998:77), he made a statement that confuses the issue. He said that the disciples in the upper room were not required to repent of their sins prior to the coming of the Holy Spirit. According to Kenyon, Christians, as new creations, had resourcefulness on a similar level to God’s. As there were giants on the earth of old, whom Kenyon calls “sense knowledge giants”, Christians, using “Pauline revelation” would be spiritual giants and even masters of their lives. To support this, Kenyon uses the following verses: 1 John 5:4-5 "For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is he who overcomes the world, but he who believes that Jesus is the Son of God?" (NKJV, 1982) (Kenyon, 1998:70-71). Kenyon confirmed that once a person was saved, he could not lose his salvation, as it was a “once for all union”. This union came about only when eternal life was accepted from Christ. All that was Christ’s was available to the believer without having to ask for it. This is in direct contrast to what he taught elsewhere, even in the same book. He uses Ephesians 3:20 "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us," (NKJV, 1982) to prove this. Kenyon translated this passage as “according to the ability of God that is at work within us” (Kenyon 1998:104).

The reformed view on 1 John 5:4-5 says these verses make born again believers triumph over the world through their “faith in Christ even though Satan persistently attacks them” (Calvin, 1998b:90-91). The Holy Spirit announces they are no longer in danger from him and motivates us to resist with confidence. This ability is not temporary; it is a done deal, as it is the permanent work of the Holy Spirit. Neither should it make believers over-confident in themselves but reliant upon the Holy Spirit. The phrase “The Word” means everything, which opposes the Holy Spirit and success is reliant upon faith in Christ. Verse 5 repeats the key that it is only those who “believe” and have faith in Jesus who are empowered to triumph over the sinful world (Calvin, 1998b:90-91). Ephesians 3:20 is the “doxology” and concludes Paul’s prayer and declares his gratefulness and honours God for His “blessings”, which He bestowed upon the church as written previously in the letter. It is also Paul’s way of expressing his confidence that no matter what he asks for, God is capable of giving more (Hendriksen, 1968a:175).

From these verses it can be seen that Kenyon writes what he wants to into Scripture and ignores proper hermeneutical rules.

Kenyon taught that salvation came when a person accepted Jesus Christ and made Him Lord of his life. He continues by saying the person then becomes a new creation, receiving at the same time the Father's own nature and temperament, which makes him a child of God. This meant that a Christian was one with Christ: John 15:4 "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me." (NKJV, 1982). Kenyon also said that a Christian had to request the Holy Spirit to indwell them in order to become recreations. To benefit from being this new creature, the Christian needed to understand the distinction between the legal and vital sides of redemption. This would enable them to be empowered to use what the Holy Spirit, through the Word, could do through them (Kenyon, 1998:104). Poor perception of what a Christian really was in Christ was the main cause for the disappointing and dispirited lives of most people. Without responding to the Word, there could be no belief (Kenyon, 1998:105).

Kenyon's use of John 15:4 is misleading, as from a reformed view this verse says as a tree limb cannot produce fruit by itself, likewise believers in Christ cannot produce spiritual fruit without indwelling in Him (Köstenberger, 2004:454).

Kenyon's teachings here confuse people by his reading into Scripture what he wants, as he implies that man has something to do with his salvation ignoring hermeneutical rules.

Kenyon teaches that mankind needed eternal life and recreation, not exoneration for sin. Kenyon went on to state that if Christ just offered absolution for transgressions, it would not have been enough to save anyone today, as they needed more. Man would continue to sin, as it is in his very nature to do so, even the recreated man. What was really needed was for man to be born again (Kenyon, 1998:136). Even so, a little further on in the same chapter, Kenyon said that Christ redeemed us, and now, all one had to do was believe in Jesus Christ to be saved (Kenyon, 1998:139). Nevertheless, later he seems to have taught that salvation was really a two-stage process. The first phase was the belief in Christ, then the speaking in tongues at Pentecost, allowing the Holy Spirit to create a new born again type of people who had also received everlasting life (Kenyon, 1998:145). John 6:47 states "Most assuredly, I say to you, he who believes in Me has everlasting life" (NKJV, 1982). *Zoe* and *psuche* are Greek words translated as "life" (Young, 1980:604). According to Kenyon the former meant everlasting life, while the latter meant normal life. Since the reformation, only the countries that, according to Kenyon, had the majority of their population made up of recreated people could be called truly civilised (Kenyon, 1998:146).

On reading what Kenyon had to say about salvation, righteousness and confession of faith, it is difficult not to conclude that what he was saying in a roundabout way was that assurance of one's salvation was based, not on what Christ had done for us, but rather on how one uses the Word (Kenyon, 1998:163-165). Christians needed to open up to the fact that they had been promised by God's Word to be able to utilise His power, while allowing His will to be done through them (Kenyon, 1998:173). Using Psalm 27:1 Kenyon taught that God was a torch of the believer's life, guiding even his footsteps. Kenyon continues by saying salvation means deliverance, which in turn means Redemption, and is not purely a doctrine but a promised actuality to all recreated men (Kenyon, 1998:174).

The reformed perspective of Psalm 27:1 is that this is the only instance where God is described as "my light" because the writer has discovered salvation and power in Him and is experiencing a lack of fear (Pfeiffer, 1962:505).

Kenyon's teaching and its effects will be summarised in Chapter 5 of this study. In Chapter 3 we will see just how Kenyon's teachings have been almost slavishly copied by Kenneth Hagin, who was in turn copied by Kenneth Copeland, and how all three have had lasting effects on the Word of Faith Movement of today.

CHAPTER 3

A BIOGRAPHICAL AND LITERARY STUDY OF THE EXTENT TO WHICH KENNETH HAGIN AND KENNETH COPELAND COPIED E.W.KENYON

3.1 Introduction

This chapter will investigate and compare the use of the Bible and some of the teachings of Kenneth Hagin and Kenneth Copeland with those of E.W. Kenyon. It will show how they have used and copied his teachings almost verbatim. The same reformed theologians will be used as mentioned in 2.3.1, to compare their interpretation of various Scripture references used by Hagin and Copeland but quotes on Scripture already commented on in Chapter 2 will not be repeated.

3.1.2. Hagin, Kenneth (1917-1999)

Hagin has been a major influence, spreading the movement's theology through his emphasis on faith. The establishment in 1974 of his Rhema Bible Training Centre in Tulsa, Oklahoma, USA, greatly enhanced his influence. Through this centre, a great number of the movement's present and future leaders and pastors of the WFM churches have been trained (Kurian, 2001).

Hagin was born on 20 of August 1917 in McKinney, Texas, USA. His early life was not easy. When Hagin was six his father deserted the family, forcing his mother to move back to her parent's home three years later. At the age of sixteen, he was bedridden as a result of a deformed heart and an incurable blood disease. To add to his problems, he was partially paralysed, and his doctors did not give him a long life expectancy (Larsen, 2003:278-279). On 22 April 1933 he had three cardiac arrests. He claimed that he died and descended into hell during each arrest. This convinced him of his need for salvation, which caused him to ask for forgiveness and receive new birth from Jesus Christ. Although his family had planned his funeral, he was motivated to live after reading Mark 11:24 "Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*" (NKJV, 1982) (Larsen, 2003:278-279). This verse would become his "life verse", the verse on which he would later base the WFM teachings. On the basis of Mark 11:24 he asked the Lord to heal him because it was his heart's desire to be healed.

By August 1934 he was convinced that anyone could have whatever they wanted as long as they prayed in real faith, even if they had to wait for the result to materialise. Putting this new revelation into practice and believing he was healed, he left his sick bed three days later. The doctors could not find anything wrong with his heart or blood (Larsen, 2003:278-279).

From a reformed perspective the verse from Mark 11:24 is in the "present imperative", which calls for continual faith to "receive", which in some manuscripts is in the aorist tense meaning "you have received", meaning that we are to persist to "believe as God" has already granted our

appeal.(Pfeiffer,1962:1012). Hagin follows Kenyon's teaching that say we can ask for anything, such as a Lear jet and God has to give it. This is dealt with further in this study in Chapters 4 and 5.

Hagin served as pastor for two years in a non-denominational church after his graduation from High School. It was the healing ministry of the Pentecostals that attracted him and in 1937 it was his baptism of the Holy Spirit that overcame his initial resistance to the speaking in tongues (McConnell, 1995:58). Hagin spent three years as a Baptist preacher and from 1937 to 1949 he worked as a licensed minister of the Assemblies of God denomination, and was a pastor for a number of their churches (McConnell, 1995:58). In 1950, Christ appeared to him in a vision, anointing him for a new ministry, and indicating that this was the first phase of his ministry. In the declining years of the Healing Revival Movement, the 1940-1950s, Hagin travelled widely as a healing evangelist, making him far more visible to the public (Larsen, 2003:278-279).

As the Healing Revival Movement started to fade into irrelevance, the ever-adaptable Hagin also started to change. Although he had his healing ministry, he had claimed since 1943 that he knew his primary gift was that of a teacher. In 1952 he added prophecy to what he called his genuine ministries (Hagin,1985b:52-53). Hagin claimed to have read the New Testament a hundred and fifty times prior to his first sermon message. He claimed that it was the anointing of the gift of teaching that made him a teacher, although before, he had had difficulty teaching in Sunday school (Hagin,1985b:52-53). Interestingly, Hagin never questions who, or what anointed him, nor why he was anointed. It was this anointing that gifted him as a teacher and prophet, rather than his theological training, which was little to none. This anointing or, as the WFM calls it "revelation knowledge", gave credence to his claim that the source of his ministerial teachings was supernatural (Hagin, 1978:29-33).

Moving of his offices in 1966 to Tulsa, Oklahoma, launched a period of rapid growth in Hagin's ministry, as well as an increase in his influence among Christian circles. He started his faith radio broadcasts, which in turn created a need for Bible study material amongst his listeners (Larsen, 2003:278). In 1968 he started publishing "The Word of Faith Magazine", which currently has a monthly worldwide circulation of over 300 000 (Larsen, 2003:278). Both these ministries created a demand for Bible study material and were the inspiration for the founding in 1974 of his correspondence Bible School. In the same year the Rhema Bible Training Centre for full-time students was founded, so as to teach Hagin's principles of faith to aspiring pastors and ministers. The first intake of fifty eight students graduated in 1975 after only two years of training (Larsen, 2003:278). The demand for student positions in the college was such that in 1976 they needed more room. The college was moved to Broken Arrow, a suburb in Tulsa, Oklahoma, USA (Hollinger, 1988:137). The training centre's current alumni number over 240 000, coming from over 110 countries. Rhema Bible Training Centres have opened in many countries across the world (Larsen, 2003:278). Together these schools have produced thousands of Rhema Training Centre graduates who have established over a thousand churches worldwide (Larsen, 2003:279). Hagin also started "Faith

Crusades”, conducting them throughout the world, until shortly before his death. These crusades greatly encouraged and increased the number of his followers and helped to spread his faith message (Hollinger, 1988:137).

It was in 1950 that Hagin claimed to have had a vision of Christ, where Christ reprimanded his unbelief for doubting the Holy Spirit and His instructions. Interestingly, it was also in 1950 that he claimed to have read his first book by E.W. Kenyon (Hagin, 1972:45-46). It was in this vision that Christ advised him that he was about to enter the third phase of his ministry, and if he proved faithful, He would appear before him again to instruct and prepare him for the fourth and final phase of his ministry, (Hagin, 1972:50-51).

Kenneth E. Hagin died on 19 September 2003 at the age of 85. However, his influence in charismatic circles has never died, owing to his son and grandson carrying on his teachings and the Kenneth Hagin Ministries (Fahlbusch, 2005:143). They also continued to publish Hagin’s books and pamphlets and The Word of Faith magazine. Another reason for Hagin’s continued influence in the Word of Faith Movement is that he is still considered a prophet by many (McConnell, 1995:64-65).

In 1952 Hagin claimed to have been called to the office of prophet by Christ himself. He also considered himself on a par with the Old Testament prophets, since as a prophet he supposedly had visions and new revelations from God. Hagin claimed to have had eight visions of Jesus Christ, who often spoke with him for hours (Hagin, 1985b:16). He even claimed that Christ took him to hell four times for instruction (Hagin, 1972:13, 51). In his seventh vision, while recovering in hospital from a broken elbow, Christ told him that Satan was allowed to injure him. This was because he was serving in what Christ called “permissive will” only and was putting his teaching before his prophetic ministry. His followers and the WFM consider him to be a blend of a modern version of an Old Testament seer and a Biblical scholar, which reflects poorly on their Bible knowledge (Hagin, 1972: 93-97). Hagin’s detractors were accused of rejecting God’s Word, as his followers believed that when he was in his prophetic mode he was literally speaking as the voice of God. In fact they use the Biblical phrase “touch not the Lord’s anointed” (2 Sam. 19:21, NKJV, 1982) against those who had the temerity to question Hagin’s visions and teachings (McConnell 1995:61).

What differentiated Hagin’s messages from those of others were his messages of faith, which were based upon his interpretation of Mark 11:24 and his miraculous healing as a teenager. Faith became the corner stone of his ministry and messages as well as a key component of the “shield” logo of his ministries. In 1967 he emerged from relative anonymity, when his influence increased, owed in some way to his leaving the Assemblies of God in 1963 and founding his own independent ministry, known as the Kenneth E. Hagin Evangelistic Association (Larsen, 2003:278-279).

Hagin's visions formed a major component of his ministry, and in at least three of his books he goes into great depth in describing them: "I believe in Visions" (Hagin, 1984), "The Ministry of the Prophet" (Hagin, 1984) and "How You can be led by the Spirit of God" (Hagin, 1978) (McConnell, 1995:61). In "Understanding our Confession" (Hagin, 1987:23), he claimed that he heard Christ commanding him from heaven not to be selfish, but rather to teach others what he had been instructed from the Bible about what faith is all about. Timothy Sims, in his book "In Defence of the Word of Faith", claims that Hagin should be considered on the same level as the apostle Paul, and quotes 1 Corinthians 2:1-4 as proof that Hagin had power that was similar to that of the apostle (Sims, 2008:92).

But from a reformed perspective Hagin's use of 1 Corinthians 2:1-4 Paul declares that as a preacher of Christ and his crucifixion he was to be respected but not overly so and that he gladly accepted the ridicule of men as his message was under the authority of the Holy Spirit to encourage believers to base their faith upon God's might only (Garland, 2003: 82-82).

One of the key components of Hagin's ministry's success was his published literature. Both he and his son, Kenneth W Hagin, vice-president during his father's ministry and replacing him as president after his death, wrote and published books. They have written and published over 147 books between them, which have sold over 65 million copies (Larsen, 2003:278)

Although Hagin started as a run-of-the-mill charismatic preacher, he quickly developed into something more, owing to his emphasis on faith. The Word of Faith Movement (WFM), of which he rather than Kenyon is considered by many as the father, quickly developed a life and identity of its own. His influence on Christianity cannot be denied or watered down. His teachings have come under a great deal of criticism from evangelicals who have accused him of teaching heresy and spiritualism (Larsen, 1962: 279).

If any credit is due to the WFM for moving away from orthodox Christian doctrine, it would have to go to the WFM's heavy reliance on the writings of E.W. Kenyon. Kenyon's /Hagin's opponents argue that the 'name it and claim it' formula Hagin used is a recipe for spiritual, as well as material trouble (Gilley, 2008:19). Yet Hagin and his adherents claimed that all their teachings are Biblically-based, and that most Christians are spiritually bankrupt because they deny themselves the power given them from God and His Word. To Hagin, most Christians live defeated and lack-lustre lives, because they neglect their faith and the power in their words as promised in the Bible (Gilley, 2008:20).

Hagin claimed that his teachings were mainly based upon his ministry as a "prophet" and his visions, which is strange since, as will be seen later in this chapter, most of his teachings can be traced back to the writings of E.W. Kenyon. Some of these teachings even predate Hagin by at least thirty years. Some

can also be traced back to F.F. Bosworth, Smith Wigglesworth and John A. MacMillan (McConnell, 1995:12). Hagin plagiarised from Kenyon repeatedly, with little or no acknowledgement of the original source. When challenged about his plagiarism, he would explain away the apparent similarity by saying that it was the working of the Holy Spirit, revealing the same message to different people as they study and pray about the same subjects (McConnell, 1995:68).

He claimed that when he was ministering in his office as a prophet, his teachings came directly from Christ himself. In other words he asserted that the canon of scripture was not absolute. His plagiarism brought into question the validity of his claims of new revelations from Christ. McConnell lists four pages comparing Kenyon's and Hagin's writings, which clearly prove that he plagiarised repeatedly from Kenyon (McConnell, 1995:8-11). McConnell claimed in his book, "The Different Gospel" (McConnell, 1995:11-12), that the reason for the previously mentioned comparison list was not to prove that Hagin's teachings were anything but original, but rather to prove his dependency upon Kenyon. McConnell suggested that Hagin's reluctance to acknowledge his dependency on Kenyon was because it would mean his teachings were not of a divine origin, but rather of human origin and thus fallible (McConnell, 1995:12). Hagin's supporters, however, claim that this may be due to his almost photographic memory, or since both men were anointed by the Holy Spirit, it is not surprising both wrote the same thing (McConnell, 1995:68).

Hagin claimed a scriptural basis for his teachings, as did Kenyon, and often urged his followers to compare his teachings with scripture (Hagin, 1972:124). Unfortunately, his teachings are rarely compared with scripture by his followers, owing to the fact that he is regarded by his followers as being equal to the Old Testament prophets. Thus, to question his teachings would be considered disloyal and tantamount to being blasphemous, because his teaching is considered commensurate with the Bible (McConnell, 1995: 64-65). Hagin himself claimed that if he gave a message to anyone, even a church member, and it was not accepted or acted upon, they could fall down dead for their disobedience (Hagin, 1972:114-115).

Hagin was a stickler for claiming that all his teachings were founded upon the Bible and that Christ had to prove a certain teaching four times before he would accept it as true. In fact, he claimed to have argued with Christ in a similar manner to the way Moses did on behalf of the Israelites, claiming that he had read the New Testament a hundred and fifty times and had not noticed that particular teaching before. He would demand from Christ at least three scriptural references as proof (Hagin, 1985b:30-31). Hagin not only claimed to receive new revelations but he also gave detailed instructions as to how to determine the exact interpretation of certain verses of the Bible (Hagin, 1972:81).

3.1.2.1 Hagin's Visions

Hagin claimed to have had eight visions of Christ and many "anointing's" upon which he based a large number of his teachings, particularly those about faith (Hagin, 1972:13, 26). His theology was largely based upon his visions, which he claimed were divinely given. He wrote about them in at least three books: "I believe in Visions" (1984), "The Ministry of the prophet" (1984) and "How You Can Be Led by the Spirit" (1987). In these books he describes his conversations with Jesus Christ (McConnell, 1995:61, 64). Hagin placed these "new" revelations on a par with those of the Old Testament prophets, and even claimed God's judgement upon anyone who questioned their authority and validity (Hagin, 1972:26).

Hagin told of a time when he was young and engaged to be married to a young woman. He told of being transported by God in a cloud one Sunday, whilst preaching a sermon in his church. He was taken to a small town about 25 kilometres away, arriving to stand in the middle of the street as his fiancée walked down the street towards him. She was called into a motor vehicle that drove up (Hagin, 1988b:65-66). The car then drove out of town and Hagin suddenly found himself inside the car. He watched the couple drive to a quiet place and commit fornication. He was still in the cloud when he heard his own voice and realised that he was back behind his pulpit (Hagin, 1988b:65-66). Looking at his watch he discovered he had been away for fifteen minutes. On the basis of this vision from God and the alleged fornication, Hagin broke off the engagement with his fiancée (Hagin, 1988b:65-66). He mentioned another instance of being transported by God to reveal another young woman who was also supposedly engaged, and yet was morally compromised (Hagin, 1987: 21). Interestingly, he then goes on to warn against fanaticism, stating that people were often searching for emotional experiences (Hagin, 1972:21).

Hagin claimed that the office of a prophet could not be switched on or off whenever a person felt like it, but rather as God willed it. He said that God would often send him messages for certain individuals, similar to Agabus in Acts 21:10-11, which he claimed the church desperately needs today (Hagin, 1998a:53). These messages meant for specific individuals were given so as to prepare the identified person for the future. These types of messages were not expected to be given to everybody, in spite of the wrong teaching of some ministers who claimed it was so (Hagin, 1998a:53).

Hagin often writes about his visions and messages from God, with the purpose of proving the power and source of his message. In one such message, he claimed to have had a vision from the Lord in which he was commanded to warn another minister (Hagin, 1998a:51). He was to warn the other minister that unless he repented in three areas, namely what he ate, his finances and his lack of love towards other Christians he would die. Hagin wrote concerning how he debated with himself regarding whether or not to speak to the other minister. But the minister in question drove away before he made up his mind. Hagin did not see the young man again as he died three years later (Hagin, 1998a:51).

To understand how Hagin was affected by Kenyon's teachings, one also has to understand that Hagin was a self-proclaimed prophet, who placed a great deal of importance on this office and his visions. As a prophet, he described how he had the ability to have three forms of visions (Hagin, 2006:65). The first and lowest form of vision was a "spiritual vision", which was described as a vision that was seen through the use of the individual person's spirit, such as Paul's Damascus road vision. The second form he described as being in a trance, similar to Paul's first trip to Jerusalem as a Christian, or Peter on the roof of the tanner's house. The third and most important type of vision, according to Hagin, was what he called the "open vision", which was when a person kept his faculties, as John did in the book of Revelation. He claimed to have had an experience of this last type of vision, similar to John's, when he was visited by Christ Himself and Christ instructed him about his role as a prophet (Hagin, 2006:65).

Hagin claimed that although the prophets of the Old and New Testament were similar, the New Testament prophets did not have the same standing. In Old Testament times only priests, monarchs and prophets were what he called anointed by the Holy Spirit (Hagin 1998a:53-54). People would approach prophets or priests, and it was their job to speak to the people as representatives of God, by giving them directions from Him. Under the new covenant Hagin claimed it was unscriptural to seek direction from a prophet. He went on to claim that he knew "so-called prophets" who even gave instructions on who should marry whom, and that he had never seen such guidance work out correctly (Hagin 1998a:53-54).

Hagin taught that people should be encouraged to seek the supernatural, and even encouraged people to invite it into their lives. Kenyon taught something similar (Kenyon, 1998:124). Hagin discouraged any ministry being built upon the supernatural alone, but stated that ministry should rather be founded upon the Word of God. In other words, he discouraged ministries that were based upon Spiritual Gifts only, but encouraged preaching based on the Bible (Hagin, 1998:55-56) (Kenyon, 2003:30). Hagin spoke of being inspired by God to speak to a group of ministers to persuade them to return to the Bible, and even boasted that his ministry would survive longer than theirs, as his was based on the eternal word of God (Hagin, 1998a:56).

Interestingly Hagin, like Kenyon, emphasised that the purpose of all ministries should not be self-glorification or magnification of the human way, but rather edifying and maturing the body of Christ and that it takes the offices mentioned in Ephesians 4:11-12 to accomplish this (Hagin, 2006:4). Unfortunately when one evaluates his ministry and the ministry of those that followed him, especially the ministry of Kenneth Copeland, it is clear that this lesson fell on deaf ears.

Reformed theologians differ from Hagin's interpretation of Ephesians 4:11-12 by saying this passage of Scripture states Christ gave the church gifted leadership. The first two, apostles and prophets, were given to the early church and are no longer needed as we have the New Testament. The other three

leaders mentioned were, “evangelists, pastors and teachers” who were given for the maturing of believers and service for God (Hendriksen, 1995: 197-198).

3.1.3. Hagin’s Teachings

What follows is not an exhaustive study of Hagin’s teachings but rather a study of specific teachings that have been chosen to show just how dependent Hagin was on Kenyon despite his claims to be Bible-based or to have obtained new teachings through his prophetic ministry.

To the Word of Faith Movement followers, Hagin was considered sacrosanct because his followers considered him to be a prophet. His teachings were and still are widely used and replicated by most of the WFM modern leaders’ teachings. It is difficult to categorise Hagin’s teachings under normal theological headings, but where possible it has been done. When unable to categorise his teachings under these headings they have been placed under topical headings. It is also important to note that it is not the purpose of this study to comprehensively examine all Hagin’s teachings, but rather to concentrate on those replicated from the teachings of E.W. Kenyon.

3.1.3.1 Angelology

Similar to Kenyon, Hagin frequently promoted the use of the Bible as the basis of his teaching. On trying to tempt Christ, Satan misquoted God’s word, a tactic he still employs today (Hagin, 2009b). Both Hagin and Kenyon use the same wording to describe how Christ had to combat the powers of darkness who endeavoured to bind Him in Hell. It was only when the call came from heaven and the requirements for divine redemption had been righteously paid by Christ, that on His resurrection, Christ drove Satan and his hordes back down to hell (Hagin, 1976:6-7) (Kenyon, 1927:8-9, 11).

In the above paragraph we see Hagin copying Kenyon by mixing Scriptural truth with that of his own and putting both on a par with each other.

As Kenyon emphasised the power and importance of verbalising scripture, so did Hagin. He taught that as Christ quoted the Scriptures to defeat Satan, so should Christians (Kenyon, 1998:157-159). It was not enough to just know the Scriptures. It was the speaking of God’s Word aloud that gave it the power to defeat Satan and his demons (Hagin, 2009b) (Kenyon, 1998:160-164). Hagin, however, went a little further by stating that believers should follow Christ’s action against Satan in His desert temptation, by having the last word. In other words, Christians were to keep verbalising God’s word till Satan was silenced. Whenever a believer is confronted with someone who verbalises negativity, that person is assumed to be doing Satan’s work for him, and a believer needs to have the last word by refuting aloud the negativity (Hagin, 2009b) (Kenyon, 2003:38).

This is very similar to Kenyon’s teaching on verbalisation discussed in sections 2.3.3 and 2.3.8, which puts the believer’s voice above that of the Word of God.

Just as Kenyon taught, Hagin proclaimed that Christ's physical death was not enough to remove man's sin. He died spiritually, which meant that he took on Satan's character. This He did for all mankind (Hagin, 1981:31). As a result Christ had to be subjected to going down into the pits of hell, where He fell under the authority of Satan, and was even justified by him (Hagin, 2007:29), which was copied from Kenyon (Kenyon, 1998:88-89). Hagin claimed that Satan was ignorant of God's plan of Salvation (Hagin, 1998a:90-91). This was another concept he copied from Kenyon, who also taught that on Christ's death, He died "spiritually". Christ then received Satan's character followed by His being pitched down into hell to experience all its horror in man's place (Kenyon, 1998:89-91). Hagin also taught the same as Kenyon, that Satan and his works were defeated when Christ died (Hagin, 1981:31) (Kenyon, 1998:108-109).

The Christ that both Kenyon and Hagin teach about is not biblical as their Christ is not God. Like Kenyon Hagin's hermeneutics take Scriptures out of context, and do not compare Scripture with Scripture. This topic is discussed more in Chapters 4 and 5.

3.1.3.2 Anthropology

Hagin taught that after God had finished creating the earth, He made the first man ruler of his earthly creation, thus making Adam a deity of this planet (Hagin, 2004:19). This was a different slant from that of Kenyon, who taught that the believer as a new creation in Christ had the same authority and abilities as Christ. In other words true Christians were like gods (Kenyon, 2003:15, 23). Hagin described knowing God's will in a similar way to Kenyon. He spoke of "permissive will", which he illustrated as "washing your feet with socks on". He claimed that most people were in this state, which explained why so many Christians lived defeated lives. Kenyon explained this as using "sense knowledge", which resulted in Christians living defeated lives. Hagin taught that Christians were to live their lives with openness to God's guidance and to listen to His voice. Kenyon said that "revelation knowledge" was the way to live victorious Christian lives (Kenyon, 2006: 22-23).

Some of the above paragraphs may sound reasonable till one considers the unbiblical teachings mixed up with the truth.

In his teachings on man, Hagin used Kenyon but expanded on what Kenyon had taught. Hagin taught that God formed man to be on an equal level with Him, and that man had the right to stand before God without any thought of being inferior (Hagin, 1989:35). He also said that God made man similar to Him, so that man could live in the same spiritual world as God himself. Hagin goes even further, as he stated that believers in Christ are not only called Christ in people but were the same as Christ, thus claiming that God had created more than one Christ (Hagin, 1989:35-36, 41). He says that every believer in Jesus Christ can follow Christ, who was born a man and became God. The born again was also given authority over Satan and his demons. This according to Hagin was the phenomenon of Christianity

(Hagin, 1980:13) (Kenyon, 1998:98). The latter article was plagiarised almost word for word from E.W. Kenyon's book "The Father and His family" (Kenyon, 1965:9-10).

Hagin uses the same Scriptures as Kenyon to prove his teachings are Biblical, which is discussed more fully from a reformed perspective in Chapters 4 and 5.

3.1.3.3 Bibliology

In his writings Hagin, like Kenyon, professed to hold the Bible in high esteem. However, in spite of this claim, he seemed to rely upon his extra-Biblical revelations a great deal, just like Kenyon. Hagin also taught that having faith in God's Word and confessing it in the present tense would make it a reality in a person's life and bring healing and whatever else was needed from God (Hagin 1993a:4) (Kenyon, 1998:105).

Hagin repeated another of Kenyon's teachings when he stated that God's Word promised victory over all circumstances, and this was a right belonging to those who had faith in Christ (Hagin, 2007:4). Obedient believers of Christ could claim whatever God's Word stated, as it was rightfully theirs, and they should not be fearful because they were invincible (Hagin, 2007:4). Kenyon said the same thing when he said that the Christian could own anything as Christ owns everything (Kenyon, 2003:74). Like Kenyon, Hagin held the Bible as God's inspired Word, using Philippians 4:13, "I can do all things through Christ who strengthens me" to support the above claims but he stated that this can only happen when God's Word is verbalised (Hagin, 2009a). Similar to Kenyon (1998:141), Hagin said that by verbalising the Bible, the believer creates surroundings that act as a barrier against Satan (Hagin, 2009a) (Kenyon, 1998:158).

Unlike Hagin, reformed commentators interpret Philippians 4:13 Paul clearly states that satisfaction is not based on himself but comes Christ who empowers him (Silva, 2005:205).

Hagin, as did Kenyon, seemed to place the writings of the Apostle Paul above the other books of the Bible (Kenyon, 2003:83), claiming, like Kenyon, that Paul was the first to truly understand who Jesus Christ really was, and the real meaning of His teachings to the common believer in Christ. He said that "from the Pauline epistles" Christians should be spiritual giants who brought mastery over their own lives" (Hagin, 2006:29-44) (Kenyon, 1998:70-71).

Kenyon spoke of two types of knowledge: "sense knowledge", which is normal, logical and rational reasoning, and "revelation knowledge", which were special revelations that came only to the more spiritually mature (Kenyon, 1998:25). Kenyon also called this "Pauline revelation" (Kenyon, 1998:25). Hagin, as a self-proclaimed prophet, took this idea of individual extra-Biblical revelation further than Kenyon, when he spoke of three types of revelations and visions (Hagin, 2006:48). As a prophet, he claimed he had three revelatory gifts. Firstly, there was the "word wisdom", which he described as the

ability to divine messages that revealed God's will and purpose, and was always concerned with the future. The second was the "word of knowledge", which he described as the ability to receive divine messages from God's Spirit that concerned people, places and things and was always about the present. The third was the gift of being able to view and hear the spiritual world (Hagin, 2006:48). Kenyon never claimed to be a prophet but he did teach about "sense knowledge and revelation knowledge", the latter being necessary to truly understand and use the Bible as God wanted man to use it (Kenyon, 1998:103-109).

Using Kenyon's teaching as a basis, Hagin went a little further by insisting on the importance of verbalising the scriptures to release its power. Like Kenyon, he used verses from Scripture to prove his teaching, for example Romans 8:11. The Holy Spirit indwells every true believer in Jesus Christ, but according to Hagin can only work through the believer when the Word of God is spoken. He proves this by using 2 Corinthians 4:13, "And since we have the same spirit of faith, according to what is written, 'I believed and therefore I spoke', we also believe and therefore speak," (NKJV, 1982) (Hagin, 2009a). Hagin continued by saying that the spoken word had the power of life and death: Proverbs 18:21. This assertion is very similar to Kenyon's assertion that the believer needs to speak the Word of God (Kenyon, 1998:157-158). When one examines Hagin's use of God's Word it is similar to Kenyon's, who said that believers had to verbalise the Word because it is the way God honours us (Kenyon, 2006:21).

Reformed perspective differs from Hagin's use of Romans 8:11. The death in this verse is not just natural death but spiritual death caused by "the wages of sin in Rom. 6:23. But if a person has the same spirit who raised Christ then they will receive "eternal life" (Schreiner, 1998: 420-421). Similarly Hagin misuses 2 Corinthians 4:13 as from a reformed perspective this verse has three verbs all in the "present tense" showing constant Christian life style. Paul's use of the phrase "same spirit of faith" refers back to Ps. 116:10 where the writer of the psalm declared his total reliance on the Lord to save him from death which Paul identifies with. Similar to the psalmist Paul says "I believe, therefore I have spoken" meaning that our inner faith should be expressed by our outward witness (Kistemaker, 1997:153).

Hagin's emphasis on the power of the believer's verbalising Scripture to activate it is saying that it is not God's word, as it says in Hebrews 4:12. Hagin is also saying that God needs us to speak His Word to make it effective, which is wrong. This is discussed in Chapters 4 and 5.

3.1.3.4 Christ

Hagin copied Kenyon in using Psalm 22 to describe the physical death of Christ, using the same terminology and even the same words (McConnell, 1995:8). Hagin taught complete unity with Christ, using Kenyon's exact words; Kenyon said that Christ took on sin just like humans, so they could have the same righteousness as Him. Christ became human so that we could become the same as He is now. Christ took on human weakness so that humans could be strengthened. Christ went down to hell so that

man could go to heaven, and Christ was sick so that mankind could be healed (Hagin, 1977a:5) (Kenyon, 1968:6-7).

The above paragraph clearly shows Kenyon's and subsequently Hagin's misuse of Scripture by either isogeting into Scripture what they want or neglecting to use basic grammatical historical hermeneutics.

Just as Kenyon taught, Hagin proclaimed that Christ's physical death was not enough to remove mans' sin (Hagin, 2007:29). He claimed that Christ experienced spiritual death, which meant that He had to take on Satan's character and that He died for all mankind (Hagin, 1981:31). Kenyon also taught that on His death Christ died "spiritually" and received Satan's character followed by him being pitched down into hell to experience all its horror in mans' place (Kenyon, 1998:15,89-91). Hagin followed Kenyon's lead by being traditional, teaching that after ascension, Christ sat down at the right hand of God (Hagin, 2006:1) (Kenyon, 1998:117).

Here again we see wrong hermeneutics and evidence that the Christ that Kenyon, and copied by Hagin, taught, is not the Christ of the Bible. They bring Him down to the level of man. The above paragraph illustrates how Hagin copies Kenyon's use of Scripture in mixing a little Biblical truth with unscriptural truths, such as Christ sitting at the right hand of God, so as to claim their teachings are based on Scripture. This is further discussed in Chapter 4.

3.1.3.5 Faith

According to Hagin faith is something we have after believing in the works of Christ on the cross. The life of Christians should be one of positive action based upon their faith in the Word of God. Similar to Kenyon, Hagin uses 1 Peter 2:24 to claim that the promise of healing was a past possession - a thing that was theirs already (Kenyon, 1998:107). Negative thoughts or ideas were from Satan (Hagin, 2010a:3). This theme is copied almost word for word from Kenyon (Kenyon, 2007:3). Hagin also said that if reborn believers had the right amount of faith in God's Word, not even Hell could quench their faith. God's blessings can only be received and enjoyed by obeying and living according to the Word of God (Hagin, 2001:7) (Kenyon, 2003:38).

For the Reformed perspective on 1 Peter 2:24 see Chapter 2, page 9. Hagin follows Kenyon's use of the Bible by mixing Biblical teaching with his own. Like Kenyon, Hagin is emphasizing that it is the believer's faith and verbal affirmation that makes the Scripture to work. This is discussed further in Chapters 4 and 5.

Similar to Kenyon, Hagin used the Abrahamic Covenant as the basis for the promised blessings Christians can expect and quoted 1 Corinthians 10:11 as proof. He cites Israel's escape from Egypt and their occupation of Canaan as an example of God's faithfulness. God gave the Promised Land to His

people, but they had to go in and take possession of the land. The same principle applies to healing. God, through Christ, has given the healing to the individual, but the Christians themselves must take possession of it through their faith (Hagin, 2010a:3) (Kenyon, 2003:52). Doubting God's promises is the major cause of lack of faith and thus believers endure sickness and live defeated lives. Hagin uses James 1:6, 17 as a proof of this teaching (Hagin, 2010a:4) (Kenyon, 1998:107). Hagin also uses 2 Corinthians 4:13 to prove the necessity of verbalising the scriptures to receive the fullness of God's blessings (Hagin, 2009a) (Kenyon, 2003:47, 135).

Unlike Hagin and from a reformed perspective, 1 Corinthians 10:11 speaks of Paul using the wilderness wandering account as a warning and a model for believers who are to be cognitive of God's "blessing and judgements" which discloses His "love and wrath" towards them (Garland, 2003:264-265). In James 1:6 God wishes earnestness, not hesitation in believers' prayer life. "Faith" and uncertainty cannot exist in believers at the same time. Doubtful prayer equates to misgiving in God's capability to answer positively and James illustrates this by comparing wave action in the sea with doubters (Hendriksen, 1986:38-39). James continues in the same chapter in verse 16 that all superior and faultless "gifts" stem from our "heavenly Father", the creator of light and to gaze upward is to see His handiwork; the sun and the stars illustrate that He is all light and immutable (Hendriksen, 1986: 52-53).

Hagin followed Kenyon's use of Scripture by neglecting good hermeneutical rules and isogeting what he wants into verses from Scripture with no regard to Biblical truth or the consequences in their followers' lives.

Similar to Kenyon, Hagin uses Mark 11:23 to justify his assertion that by verbalising needs they can be claimed (Hagin, 2009b) (Kenyon, 1998:157). Hagin taught that Christ used the fig tree to teach that He had a Godly type of faith, which according to Hagin, Christ told His disciples to have as well. He used Christ's phrases "whosoever could do it" and "whosoever shall say" to prove this point. Hagin emphasised that believers must not have any doubt after praying, because this would result in failure, and he used Mark 11:23 to support this (Hagin, 1988d:3; compare Kenyon, 1998:158).

But from a reformed perspective Mark 11:23 should be considered in context with the previous and following verse; that Christians should pray with consistent faith in God and according to His will and the verse uses a hyperbole that we could be moving mountains if that is what the Lord wants (Spencer-Jones: 2004c:123).

Hagin taught his followers that there was a success formula that was similar to Kenyon's. He taught that all believers had to do was to follow the formula to guarantee any kind of success, even financial success (Hagin, 1974b:2). The basic criterion was that a person had to have positive faith, the lack of which would cause failure and would mean that he was allowing Satan to have dominion over him again.

He furthermore stated that this was God's universal law of success and would even work for unsaved people (Hagin, 1974b:2).

This topic will be discussed further in Chapters 4 and 5.

3.1.3.6 Hamartiology

On original sin, Hagin followed Kenyon's lead by saying that whilst in the Garden of Eden, Adam did something, which was ethically wrong, although it was his right to do so, since God had given man dominion of this world (Genesis 1:28). This world-changing event effectively meant Adam rejected and broke away from God, the creator. In reality, the original sin gave the earth over to Satan, and made him its god (Hagin, 2004:19). On the same subject Hagin, on one of his audio tapes, went on to say that sin separated man from God, but at the same time, because Adam acted on Satan's words, he took on Satan's spiritual nature (Hagin, 2009b). These teachings are very similar to those of Kenyon (Kenyon, 1998:60).

Reformed theology differs from Hagin's interpretation of Genesis 1:28 by saying this verse tells of God's first command to man, which demonstrates that God gave Adam authority over His creation and all creatures. Man was to proliferate and spread over the earth. It also was a living testimony to Adam, which meant he was accountable to God for his behaviour (Matthew, 1960:4). This subject is discussed more fully in Chapters 4 and 5.

3.1.3.7 Healing

Healing was really important to Hagin, as it was for Kenyon, because it was one of the great draw cards of his ministry. Hagin stated often that healing is included in the gospel (Hagin, 1992:4). Just as Kenyon taught, Hagin repeatedly stated that God did not afflict people with sickness and disease (Hagin, 1990c:5) (Kenyon, 1998:107). He went as far as to teach that believers had a legal and redemptive right to divine healing (Hagin, 1993:1), just as Kenyon did before him. In fact Hagin used almost the same words (Hagin, 1993:1-2) (Kenyon, 2003:53). He also stated that just as in the receiving of salvation, healing was simply a matter of appropriating what already belonged to believers (Hagin, 1990:3). This is almost word for word what Kenyon said (Kenyon, 1998: 48). Both Kenyon and Hagin eisegeted Isaiah 53:5 and 1 Peter 2:24 in the same way. In a similar vein, Hagin also taught that he did not believe in sickness and disease (Hagin, 1992:6), just like Kenyon (Kenyon, 1998:61-63). Using the two previously-mentioned verses, he also taught that Satan has no authority over believers and cannot prevent healing, even if he tries to cast doubt on the Word's promise of being healed (Hagin 2010a:4) (Kenyon, 1998:174).

Hagin used Kenyon's exact words when he said that healing was neither physical, as the medical doctors believe, nor in the mind, as the Christian Scientists taught, but was in actual fact spiritual.

Because God is a spirit, He works through the human spirit to bring about healing (Hagin, 1977b:5) (Kenyon, 1949:90). Again Hagin followed Kenyon by using Deuteronomy 28 as a basis for his teaching that illness was the result of a curse of the Law. Therefore as Christ freed Christians from the curse of the Law, they should no longer be burdened by illness. He copied Kenyon by using Galatians 3:13 (Hagin, 1983:19) (Kenyon, 1998:134-136), to demonstrate that sickness is a curse of the Law (Hagin 1983:11-14). Hagin stated no one should say that it was God's will that they were sick, as it was not, and if it were, heaven would be full of sick people. Healing was just a matter of claiming through faith God's promise that was part and parcel of God's salvation (Hagin, 1983:19).

Unlike Hagin, reformed theologians teach that Galatians 3:13 speaks of people being condemned by the "curse of the law" but as a repentant sinner through the vicarious death on the cross Christ became accursed for us so we would be relieved from the curse (Hendriksen, 1968a:131-132).

Hagin mentioned in the following books: "Healing Belongs to Us" (Hagin, 1980:71) and "Seven Things You Need to Know About Healing" (Hagin, 1979:71a) that following his salvation in Jesus Christ in 1933, he never experienced illness. However, in the book, "I believe In Visions" (Hagin, 1972:93), he claimed God told him He would restore ninety nine per cent of the use of his arm. The balance would be a permanent reminder from God of the cost of disobedience (Hagin, 1972:93). Following Kenyon's lead, Hagin also used Isaiah 53 to validate comprehensive healing for all Christians, claiming that because of God's divine love and mercy for mankind, His desire was that all true believers should never experience illness. Hagin said he looked forward to a full and long life and to eventually falling asleep in Christ (Hagin, 1979:21) (Kenyon, 2001:3). To back this up, he claimed to not have suffered from a headache for over forty five years (Hagin, 1974:44).

Hagin raised the question of why some people remained unhealed, even after a lot of prayer, sometimes by well-known church leaders of the day. The reason, according to Hagin, was the failure of most Christians to understand the correct process for healing. Unbelievers may, on occasion, be healed by extraordinary interventions of the supernatural, to point them to belief in God's Word (Hagin 2010a:2). The failure of Christians to be healed was owing to their lack of faith in God's Word. Hagin used 1 Corinthians 12:11 to point out the difference between being healed by the use of the spiritual gift of healing, and being healed by faith only. Although he was used by the Holy Spirit many times to heal others, this did not mean he was able to heal whenever he wanted. He stated that believers in Christ did not have to pray for healing, as they were healed through the work of Christ on the cross. The main reason why so many do not experience healing is because they rely upon prayer alone, rather than upon prayer, which is based upon personal faith in the Word (Hagin 2010a:2) (Kenyon, 2003:47-48, 1998:164-165). Hagin copied Kenyon by teaching about the importance of verbalising God's word to ensure healing, since just knowing the word or praying for healing or anything else was not enough (Hagin, 2009b) (Kenyon, 1998:157, 160).

Unlike Hagin teachings, reformed theologians point out that 1 Corinthians 12:11 speaks on the distribution of spiritual gifts by the Holy Spirit according to His “sovereign” will and not for any personal benefit but for the maturing of the church (Garland, 2003:574).

It is difficult to comprehend the damage these teachings have had on peoples’ lives. The danger is that Hagin, like Kenyon, totally ignores any hermeneutical rules and isogetes when it serves his purpose. This subject is discussed in Chapters 4 and 5.

3.1.3.8 Ministry Gifts

In February 1957 Hagin claimed that Jesus Christ appeared to him and anointed him into the office of prophet (Hagin, 1998:53-54). This is something Kenyon never claimed, but through his “revelation sense” he claimed that he had special knowledge and understanding which people, using their “sense knowledge”, would be unable to understand. This ability could be considered similar to Hagin’s office of prophet (Kenyon, 1998:41). Believers in Christ should understand and believe that Christ gave His bride a diversity of spiritual gifts, which were all necessary and should be used in the church. These gifts God gave to His body, the church, to enable its leaders and others to build it up. These gifts were given to the body of Christ that it could come to full spiritual maturity (Hagin, 2006:26) (Kenyon, 1998:121). The major goal for the use of spiritual gifts was to bring the church body together rather than cause divisions (Hagin, 2006:22) (Kenyon, 2003:32).

The above paragraphs illustrate Hagin’s use of Kenyon’s teachings which he copied almost verbatim. Both mixed Scriptural truth with their own teachings which they claimed were directly from God and only the spiritual enlighten using “revelation sense” could truly understood.

Hagin claimed that the spiritual world was more real than the material one (Hagin, 2006:11) (Kenyon, 2003:29, 44). Hagin put great emphasis on the spiritual gifts, more so than Kenyon. Spiritual gifts were not given for self-glorification. Hagin taught that without spiritual gifts the church would not mature (Hagin, 2006:4). The latter two statements were based upon Kenyon’s teachings on “revelation sense” (Kenyon, 1998:115). Both taught on healing, with Isaiah 53 as the basis. They both claimed that it was not God’s will that any Christian should be sick (Hagin, 1990:5) (Kenyon, 1998:61-62).

3.1.3.9 Pneumatology

Hagin defined spiritual death as taking on Satan’s character (Hagin, 1981:31) (Kenyon, 1998:100). Hagin used the same words as Kenyon when he said that Christ paid the deposit for the church, which Christians could call upon using Christ’s name in order to meet their needs (Hagin, 1976:4-6) (Kenyon, 1927:8-9, 11). Hagin said that pastors or anyone serious about serving the Lord had to be baptised by the Holy Spirit, from whom they could receive the spiritual gifts necessary for serving, and he quoted 1

Corinthians 12:31 and 14:1. Kenyon went on to teach that Christians should prepare their spirit to be perceptive of and receptive to the guidance of the Holy Spirit. The church was provided with supernaturally empowered people, especially the leaders through the Holy Spirit (Hagin, 2006:82-90) (Kenyon, 1999:106-107).

Hagin's use of 1 Corinthians 12:13 is different to that by reformed theologians, who say these verses teach that all Christians have at least one "Spiritual gift" and Paul instructs believers not to desire other peoples' gifts but rather to seek "grace" (Matthew, 1960:1819). 1 Corinthians 14:1 continues the theme that believers should seek the spiritual gift of "love" and others but preferably the gift of prophecy (Matthew, 1960:1821).

Hagin also spoke of believers being in what he called the "permissive will of God", which was similar to Kenyon's "sense knowledge". Both states of mind were described as rational thinking or logic, which most people have (Hagin, 2006:22). However, these mindsets were, according to Hagin, the cause of most Christians living defeated lives, as they were still relying upon themselves rather than on the promises of the Word of God or the Holy Spirit. Hagin described the "permissive will of God" as trying to "wash your feet with socks on" (Hagin, 2006:22) (Kenyon, 2003:44).

By not using good hermeneutics and mixing what they to want with biblical truth, people seek what is not taught in the Bible. When they do not receive what they are seeking, it is regarded as either a lack of faith on their part or they are using "sense knowledge" rather than "revelation sense".

3.1.3.10 Prophecy

Hagin employed a slightly different slant on Kenyon's teaching on revelation when he stated that if prophecy did not coincide with one's identified spiritual gifts, it was to be ignored (Hagin, 2006:9). Kenyon used what he called "revelation sense" to reveal his more unconventional teaching. Neither of them taught much on eschatology, but both taught about Christ's physical return to the earth when Christians would have new bodies just like that of Christ (Hagin, 2006:55) (Kenyon, 1998:59, 2003:59).

3.1.3.11 Prosperity

In a widely-circulated booklet "You can have what you ask" Kenneth Hagin unabashedly affirmed that a person can have just about anything, as long as he speaks his request out loud (Hagin, 1979b:6). Hagin also noted that the way people used words revealed who they really were. He went on to say that you can determine where people are spiritually by what they ask for, and the way they verbalise their requests. In other words, he was saying that he could ascertain a person's faith by how they use their verbalised words. Whether they were asking for something, or whether they had the faith to believe and expect to receive what they asked for, revealed their spiritual maturity (Hagin, 1979b:6). This was very similar to Kenyon's teachings on the subject (Kenyon, 2003:42).

Though Hagin puts some limits on what can be requested from God, he did speak forthrightly about writing your own ticket with God. He asserted that God had given him four simple steps: say it, do it, receive it and tell it. These steps, he claimed would enable anyone to receive from God what they confess (Hagin, 1983:37). It is from this theme that the popular phrase "Name it and claim it" is derived (Hagin, 1988a:57; compare Kenyon, 1998:176).

3.1.3.12 Soteriology

Hagin's teachings were similar to Kenyon on this subject. Everyone is saved. All that was necessary was belief in God's Word, then acting on that belief. Salvation was just a matter of accepting the work of Christ (Hagin 2010a 3). To support this he used Revelation 22:17. Kenyon, however, added that God did all the work, paying for man's salvation, but man is responsible for receiving it (Hagin, 2010a:3) (Kenyon, 1998:104-105).

The Reformed perspective is that Revelation 22:17 speaks of three invitations to receive God's "grace" by the Holy Spirit, the bride of Christ and those who heard, which is accompanied by a double designation of the call to those it was sent to, and those who "thirst" (Pfeiffer, 1962:15250).

On being born again, Hagin used almost the same words as Kenyon. He said a miracle took place when a person was reborn, which then made them a human manifestation of God, just as much as Christ was (Hagin, 1980:12-13). This doctrine was copied from Kenyon's writings on the same subject (Kenyon, 2003:63-64 and 1981:100).

Using Kenyon's teachings, Hagin taught on the power of the spoken word, using Proverbs 18:21, "Death and life are in the power of the tongue, And those who love it will eat its fruit." (NKJV, 1982) but he goes a little further by saying that if anyone should speak negatively about anything they must negate this by speaking positively. Hagin taught that the verbal word had the authority to change lives for good or bad, and thus the need to choose words judiciously (Hagin, 2010a: 3) (Kenyon, 1998:160 and 2003:47). On this subject Hagin follows Kenyon's example of exalting faith and the verbalising of one's faith in God's Word almost like a mantra. For Christians, the reality of being cured of illness is on a par with their salvation, both being based upon the work of Christ on the cross. It should never be doubted, which would allow Satan unwarranted authority in their lives (Hagin, 2010a:1) (Kenyon, 1998:61-62). Christ dying on the cross was God's part of the equation; man's was to believe and obey and not allow negativity to rob them of God's blessings (Hagin, 2010a:3) (Kenyon, 2003:7).

Reformed theology says that Proverbs 18:21 speaks of the influence of the "tongue", which can be for good or bad, "life or death" and there is nothing in between. What comes out of the mouth is never trivial as it could testify for salvation or eternal damnation (Bridges, 2001: 159).

Hagin follows Kenyon in emphasising the power of verbalising the Bible to make it work. Both use this to justify some of the teachings, blending a little Biblical truth with a large amount of their own interpretation.

3.1.3.13 Spiritual Gifts

Interestingly Kenyon did not claim to use the Spiritual gifts, although he was ordained as a Full Gospel pastor, and his daughter Ruth, as previously mentioned, rejected any suggestion that her father spoke in tongues (Hagin, 2006:71). However, the writer attended a rally in Johannesburg in the late 1970's where Hagin was the main speaker and he did speak in tongues. Hagin taught a great deal on the Spiritual gifts, which his disciple, Kenneth Copeland, would take up and run with (Hagin, 2006:71) and used 1 Corinthians 12:28 as a proof text especially for tongues. Hagin claimed this ability and taught that speaking in tongues, healing and doing miracles were for the present day. He used Philip's ministry as just one element of proof (Acts 8:5-8) (Hagin, 2006:71).

From a Reformed perspective 1 Corinthians 12:28 seems to describe a list of gifts God gave the church in apparent order of importance to aid its maturing and management, especially the spreading of the truth about God. Miracles and "grace-gifts of healing" are in different order, possibly indicating a lack of primacy and tongues last. Apostles, prophets and teachers clearly are shown as important as their ministries spread the gospel and mature the church (Garland, 2003:599). Also from a reformed theological perspective Acts 8:5-8 speaks of Philip, the deacon, preaching the Gospel to the Samaritans. He preached the Word which "contains doctrine" and has the power to save to those who will only but listen. The miracles were to prepare us to listen and to authenticate the message. The mention of "evil spirits" illustrates the opposition to the gospel and Christ's sovereignty over them and "Joy" is the spiritual fruit of salvation in Christ (Calvin, 1995: Acts 8:5-8).

Hagin taught that people could not and should not expect all the spiritual gifts, for the individual was limited but God was not (Hagin, 2006:75). He then claimed that 1 Timothy 3:6 no longer applied to the church as it was now not as immature as it was in the days when this verse was written. Hagin stated that by the use of the spiritual gifts, the church grew and became fully established. Hagin also claimed that one could not use spiritual gifts further than what God's Word taught (Hagin, 2006:62) (Kenyon, 2003:42). Hagin said it was important to promote the idea of returning churches to be based upon the book of Acts but he believed that Elders were no longer necessary, as pastors had taken their place. He said that only with spiritually-gifted teachers and Pastors could a church grow as Jesus wanted (Hagin, 2006:79-81). Kenyon taught that the traditional church leadership had failed the church because of their poor teaching (Kenyon, 2003:83). Kenyon also promoted his new recreation beings in Christ as being a "royal priesthood" (Kenyon, 1998:117).

Reformed teaching on 1 Timothy 3:6 differs from Hagin's, as it warns of falling into Satan's sin, which was of pride, which turned an angel into a devil and it warns against elevating a young Christian to a church office lest he follow Satan's example and allow pride to be his downfall (Matthew, 1960:1889).

Hagin's claim and use of spiritual gifts can be compared to Kenyon's use of his "revelation sense" on healing, and his belief that Christians have the legal right to demand that their needs be fulfilled, owing to their relationship with God (Kenyon, 2003:52). Hagin followed Kenyon almost slavishly by mixing Biblical truth and his own resulting in something that causes confusion. This subject is discussed in Chapters 4 and 5.

3.1.3.14 Summary

This chapter demonstrates that despite Hagin's claims that his teachings were original and all based upon the Word of God the above sections show that this is not the case. Hagin plainly relied a great deal upon his office of a "prophet" in the same way that Kenyon used his "revelation sense". It was his prophet ministry, which was the source of many of his teachings. Hagin's teachings, as discussed in section 3.1, were very similar to Kenyon's teachings that were discussed in Chapter 2. Similar to Kenyon, Hagin promoted faith; in fact he made it a cornerstone of His ministry. Hagin followed Kenyon's use of the Bible almost slavishly and often quoted him verbatim, while at the same time denying this. He promoted the importance of the use of the Bible in individual's lives, especially emphasising the verbalising of it to make it work. Despite the commonality of their teachings there were some differences. Kenyon claimed the use of "revelation sense" was necessary to truly understand Scripture and this was the basis for his extra-biblical teachings. Hagin on the other hand claimed to be a prophet similar to the Old Testament prophets. He claimed to have three types of revelation; first was the "word of wisdom", which consisted of divine messages, which revealed God's will and purpose; second was "word of knowledge", which Hagin emphasised consisted of messages from God directed to specific people; and third was the gift of being able to view and hear the spiritual world (Hagin, 2006:48). Hagin emphasised spiritual gifts more than Kenyon did and because of this he claimed that 1 Timothy 3:6 no longer applied to the church as the church had matured since this passage was written owing to the use of the spiritual gifts.

Hagin took Kenyon's teachings and promoted them through his "faith Crusades", as well as his Rhema Bible College worldwide. His electronic ministry reached right into people's very homes and paved the way for Kenneth Copeland, his disciple. Hagin's ministry continues today through the proliferation of WFM churches, which in turn impacts every denomination with their members being attracted by Kenyon's/Hagin's teachings.

Hagin followed Kenyon's example of poor hermeneutics, or isogeting what he wanted and more and at the same time often mixing a little Biblical truth with a lot of extra-Biblical teaching so as to claim they are Bible-based. Hagin's teachings and their effect on the modern-day church are summarised in Chapter 5.

3.2. Kenneth and Gloria Copeland

3.2.1 Copeland's background and introduction

Kenneth Copeland and his wife, Gloria, almost slavishly followed Hagin's teaching, and are considered by many to have taken up his mantle when he died. Copeland has been heard to say that the information he gained while attending the Oral Robert's University never once gave him the excitement and knowledge that he felt and gained while listening to Hagin's tapes in his garage (Farah, 1981:15). This was not really surprising, seeing that he spent most of his time as a student flying Oral Roberts around in his private plane. The Copelands have continued Hagin's Faith teachings and his practice of extra-Biblical revelations. As will be seen in the following pages, they claim at the same time that their teachings are based on God's Word, the Bible (Hollinger, 1988:138).

As a couple the Copelands are probably the most well-known of the WFM leaders. They have a very successful worldwide ministry using a multimedia approach to get their message of faith across to the masses. They accepted Christ as their Saviour in 1962, with virtually no money to call their own, but with the belief that the Lord Jesus Christ had called them into the ministry. They also believed that He would provide for them while they attended the Oral Roberts University (Hollinger, 1988:138). As Kenneth was a qualified pilot, he soon became a member of Oral Roberts' flight crew, and accompanied Roberts on his crusades across North America. This experience enabled the Copelands to become familiar with the faith healing ministry according to Oral Roberts but interestingly, the greatest influence in directing the Copelands and their ministry in the direction of the Word of Faith Movement was not Oral Roberts but Kenneth Hagin. It was in 1967, after listening to one of Hagin's audio tapes, that the Copelands switched allegiance from Oral Roberts to Kenneth Hagin (Hollinger, 1988:138).

Copeland tells how one phrase totally changed his life. He heard it from Kenneth Hagin's first tape titled "One word from God can change your life forever". After hearing the first tape in the late 1960s, Copeland knew that he needed more instruction, and desired more of Hagin's tapes. He drove to Hagin's headquarters and met Hagin's general manager, Buddy Harrison, who was also Hagin's son-in-law (Copeland, K., 2007:10). Copeland introduced himself with the words that God had called him to preach, and he offered Buddy Harrison the ownership papers of his car, and promised to send money until he had paid for all of Hagin's tapes. Harrison gave Copeland a complete set of the tapes, after which Copeland isolated himself for a whole week in order to study the Bible. He was resolved to discover God's truth. He listened to the tapes for an average of eighteen hours a day. This was the beginning of a total change in his life. Many speculate on how many lives Copeland has altered by that phrase "one Word from God" (Copeland, K., 2007:10).

In 1967, after seriously immersing themselves in Hagin's teachings, Kenneth and his wife, Gloria, formed the Kenneth Copeland Ministries (Larsen, 2003:279). It appears that Copeland followed both Kenyon's and Hagin's example by not seeing the need to have any formal theological training before embarking on his worldwide ministries. This lack of formal theological training may explain the alacrity with which Kenneth Copeland accepted and followed and even enhanced Kenyon's and Hagin's teachings (Kurian, 2001).

The majority of the Copelands' ministry is not conducted through a local church, but via extra-ecclesiastical media, such as conferences, television broadcasts and satellite broadcasts, such as the Trinity Broadcast Network, books, tapes and DVDs. Their magazine "The Believer's Voice of Victory" exceeds the circulation of Kenneth Hagin's "The Word of Faith" magazine by 400 000 per month. Their popularity was greatly aided by the couple's expertise in public speaking as well as Kenneth's singing ability. Although healing is part of their ministry, their main focus is on their claims for what they call Christians' rights. These claims are based on faith and what Christians can expect because of their privileged position, particularly with regard to material prosperity (Hollinger, 1998:138).

Copeland's teachings are more difficult to categorise into traditional headings than either Kenyon's or Hagin's. As with Hagin's teaching, the focus will be on teachings that can clearly be traced back to Kenyon.

3.2.2 Copeland's Teachings

3.2.2.1 Anthropology

On the creation of man, Copeland went further than Kenyon, teaching that being in the likeness of God meant that Adam was both male and female. When God formed Eve, he only removed the female part from Adam, and the word woman actually means "man with the womb". Adam and Eve were identical in power, roles and rights while they lived together (Copeland, 1984:23).

Another slant on the creation of man where Copeland based his teaching on Kenyon and Hagin is that man was created godlike (Copeland, 1989 and Kenyon, 1998:174). He, like most WFM leaders, teaches that when Adam sinned, he also committed a disloyal act towards God, and ended up falling under Satan's control and authority and took on his character (Copeland, K., 1998). He goes further than either Kenyon or Hagin by claiming on an audiotape, "Following the faith of Abraham", that there was nothing "new under the sun" and that man, the world and the universe we see around us, are not original, but copies. Copeland claimed that God copied from His own home, (Copeland, K., 1998). The earth was made similar to God's own home planet, and mankind was copied from God Himself. Adam was created because God wanted to recreate Himself, and he was just like Jesus, similar to Kenyon's teaching

(Copeland K., 1998, Kenyon, 2003:61). Copeland continues to claim that Adam was “God manifested in the flesh” (Copeland, K., 1989), which was a step beyond Kenyon, who taught that it was the born again who were similar to Christ and his powers (Kenyon, 2003:93). These statements are contrary to Copeland’s claim to be biblical in his teachings, and against the first of the Ten Commandments, which states we should have no other God but God Himself.

Copeland points out that the present world system is in trouble, owing to its over-stressing of materialism. He draws believers’ attention to God’s desire for them to live a lifestyle similar to that of Adam and Eve before the fall. This implies living without fear or doubt, and Copeland proves this by quoting Proverbs 10:22: “The blessing of the LORD makes one rich, And He adds no sorrow with it.” (NKJV, 1982). As God breathed into Adam, He also passed on His love, blessings and a life of riches; He would meet their needs, and prevent them from ever being ill (Copeland, K., 2009:9) (Kenyon, 1998:60).

The reformed theological understanding of Proverbs 10:22 emphasises the principal that the basis of prosperity is the Lord while verse 4 reveals that the instrument of material wealth is hard work and these two aspects labour together. The mature Christian who is blessed by God is conscientious of this twofold aspect of prosperity, which keeps him energetic while at the same time modest and reliant on God (Bridges, 2001:73-74).

Copeland has copied Hagin, who in turn followed Kenyon, by constantly stressing the importance of the new man or creature in Christ having divine power similar to that of Jesus Christ (Copeland, K., 2010a) (Kenyon, 1998:100). He continues to follow Hagin and thus Kenyon by claiming that true believers in Christ were small gods (Kenyon, 1998:174, 2003: 63-64, 200). Copeland went further on this sermon tape “The force of Love”, denying that believers had God in them, but rather that they were gods (Copeland 2010a). Kenyon, on the same subject, stated that believers in Jesus Christ, the born again, had the legal right to act and behave as Christ himself (Kenyon, 2003:30).

Copeland had a slightly different slant on the founding of the Abrahamic covenant, which clearly shows his lack of regard for the use of God’s Word. He states that after the fall of man in the Garden of Eden, God needed a way to return to earth. This involved bringing salvation into the world for deliverance, and He had a part to play. Then God used Adam to role play the sin scene in the garden, where Satan had enticed man into sin. God then offered Abraham a deal, which he accepted (Copeland, K., 1988:10) (Kenyon, 2003:52).

The above paragraph shows Copeland copying Kenyon and Hagin in a lack of real hermeneutics, as discussed in 2.3 and he tends to isogete Scripture to suit himself while mixing up Biblical truth with his own viewpoint. This is discussed more fully in Chapters 4 and 5.

3.2.2.2 Angelology

In his desire to demonstrate his “Faith Command theology”, Copeland seems to be promoting a type of apotheosis, claiming that man has a similar will to that of God’s. Man has an undeniable right to determine his own eternal destiny (Copeland, K., 1974:15). This is a theme that Kenyon, as well as Hagin promoted (Kenyon, 2003:59). He goes so far as to declare something similar to Hagin, stating that man is a type of mini-god. He justifies this statement using passages where Christ called Himself the great “I Am,” and in Copeland’s own words, “I say, ‘Yes, I am too!’” (Newman, 1997:142).

Copeland teaches that Satan used God’s word against Him. When their two words met, it was God’s Word that prevailed, because His Word was the Word of a free Spirit which rules, and was and is triumphant over the demonic powers of Satan. He continues to say that, as Christ did, there is a need to have the last word lest we allow Satan to win if he has the last word (Copeland, K., 1980:6-7) (Kenyon, 1998:108-109).

Copeland follows Kenyon and Hagin on this subject and this is discussed further in Chapters 4 and 5.

3.2.2.3 Bible

Copeland said that the only way to really understand God’s Word is to set aside one’s rational senses (Copeland, K., 1992:4), which is similar to both Kenyon’s and Hagin’s teachings (Kenyon, 2003:70). The WFM has for a long time blamed the mainstream denominational churches for what they call short-changing Christians. This is because of the churches’ emphasis on doctrines and their theological traditions (Kenyon, 2003:23, 66-67).

Copeland talks about “Sense knowledge”, a term first coined by Kenyon (Copeland, K., 1992:3-7) (Kenyon, 2003:115-116). By sense knowledge he means that which can be gleaned from Scriptures in the usual way. However, like Kenyon before him, Copeland teaches what he calls “revealed knowledge”, by which he means using the Word of God as a personal channel for direct and special revelations from God, with no regard for generally accepted hermeneutic guidelines (Copeland, K., 1992:3-7). Again this is copied from Kenyon (Kenyon, 1998:121).

Copeland claims that over the years there have been many imitators who use his teachings for their own purposes and then blame him when things go wrong (Copeland, K., 1986:6, 15) (Kenyon, 2003:32). Both Kenyon and Hagin were equally adamant that others wrongly used their teachings, as these teachings were based upon “revelation sense” in the case of Kenyon and Hagin’s prophetic ministry (Kenyon, 2003:42). He teaches that as believers, we are to have faith in God’s Word, even if the normal way of understanding things tells us this cannot happen. Sin and demonic opposition will try to prevent us from fighting the good fight and uses 1Timothy 6:12 to prove this. This teaching of Copeland’s is very similar to Kenyon’s teachings on this subject (Copeland, K., 2002:12) (Kenyon, 1998:108-109).

Reformed theologians teach that in 1 Timothy 6:12 Paul encourages Timothy to behave like a soldier, as he is in a spiritual war and despite the difficulties he was to seize the gift of everlasting life and not allow himself to be distracted from his ministry in Christ. Timothy is also encouraged to end his testimony as strongly as it was in the beginning (Calvin, 1998a: 103-104).

Copeland teaches that faith, health and healing start when we know the will of God. When we follow this rule, Copeland compares us to the man described in Psalm 112:7, "He will not be afraid of evil tidings; His heart is steadfast, trusting in the LORD." (NKJV,1982). An example of this is what could be called a verbal faith command, when Copeland encourages people to affirm the Word of God over any sickness, and to reject the idea that sickness has any power over the body (Copeland, K., 2009:7, Kenyon, 2003:42). Thus the onus is on the person to believe that he is healed and to behave accordingly, as stated in Romans 10:17. Therefore, Copeland states that there is a need to constantly re-affirm until healing is actualised. This is similar to both Kenyon's and Hagin's teachings (Kenyon, 1998:159). He also quotes Isaiah 55:8-9 to prove this (Copeland, K., 2009:8).

Reformed theology says Romans 10:17 tells us that the normal way to faith in Christ is the preaching of Scripture. The start, maturing and power of "faith" are by the hearing of the Bible not by the word of any man (Matthew, 1960:1780). Unlike Copeland's use of Isaiah 55:8-9 reformed teaching says these verses speak of God's "grace", which is beyond mankind's ability to understand. God's grace is assured effective through trustworthy preaching of the Bible (Pfeiffer, 1962:648).

Copeland also claims that he and his wife, Gloria, were directed by God to preach nothing but the Scriptures, whenever and wherever He directed them (Copeland, 2009:3) (Kenyon, 2003:115-116). Copeland followed Kenyon closely when he stated that believers in Christ, the born again, had the legal right to demand what they like in Jesus' name. By using the Bible, a person is able to command God to fulfil His Word (Copeland, 1988:32) (Kenyon, 1998:157).

Although Copeland claims his teachings are based upon the Bible he follows Kenyon and Hagin by using poor or little hermeneutics and mixes Biblical teaching with his own. This subject is discussed further in Chapters 4 and 5.

3.2.2.4 Christ

On making the Abrahamic Covenant, God discharged his Word into this world and presented His Redeemer, the incarnation of His word, to mankind (Copeland, K., 1980:9) (Kenyon, 2003:57). Copeland continues Kenyon's teaching of humanising Christ. He claimed it was Christ Himself who told him that He was not killed for any of His claims of divinity, which was in fact wrong, as Christ only claimed that He had walked with God (Copeland, K., 1987b:9). Kenyon taught that the born again were

new creatures but also had the same legal right and power as Christ, thus making them gods (Kenyon, 1998:104).

Copeland teaches that as Christ is the Word of God, on His death He went down into the pit of Hell where He was empowered by the spirit to re-inflate His physical body, and was resurrected like a balloon into something Satan had never seen before (Copeland, K., 1991:4) (Kenyon, 1968:23, 1998:64, 94). Copeland goes on to say that Christ actually was the first ever to be born again, and this was done in front of Satan. He returned from Hell after defeating Satan, and brought his authority with Him (Copeland, K., 1991:4-6) (Kenyon, 1998:65, 85). Copeland also says that Satan was drawn into God's trap when he dragged Christ down to Hell. Lawfully, Christ should not have been there, as He was not a sinner and was still in communion with God the Father. He could therefore, still rely upon His Father for deliverance (Copeland, K., 1990) (Kenyon, 1998:79).

Copeland copies Kenyon's teaching on Christ, which when compared with Reformed theology is not the Christ of the Bible. This is discussed further in Chapters 4 and 5.

3.2.2.5 Faith

The WFM's definition of faith differs from orthodox Christianity's definition. Reformed theology teaches that faith is based upon the belief in the person, works and truth of Jesus Christ, especially His redemptive work on the Cross and His resurrection (Reymond, 1998:726). Copeland teaches that faith is made up of spiritual force, energy and power, and it is this force of faith, which enables the spiritual world to work (Copeland, K., 1992:19) (Kenyon, 1998:115). He goes on to say that an abundant lifestyle is available for everyone. To make it all come true all that is needed is faith and a mental decision to live in God's abundant blessings, which is by his own definition implementing one's faith (Copeland, K., 1992:41) (Kenyon, 2003: 66-67, 70).

Kenneth Copeland describes this theme of Faith Confession in terms of commanding God. As believers, we have the right to make commands in the name of Jesus. Each time we stand on the Word, we are to a certain extent, commanding God, because it is His Word that is being used (Copeland, K., 1976:32) as in Kenyon (1998:157-160). Copeland illustrated what he meant in this way. Whenever an honest man gives you his word, he is bound by it. It is not necessary to order him around, because a truly honest man will back his word. When you stand on what he has said, he is commanded to do it and thus so is God (Copeland, K., 1974:32). Again this is from Kenyon, who said that the Christian can and should command his desires, as the Christian is the same as Christ (Kenyon, 2003:74). As far as Copeland is concerned, real prosperity is the capability to use God's power by faith, to fulfil man's lifestyle requirements for an abundant life (Copeland K., 1974:26). Copeland copied this from Kenyon's teachings (Kenyon, 1998:162).

Copeland followed Hagin's example by also claiming to be a prophet of God. Perhaps the most brazen example of this is the widely-publicised "prophecy" delivered by Kenneth Copeland. Kenyon never openly claimed the office of a prophet, yet his ministry and teaching clearly fall into new revelation. This revelation came from his "revelation sense", which he described as "God knowledge" (Kenyon, 1998:81). This enabled him to rise above normal Christians, who commonly use only their "sense knowledge" (Kenyon, 1998:25). Copeland also claimed that Jesus gave him a message during a three-day Victory Campaign held in Dallas, Texas (Copeland, K., 1987b:12). According to Kenneth Copeland, "Positive Confession" is the vehicle through which God's promises are reproduced effectively for the faith preachers. To pray "If it be God's will," reflects a lack of faith and positive confession (Copeland, K., 1987b:12) is similar to Kenyon's teaching (Kenyon, 1998:165, 2003:145, 147).

Similar to Kenyon, Kenneth Copeland draws strongly upon Deuteronomy 28:1-2 to prove that the blessing promised in this passage is for believers of today (Copeland, K., 1979:22). Copeland and other prosperity teachers confuse this with what they see as blessing in the Abrahamic Covenant (Macgregor, 2007:85) (Kenyon, 1998:136, 145). In "Voice of Victory" (Copeland, K., 2009:4) Copeland wrote that the difference between faith and denial is that the latter ignores the facts and rather relies upon things that have no substantiation. Faith on the other hand, runs over the facts with something superior, which is the truth. True faith is something that does not disregard the facts but rather overrides accepted norms of the world with the truth of the Bible. This is very similar to Kenyon's teaching (Copeland, K., 2009:3) Kenyon, 2003:126). Copeland goes on to speak about the curse and quotes Galatians 3:13-14, but he does not quote the whole passage, just the portions he requires (Copeland, K., 2009:3). Copeland teaches that rather than ignore the reality of the curse, we should by faith concentrate on the words "through faith", to release us from the consequences of living in a world tainted by sin. This in turn allows us to receive God's promises and tap into "the blessing" (Copeland, K., 2009:3) (Kenyon, 2003:134-170). Here Copeland follows Kenyon's teaching on the power of positive thinking, which again is what Kenyon taught, (Kenyon, 2003:47-48).

Reformed theology teaches that Deuteronomy 28:1-2 shows that for the Israelites in the Old Testament's theocracy to receive the blessing of God they were to obey His commandments and keep His word (Pfeiffer, 1962:192).

Copeland also uses Isaiah 55:11 to prove the correct way of using the Word of God (Copeland, K., 2009:7). Copeland then gives another proof for verbalising faith; he invokes Matthew 12:34 to claim that we should confess the healing or whatever is wanted, in the present tense (Copeland, 1979: 31) similar to Kenyon's teachings (Kenyon, 2003:66-70). Copeland continues to say that this in turn releases our faith and the power of God to overcome sin and allows the "blessing" to flow into our lives (Copeland, K., 2009:7). Copeland also teaches that this is the Biblical way to obtain things, and that he and his wife use this formula continually and are living examples that it works. He also states that anxiety or doubt

pollutes faith and prevents it from working (Copeland, K., 2009:7). This teaching is similar to the theology advocated by both Kenyon and Hagin (Kenyon, 1998:159) (Hagin, 2010a:2).

Copeland's use of Scripture as proof for verbalising faith is demonstrated by his interpretation of Isaiah 55:11, which differs from reformed interpretation, which says that the Word of God is alive and powerful and not will it come back to him negativity and achieves what He wills to be done and is always fruitful wherever He send it (Spence-ones,1910:332).

This is repeated in his use of Matthew 12:34, which is also incorrect from the reformed theological perspective, which speaks of the Pharisees honouring Christ with the title of "master" but in fact they were questioning who He was by asking for another "sign" when He had done so many miracles before (Henry, 1960:1267).

Copeland speaks extensively regarding the need to speak and use the Word positively, which was very much a doctrine that Kenyon emphasised. Copeland states that the believer has to actualise his desires or needs so as to release the power of God's Word. Like Kenyon, Copeland also stresses that the individual believer is responsible for his own future, and how he uses God's Word and His spiritual laws (Copeland, 1974:15) (Kenyon, 1998:108-109, 2003:47-48).

Another interesting teaching, which Copeland promotes and is based upon Kenyon's teaching, asserts that physical, as well as spiritual healing are integral ingredients of Salvation. The Holy Spirit and eternity are the heavenly destination of Redemption. All three, Kenyon, Hagin and Copeland, use the same text, Isaiah 53:5 to prove that modern-day Christians have the right to have good health (Copeland, K., 1996:7) (Kenyon, 1998:107).

Copeland's use of Isaiah 53:5 is once again contrary to a reformed theological perspective, which clearly interprets this verse as graphically describing Christ's voracious death as payment to "heal" and bring "peace" as payment for sin (Pfeiffer,1962:647).

"Faith-filled words" are a common phrase used by Copeland to illustrate the power that is activated by these words, which in turn enforces what he calls the "law of the Spirit of life" to empower the individual user (Copeland, K., 1983:9) (Kenyon, 1998:124). Like Kenyon and Hagin before him Copeland describes faith as almost corporeal when used correctly (Copeland, K., 1989:10) (Kenyon, 2003:42).

Copeland's use of Kenyon's teaching on faith is also the same as Hagin's and like them he isogetes Scripture as and when it suits him and mixes Bible verses with his teachings and then claims they are all Biblical.

3.2.2.6 Healing

Copeland teaches that it was gospel truth that God wants all of his children to be healthy and complete, and he uses the following verse, Luke 5:12–13 to prove his point (Copeland, 2006:7-8) (Kenyon, 1998:107). Copeland's use of Luke 5:12-13 is contrary to recognised reformed theological interpretation, which describes a leper who is ostracized by Jewish society and often considered to be a "living dead". The leper showed humility by bowing before Christ to request His healing. Christ responded by doing something unheard of by touching the man who was instantaneously healed (Bock, 1994: 474-475)

Copeland describes the "blessing" as akin to the one God gave to Adam and Eve while they were in the Garden of Eden (Genesis 1:28) (Copeland, K., 2009:3). This teaching is very similar to what Kenyon taught on the subject (Kenyon, 1998:60). According to Copeland who was following Kenyon's lead, Christ came to restore "the Blessing". Copeland claimed the same as Kenyon that the reason for so many defeated Christians today is that many of them do not even know what the "blessing" really is (Copeland, K., 2009:3). This ignorance explains why so many believers allow themselves to become ill and is a direct consequence of today's churches not teaching correctly about Righteousness and the Pauline writings (Kenyon, 1998:126-127, 2003:83).

It is this "blessing" that God used to create a world in which there was no illness (Copeland, K., 2009:3) (Kenyon, 2003:145). According to Copeland, the "blessing" promises healing with Christ's redemption and he backs this up by quoting Isaiah 53:5. Thus according to Copeland, illness should not be part of a Christian's life (Copeland, K., 2009:3-4), (Kenyon, 1998:120). Whenever a Christian is not healed, it can only be because of his ignorance of God's Word. This promise of healing and blessing is based upon God's agreement with Abraham (Copeland, 2006:13) (Kenyon, 2003:88).

3.2.2.7 Ecclesiology

Copeland does not teach much about the church, as his main ministry is electronic via the Trinity Broadcasting Network, audio tapes and books. Owing to his television ministry his appeal and impact is mainly to individuals rather than a corporate body of churches.

Similar to Kenyon, Copeland uses Galatians 3:29: "And if you are Christ's, then you are Abraham's seed, and heirs according to the promise." (NKJV, 1982) to teach that believers in Christ are heirs of Abraham and that the promises' God gave him are now theirs. Copeland claims that believers can also claim the promises in Deuteronomy 28, which cover every aspect of a person's life (Copeland, K., 1979:22) (Kenyon, 2003:52). As joint heirs with Jesus Christ, Christians should know that they have a legal right to all the good things that are promised in the Word, as if spoken by Christ Himself (Copeland, K., 1996:25) (Kenyon. 1998:175-176).

Unlike Copeland's teaching on Galatians 3:29 reformed theologians write that in this verse if we are believers in Christ then we are spiritual descendants of Abraham and inheritors of the "promise", which is better than the "law", which is force. The "promise was given to Abraham personally while the "law" was given to the nation of Israel via Moses, the mediator (Hendriksen, 1968a:133).

Copeland follows Kenyon's example in the above paragraph by writing into Scripture what he wanted and mixing it with a little Biblical truth to give it the appearance of being totally Biblical.

Copeland speaks of Christian maturity in the following way. The immature are those who do not use God's Word efficiently and productively in their lives, while mature Christians are just the opposite (Copeland, K., 2006:27) (Kenyon, 2003:88). According to Copeland Christians that are "carnal-minded" are Christians who are not using the Bible efficiently in their lives. He goes on to quote 1 Corinthians 3:1-3 as proof. Copeland's argument is that the lack of God's blessing, e.g. health, wealth and prosperity in a person's life, is because he is a spiritual baby and too immature to understand and use the Bible correctly (Copeland, K., 2006:27) (Kenyon, 1998:176).

Copeland's use of 1 Corinthians 3:1-3 is different from reformed theological perspective, which says that Paul warns the Corinthians that because of their spiritual immaturity he could only speak to them as unsaved or new Christians as they could not digest mature spiritual food. This in turn caused their lack of Christ-like behaviour (Henry, 1960:1806).

Copeland follows Kenyon and Hagin in misinterpreting the above verse for his own purposes to encourage people to look towards material gain as proof of their spiritual maturity.

3.2.2.8 Pneumatology

Copeland speaks of using the Holy Spirit as a source of empowerment: Philippians 4:13 "I can do all things through Christ who strengthens me" (NKJV, 1982). He also uses Chapter four of Ephesians to promote his teachings. In Christ, God has given believers the ability to do all He wants them to do, no matter what" (Copeland, K. & G., 2002:15) (Kenyon, 1998: 106-107). He explains that it is important to obey the Apostle Paul's instructions to ensure the filling of the Spirit, and to have the authority to accomplish God's will. God can and will fill the believer with His ability and with His love. Once this has been experienced, the believer will defend what Copeland calls the "anointing" that could hamper the working of "God's power" (Copeland, K. & G., 2002:15), (Kenyon, 1998:106-107).

3.2.2.9 Prosperity

Prosperity is a major doctrine of Copeland's ministry, and he follows the teachings of Kenyon and Hagin on this subject. He uses the first part of Galatians 3:14 to prove Christians have the right to be blessed and, like Kenyon and Hagin before him, Copeland uses only the first part of the verse. This, according to

Copeland, then enables believers to claim that the Abrahamic Covenant is now for the Church and that these blessings are materialistic (Copeland, K., 1974:51) (Kenyon, 2003:52).

So Kenyon, Hagin and now Copeland claim that believers in Christ have the legal right to ask in faith for anything. One has to just verbalise and have faith in the Word of God. God has to respond positively when His Word is verbalised (Copeland, K., 1974:98, 101) (Kenyon, 2003:29-30). One of the most important aspects of this procedure is the necessity that no negativity, whether by thought or the spoken word is used, as this allows Satan to interfere and defeat the individual (Copeland, K., 1974:73) (Kenyon, 2003:135).

Another aspect of the prosperity teaching of Kenyon, Hagin and Copeland, is that if a Christian suffers from any form of material deprivation, it is because he is living outside the will of God (Copeland, K., 1974:51) (Kenyon, 1998:158). Copeland also speaks of faith being a supernatural power that was the Christian's to use, according to guidelines set out in the Bible. However, without the right faith, this power could not be accessed or used (Copeland, K., 1974:19) (Kenyon, 1998:145). Similar to Kenyon, Copeland also states that without verbalising your wants, you cannot expect to receive them, as this is the way the spiritual world works (Copeland, K., 1974:20) (Kenyon, 1998:157).

3.2.2.10 Soteriology

Copeland claims that part of Christ's great commission was that the church should go forth and move against disease and illness in His name (Copeland, 2006:27) (Kenyon, 1998:107). Copeland has the same view of salvation as Kenyon and Hagin (Copeland, 2006:29). Like them, however, he also has compulsory steps that prove a person's salvation. He states that believers first have to understand their position with God, that they are "joint heirs with Jesus" and therefore have all the rights and privileges of the Kingdom of God. Some of these rights and privileges are health, healing and wealth and he quotes Isaiah 55:11 as proof (Copeland, 2006:29) (Kenyon, 1998:175-176).

Like Kenyon, Copeland says salvation is a two-step process; firstly, to be "born of God" and he quotes 1 John 5:1; and secondly to acknowledge their legal rights as joint heirs of Christ and all that this entails (Copeland, 2006:30-31) (Kenyon, 1998:66-76).

Copeland misuses 1 John 5:1, as from a reformed perspective this verse speaks of salvation coming only through belief in Jesus being the Christ, resulting in faith and being "born again" and continues by saying love for God equates to love for the Father and Christ (Calvin, 1996:87-88).

The Salvation that Copeland copies from Kenyon and Hagin is not of the Bible. See Chapters 4 and 5.

3.2.2.11 Summary

Kenneth Copeland and his wife have grown to be a major force in the Word of Faith Movement in their own right. Like Hagin, Copeland has followed the teachings of Kenyon closely, and like his mentor Hagin, he has neglected to give credit to Kenyon. He claims his teachings are original to him, using a type of “revelation sense”, which is a Kenyon term. It is quite clear from the above sections that their teachings were anything but original. Like Kenyon and Hagin, he concentrates on verbalising a person’s needs in faith. Similar to both Kenyon and Hagin, Copeland teaches it is a Christian’s right to demand his wants from God. He teaches that it is negativity in thought or word, which is responsible for wants not being met. Copeland’s teaching on faith focuses on the materialistic rather than spiritual welfare, which seems to take a second place.

Copeland has been influential in promoting Kenyon’s teaching through the WFM via his electronic ministry on the Trinity Broadcasting Network. His ministry encourages people to seek “faith promises” rather than spiritual maturity. As this teaching is not found in reformed churches, people leave their home churches to go to the WFM churches in search of materialistic fulfilment rather than spiritual maturity.

All three lack any theological training, which may be the reason for their poor or lack of hermeneutical skills. They mix their extra-Biblical teachings with Biblical truth to give them the appearance of being based on the Bible. All three’s teachings and use of the Bible are discussed from a reformed theological perspective in Chapters 4 and 5.

CHAPTER 4

EVALUATION OF THE USE OF SCRIPTURE BY KENYON, HAGIN AND COPELAND FROM A REFORMED THEOLOGICAL PERSPECTIVE

4.1 Reformed Sources

This is not primarily a hermeneutical study but as mentioned in Chapter 1 it is an evaluation of the abovementioned three men's use of the Bible from a reformed theological perspective. As indicated in Chapter 1, the following works will be used primarily for this evaluation as they are representative of modern-day "reformed theological" thinking.

Boice, James Montgomery: *Foundations of the Christian Faith*. 1986.

"James Montgomery Boice: died in 2000. At the time of his death he was serving as pastor of the tenth Presbyterian Church of Philadelphia Centre Academy. He had a B.D from Princeton Theological Seminary and a Doctorate of Theology from the University of Basel in Switzerland. He authored numerous journal articles and was the consulting editor for the *Expositor's Bible Commentary*. His books and commentaries included *Foundations of God* and a five volume work on the Gospel of John". (Boice, 1986).

Dr. Robert L. Reymond: *A New Systematic Theology of the Christian Faith*. 1998. "Dr. Reymond is a former Dean of faculty and currently Professor of Systematic Theology at Know Theological Seminary in Fort Lauderdale, Florida. He taught at Covenant Theological Seminary (St. Louis) for more than 20 years, and has lectured widely overseas. He holds B.A., M.A., and Ph.D. degrees from Bob Jones University and has done doctoral studies at Concordia Seminary (St. Louis) and post-doctoral studies at Fuller Seminary, New York University, Union Seminary (New York), Tyndale House, Cambridge and Rutherford House, Edinburgh. He has lectured in Korea, Japan, England, Scotland, Israel, Malawi, South Africa and Jamaica, and as an ordained minister in the Presbyterian Church in America has served in pastorates in Tennessee, Georgia, Missouri, and Illinois. In addition to numerous articles in theological journals and in reference works, such as *Wycliffe Bible Encyclopaedia*, "*The Evangelical Dictionary of Theology*" and "*The Evangelical Bible Dictionary of the Bible*." He wrote many other books and articles, too many to mention here (Reymond, 1998).

Charles Caldwell Ryrie: *Basic Theology*. 1999.

"He graduated from Haverford College with a B.A., at Dallas Theological Seminary; he obtained a Th.M., and Th.D. At the University of Edinburgh, Scotland he received a Ph.D. For many years he served as professor of systematic theology and dean of doctoral studies at Dallas Theological Seminary and president and professor at Philadelphia College of the Bible, now Philadelphia Biblical University. He has authored over 70 books and is the editor of the popular "Ryrie Study Bible" (Ryrie, 1972).

4.2 Introduction

Walter Kaiser (1994) mentions in his book, *An introduction to Biblical Hermeneutics* four models for achieving the meaning of scripture. There is “the proof-text model” (Kaiser, 1994:31). The second model is “the historical-critical method” used to “identify the literary sources and social settings” of Scriptural passages. (Kaiser, 1994: 32). The third model is “the reader-response model”. (Kaiser, 1994:32-33). Finally, Kaiser speaks of “the syntactical–theological method” by which he refers to the “grammatico-historical method of exegesis”. Kaiser states that when this term is used it often should include “literal”. (Kaiser, 1994:34).

One of the main distinctives of the reformed tradition is how the Scriptures are treated. The following sections will demonstrate the reformed approach to Scripture and its use. Boice writes of three aspects of the Bible, redemption in history, revelation in writing and application of these truths (Boice, 1986:36). He goes on to say God is the author of the Bible, which means two “principles” of interpretation. Firstly, the Bible is one unified book and secondly, it does not contradict itself. All the parts need to be studied to understand the full and whole message from God. If an apparent contradiction appears, the fault is with the interpreter not the Bible (Boice, 1986:91). He continues by quoting the Westminster Confession, which states: “The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly” (I, ix), (Boice, 1986:93). Later he speaks against taking Scripture passages out of their Biblical context to avoid incorrect interpretation (Boice, 1986:93), as the Scriptures are divinely inspired and the Scripture itself speaks about correct interpretation in 2 Timothy. 2:15 (Boice, 1986:93). This verse speaks of the need for correct Biblical interpretation by Christ’s servants so as not to be embarrassed by how they used God’s Word (Boice, 1986:94).

Reymond writes about Bible interpretation by saying that often people interpret passages of Scripture differently, resulting in different meanings and applications. Not all the interpretations can be correct but conversely they all could be incorrect (Reymond, 1998:23). For correct Scriptural interpretation, “a rigid application of grammatical-historical hermeneutics” must be used without neglecting the primary principle that “Scripture must interpret Scripture” (Reymond, 1998:23). It is also important to note that the study of language used in Scripture is vital to understanding the original scribe’s message from God. He continues by saying “every theory that would endorse the idea that literal truth cannot be revealed or communicated propositionally from God to man because language *per se* is incapable of such is ultimately an attack against Jesus Christ”. These verses speak of Christ fulfilling His function as a prophet and that He came to proclaim His Father’s message (Reymond, 1998:624). Reymond also states that believers in Christ should make this “propositional or informational revelation the *bedrock* of their faith”. Only by believing in the veracity of their faith based upon truth originating from God himself can they truly appreciate and live by their spiritual convictions (Reymond, 1998:23).

Ryrie writes that “hermeneutics is the study of the principles of interpretation. Exegesis consists of the actual interpretation of the Bible, the bringing out of its meaning, whereas hermeneutics establishes the principles by which exegesis is practiced” (Ryrie, 1999:125). He continues by saying that everyone has a hermeneutical system whether they are conscious of it or not (Ryrie, 1999:125). Further on in the book he expresses the importance of language and grammatical study, contextual interpretation and the need to compare scripture with scripture in achieving accurate interpretation (Ryrie, 1999:128).

It can be seen that the three abovementioned reformed theologians agree on the importance of good hermeneutics to correctly understand Scripture. While as often quoted in Chapters 2 and 3 Kenyon, had his “revelation sense”, Hagin was a self-proclaimed “prophet” and Copeland claimed similar abilities to Kenyon. All three claimed to have special revelations that were specific to them. Their interpretations of Scripture were compared with reformed commentators in Chapters 2 and 3. What follows is a comparison of Kenyon’s, Hagin’s and Copeland’s doctrinal teachings with a reformed theological perspective using hermeneutical principles as outlined above.

4.3 Reformed Theology

4.3.1 Abrahamic Covenant

Kenyon taught that Abraham believed God and was blessed and as Christians are new creations in Christ they have the legal right to all covenantal blessings. (Kenyon, 2003:52). In 2.4.8 of this study it was pointed out that Kenyon taught that because of the Abrahamic Covenant Christians should not experience illness or poverty.

Using reformed theological hermeneutics, Boice writes that God called Abraham from his homeland to a land that only God knew. Boice points out that it was God, who initiated the covenant not Abraham, and that He kept His promises as narrated in the Bible and in history. The final promise that all nations would be blessed through Abraham’s seed was fulfilled by the incarnation of Christ (Boice, 1986:536).

Nowhere does Boice say that there are any verses in Scripture dealing with this covenant promising any healing as Kenyon claimed but rather the covenant promised only salvation through Christ.

Reymond, also using recognised hermeneutical principles mentioned in 2.3, writes that the Abrahamic Covenant has its beginning in Genesis’ first eleven chapters, culminating in Abraham being called in Genesis 12. That all God has done in “saving in grace” since the establishment of the covenant is the “result and product of it” (Reymond, 1998: 513). The Abrahamic covenant signifies the unity of God’s grace through the Old Testament and the coming of Christ was in fulfilment of it. Christ is the promised “seed of Abraham” (Matthew 1:1) (Reymond, 1998:513-518).

Nowhere does Reymond agree with Kenyon's claims that the Abrahamic Covenant gives Christians the right to be healed. The only way Kenyon, Hagin and Copeland could teach their doctrine on the Abrahamic Covenant is by taking the various Scripture verses out of context and not comparing them with other Scriptures whilst concentrating on material blessings rather than spiritual blessings through salvation in Jesus Christ. An example of this is Kenyon's use of Galatians 3:14-16. The Greek word "blessing" in verse 14, is singular (εὐλογία) and the word "promise" (ἄγγελω) is also singular in the Greek. When verse 14 is read in context with 15, which plainly says the Abrahamic Covenant cannot be annulled (ἀθετήσω) or added to (ἐπιδιατάσσομαι), as in a codicil and verse 16, which speaks of "promise seed" being singular, which is Jesus Christ (Newberry, 2004: Galatians 3:14-16) this passage is speaking of spiritual blessing through Christ. Kenyon's, Hagin's and Copeland's interpretation is obviously isogeting what they want into these verses for their own purposes.

Ryrie, using recognised reformed hermeneutics as described in 2.3, writes of God's three personal promises to Abraham, firstly that He would make him a "great nation" (Genesis 12:2), secondly that God would bless him, which He did with earthly possession of land, servants and riches, as well as blessing Abraham spiritually (Genesis 13:14-15, Genesis 24:34-35 and Genesis 21:22) and thirdly, that Abraham's name would be well-known and greatly respected (Genesis 12:2) (Ryrie, 1999:525). Ryrie continues by describing God's worldwide promises to Abraham. Firstly, how people treated him and his descendants would determine whether God would bless or curse them (Genesis 12:3). The second promise was that all people would be "blessed" (Genesis 22:18). In Galatians 3:16 Paul confirmed that the "seed" singularly referred to Jesus Christ and that to be a true child of Abraham was not by circumcision but by being in Jesus Christ (Galatians 3:16-19). Paul states that in Christ the Abrahamic Covenant was fulfilled by the church (Ryrie, 1999: 256). Ryrie makes no mention of Christians being able to claim healing because of the Abrahamic Covenant. Unlike Kenyon, Hagin and Copeland Ryrie used reformed theological hermeneutical principles as discussed in 2.3.

Using the historical-grammatical exegesis on the Genesis verses concerning the Abrahamic Covenant it is difficult to transfer the physical blessings mentioned, which are given to Israel to the spiritual blessing given to all of Abraham's spiritual descendants. All the physical blessings were based upon the land of Israel. When taken in context these verses show that all nations will be blessed in Abraham's seed, the singular Jesus Christ and it would be spiritual. Galatians 3:16-19, if taken in context, continues to build on Paul's theme of verses 14-16 that the "promise" in the singular "seed" came through Jesus Christ. This promise is pre-eminent over "the law" and does not supersede it as it was given four hundred and thirty years before the law. Nor does the "law" cancel the "promise" or make it null and void. If the legacy is based upon the "law" it is no longer a "promise" but God "graciously" established it on Abraham. The "law" was given owing to disobedience until the arrival of the "seed", Jesus Christ, who was predestined through the mediator of "angels". Mediators normally do not represent only one but "God is one"

(Hendriksen 1998:133). This shows that Kenyon's, Hagin's and Copeland's use of these verses is incorrect and even unbiblical.

The above paragraphs unmistakably set out the reformed theological position on the Abrahamic Covenant. Kenyon, followed by Hagin and Copeland claimed that because of the Abrahamic Covenant, Christians should expect good health. (See sections 2.3.2, 3.1.3.7 and 3.2.2.6). In the above paragraphs, however, Boice, Reymond and Ryrie interpreted the Abrahamic Covenant as showing the promise of spiritual blessings through Abraham's seed, Jesus Christ, rather than Kenyon's, Hagin's and Copeland's teaching of materialistic blessings. Kenyon, Hagin and Copeland also did not allow Scripture to interpret itself; they read into it what they wanted to teach.

4.3.2 Angelology

Sections 2.4.1, 3.1.3.1 and 3.2.2.2 give the Angelology teachings of Kenyon, Hagin and Copeland. Boice states that as a created being, Satan is not all-knowing, all-powerful or all-present as God is. He is a condemned murderer, unprincipled, a liar, and will face judgement in the future. As such he clearly is restricted in his authority (Boice, 1986:174-175). The Bible warns Christians about the adversary, Satan, that they should avoid giving him influence in their lives and he should in no way be considered equal to God. Thus from a reformed theological hermeneutical perspective he cannot in any way have any influence or input on our salvation as Kenyon, Hagin and Copeland claim. On the other hand God, with all His attributes, can and does look out for and care for all (Boice, 1986: 174-175).

Kenyon, Hagin and Copeland use Colossians 2:15, saying that it proves that Christ was born into the new covenant whilst in Hell. Yet simply looking at the verse's context the message is not the same as Kenyon's. Verse 13 says that our lives are based upon Christ's death and our sins are forgiven. Verse 14 says that the opposing force has been taken out and in verse 15 we are triumphant over evil spiritual forces (Matthew, 1960:1872). 1 Colossians 1:6 talks of Christ creating all things, even spiritual power (Matthew, 1960:1870). Isaiah 14:1-19 compares Babylon's fall with Lucifer's (Matthew, 1960:848). All these verses point to the fact that Satan is a created being of Christ's whose work on the cross broke his power over believers in Christ and he did not need to be born into the new covenant as Kenyon claims.

Boice says that believers should always remember 1 Corinthians 10:13, which tells us that enticement is universal but God will not permit us to be tempted beyond our ability to stand firm against the temptation and will furnish us with a way to flee from it (Boice, 1996: 124). Boice continues by saying God will always give the Christian a way out from temptation (Boice, 1996:175).

Kenyon, Hagin and Copeland have much to say about being positive to prevent Satan having control over believers' lives (see sections 2.3.1, 3.1.3.1 and 3.2.2.2). From a reformed theological hermeneutical perspective, however, this is not the case. 1 Corinthians 10:13 teaches temptation is common to us all

and that God is “faithful” or (duty bound) and will not permit us to be “tempted (enticed against our better judgement) beyond that which we are able (δύναμαι) (can am able) and with the temptation (allurement) He will also “make” (bring about) a way (un-obstructive passage) to “escape” (to run away) to “able to bear” (ὑπενεγκεῖν to endure) it (Newberry, 2004: Gal.10:13). This shows that it is God who helps us against temptation not ourselves and it is the Word of God that gives us the tools to defeat Satan just as Christ did in the desert in Matthew 4:1-11.

Ryrie, using hermeneutical principles as described in section 2.3, writes that although given rule over this world, Satan is still ultimately under the power of God. He had the authority to offer the world to Christ. If He had succumbed to Satan’s temptation it would have adversely affected God’s plan of atonement for mankind. As Satan was unable to prevent Christ’s crucifixion he now works against Christ’s message of salvation, (Ryrie. 1999:167-168). This is in contrast to Kenyon’s, Hagin’s and Copeland’s teachings, as they claim Christ had to submit to Satan to achieve our salvation (see sections 2.3.5, 2.3.9, 3.1.3.4 and 3.2.2.4). These teachings have no Biblical foundation if reformed theological hermeneutical principles are followed.

Kenyon uses Romans 8:28 and claims that this verse teaches that whilst in hell Christ was given a new life by the spirit. But when one looks at Romans 8:26-30 in context, verses 26-27 speak of believers having the Holy Spirit interceding on their behalf in God’s will, which will enable Him to always answer positively. Verses 28-29 tell us that the primary purpose of the Holy Spirit’s prayers is to change us to the likeness of God’s Son, Jesus Christ. Believers can be confident in the future as members of God’s family as He arranges that everything works out for our best. He loves us and has appointed us to be similar to Christ who called us to be saved, “justified” and in the future will “glorify” us (Schreiner, 1998:448). Kenyon, Hagin and Copeland are not only misusing Romans 8:28, they are extracting a teaching that has no Biblical basis using this verse for this teaching.

Using recognised reformed hermeneutical principles Ryrie writes that Satan’s primary means of opposing the true gospel and God’s plan for man is to proffer a false realm and religion. The Bible illustrates this by describing Satan’s fall when he tried to usurp God’s supreme position (Ryrie, 1999:168). Satan’s work today is to offer a form of religious fervour while rejecting authority. 2 Timothy 3:5 says “having a form of godliness but denying its power. And from such people turn away!” (NKJV, 1982). Scripture reveals that Satan’s followers could appear as “servants of righteousness” (2 Corinthians 11:13) (Ryrie, 1999:168). Here Ryrie takes Scripture in its context, as well as compares Scripture with Scripture, allowing Scripture to speak for itself rather than to read into it what he wants to as Kenyon, Hagin and Copeland did.

From a reformed theological perspective, Kenyon’s “revelation sense” teachings on Satan as pointed out in section 2.4.1 are not correct. The above paragraphs show that Kenyon promotes Satan’s power and

position, which is wrong and unbiblical. Kenyon's, Hagin's and Copeland's hermeneutical principles do not conform to those set out in section 4.2 and their teachings are proof of this. They certainly did not use grammatical-historical hermeneutics nor do they compare Scripture with Scripture or consider the context of the verses they used to justify their teachings. If Kenyon, Hagin and Copeland had conformed to the principles outlined in section 4.2, all three's teachings would conform to the recognised reformed theological position on Satan. All three promoted the individual Christian's power and authority over Satan and demons by demeaning Christ when they asserted that He had to submit to Satan after the crucifixion (see sections 2.3.1, 2.3.5, 3.1.3.1, 3.1.3.4, 3.2.2.2 and 3.2.2.4). They certainly did not allow Scripture to interpret itself or consider the plain language of the verses they used to verify their teachings. Their teaching on Satan can confuse their followers as to who the God of the Bible really is. Their Satan has more authority and influence in people's lives and promotes fear instead of the peace that Christ offers as taught in the Bible.

4.3.3 Man versus God

As discussed in sections 2.3.2, 3.1.3.2, and 3.2.2.1 Kenyon, Hagin and Copeland all claim that believers in Christ have similar powers as Christ. Boice states that man has a certain amount of independence within the parameters laid down by the Sovereignty of God, who will and does intercede on man's behalf but only according to His will (Boice, 1986:178). He uses Proverbs 16:1, which says a person may ponder with himself about what he may say but it is God who decides what truly is said (Boice, 1986:178). Then Boice uses Proverbs 16:9 to point out the fact that it is God who is in final control and Proverbs 21:30 to point out that no knowledge, comprehension or advice can prevail in opposition to God (Boice, 1986:178). Similarly God regulates the angelic world and Satan can only do what God allows him to do (Job 1:12) (Boice, 1986:178).

This is contrary to Kenyon's, Hagin's and Copeland's teaching that believers in Christ have similar powers to God. Unlike Kenyon, Hagin and Copeland who tend to build their doctrines on one verse, Boice follows reformed hermeneutical principles by comparing Scripture with Scripture to come to these doctrines.

Reymond quotes from the shorter Westminster Catechism which states that there is just one proper God who lives (Jeremiah 10:10) (Reymond, 1998:130). The latter verse says that power is a characteristic and inherently the prerogative of Kings and the Triune God of the Bible is supreme ruler of all creation (Reymond, 1989:861). Reymond uses the following words, namely unlimited, everlasting and immutable; all are characteristically used to describe God alone (Reymond 1998:165). Although these words are normally used of God the Father, they can also be used to describe the other two members of the trinity, God, the Son, as well as God, the Holy Spirit (1 Samuel 15:29). This verse reveals that God, unlike man never lies or alters His intent and the word "glory" in the text means "truthful and faithful" (Reymond, 1989:166). Psalm 19:1 tells us that God has disclosed Himself via His physical creation (Reymond,

1989:141). Reymond continues by quoting from Romans 3:23, which speaks about how inferior mankind is compared to God (Reymond 1998:166). The last verse tells us that because of man's sin, he consistently misses God's holiness and glory (Reymond, 1989:345). It is important to note that Reymond here demonstrates reformed hermeneutics by comparing Scripture with Scripture and taking note of their context, unlike Kenyon, Hagin and Copeland who tend to ignore both principles.

One of the distinctive attributes of God that Boice speaks of is His Holiness, which separates Him from creation. He speaks of God's holiness as consisting of four fundamentals. Firstly, there is "majesty", which is an essential element for all kings, as it speaks of His power and right to rule and His "sovereignty" (Boice, 1986:127). Secondly, there is His attribute of Holiness, thirdly, "His will of a personality", which speaks of His desire to fulfil His plans for His creation and fourthly is His "glory", which He shares with nobody, not even conceited human beings who exalt themselves above their station. Exodus 20:5 clearly teaches that the God of the Bible is a jealous God who allows no counterfeits, whether they are human or man-made idols (Boice, 1986:127). To arrive at this doctrine, Boice had to use reformed theological hermeneutical principles and uses the whole of the Bible.

Ryrie writes on the same subject by saying "God is more than the sum total of His perfections" (Ryrie, 1997:39). Because of who He is, we are unable to comprehend His very essence as we are limited, while He is not. We do not add anything to Him whilst He is all for us, His creation declares His glory. All of God's characteristics apply to each member of the triune God, (Ryrie, 1997:39). Ryrie uses the whole Bible to compare Scripture, and to consider the context and the historical-grammatical principles in this doctrine. Kenyon, Hagin and Copeland tend to only use verses that suit their teaching and ignore the rest. They also read into Scriptures claiming their "revelation sense" (see section 2.3.2) gives them the authority to read into Scripture what most people are unable to see or understand.

Boice's, Reymond's and Ryrie's writings, however, clearly show that Kenyon's, Hagin's and Copeland's claims that man can achieve equality with Christ is wrong, especially when they quote the Bible calling God "I am", the self-existent one. Reformed theology, using the historical-grammatical hermeneutical principles, unmistakably rejects the watering down of the glory of God. Boice, Reymond and Ryrie clearly write of the reformed theological reverence of a holy God. Kenyon, Hagin and Copeland use their own hermeneutics or their "gifts" of extra-Biblical insight to arrive at their teachings on man and God. These run counter to normal historical-grammatical exegesis of the Bible. Kenyon, Hagin and Copeland take verses out of context and neglect to compare Scripture with Scripture to allow them to claim Christians should have similar powers as God's. They ignore the Scriptural declaration that Christ is "the beginning and end" (Revelation 1:8). Kenyon's, Hagin's and Copeland's teaching that Christians have similar powers to Christ is wrong as it puts man on the same level as Christ. They mix their teaching with a little Biblical truth and emphasise that all of it is based upon the Word of God.

Kenyon uses 1 Corinthians 1:30 to prove that believers in Christ receive God's wisdom on salvation. The Reformed hermeneutical perspective needs to consider its context from verses 17 to 31 to prevent misunderstanding. The passage deals with God belittling human intellect and His use of contemptible things to achieve His goal and in his commentary *Matthew* (Matthew, 1960) compares verse 19 to Isaiah 29:14, which says something similar (Matthew, 1960:1804). In verse 31 Newberry writes, "But of Him ye are in Christ Jesus, who was made to us wisdom from God and righteousness and sanctification and redemption" (Newberry, 2004: 1 Corinthians 1:30). This teaches that it is the wisdom of God in Christ, which gave us "righteousness and sanctification and redemption", not as Kenyon claims God's wisdom. Kenyon's use of 1 Corinthians 1:30 shows he does not use reformed hermeneutics, which results in an incorrect understanding of salvation.

Both Hagin and Copeland followed Kenyon's teachings by claiming that when God created the earth He was just copying His own home. The earth was made similar to God's own home planet and mankind was copied from God himself. Adam was created because God wanted to recreate himself and therefore Adam was just like Jesus (Kenyon, 2003:61). He goes on to claim that Adam was "God manifested in the flesh" (Copeland, K., 1989), which was a step beyond Kenyon who taught it was the born again who were similar to Christ and His powers, (Kenyon, 2003:93).

One of the key messages of the Old Testament is man's sinful nature, its effects and the consequential need for restoration with God. Within the first three chapters of Genesis we read of God creating everything in the universe, followed by the "fall of the human race" (Boice, 1986:54). Rather than relying on his creator, man rebelled and lost his relationship with God. The consequence was a state of sin which resulted in eternal death (Boice, 1986:54). Boice speaks of three ways in which man is a pre-eminent creation above all other creations of God. Firstly, we were created in God's image, where no other creatures were (Boice, 1986:54). Secondly, man was given rule and authority over God's creation on earth and His creatures. Finally, God uses the word "create" in Genesis 1:1 when He made something out of nothing, and in Genesis 1:21, when he made life forms other than man and then in Genesis 1: 27 when Adam was made. By using the sequence of creating from matter, soul, to spirit these verses illustrate the uniqueness of man (Boice, 1986:150).

Kenyon, Hagin and Copeland clearly do not consider the Bible as being closed when they teach man was created a hermaphrodite or that God wanted to copy His own world when creating the earth. If this was the case, why did He create Eve in Genesis 2:21-23 and then why did God institute marriage? Genesis 2:18, 21-23 literally says a helper, someone that will be an alter ego and yet will correspond to him, βοηθὸν κατ' αὐτόν; verse 20, ὅμοιος αὐτῷ, LXX) Eve was to be Adam's alter ego and to compliment him, which was to be the very basis of God's institution of marriage (Whitelaw, 2004:50). These teachings of Kenyon, Hagin and Copeland are clearly fictitious and have no Biblical or hermeneutical basis and only cause confusion and distrust in the Bible. This is an example of them adding to Scripture.

Ryrie writes that the creation of man was a premeditated, consultative act of a sovereign God, which He pronounced good. God took inorganic material, earth, and breathed life into it to make the first man Adam. To make Eve He did not repeat the process but rather took a rib from Adam and built it up to make Eve (Genesis 2:21-23) (Ryrie 1999:127).

This is contrary to Kenyon's, Hagin's and Copeland's teaching on the creation of the first man who they claim to be a hermaphrodite creature (see section 3.2.2.1). This demonstrates that their use of hermeneutics of Scripture is so poor that heretical teaching is the result.

Reymond states that the Bible clearly declares that man was the pinnacle of God's creation, and his characteristics and attributes are all God given. Exodus 4:11 is used to prove the point that even language is a gift from God. This is just one reason why believers in Christ can have confidence and belief in the Bible's message and authority (Reymond, 1998:21). The Bible teaches that God's will and plan for man were the ultimate driving principle of His Word and His timeless purpose (Reymond, 1998:356).

If man is the pinnacle of God's creation, it is not possible that he could be considered a copy of God. God does not share His sovereignty or power with anyone. Compare Exodus 20:1-5 where God declares Himself a jealous God. This refutes Kenyon's; Hagin's and Copeland's claims based on Genesis 1 and 2, which are examples of their neglecting reformed theological hermeneutics, as nowhere else in Scripture are these teachings found.

Ryrie writes that the creation account described in Genesis should be taken as an "historical fact", its internal evidence clearly reflects a logical progression and indicates the deliberate design and purpose of God's creation. The Genesis narrative is meant to be accepted and believed, as it gives us a glimpse of just who God is - the creator of heaven and earth (Ryrie, 1999:230).

Kenyon's teaching copied by Hagin and Copeland does not follow any recognisable hermeneutical principles, as mentioned in section 4.2. That man was created a hermaphrodite is incorrect and heretical and can only be put down to their extra-Biblical "gift" and that claim they know more than the plain scriptural truth. By mixing Biblical truth with their own, they claim their teachings are based upon the Bible. It also seems that they neglect to compare Scripture with Scripture and ignore the fact that the Bible does not contradict itself. They also neglect the use of normal hermeneutical principles as outlined in section 2.3 and by Boice, Reymond and Ryrie in section 4.2.

4.3.4 Bible

Kenyon emphasised the power and importance of verbalising Scripture, and so did Hagin when he taught that Christ spoke the Scriptures to defeat Satan, as Christians should. It was not enough or even effective to know the Scriptures. It was the speaking of God's Word aloud that gave it the power to defeat Satan and his demons (see sections 2.4.1, 2.3.3, 3.1.3.3, 3.1.3.1, 3.2.2.2 and 3.2.2.3).

Like Kenyon, Hagin regarded the Bible as God's inspired Word, using Philippians 4:13 but asserted that this strength can only come when God's Word is verbalised (Hagin, 2009) (Kenyon, 1998:141). By verbalising the Bible, the believer creates an environment that acts like a barrier against Satan (Hagin, 2009) (Kenyon, 1998:158).

Yet from a reformed hermeneutical perspective, Philippians 4:10-13 develops the idea of Paul's contentment even through trials and difficulties. Firstly in verse 10 he acknowledges the Philippians church's kindness towards him which is "implied in the clause τὸ ὑπὲρ ἐμοῦ φρονεῖν, *to hyper emou phronein* meaning my wants" though they did not have the means to help. Verse 11 clarifies that although he had needs he learned to be satisfied and later in verse 19 he speaks of God meeting all his needs in Christ. In verse 12 Paul uses language that compares paganistic rituals and Christianity by using "μεμύημαι (*memyēmai*), literally, "I have been initiated", meaning he had learnt to be satisfied no matter what. In verse 13 Paul emphatically states that this satisfaction does not come from himself but from Christ (Silva, 2005:202-205). As Romans 10:17 states, faith is dependent on hearing God's Word alone and God does not permit man the authority to make any "new doctrine" as He is the author of all things spiritual, the "truth" nor can He mislead (Calvin, 1574:1v, 1,5). The preaching of God's Word has to be based upon correct hermeneutics and exegesis. Boice quotes I.J Packer by stating that "Scripture can and does interpret itself to the faithful from within — Scripture is its own interpreter, *Scriptura sui ipsius interpres*, as Luther puts it" (Boice, 1986:48). This shows that Kenyon's, Hagin's and Copeland's use of Philippians 4:13 as proof for the need of verbalising Scripture is incorrect.

Since AD 397 when the Council of Carthage declared that there was none other than the twenty seven books of the New Testament found in today's modern Bibles, these and only these books could be accepted or recognised as being inspired by God (Reymond, 1998:64-65). Since then the canon of God has been recognised as restricted to the (sixty six) books in our Bibles and nothing was to be added to it (Reymond, 1998:64-65).

The Bible is a unique book written over a period of fifteen hundred years by over forty scribes (Boice, 1986:90). Reymond (1998:83) says the correct way for Christians to understand the Bible is to consider four imperatives. Firstly, the Bible has only one author, God. Secondly, the Bible was produced through human scribes. Thirdly, the Bible has a singular principle, which is to bring mankind to a restored relationship with and to revere and glorify the one living God. Fourthly, to correctly understand the Word

of God man needs empowerment and illumination of the scriptures through the indwelling of the Holy Spirit (Reymond, 1998:90-91).

The only way a person can know what God expects him is to learn His Word (Boice, 1986:454). In the New Testament it says the whole Bible is God's Word (2 Timothy 3:16-17) (Boice, 1986:492). Boice continues to say that the study of the Word of God needs first and foremost to be done with prayer to ensure it is not just a ritual or duty. This also allows the Holy Spirit to guide us regarding what He wants us to understand, to obey and to apply the lesson to our lives (Boice, 1986:98). Then he uses Psalm 119:17-18, which teaches that the correct approach to determine God's will is by requesting His intervention in the illumination of the Scriptures so that we may understand Him and be blessed through obedience (Boice, 1986:498). God uses His commands as directional guide posts to guide us to discover, understand, obey and receive His blessings (Boice, 1986:499). Boice also says that consistent Bible reading keeps us from moving away from God and if we do, what we have read in the past will often challenge and convince us to return to God. Knowing the Word from consistent reading will enable us to identify errors and false teachings. It is the study of the Bible, which brings real blessing from God (Boice, 1986: 498-499).

Kenyon's, Hagin's and Copeland's extra-Biblical teachings are not to be considered on the same level as Scripture as they claim them to be as they are in direct contravention of 2 Timothy 3:16-17. Kenyon, Hagin and Copeland claim to respect the Bible as God's word. Thus Kenyon's, Hagin's and Copeland's ministries demonstrated that in reality the canon of Scripture is not closed by their claims of "revelation sense" or prophetic teachings. Kenyon and company emphasise physical blessings rather than spiritual blessing in salvation as pointed out in sections 2.3.3, 2.3.6, 3.1.3.3, 3.1.3.5 and 3.2.2.5.

Reymond quotes from the Westminster Confession that "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed." (WCF, I/vii). Reymond continues by quoting "Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:" and then lists the 39 books of the Bible. "The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings." (WCF, I/ ii, iii). Reymond goes on to say that correctly understood, the Bible

declares the “whole counsel of God” regarding His glory and “man’s salvation, faith and Life”. It also states clearly that the canon is closed by saying nothing should be included or subtracted from it whether it is from human or so called revelations from the Holy Spirit (Reymond, 1998:58-59).

The main reason for this closure is that the human scribes God used, such as the apostles and prophets in the early days of the church, have passed off the scene. He continues by saying that the whole Bible is the inspired Word of God and is the only imperative source of true belief and compliance towards God and quotes, Ephesians 2:20 (Reymond, 1998:61). Reymond interprets this verse as Christ stating that the genuineness of His gospel message as preached by the apostles and prophets would be the basis upon which He would build up His church (Reymond, 1998:61). There is a suggestion that early in the church’s development in the first century, the church moved from listening to Scriptures proclaimed by the apostles and prophets to reading the written word (1 Timothy 4:13). This verse illustrates the early first century believers’ acceptance of the apostolic writings as being equal to the Old Testament (Reymond, 1998:11). Reymond says it should be noted that the apostles and early church prophets were inspired by the Holy Spirit and their teachings were the very Word of God. As the canon of Scripture became available, revelation gifts gradually disappeared, other than the Holy Spirit’s work in illuminating Scripture for the individual to understand and interpret the Word (Reymond, 1998:11). Thus the office of prophet ceased to exist but the office of teacher continues till today. This means Scripture should be considered authoritative above any traditional or new extra-Biblical teaching. Rational judgment need not be feared as long as it does not contravene Sola Scriptura (Reymond, 1998:84-87). Reymond writes that to understand God’s Word one has to try and understand the original writers’ language, cultural-historical setting and religious backgrounds. By this he means “grammatical/historical methods of exegesis”. Each passage of Scripture should be studied for its linguistics, literary type, word structure, historic and geographic backgrounds and reason and purpose for its writing (Reymond, 1998: 50).

Kenyon’s and the other two’s teaching brings into question this doctrine of the “sufficiency of Scripture” and Scripture as being the “whole counsel of God”. Their teachings also cast doubt over the Word being sufficient in all things for God’s glory, salvation, faith and life. Their declaration that one has to lay aside “sense knowledge” and use “revelation sense” (see section 2.3.2), which Kenyon called “God’s knowledge”, shows they did in fact teach that the canon of Scripture was not closed, (Kenyon, 1998:41).

Kenyon’s use of the Bible copied by Hagin and Copeland is a clear contravention of 2 Timothy 3:16-17. Kenyon’s, Hagin’s and Copeland’s insistence on the need of “revelation sense” to truly understand God’s Word is in clear contravention of 1 Timothy 3:17 where it is stated that the Bible is all we need to do God’s will and to serve Him. Kenyon did not put the entire Bible on the same level as his reverence for Paul’s writings over other Scriptures (Kenyon 1998:116-11). Kenyon wrote that the Bible should be used differently from all other books and is God’s Word and presents salvation in Christ Jesus (Kenyon, 2003:137).

Boice uses the Westminster Confession, which states, “The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly” (WCF, I, ix) (Boice, 1986:91-93).

This is in contrast to Kenyon’s, Hagin’s and Copeland’s claim to need their extra gifts of “revelation sense” or as prophet in Hagin’s case to fully understand Scripture.

Boice continues the discussion on interpretation by stating that although God was the author of the Bible, He used men to write down His message. This does not mean that interpretation should be undertaken frivolously rather the opposite (Boice, 1986:93). Bible study should be treated similarly to any ancient Middle Eastern manuscript. To understand the original scribes of the Bible and what they were troubled about, is to understand the author, God (Boice, 1986:93). Contextualisation is vital in understanding any word, verse, passage, chapter and book of the Bible. Taking anything out of where it is found in Scripture can lead to wrong or dangerous and misleading teachings. This is especially important as many Christians have a tendency to give significance to certain words rather than what was originally intended when taken out of their context (2 Timothy 2:15) (Boice, 1986:93).

2 Timothy 2:15 speaks of diligently and correctly interpreting the Word of God to show we are acceptable students of His word. This cannot be achieved unless correct reformed theological hermeneutical principles are followed. Unfortunately neither Kenyon nor Hagin nor Copeland had any formal theological training, as mentioned in sections 2.2, 3.2, and 3.2.1.

Boice continues that one of the requirements for correct interpretation is to understand separate words correctly. The study of words cannot be over emphasised as extremely worthwhile. Boice summarises the points of interpretation and calls them “the historical-literal method”. Put another way, the initial beginning should be from the writer’s perspective of how he understood and used each word by studying words in their Biblical context (Boice, 1986:95-96). Passages of Scripture should be understood within grammatical laws and dialogue, while at the same time considering their position in the Bible. Each book of Scripture originated in the context of its time of writing, both for the writer, as well as those who first heard the message (Boice, 1986:95-96).

Kenyon’s viewpoint of using the Bible, copied by Hagin and Copeland, is one of manipulation of Scripture to promote their idea of salvation, which gives the “recreated man” legal right and authority similar to that which Christ had over the material and spiritual worlds (Kenyon, 2003:63). Despite their claims of the Bible being God’s Word, their use and interpretation of the Bible shows it is just a tool to promote their own teachings. To achieve this they have to ignore correct reformed theological

hermeneutical principles and interpret liberally. Their teachings are therefore mostly constructed to create a desire in their followers for material wealth and physical health and they use their own lifestyles to illustrate the accuracy of their teachings (Trinity Broadcast Network).

Boice compares wrong understanding of what the Bible really says to incorrect use of Scriptures. He illustrates this by giving as an example a person's purchase of a brand new attractive Bible. He puts it in a place of honour in his home because he has great respect for it and considers it unique. However, this is as far as he goes as his belief is little more than "superstition" and he does not use it at all (Boice, 1996:97). Using John 7:17, Boice states that Christ clearly says that the only way to truly know Him is to obey His will and to allow the truth of His Scriptures to change our lives. He continues by saying that only when we are challenged to be changed by Scripture can we claim to truly understand it as Biblical passage (Boice, 1996:97).

Finally Boice points out that Scripture speaks of the active role of the third member of the trinity, the Holy Spirit in its writing. The Holy Spirit is also active in the interpretation of Biblical truth to those who read God's Word. Boice quotes 1 Corinthians 2:12-13, using these two verses to show that it is the Holy Spirit's work to bring the message of the Bible to the reader (Boice, 1996:97). The Holy Spirit convicts and convinces the reader of the need for life changes in obeying God's Word. For this to happen it is necessary to pray for help from the Holy Spirit as the Bible is studied to receive illumination and correct understanding of its passages (Boice, 1996:97). The Holy Spirit is the one who produces spiritual life in a person on hearing the scriptures. He is given to us not to avoid the necessity of meticulous study but rather to make it successful (Boice, 1996:97).

Kenyon, Hagin and Copeland claim need of "revelation sense" to fully understand Scripture and what God wants to give believers. Yet from a reformed hermeneutical perspective this is incorrect. Firstly, Kenyon, Hagin and Copeland neglect a primary aspect of hermeneutics, which is taught in 1 Peter 1:20 2, namely "knowing this first, that no prophecy of Scripture is of any private interpretation," (NKJV, 1982). Taking this at face value Scripture needs to be compared with Scripture to ensure correct understanding. Secondly, Bible interpretation takes work. 2 Timothy 2:15 tells us not to be slothful but to keep at our work, which is correctly "dividing" the Word of God (Matthew, 1960:1896). The idea that Kenyon, Hagin and Copeland have that believers lack something is false, as in 1 Corinthians 12:13-14 Paul includes himself when he says that many diverse people make up the body of Christ who are "baptized" by the same "spirit" into "one body" and all drink from the same spirit (Garland, 2003:590). 2 Timothy 3:16-17 tells us that the writers of the whole Bible wrote what God told them to and that it is beneficial for all needs for a successful Christian life and in the Scriptures they lack nothing, which provides the perfect canon for "faith" and exercise for service for the Lord (Matthew, 1960:1896). This means that Christ has not left His church needing anything to achieve His goals in our lives.

As the Bible is foundational, it has been given more space. Although Kenyon, Hagin and Copeland all declare that the Bible is God's infallible Word and they base all their teachings upon it, and encourage their followers to study it, their claims are somewhat hollow as they rely on their special senses and office of a prophet rather than the hermeneutical principles as explained in sections 2.3 and 4.2. When compared with the above paragraphs of this section it is apparent that Kenyon's, Hagin's and Copeland's teachings have little foundation on reformed theological understanding of Scripture. Some of their teachings are traditional as the "natural man" is blind to the spiritual truth. This makes their teaching more dangerous owing to their tendency to mix a little Biblical truth with a lot of their own instructions. This causes many of their followers to truly believe they are being taught the whole truth concerning God's Word. As mentioned above, Luther said it is impossible to understand God without His word (Boice, 1996:97) and as seen in Chapters 2 and 3 Kenyon, Hagin and Copeland would have difficulty in knowing the God of the Bible as they misuse His Word so badly. The very idea that God's Word has to be verbalised to activate it is wrong, as it puts the power in the individual rather than the written Word, as it is stated in 2 Timothy 3:16. This verse speaks of the Bible being "God breathed" and totally true and gainful (Pfeiffer, 1962:1388). Furthermore Hebrews 4:12 speaks of the power of God's word, which reveals man as he is and has the power to change him according to God's will (Pfeiffer, 1962:1413). As Boice stated above, misunderstanding of the Scripture leads to wrong applications, which seems to be the case with Kenyon, Hagin, and Copeland. It is difficult to categorise their methodology of interpretation in hermeneutical terms; rather it seems that they eisegete into Scripture what they want to with little or no regard for reformed hermeneutics as described in section 4.2.

3.3.5 Christology

Just as Kenyon taught, Hagin and Copeland proclaimed that Christ's physical death was not enough to remove man's sin. He had to die spiritually, which meant that he took on Satan's character when He died for all mankind (Hagin, 1981:31). This caused Christ to be subjected to having to go down to the pits of hell where He fell under the authority of Satan and was even justified by him (see sections 2.3.5, 3.1.3.4 and 3.2.2.4).

Boice writes that in the Old Testament Moses offered to die to save his people, the Israelites. Unfortunately, he broke the sixth commandment and was thus unfit to save himself never mind the Israelites (Boice, 1986: 255). There was a need for a more eligible sacrifice (Galatians 4:4-5). These verses teach that Christ's death was not for the Old Testament Israelites only, but for all in the past, present and future, for both gentiles, as well as Israelites (Boice, 1986:255). Boice continues to say that God poured His "full judicial" anger out on Christ at His death as complete payment for sin. This is divine grace, which is the outcome of Christ's death to those who believe in Him. Believers no longer face God's retribution for sin but this is not the case for the impenitent (Boice, 1986:255).

How can a righteous God forgive sin legally? For the answer Boice points to the Pauline epistles, Romans 3:21 (Boice, 1986:260). This verse, according to Pfeiffer, teaches that righteousness is not earned by the Law but revealed by God through the Law and Old Testament prophets (Pfeiffer, 1962:1192). Boice goes on to say God's righteousness is a covering or something credited to our account. It was Christ's righteousness and God's justice that came together in the Son's payment that covers all sin (Boice, 1986:260). He continues by saying that Paul speaks of God's gift of justification, which comes through His redemption, meaning that Christ is our propitiation through his bloodshed (Romans 3:24-26) (Boice, 1986:260). The origin of God's salvation is His undeserved love, grace, and this founded legal grounds upon the intermediary's death (Boice, 1986:260).

It was in the Garden of Eden that God first presented His plan of salvation after the fall of Adam and Eve when He declared to Satan the promise of a future redeemer. Genesis 3:15 predicts a constant fight between the woman's descendants and Satan's culminating in Christ's death and His final victory (Pfeiffer, 1962:8). Boice said it also predicted the destruction of Satan's power through Christ's death. Christ's death also promised freedom from the curse God placed on all mankind through the original sin (Boice, 1986: 261).

Christ's office as a high priest was unlike the Aaronic line of priests as He did not have to offer a sacrifice for himself (Hebrews 7:26-27) (Boice, 1986:301). Kistemaker, 1984, writes on these verses that Christ has five attributes, "holy, blameless, pure, set apart and exalted" which makes Him capable of meeting our needs and makes Him superior to the Levitical priesthood (Kistemaker, 1984:206-207). Boice (1986) continues by saying that Christ is impeccable, which makes His sacrifice perfect. This means that the penalty for sin was fully paid for, a feat that all the sacrifices of Israel could not achieve (Hebrews 9:11-14) Kistemaker, 1984, writes on the latter verses that Christ brought for the real Israel the spiritual blessing which the old covenant was unable to impart. These verses also present just how much better the new covenant it's High Priest, "tabernacle" cleaning sacrifice and the blessed redemption is to the old one (Kistemaker,1984: 248-249). Boice says it is Christ's blood that pays for mankind's sin once and for all time (Hebrews 10:12-14) (Boice, 1986: 301-302).

This clearly is contrary to Kenyon's, Hagin's and Copeland's teaching that Christ needed to go down to hell and submit Himself to Satan to pay for man's sin (see sections 2.4.16, 3.1.3.12 and 3.2.2.10). The over emphasis on love that Kenyon, Hagin and Copeland promote is an Armenian teaching.

The Bible plainly teaches that God is both love and anger. God's anger against sin is quintessential, as it is expressed from in the Garden of Eden to the end in the book of Revelation. The Old Testament taught that the result for sin was death but the offering of animal sacrifices was a way to cover sin. Once a year, on the Day of Atonement, blood was to be sprinkled on the mercy seat in the Holy of Holies. It was Jesus Christ the "Lamb of God", who was God's sacrifice to take away the sin of the world (John 1:29) (Boice,

1986:312-314). The real meaning of Christ's death on the cross illustrates the hopeless state of man because of sin, and his slavery to Satan. Boice uses Ephesians 2:1-3, which Pfeiffer interprets to mean that it reminds the Ephesians that they were once spiritually dead owing to the influence of Satan and his world in their lives and deserving of God's future anger (Pfeiffer, 1962:1305-1306). The cross and death of Christ clearly picture God's wrath and love towards sinful man (Galatians 2:20) (Boice, 198:321). The latter verse speaks of Paul's past life which was contrary to what Christ desired for him but his faith in the crucified Christ now replaces his confidence in the "law of works" and now it is Christ who lives within him (Hendriksen, 1968: 103). Boice says that this faith is based upon the work of Christ on the cross and not on how well we verbalise our faith as Kenyon, Hagin and Copeland teach (cf. Sections 2.4.8, 3.1.3.5 and 3.2.2.5.)

Ryrie says the God-man, the hypostatic union, was born sinless, the perfect sacrificial Lamb of God. Jesus Christ, the God-man, was born in order that He may be put to death as payment for sin (Romans 1:3). Ryrie continues by saying it was the God-man who had to die to cover sin as He and only He could satisfy the divine righteous requirements for the payment of sin (Romans 5:8) (Ryrie, 1999:324). The sins of the world were laid upon Christ whilst on the cross in the three hours of darkness (Ryrie, 1999:325). Christ was vital as a blameless substitute sacrifice dying on the cross for sinful man (1 Peter 3:18) (Ryrie, 1999:330). This last verse simply says that it is better to suffer doing good rather than evil and uses Christ as the example. Christ's death was for redemptive purposes that we no longer have to live in the flesh but rather in His spirit (Jobes, 2005:237-238). Christ's death on the cross changed the world from being "un-saveable" to saveable, but it is vital to understand that people still need to be reconciled individually through faith in Christ's work on the cross (2 Corinthians 5:18-19, 21) (Ryrie,1999:338). The above teachings differs from that of Kenyon, Hagin and Copeland who claim Christ had to go down to hell and submit himself to Satan for sin (cf. Sections 2.4.16, 3.1.3.12 and 3.2.2.10).

Comparing the hermeneutical principles in section 4.2 and the above paragraphs of this section with the teachings of Kenyon, Hagin and Copeland on Christ is difficult, as they do not follow any recognised reformed hermeneutical principles. Kenyon's "revelation sense", Hagin's self-proclaimed prophetic office and Copeland's "revelations sense" come to play when they claim that Christ was "born again" in hell. Boice, Raymond and Ryrie, using the same hermeneutical principles, quite defiantly state that Christ came to give spiritual life, not to receive it. The Old Testament sacrifices pointed to Christ's death on the cross. The perfect God-man was the perfect sacrifice to purchase salvation by shedding his perfect blood to cover mans' sin. Kenyon, Hagin and Copeland did not follow grammatical-historical principles of interpretation, and too often isogete Scripture to try prove their teachings are Biblical. Owing to their hermeneutical principles, the Christ they teach about is different from the Christ Boice, Raymond and Ryrie write about or that the Christ of the Bible and therefore they are promoting a false religion. As Christ is one of the trinity, creator of all things, including Satan, it is inconceivable that Christ, the Son of

God, would share His ministry with Satan, the father of all lies. Kenyon was copied almost verbatim by Hagin and Copeland, and they all taught that Christ had to submit Himself to Satan to achieve man's sin payment. To reach this conclusion, they must reject the plain language of Scripture while reading into it their own understanding of the verses. They seem to ignore the use of grammatical/historic hermeneutical principle as stated in section 4.2. This method of interpretation means paying attention to both how words are used in the original language of a particular Biblical passage, as well as the defined cultural background of the writing (Kaiser, 1994:19). For examples of how Kenyon was followed by both Hagin and Copeland, cf. sections 3.1.3.4 and 3.2.2.2.4. Kenyon, Hagin and Copeland ignored the plain language and context of verses or failed to compare Scripture with Scripture. Their teachings on Christ and the cross denigrated Him to Satan's level; that is to one of His own creations. This teaching on the cross demotes the greatness and wonder of the God-man paying the price for our sins as demanded by a righteous God. How could the sinless God-man subject himself to a sinful creature to buy back mankind? These teachings, when compared with the above writings of Boice, Reymond and Ryrie in this section, do not compare favourably with the grammatical-historical hermeneutics of reformed theology.

4.3.5.1 Christ's Death on the Cross

Kenyon, followed by Hagin and Copeland, taught that Christ came under Satan's control during and after His crucifixion and had to suffer the horrors of Hell to save fallen mankind, (Hagin, 1976:6-7) (Kenyon, 1927:8-9, 11) (see sections 2.3.5, 3.1.3.4 and 3.2.2.4).

Boice wrote that God's Son as one of the trinity was involved in the creation and took the form of one of his creations, man. Christ took upon Himself the nature and character of man to become his representative and substitute sacrifice (Boice, 1986:291-292). Not only did He die a horrendous death but He also and possibly worse, took mankind's sin upon himself. Dying on the cross not only took away the penalty of sin but also the curse. That was God's love, which was shown on the cross. The scene of the cross pictures the justifier fulfilling His own law to buy back sinful mankind. This in turn meant that He had to suffer the penalties that were rightfully those of sinful man's (Boice, 1986:291-292).

It was imperative for the God-man to die as payment for man's sin to a righteous God (Boice, 1986:297) not to Satan. He also says as Christ was superior to the earthly priest, He was without sin, therefore there was no need to pay for His sin using Hebrews 7:26-27. Boice interprets these verses, saying that as Christ was without sin, His death was the perfect compensation for sin. It was only God and He alone who could declare sinners blameless in His sight (Boice, 1999:301).

Reymond writes that the Bible clearly teaches that the Son of God was submissive to the Father's will. He willingly put himself on the cross as the perfect sacrifice to cover man's sin and fulfil divine law once and for all. Christ's dying on the cross justified and reconciled mankind to God (1 Peter 2:24) (Reymond,

1998:630). Christ's death on the cross was a divine pardoning of sin based on His obedience to the Levitical law, which was imputed to mankind through faith (Romans 5:9) (Reymond, 1998:631).

Ryrie writes that there is a dual process for the cure against sin. Firstly, the sinner is delivered from the hold sin had over him and his life and uses Romans 6:17-18 (Ryrie, 1999:254). Pfeiffer writes that these verses tell us the old way of existence has been put to death with Christ on the cross. Death is described as a separation from God. With Christ's death comes the offer to sever the dominance the old sinful nature has in people's lives (Pfeiffer, 1989:1202). Ryrie continues by using Galatians 5:24 (Ryrie, 1999:254), which Pfeiffer translates as continuing in the same vein that Christ's vicarious death has broken us free from the power of sin through the Holy Spirit (Pfeiffer, 1962:1297). Ryrie says the second side of this process is that this old sinful nature will only be totally destroyed when the resurrection occurs (Ryrie, 1999:254). It is through His sending of the Holy Spirit to indwell us that gives the Christian the ability to overcome the influence of sin in daily life (Ryrie, 1999:254).

Ryrie writes that Christ's death on the cross is the only foundation for deliverance from sin (Acts 4:12). As simple as this may sound, one has to understand there are other major doctrines that play a part in Salvation. These are sacrifice, redemption, reconciliation, propitiation and justification (Ryrie, 1997:322). Ryrie uses Colossians 1:20, which Pfeiffer translates as not only did Christ pay the penalty for mankind's sin, He also took the curse away from us as well (Pfeiffer, 1962:1339). Ryrie continues by saying the whole universe will one day feel the effects of His reconciliation (Ryrie, 1997:322).

Ryrie states that only the God-man was qualified to offer Himself as the perfect sacrifice and refers to Matthew 1:21 (Ryrie, 1999:324). This verse speaks of the human birth of Christ, whose name means "Jehovah saves", to fulfil the promises of the Messiah to the Jews (Pfeiffer, 1962:932). Ryrie goes on to say that to fulfil this promise, there was a need for the personification of God (Ryrie, 1999:324). Ryrie says that the punishment for sin is death but the covering of sin required the perfect sacrifice that only God could provide. As God is eternal, there was a need for a God-man to do the dying (Ryrie, 1999:324). To avoid inheriting the original sin from Adam, this God-man had to be born of a virgin (Matthew 1:20-25) (Ryrie, 1999:325). Pfeiffer interprets the latter verses as referring to the circumstances of Christ's birth and the obedience of Joseph in accepting Mary as still a virgin (Pfeiffer, 1962:932).

Ryrie speaks of Jesus, the God-man, being fully God and fully man, theologically called the "Hypostatic union". He never lost any attribute of His Divinity, whilst at the same time He was fully human with all the associated frailties, yet was without sin (Ryrie, 1999:324). As the pure and sinless Man, Christ was uniquely qualified to be the righteous God's perfect sacrifice and saviour for sinful mankind. Normal man, a sinner, cannot cover his sin before a righteous God. On the death of a normal sinful person he dies in his own sin (Ryrie, 1999:324). Romans 1:1 introduces Christ's gospel that involved God's Son. In

Romans 1:3–4, God declared His gospel through the Old Testament prophets in which this son is described as a descendant of King David, who is victorious over death through resurrection (Ryrie, 1999:324). Romans 1:4 describes the Son of God as God himself. Ryrie summarises this by stating that we have the gospel because God gave us a God-man, who is our saviour-man, who is qualified to be the perfect sacrifice and payment for the sin of all mankind (Ryrie, 1999:324).

Using Boice's, Reymond's and Ryrie's hermeneutical statements on Christ's death on the cross, it is again difficult to understand Kenyon's teachings on this subject. The former undoubtedly state that the God-man died alone for our sins, while Kenyon, Hagin and Copeland claim that His death was not sufficient to cover man's sin and Christ had to submit Himself to Satan (see section 4.3.5).

4.3.5.2 Christ was born again in Hell

Kenyon claimed that Satan was ignorant of God's plan of Salvation (Kenyon, 1998:90-91). This statement is difficult to understand, as Satan has access to the Bible just as mankind has. He continues by saying Christ's death was "spiritual". Christ then received Satan's character followed by Him being pitched down into hell to experience all its horror in man's place, (Kenyon, 1998:89-91). Hagin also taught the same as Kenyon, namely that Satan and his works were defeated when Christ died (Hagin, 1981:31) (Kenyon, 1998:108-109) (see sections 2.3.5, 3.1.3.4 and 3.2.2.4).

The Bible tells us that God created hell as the place of eternal punishment for Satan and his demons. It also teaches that Satan's residence is not in hell as the common myth tends to teach (Boyce, 1986:173). See section 4.3.5.

In section 2.2.7 it was pointed out that Hagin claimed to have had eight visions of Christ and many "anointings" upon which he based a large number of his teachings, particularly about faith (Hagin, 1972:13, 26). His theology was based mainly upon his visions, which he claimed to be of divine origin. Although Kenyon did not claim to have visions, both he and Copeland spoke of "revelation sense", which according to them was from God. Hagin placed these "new" revelations on a par with the Old Testament prophets and even claimed God's judgement upon anyone who questioned their authority and validity (Hagin, 1972:26).

Boice says that since Pentecost Christians have the empowering of the indwelling of the Holy Spirit to declare the Bible to others and quotes Acts 2:16-18. Pfeiffer says these verses tell us as Joel predicted, but "last days" were added by Peter that the Holy Spirit would empower people to a new spate of prophecies, visions and dreams with a redemptive purpose (Pfeiffer, 1962:1127). Boice makes it very clear that when we represent God we do so by using Scripture and the empowerment of the Holy Spirit according to His Word (Boice, 1986:309-310).

Ryrie defines a vision as a report on what was heard, while a dream is a report on what was seen. The human receptor of either vision or dream is actively part of the process. Isaiah 1:1 and Ezekiel 1:3 tell of God directly empowering the prophet Ezekiel (Pfeiffer, 1962:708) (Ryrie, 1999:70-71). Ryrie, under the heading, "Revelation as Personal Encounter", says that modern-day use of revelation has disregarded the traditional use of the Bible separating it from revelation and instead teaches that revelation can be founded on something other than just the Bible. "Existential experience has replaced objective truth as the Word of God." (Ryrie, 1999:74).

One of the great tenets of reformed theology is that the canon of Scripture is closed (Ryrie, 1999:120). Kenyon's "revelation sense", Hagin's claims of being a prophet on the same level as those of the Old Testament and Copeland's "revelations sense" allows them to have new teachings, which the majority of Christians are not privy to. In other words, their canon of Scripture is not closed. Ryrie writes that extra-Biblical teachings cannot replace the objectivity of God's Word (Ryrie, 1999:120). Boice wrote that since Pentecost Christians are empowered and indwelt by the Holy Spirit to represent God in a similar manner to the priests and prophets of the Old Testament according to the written Word of God (Boice, 1986:69).

Modern claims of visions and prophecies by Kenyon, Hagin and Copeland cannot be considered inspired as in the Scriptures. Kenyon's claim that Christ was "born again", that Christ died spiritually and that Satan was ignorant of God's plan for man and the rest of his teaching in this section all fit into the category of being extra-Biblical revelation and is completely against the traditional reformed theological teachings or the grammatical-historical hermeneutical interpretation of the Bible and is another illustration that the Christ they teach is not that of the Bible. Their teachings are dangerous, as they are not founded on God's infallible Word and instead are leading their followers along the wrong path and giving false hope, which is a false religion.

4.3.6 Faith

Kenyon says that faith is something we have after believing in the works of Christ on the cross. The life of Christians should be one of positive action, based upon their faith in the Word of God. Similar to Kenyon, and Copeland, Hagin also misuses 1 Peter 2:24. In this verse the apostle quotes from Isaiah 53:5 and describes Christ taking on "our sins" and the use of the phrases "his body" and "tree" alludes to the curse mentioned in Deuteronomy 21:23. The explanation for Christ's behavior is that we might live in "righteousness" (Jobes, 2005: 197). By using this verse Kenyon, Hagin and Copeland claimed that the promise of healing was a past possession, something that was already theirs (Kenyon, 1998:107) (see sections 2.3.8, 3.1.3.5 and 3.2.2.5).. Negative thoughts or ideas were from Satan (Hagin, 2010:3). This theme is copied almost word for word from Kenyon (Kenyon, 2007:3).

Kenyon, Hagin and Copeland all taught that believers in Christ have the authority to ask Christ for anything they want, and it will be given to them. Negativity is dangerous as it is a tool used by Satan to

defeat God's children and prevent them from obtaining what they asked in Jesus' name, (Hagin, 2010:4, Kenyon, 1998:107 and Kenyon, 2003:47, 135). Copeland encourages people to affirm the Word of God over any sickness and to reject the idea that sickness has any power over the body (Copeland, K., 2009:7) (Kenyon, 2003:42). Copeland teaches that faith, health and healing starts when we know the will of God. When we follow this rule, Copeland compares us to the man described in Psalm 112:7, which speaks of a righteous man whose faith in God gives him stability and confidence, which the unrighteous cannot comprehend (Pfeiffer, 1962:537). Copeland uses this verse as an example of what could be called a verbal faith command. Hagin claimed to live by Mark 11:24, claiming we can ask for whatever we want (see section 3.2). Yet when considered in its context, Mark 11:24-26 shows that there are conditions attached to prayers being answered. Firstly, there is a need to have faith in the Father to provide what is asked for. Secondly, there is a need to ask for forgiveness and reconciliation from those that sin against us, as well as to pray for love towards others.

Regarding asking the Lord for things, Boice quotes John 14:13: "Ask in His name", which he states is not to be used as blanket permission or authority to ask for any foolish thing, but rather it should be approached with understanding. What is asked for should be in accordance to God's will. Boice also writes that a danger to this type of prayer is that it too often covers the individual's doubt in God's will and it would not be answered in the affirmative. Christians are to pray with the confidence that their prayers in Christ's name will be answered. Many Christians use this format more out of a duty rather than in belief (Boice, 1986:489-491).

Reymond writes that the basis of true worship was "sola Scriptura" and must include only those things based in and explicitly directed by the Bible or those that could be determined should be used through study. Counterfeit worship is anything that does not conform to the previous mentioned principles in Deuteronomy 12:29-32 (Reymond, 1998:870-871). These verses speak of not adding or taking away from God's commandments, which are to be obeyed implicitly (Pfeiffer, 1962:172).

Reymond writes that believers should pray in Christ's will, in faith and in surrender to the guidance and teaching of the Word of God. Submission and obedience to the Bible are what faith is about, (Reymond, 1998:975). To understand the God of the Bible, one has to use the head, as well as emotion, which leads to faith. It is in the worship services that believers have the opportunity to mature by means of hymns, psalms, prayers and the preaching of sound Biblical sermons (Reymond, 1998:873). Kenyon's, Hagin's and Copeland's teachings on faith do not compare well to the grammatical-historical hermeneutics as discussed in section 4.2.

4.3.6.1 Faith Commands

Kenneth Copeland describes this theme of Faith Confession in terms of commanding God. As believers, we have the right to make commands in the name of Jesus. Each time we stand on the Word, we are

commanding God to a certain extent because it is His Word that is being used (Copeland, K., 1976:32) (Kenyon, 1998:157-160). These commands cover a wide spectrum of outcomes from health, to wealth and happiness, and as such it is difficult to try and catalogue them in any theological nomenclature (see sections 2.3.8, 3.1.3.5 and 3.2.2.5).

Boice writes that what is considered normal comes from God and quotes Hebrews 1:3 and Colossians 1:17. These verses prove that it is Christ who holds and controls everything we consider natural. It is God's providence that gives all we need even health, which we too often take for granted. It is the "providence of God" to give us normality, what we take for granted without which chaos rules. Without God's input man's existence is unsure, even nature becomes unstable and our lives become futile. God's providence gives structure to human society without which it unravels as God restricts and puts boundaries that evil cannot cross (Boice, 1986:177).

Ryrie defines faith as having a reason to rely upon something as being true. For Christians the basis of their faith is in the person and works of Jesus Christ to eradicate the penalty and remorse for a person's sin and replace it with everlasting life (Ryrie, 1999:377). Ryrie explains by stating that with faith come spiritual gifts, which are only revealed and developed when every opportunity to practise them is taken. Only through practice are the spiritual gifts recognised. Ryrie also describes seven spiritual gifts and the commands given to all Christians by God. If Christians obey the Word of God in ministering within the church their personal spiritual gifts will be revealed (Ryrie, 1999:427-428). Various New Testament verses on gifts teach that it is more imperative to obey and be willing to serve than to discover our spiritual gifts. Ryrie uses 1 Corinthians 12:11 which simply states that it is the same Spirit who distributes all the gifts as He wills (Garland, 2003:577). Ryrie refers to Romans 12:1-2 in which Paul encourages believers to offer their bodies as sacrifices in such a way which implies their entire personalities that emphasizes a new holy life, the result of the "sanctifying influence of the Holy Spirit" within believers that is well received and blessed by God (Schreiner, 1998: 650). Ryrie says without the commitment to serve Christ it is impossible to develop, let alone recognise one's spiritual gifts (Ryrie, 1999:428-429).

Kenyon's, Hagin's and Copeland's teachings emphasise the power believers have to demand from God by verbalising the Bible. They are encouraged not to be negative but to have faith in asking whatever they want whether it is health, wealth or prosperity. The only way they could come up with these teachings is to ignore the reformed theological hermeneutical principles as set out in section 4.2. As seen in the above paragraphs, Kenyon, Hagin and Copeland promote "faith commands", which does not promote true worship in their church services. Their services concentrate on what believers can obtain from God rather than the worship and glory of God. This type of teaching draws crowds of people but unfortunately not for spiritual growth and maturity but for material things, which is another indication they are promoting a false religion. Using 2 Corinthians 2:1 Kenyon claims this verse is proof that Christians

have the “legal right to use Jesus’ name” and through Him power over the “laws of nature” physical and supernatural (Kenyon, 2003:63-64) (see sections 2.3.8, 3.1.3.5, and 3.2.2.5 above). This is another example of him ignoring the context, and failing to compare Scripture with Scripture, as well as ignoring the historical grammatical hermeneutics. This illustrates how Kenyon isogetes into verses to suit his own purpose.

4.3.7 Prayer/Faith Commands

In his desire to demonstrate his “Faith Command theology” Copeland seems to be promoting a type of apotheosis by claiming that man has a similar will to that of God’s. Man has an undeniable right to determine his own eternal destiny (Copeland, K. 1974:15). This is a theme that Kenyon, as well as Hagin promoted (Kenyon 2003:59). Kenyon goes as far as to declare something similar to Hagin, by stating that man is a type of mini-god. He justifies this teaching by using passages where Christ called Himself the great “I Am,” and in Copeland’s own words, “I say, ‘Yes, I am too!’ (Newman, 1997:142) (see sections 2.3.8, 3.1.3.5, 3.2.2.5, as well as 2.3.11 above).

Some of these “faith command” comments are discussed under this section in an attempt to arrive at a worthwhile comparison of Kenyon’s, Hagin’s and Copeland’s teachings on this topic. Prayer is dealt with in more detail in section 4.3.16.

Reymond uses the “Larger Catechism questions, 179-185” that deal with prayer to answer the question of what prayer really is. Prayer is the vehicle through which the Christian makes requests to God in the name of Jesus Christ with the aid of the Holy Spirit. As God is sovereign He is the only one who has all the divine attributes to meet man’s needs such as forgiveness of sin and the power to meet with his requests. God then is the only one who deserves our worship, praise and glory. When we pray we are to follow His Words and directions to use Christ’s name only (Reymond, 1998:968-969). It is only through Christ’s name that we can expect grace, mercy, vigour and guidance to enable us to overcome our daily obstacles. As man’s go-between with God, Christ is in a unique position to hear and answer our prayers and as such the only name we can pray in. The Holy Spirit acts as our prayer interpreter when we do not know how or what to pray for (Reymond, 1998:968-969). We are to pray for just about anything as long as it is according to God’s will; for believers, for non-believers, for those we do not like and even for those who are in authority over us. All we are not to pray for are the dead.

On Prayer and “faith commands” Kenyon’s, Hagin’s and Copeland’s teachings are difficult to defend from a reformed hermeneutical principle. On comparing Kenyon’s, Hagin’s and Copeland’s faith demand prayers with the above paragraphs in this section, Biblical prayer should be in accordance to God’s will, not our own. It is arrogant and unbiblical to expect God to do what we demand. It is important to note that Christians are to ask and consult God on just about anything. By not following Biblical principles on prayer it is obvious that they do not follow the hermeneutical principles as described in section 4.2 and

thus wrong answers may be the result. It would seem that they decided what to teach then misused Scriptures in an attempt to make themselves appear Scriptural. The result is that their followers expect everything they pray for and when this does not happen they are told by their leaders that they lack faith or their unanswered prayer is caused by their unrepentant sin. This causes instability in their followers' lives and a lack of spiritual maturity.

4.3.8. Hamartiology

Boice writes that it is God, who in His sovereignty established the way that rejection of His Laws, as well as sinful behaviour is dealt with (Romans 1:22-23) (Boice, 1986:179). The latter verses speak of men who turned away from God thinking they were wise but who unwisely revere things He created (Pfeiffer, 1962:1186-1187). This topic is also covered in the sections on Christ and Christ's death but Kenyon, Hagin and Copeland all have conventional views on sin.

4.3.9 Worship

One of the concerns about Kenyon's, Hagin's and Copeland's use of the Bible is how they use it in their worship services. Reymond writes that worship must be directed towards the one true God of the Bible. John 4:24 says worship of God has to be done in "spirit and truth" because it describes a characteristic of God's as He is true and we respond spiritually to Him. The Holy Spirit is vital in our relationship with God but in the above verse spirit does not have the indefinite article before the third member of the trinity's name. Believers are no longer restricted in terms of when and where to worship God because they are to worship Him in "spirit". Occupation of a pew in a church building or the generation of emotive affects cannot be equated to true Biblical worship (Boice, 1986:590).

Reymond writes that the primary responsibility of Christians is that of worshipping God to ensure both spiritual and physical well-being. "Reformed worship tradition" encourages a somewhat unusual concept to many churches of today and points to just how vital worshipping God is to the Christian's welfare. People should be drawn to attend church services not for what they will receive but rather for what they will give. They go to church not to receive materially or hear speeches or bible studies but rather to worship God and Him alone (Reymond, 1998:872). Reymond's second principle of worship is that believers are to do only what is expressly directed in God's Word and what is not directly commanded by God is prohibited and uses the following verses to illustrate the point, Leviticus 10:1-2. Pfeiffer writes on these verses saying they speak of the consequences of wrong worship as in the case of Nadab and Abihu who offered their own fire, which was rejected by God who consumed them with fire from heaven (Pfeiffer, 1962:92). Matthew 15:9 is a quote from Isaiah 29:13, condemning the Israelites for using the teachings of men as guidelines to worship God rather than His Word (Pfeiffer, 1962:956). Finally Colossians 2:20-23 speaks of avoiding the rules, rituals and traditions of this world but rather choosing those of Christ (Pfeiffer, 1962:1342). Reymond says that this is the only way to achieve the correct type of worship that is pleasing to God. This approach will reduce the tendency of irreverence, ritualistic

worship modes, and reliance on things other than God's word in the worship service (Reymond, 1998:872).

Reymond speaks out strongly against the modern trend in evangelical churches whose services often are set and produced for the unbeliever rather than the believer. He goes on to say their worship services are not Biblical and are frequently valueless, as they have little or no real sense or thought of true worship of the God of the Bible. A lot of evangelical churches organise their worship services in such a way that they appeal to the greatest number of people, most of whom are not true Christians. It is for this reason many churches are finding many defecting to other churches, especially the charismatic type. Unfortunately many churches have in turn followed this trend and use more of the less traditional types of worship services to attract and keep people (Reymond, 1998:872-873). Reymond continues by saying that God wants Christian worship to be enjoyable, as voiced in Psalm 149:2, which interprets as a call for believers to sing a "new" song to God their King (Pfeiffer, 1962:551). Reymond continues that in true worship believers should have pleasure in and closeness to Jesus Christ as illustrated in Hebrews 12:28, which Pfeiffer interprets as worship that should be tempered with veneration and wonder (Pfeiffer, 1962:1425). Reymond writes that the God of the Bible cannot be known or understood without true worship that gives Him the glory and honour that is His by right. Common worship often experienced in evangelical churches today does not meet Biblical worship requirements, as they concentrate on things other than worshipping Jesus Christ, (Reymond, 1998:- 873-874).

Boice uses the Westminster Confession of Faith (Chapter XXI, 5), which says that there are three constituent parts to worship God "in truth". Firstly, we must draw close to God honestly, as stated in Mark 7:6-7 in which Christ refers to Isaiah 29:13 that foretells the Jews claiming to worship God in word only. Honesty is the key to worship as Christ states in the previous verse. Our approach to worshipping God should be with pure open hearts and the desire to give rather than to receive. Boice secondly uses John 17:17, on which Pfeiffer writes that it tells us to separate ourselves for God's use and His will (Pfeiffer, 1962:1113). From this verse Boice says that our worship is to conform to the teachings of the Bible. Bible-based sermons should be the rule not the exception and preached with reverence. These messages should be designed to challenge and convince the congregation toward a Godly relationship with the one true God. They should also encourage the congregation towards a true faith and veneration and submission towards the God of the Bible (Boice, 1986:592).

The third of Boice's points of true worship is that it should be Christocentric and he uses John 14:6, on which Pfeiffer writes that Christ is "the way", "truth" and no-one can approach the Father other than through Christ (Pfeiffer, 1962:1104). According to this Scripture, as well as many others, Boice says all worship should be done through Jesus Christ alone. No other way, mode, person or ritual is a valid approach to God; to do so is paramount to false worship. If Christ is not central to our worship we are wasting our time, as our praise and worship will be rejected by God (Boice, 1986:593).

Worship is really big with Kenyon, Hagin and Copeland but they tend not to follow the Biblical principles as outlined in the above paragraphs. They present the gospel and speak of worshipping the God of the Bible, yet they tend to emphasise things other than the worship of God (Trinity Broadcast Network). They promote more of what believers can expect through their “faith commands” over repentance, spiritual maturity, service and obedience to Christ. Their worship services reflect their limited use of the Bible by directing the congregation through the use and appeal of modern music, which helps to build up their emotions to be more receptive towards the leadership’s extra-Biblical teachings. Their worship is more about what a person can receive rather than giving honour, and respect to the God of the Bible. This aspect reflects their lack of understanding of the Bible and its author owing to their misuse of Biblical interpretation, as mentioned in section 4.2. If Christ and His salvation is not the focus of their teaching, then are they preaching another gospel? In view of the above paragraphs in this Chapter this would appear to be the case.

4.3.10 Healing

Kenyon, Hagin and Copeland all taught that Deuteronomy 28 was the basis for healing and the basis for believers in Christ to expect healing (Kenyon, 1998:134-136). The latter Scriptural passage deals with Moses issuing a covenant renewal, most of which covers the result of the Israelite’s future disobedience. Verses 1-14 describe the blessings they can expect from God if they were obedient to His laws and the rest of the chapter deals with God’s curses for disobedience. If Israel obeyed God they would be militarily and commercially superior to their enemies and neighbouring nations (Pfeiffer, 1962:192-193). Hagin also used Galatians 3:13 (Hagin 1983:19) (Hagin 1983:11-14), which Pfeiffer says speaks of Christ covering the curse of the Law with His death on the cross (Pfeiffer, 1962:1291). Healing was just a case of one’s claiming through faith God’s promises that were part and parcel of God’s salvation (Hagin, 1983:19) (see sections 2.3.8, 3.1.3.5, 3.1.3.7, 3.2.2.5 and 3.2.2.5 above).

Kenyon, Hagin and Copeland all used Isaiah 53:4, which Pfeiffer (1962:647) says deals with the promised Messiah coming to heal sickness of the soul or sin rather than physical healing, and to prove it for Christians they use 1 Peter 2:24, using the previous two verses Kenyon, Hagin and Copeland also taught that Satan had no authority over believers to prevent healing owing to casting doubt on the Word’s promise of being healed (Hagin 2010:4) (Kenyon, 1998: 174). From a reformed perspective this shows the lack of respect Kenyon, Hagin and Copeland have for Scriptural teaching.

According to Copeland, the “blessing” promises healing with Christ’s redemption and he backs this up by quoting Isaiah 53:5. Pfeiffer says this verse speaks of the Messiah being “wounded” referring to the cross, “transgressions” refers to sinful rebellion against God , “bruised” meaning crushed , “chastisement” points to the punishment to award us God’s peace over our sin (Pfeiffer, 1962:647); all referring to Christ suffering for our sin. Yet according to Copeland, illness is not to be part of a Christian’s

life, (Copeland, K., 2009:3-4) (Kenyon, 1998:120). Whenever a Christian is not healed it can only be because of his ignorance of God's Word. This promise of healing and blessing is based upon God's agreement with Abraham (Copeland, K., 2006:13) (Kenyon, 2003:88). The above Scripture verses illustrate Kenyon's, Hagin's and Copeland's misuse of Scripture to promote their teachings.

On the subject of healing Ryrie uses 1 Corinthians 12:28 to prove that the gift of healing was given in the apostolic times. Garland, 2003, says that Paul lists in order of rank the church's spiritual gifts from "Apostles" to the last the speaking in "tongues" (Garland, 2003: 598). Ryrie continues by saying that there are a number of instances when this spiritual gift was not used by Paul, such as when Epaphroditus was critically ill in Philippians 2:27. In this verse Paul confirms just how dangerously sick Epaphroditus was (Silva, 2005:139). Ryrie writes of another instance in 1 Timothy 5:23 when Timothy was sick which tells us that Paul advises Timothy to take a small amount of "wine as a medicine" to heal his stomach (Hendriksen, 1957:184) Another example Ryrie uses is that of Trophimus in 2 Timothy 4:20, It was hard for Paul to leave Trophimus behind at Miletus as on this instance he did not have the ability to heal from God (Hendriksen, 1957:332). To show that God does not need man's intervention to achieve the wondrous acts of healing people. Ryrie states clearly that the spiritual gift of miracles and healing are not necessary for today, as we have the dependable and complete Gospel of God.

Modern-day believers in Christ should not anticipate supernatural healing from God. Ryrie says "It is not God's will to give everyone good health" (Ryrie, 1999:430). Even Paul was not healed of his "thorn in the flesh" (2 Corinthians 12:8). Using Paul's own personal testimony and that of his disciples, it is clearly not God's intention to heal all sickness. If this was the case there would be no death (Ryrie, 1999:429-430).

It is clear from the above paragraphs that Kenyon, Hagin and Copeland do not use good hermeneutical principles as mentioned in section 4.2. They certainly do not consider the context or compare Scripture with Scripture and misuse Scripture to fit their teachings. They emphasise physical healing rather than spiritual healing from sin, which is clearly taught in Isaiah 53:3-6 and 1 Peter 2:24, as indicated in the above paragraphs in this section.

4.3.11 Pneumatology

In sections 2.3.10, 3.1.3.8 and 3.2.2.8 it was pointed out that Kenyon, Hagin and Copeland all describe spiritual death the same way, namely as that of taking on Satan's character.

Reymond defines death as severance and physical death means the severance of "soul and body" from the physical body. On the spiritual side death means severance of "soul and spirit from God" owing to our sinful nature. On God's side, however, is Christ's vicarious death, paying both the physical and spiritual penalty for mankind (Boice, 1986: 602). Part of the result of Adam's fall was that he was legally condemned and to illustrate this state of "spiritual death" God banished him from the Garden of Eden to toil the earth to feed himself (Genesis 3:23) (Reymond, 1998:449). Pfeiffer writes of this verse as

describing how God out of love exiled Adam and Eve to prevent them eating the fruit of the tree of life and living in sin for eternity (Pfeiffer, 1962:9).

The result of hereditary sin is “spiritual death”, which means severance from the lifestyle God wants to give man (Ephesians 2:1-3) (Ryrie, 1999:253). Pfeiffer writes on these verses by saying they speak of the believer being made alive in Christ and thus recipient of all of God’s blessings with no need to seek further blessings (Pfeiffer, 1962:1303).

The Holy Spirit’s sealing of all believers in Christ is just one of the consequences of Salvation in Christ (Ephesians 1:13-14) (Reymond, 1998: 762-763). These verses speak of salvation after hearing the gospel and being preserved by the Holy Spirit, which is promised as proof of our spiritual legacy in Christ (Hendriksen, 1967a:90). Reymond uses Romans 8:16-17 to say it is important to note that the sealing of the Holy Spirit is stated in the Bible as a commutated reality and is used as proof of a person’s true salvation (Reymond, 1998:762-763). About Romans 8:16-17 The Holy Spirit proves believers in Christ to be God’s “children” and share in Christ’s future “inheritance” and glory (Hendriksen, 1998: 427). Reymond continues by using Ephesians 4:30, saying the Holy Spirit also indwells believers in Christ and with it comes adoption into God’s spiritual family. Pfeiffer writes on the latter verse saying it speaks of not hurting the Holy Spirit through sin, although He will never depart from us and it is He who seals us until the day of redemption (Pfeiffer, 1962:1312). 2 Corinthians 5:5 Paul writes in this verse that God equipped us for his service and we have the indwelling of the Holy Spirit as his guarantee of this (Hendriksen, 1997: 175).

Reymond continues by saying it is important to note that in Ephesians 1:13 the tense used indicates that the Holy Spirit’s sealing is permanent, meaning that the individual is an adopted son of God for eternity (Reymond, 1998:762-763).

Sections 2.3.10, 3.1.3.8 and 3.2.2.8 describe Kenyon’s, Hagin’s and Copeland’s views on the work of the Holy Spirit, which is different from the views of reformed theology. Kenyon, Hagin and Copeland teach that the Baptism of the Holy Spirit is a separate event and not at the point of salvation. Unfortunately Kenyon’s and Copeland’s “revelation sense” and Hagin’s prophecy ministry enables them to claim extraordinary abilities, which cannot be substantiated in the Bible. From a reformed hermeneutical perspective, however, Pfeiffer says that in 1 Corinthians 13:8-12 the apostle Paul explains that love will never fail or come to an end. However, this is not the case for the “spiritual gifts”. In verse 8 the Greek word καταργέω-*katargeō* (Strong, 1997,# 2673) is used and translated as fail and vanish and applies to the gifts of prophecy, tongues and knowledge respectively (Pfeiffer, 1962:1252). From this section of Scripture we learn that prophecy, tongues and knowledge are no longer valid in the modern church. These three gifts were foundational for the church during its infancy, as mentioned in Ephesians.2:20, which speaks of the church being built on Christ, who is the “cornerstone”, and the teachings of the “apostles” (Pfeiffer, 1962:1307). 1 Corinthians 13:8 continues to describe tongues by using παύω *pauō*

meaning would cease, stop (Strong, 1997:#3973). Tongues were confirmatory for the early church as mentioned in 2 Corinthians.12:12.says that Paul's is eligibly and authoritative as an Apostle came directly from Christ to be his servant of His new covenant (Kistemaker, 1997: 14) In this verse it tells of God's use of "signs, wonders, miracles and spiritual gifts" in the early church to authenticate the gospel as His will is (Kistemaker, 1984: 59). All these mentioned verses teach that the God-given "spiritual gifts" were linked with the goal of maturing the church; some were used primarily in the first century, such as prophecy, knowledge and tongues and others, such as evangelist, pastors and teachers will continue to be used until the church is perfected. Pfeiffer translates Ephesians 4:11-13 to teach that the "spiritual gifts" were given to the church to encourage believers to grow in maturity or perfection (Pfeiffer, 1962:1310-1311). In this paragraph and the others in this section it is clear that Kenyon's, Hagin's and Copeland's teaching on the working of the Holy Spirit and "spiritual gifts" do not conform to the hermeneutical principles laid out in section 4.2 and as such are therefore unbiblical.

4.3.12 Soteriology

Using Kenyon's teachings, Hagin taught of the power of the spoken word, Proverbs 18:21

"Death and life are in the power of the tongue, And those who love it will eat its fruit." (NKJV, 1982).

However, he goes a little further by saying that if anyone should speak negatively about anything, it was imperative to negate this by speaking positively. Hagin taught that the verbal word had the authority to change lives for good or bad, hence the need to choose words judiciously. See sections 2.3.16, 3.1.3.12 and 3.2.2.10. This teaching means that we could lose our salvation if we allow someone to deny it and is clearly against the reformed teaching on salvation.

Boice refers to Anselm and Calvin by stating that only the sacrifice of the God-man, Jesus Christ, could offer salvation to God. Man could not die for his own sin owing to still being under God's curse from the fall nor does he desire to seek God on his own. God being Holy and perfect was the only one qualified to be the perfect sacrifice, hence the need for the God-man, namely Jesus Christ. It was only by the sacrifice of Jesus Christ to pay for man's sin that God's demands could be satisfied (Boice, 1986:288).

Boice uses Anselm's three important points to prevent a misunderstanding of Christ's incarnation. Firstly, salvation was accomplished and inaugurated by God without any assistance from His created beings. Secondly, there is no question of man being able to appease God's anger over his sin but rather it had to be God himself. Thirdly, Christ's incarnation and death was not simply a case of replacement but when Christ took on human form He became man's representative before God. The cross was where God's demand for the payment of sin was accomplished by the death of the God-man. The Son of God willingly offered Himself as the perfect sacrifice by taking upon Himself the sin of mankind on the cross. Not only did He suffer physically but also spiritually by having the awfulness of sin laid upon Him (Boice, 1986:288-291). In other words the Kenyon teaching that Satan had a part to play in man's salvation is incorrect.

The primary scriptural teachings of Christ's death are "propitiation" and "redemption". The former refers to the sacrifice to turn aside God's anger against sin. The latter teaching is concerned with buying back a slave. These are contradictory to today's ideas of a loving God and few appreciate that it is God, who paid the fee for sin. This lack of understanding leads to the strange medieval teaching that it was to Satan that Christ paid the price for sin rather than to God the father (Boice, 1986:311).

In soteriology God is the only one involved in man's salvation and the idea of "faith and good works" as ways to achieve one's salvation is to be rejected (Reymond, 1998:xix). Acceptance of the trinity results in the understanding that all the various elements of Biblical soteriology fit seamlessly together. However, if any person of the trinity is rejected, no real understanding of any aspect of either the Old or New Testaments teachings on soteriology can really be understood (Reymond, 1998:315).

Ryrie speaks of soteriology as being one of the greatest doctrines within the Bible. It encompasses both Testaments and involves all mankind in the past, present and future and is founded upon the life, death and resurrection of Jesus Christ (Ryrie, 1999:318-319). The divine viewpoint of salvation involves the complete work of God to redeem mankind from certain eternal damnation. On the side of man, it comes with all that God promises through His Son Jesus Christ for eternity. Soteriology has three "tenses". Firstly, there is the belief that in Christ comes salvation from the penalty of sin, which refers to Ephesians 2:8 (Ryrie, 1999:318-319). Pfeiffer teaches that this verse clearly says that salvation is by God's grace and the channel called faith which is a present that none deserves (Pfeiffer, 1962:1850). Ryrie's second point is that the believer in Christ is separated from the power of sin in his life. Hebrews 7:25 speaks of the believer being saved from the rule of sin and being set aside and preserved for God's purpose (Ryrie 1999:318-319). Thirdly, Ryrie says Christians will be eternally separated from sin and uses Romans 5:9-10 (Ryrie, 1999:318-319). These verses Pfeiffer interprets as speaking of salvation and the avoidance of God's coming anger through Christ's blood which was shed while mankind was still His enemies (Pfeiffer, 1962:1197).

The soteriology teachings of Kenyon, Hagin and Copeland are confusing. They speak out on the authority and importance of the Word of God in an individual's salvation. Yet they emphasise the importance of verbalising God's Word even for salvation. If salvation is questioned they speak of the necessity of refuting the negative words, as it is a ploy of Satan's to destroy the Christian's victorious life. This clearly denies Biblical teachings on Satan's role as he can only work within parameters as described in section 4.3.2. The Bible clearly teaches that Christians are to quote Scriptures to defeat Satan, as illustrated by Christ in Matthew. 4:2-11, which shows Christ's respect for Scripture being the inspired infallible authority of God's as shown by His quoting Deuteronomy to defeat Satan during His temptation (Boice, 1986:43). Furthermore James 4:7 speaks of submitting ourselves to God and resisting the adversary who will take flight from us, which is the key to evade worldliness (Pfeiffer,

1962:1437). The other point is that they teach on the possibility of losing one's salvation, which is also against the teachings of Scripture as clearly stated in Romans 8:35-39, which speaks of no adversity being able to separate us from Christ and in all this, we are victorious in Christ through His love, which never ends (Pfeiffer, 1962:1209).

Kenyon's, Hagin's and Copeland's writings seem to suggest that everybody is to be saved, which is indicative of Arminianism's teaching and contradicts Scripture as in Romans 10:9, which speaks of confessing one's belief in Christ. They teach that to receive salvation brings with it the promise of not experiencing illness but also material wealth and prosperity, as mentioned in sections 4.2.7, 4.2.8, 4.2.12 and 4.2.13. They could and often do teach people to declare their "faith" with the object of receiving material rather than spiritual gifts as mentioned in 1 Corinthians 12. The Bible clearly emphasises spiritual welfare over physical welfare, as illustrated by Paul sending the slave Onesimus back to his owner Philemon. Paul did not plea for freedom for the slave but rather instructed him to receive his slave as a brother in Christ. Although the gospel is preached by Kenyon, Hagin and Copeland, it is the "add-ons" to it that cause concern about the sincerity of their followers. Matthew 7:21-22 These verses illustrate the difference between two types of people "talkers" and the "doers". The "talkers" are people who call Jesus Lord without actually living for Him it is all for show. The "doers" are people both talking and living in obedience to Christ (Hendriksen, 1973:374). In the next verse In Matthew 7:23 Christ responds to these claims of great things done in His name was to reject and command them to depart from Him because He knew they were false prophets and "law-despisers" (Hendriksen, 1973: 378). Kenyon's, Hagin's and Copeland's soteriology teachings do not follow the reformed theological hermeneutical principles as mentioned in section 4.2. The result of this teaching is discussed in Chapter 5.

Using 2 Corinthians 5:17 Kenyon takes this verse out of context, ignores historical-grammatical interpretation and isogetes by claiming that Christians have similar powers as Christ by calling him a "new creation man" and "he has received the nature and life of God" (Kenyon, 2003:61) He also takes Matthew 28:18-20 out of context and isogetes by claiming this verse as proof we now have God's power to use as we please ignoring the fact that Christ is talking about spreading the gospel (Kenyon,2003:61)

4.3.13 Spiritual Gifts

See sections 2.3.10, 3.1.3.12, 3.1.3..8, 3.2.2.9 and 3.1.3.13. Kenyon, Hagin and Copeland all claimed that one could not use spiritual gifts further than what God's Word taught. They also promoted the idea of getting churches to be based upon Acts but without elders who according to Kenyon, Hagin and Copeland were no longer necessary, as they have pastors instead. Churches can only grow as Christ wanted through the ministries of spiritual teachers and pastors. Kenyon taught that the traditional church leadership had failed the church because of their poor teaching. Kenyon also promoted his new recreation beings in Christ as being a "royal priesthood".

Ryrie, from a reformed perspective, states Paul wrote the most about spiritual gifts to the exclusion of all other writers of the New Testament, other than a short passage in 1 Peter. Ephesians 4 and 1 Corinthians 12-14 have the most to say about spiritual gifts and that it is the Holy Spirit who awards them as He wills. "Charisma" or Spiritual gifts means that the gifts are something based upon God's grace just as salvation is. A spiritual gift is an empowering capability rather than a place of service, office or for a specific person whether bound by age or position. A spiritual gift is something totally different from a natural talent. The former is not necessarily used in the service of the church but the latter should be (Ryrie, 1999:423-424).

Using 1 Corinthians 7:7 Ryrie says the Holy Spirit gives us our gifts at the time of our conversion although we may not identify them all until later as we mature spiritually. 1 Corinthians 7:7 emphasizes that not all men are like Paul but rather that each is gifted as Christ requires of them (Garland, 2003: 271). Ryrie continues that all the gifts are given to the church to enable it to function efficiently and effectively in unity and obedience to the commands and desires of the Lord. But on the other side neither any believer, church or generation is ever given all the possible spiritual gifts. They are given according to the Holy Spirit as He wills (Ryrie, 1999:425).

What spiritual gift a person has is revealed as he ministers within the church. The Holy Spirit reveals His gift to the person or those He ministers to and as they are used they help with spiritual maturity (Ryrie, 1999:27). Although supernatural healing occurs today, the spiritual gift of healing is no longer valid as it was used to authenticate the New Testament message. Believers should not expect automatic healing as it is not God's will that all Christians should enjoy good physical well-being. If perfect health was to be expected from God then none would die, age, have dentistry or need to have a broken bone set. Ryrie illustrates this by saying it is like a farmer asking God for a bumper harvest and then just sitting around expecting Him to do all the work, such as ploughing, sowing, cultivating and even harvesting (Ryrie, 1999:428-429).

Ryrie defines the gift of tongues as the supernatural ability to speak to someone in their own language, which they would not normally be able to do as described in Acts 2. The word used in this passage means language. Tongues were used to authenticate the gospel message of the first century church leaders, especially to the Jews as mentioned in 1 Corinthians 14:5. In this verse Paul qualifies his desire that all the believers in the Corinthian church speak in tongues that they rather prophesied unless there were interpreters to translate the tongues so as to edify the church (Garland, 2003: 643). In 1 Corinthians 14:21-22 Paul quotes from Isaiah 28:11-12 as a basis that "tongues" were a sign of God's judgment as against the unbelieving Jews who refused to obey the "prophet's" message in understandable language. Therefore "tongues were a sign given to unbelievers while prophecy was for believers.(Garland, 2003: 645-646). Ryrie also says that owing to the Corinthian church's misuse of

tongues Paul laid down exactly how they were to be used within the church. A maximum of three tongue speakers could speak in tongues in any church service. However, before they could utter a word they were first to establish if there was a tongue interpreter present; if not they were to stay quiet. These were different gifts and not given to the same person. Paul went on to say that prophecy was favoured over tongues and that women were to be silent in the service. Tongues that were not interpreted, such as in prayer were unproductive, as the person would be unaware of what they were saying and would be unfruitful. The modern day teaching that all should be able to speak in tongues and thus be “baptised by the Holy Spirit” is unbiblical. All are baptised by the Holy Spirit but not all have the gift of tongues as God gives spiritual gifts as He wills and He does not give this gift to everyone. 1 Corinthians 12:11–12, (Ryrie, 1999:430-431).

Boice says that the most contentious spiritual gifts today are those of speaking in “tongues” and their interpretation. The original speaking in tongues occurs in Acts on the day of Pentecost, a fact that no Bible-believing Christian would deny had occurred. The problem that arises is whether these gifts are for today. The only way to deal with this problem is to restrict oneself to what the Bible teaches on the subject. The passages in question are 1 Corinthians 12 and 14 in which the writer Paul points out that although the gift of tongues can be genuine, it can also be false and used incorrectly. Paul challenges his readers to test the spirits to prevent them being led astray. 1 Corinthians 12:3, “Glossolalia” the theological term for speaking in tongues is a well-known phenomenon in the pagan world. Paul stated that there are a number of spiritual gifts and tongues is just one as there are different needs in the church and it is the Holy Spirit’s function to give gifts to meet those needs. Paul also said tongues were not for private use but rather for encouragement and the building up of the church. Care is to be taken as their misuse can and often does cause splits within churches (Boice, 1996:617-18). In the greater scheme of things tongues are low on the list of gifts. This possibly points to them being less significant than other gifts, which build up the church. Paul recognised that tongues were prone to be counterfeited and misused and gave guidelines for their correct use. Only two or three gifted were allowed to speak in church services and then in a specific order. Without an interpreter present, however, they were to keep silent. Faith cannot be based upon the speaking of tongues and all tongue messages had to be based upon the Word of God alone. The problem with tongue-based Christianity was that it could often result in a substantially weak faith and Christianity, as its main focus is on emotions and feeble teachings. Paul does not prohibit the gift’s use (1 Corinthians 14:39) (Boice, 1986:618-619).

Tongues play a big part in Kenyon’s, Hagin’s and Copeland’s teachings and according to them they are a sign of spiritual maturity without which the truth of a person’s salvation is questioned. Their use of spiritual gifts is not according to God’s Word and thus one must question the validity of Kenyon’s, Hagin’s and Copeland’s use of them. This is discussed further in Chapter 5.

4.3.14 Prayer

Kenyon, Hagen and Copeland all claim that believers have the right to ask for whatever they want from God. See sections 2.3.8, 2.3.11, 3.1.3.7, 3.1.3.11, 3.2.2.5, 3.2.2.6, and 3.2.2.9.

Prayer was the only way in which Christ spoke to God, the Father (Boice, 1986:274). As we study the Bible, God speaks to us, while prayer is when we speak to God. Both are essential in our growth and relationship with God. Prayer is the licence Christians have as God's children to lay our petitions before God, the Father according to His will (John 14:13-14) (Boice, 1986:483). Boice continues with prayer by quoting Reuben A. Torrey's eleven reasons why prayer is essential to Christians. Prayer is God's weapon by which we are to defeat Satan and his demons. Prayer is God's way for us to request our needs from Him. It was as important in the lives of the Apostles as it was in Christ's. Boice quotes from the Westminster Confession of Faith (XXI/iii), saying that prayer is a form of worship in Christ's name to the Father and as such it should be done according to God's will in a "known language" only for "things Lawful" (Boice, 1986:868-869). Christ uses it to intercede on our behalf today (Hebrews 7:25) (Boice, 1996:483). This latter verse says that Christ's ministry is to fully "save" for eternity those who approach God through Himself our saviour who frees man from the "curse of sin" and intercedes between us and God (Kistemaker, 1984:203). Boice continues by saying that prayer allows us to ask for God's mercy and grace. It allows us to achieve joy in the Lord. Prayer gives us independence and rest from the woes and fears of life as we pass them on to Him (Boice, 1996:483). It is also the method by which we are to receive the "fullness of the Holy Spirit" and it challenges us to stay alert for "Christ's return". Finally prayer is the way God has ordained to give help to develop our spiritual maturity, power, ministries and witness for the Lord (Boice, 1986:484).

Prayer should follow the pattern Christ gave us in the Lord's Prayer in Matthew 6:9 (Boice, 1986:487). Boice says that true prayer is presented to God, the Father, and quotes Hebrews 10:19, 22, about which Pfeiffer says that because of Christ's blood we can have confidence to approach God because the "veil" no longer separates us from Him (Pfeiffer, 1962:1420). Boice points to John 14:6 in which Christ himself declared that He was the only means to God, the Father. The Christian cannot approach God under his own strength, as God has no obligation to even hear the prayer, and it would be treated as those from pagans (Boice, 1986:488-489). Boice also quotes John 14:13, which says that prayers in Christ's name does not mean the engaging of mystical "incantations" but is asking according to God's known will and plan (Köstenberger, 2004:433-434). However, Boice says this verse is often misused by many as proof that God will give what is asked of him. When we ask, we should do so according to God's will and with faith that He will answer (Boice, 1986:490).

Ryrie states that prayer is done in a "Trinitarian way". We could address any member of the Godhead, but prayer is normally done according to well-laid out Biblical principles. The prayer is given to God, the

Father, in Christ's name as the Holy Spirit guides us (John 14:14; Ephesians 2:18 and Ephesians 6:18) (Ryrie, 1999:68).

As indicated all the other sections in this Chapter, prayer is misused by Kenyon, Hagin and Copeland. Instead of using prayer worshipfully towards God, they teach that it should be used as if it is one's right to demand anything from God who is obliged to grant one's prayers, using John 14:13 as proof. They teach that Christians are promoted upon salvation to positions similar to that of Jesus Christ, meaning they are gods with the same rights. This is in direct contradiction of the first of the Ten Commandments found in Exodus 20:3, which Pfeiffer interprets to say that worshipping or honouring anything above God is illegal and verse 5, which says that He is a jealous God, meaning He will not tolerate any usurping of His position (Pfeiffer, 1962:69). Thus Kenyon, Hagin and Copeland misuse the gift of prayer and encourage others to do so in order to achieve health and prosperity rather than spiritual maturity.

4.3.15 Summary

The teachings of Kenyon were slavishly followed by Hagin and Copeland, in many cases almost verbatim. The above sections show that although Kenyon, Hagin and Copeland all claim to adhere to Sola Scriptura, they rely heavily upon their extra-Biblical teachings. In an effort to show their teachings are Biblical and because of poor hermeneutics, they mix a little Scripture with their teaching.

CHAPTER 5

FINAL EVALUATION AND SUMMARY OF E.W. KENYON'S, KENNETH E. HAGINS'S AND KENNETH COPELAND'S USE OF SCRIPTURE

5.1 Introduction

In this chapter Kenyon's, Hagin's and Copeland's teachings are summarised and evaluated. The Chapter will also look at some of the effects these teachings have on the individual who attends Word of Faith Movement churches. It will also suggest future research topics that could help in understanding the attraction these teachings have for people and churches today.

5.2 Summary

Kenyon's use of the Bible emphasised the doctrines of Revelation Knowledge, Faith, Healing, and Prosperity (McConnell, 1995:184). His doctrines were copied almost verbatim, first by Hagin (McConnell, 1995:8-11) and later by Copeland, though neither gave any credit to Kenyon. All three claimed they got their teachings from the Bible or from God Himself as a prophet in Hagin's case, (Kenyon and Copeland used "revelation sense" while Hagin claimed to be a prophet (see sections 2.3, 3.1.1, and 3.2.1). Yet a brief comparison with reformed theology as drawn in Chapter 4 clearly shows just how far they have moved away from reformed teachings.

Both the Word of Faith Movement leaders and their followers make the same mistake of basing their lives on experiences and feelings, rather than upon the inspired Word of God. They all follow Kenyon's claim that Christ subjected Himself to Satan whilst in Sheol and that sin was an offense to the Holy Spirit. Hagin and Copeland follow Kenyon's teachings of Jesus Christ on the cross and especially those of His stay in Hades. These teachings clearly show that the Christ they proclaim bears little or no resemblance to the Christ of the Bible. They even teach that believers have replaced Christ on earth and are to continue His ministry. They teach that believers today are to act as Christ did before His ascension. See sections 2.3.2, 3.1.3.2 and 3.2.2.1.

Kenyon's, Hagin's and Copeland's teachings do not conform to sound, reformed theological hermeneutics as seen in Chapters two and three. This may be because, as mentioned before in this study, none of them had any formal theological training, even though Hagin established the Rhema Bible College (cf. section 3.2). All three claim their teachings are Biblical and challenge their followers to check for themselves. The gospel they preach tends to conform to reformed teachings. However, it is their extra-Biblical teaching, which they add on, that is disturbing. See their teachings on Christ discussed in sections 2.3.5, 3.1.3.4 and 3.2.2.4. These teachings are claimed to be from God via their "revelation sense" or of being via a type of Old Testament prophet, as in the case of Hagin (see section 3.1.1). They relied upon their "revelation sense" rather than on the Holy Spirit, as taught in John 16:13, who guides us in truth (Boice, 1986:381).

Kenyon, Hagen and Copeland and their followers fall into the classic hermeneutical trap of isogeting. In other words, they follow Kenyon's example of developing their theology and then interpreting Scriptures to prove it. To aid with this, they use the Bible translation, which suits their interpretation the best. They also tarnish their claims of holding to Scripture as they often quote scriptures out of context, misquote verses or only use portions of Scripture that suit their teaching and ignore those that teach the opposite (The Westminster Confession of Faith:1646)³. This confession says that the watertight law of "interpretation of Scripture", is the Scripture itself;" and, when there is a query about the correct and complete meaning of any Scripture, "which is not manifold, but one", it can be found explained further in other Scriptural passages (WCF, 1646:1,IX). Also see sections 2.3.1, 2.3.8, 2.3.10, and 2.3.13.

5.2.1 Kenyon

Kenyon's teachings were eclectic in their sources. He proclaimed dependence upon the Word of God, and yet some of his teachings were clearly not based on the Word of God. He belittled many believers' lack of faith and their reliance upon what he called "sense knowledge", rather than allowing the Word to reveal God's "revelation knowledge." This reliance upon "sense knowledge" was the main reason, so he claimed, for many Christians leading poor defeated lives. Many of his teachings could be considered traditional Christian theology. He often used Biblical texts to back up his teachings, which tend to run counter to reformed, theological understanding of the same Scripture passages. See Chapter 2 and Chapter 4. However, care has to be taken to ensure that he was accurately quoting the verse or applying it correctly. The Westminster Confession of Faith speaks of the whole Bible being what is essential for "God's glory, man's salvation, faith and life and is the "whole counsel" of God and nothing can be added to the Scriptures" (WCF, 1646: 1, VI.). He often switched Bible versions, using one that was more in line with his teaching.

In section 2.3.16 it was shown that his teaching on Salvation was confusing as at times he contradicted himself, even in the same book. He would teach that all one had to do was to believe in the work of Jesus Christ to be saved. Then later he would say it required verbally confessing one's faith in Jesus, and stating that He is Lord of one's life to actualise the new recreation. The Westminster Confession of Faith states "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts; and is ordinarily wrought by the ministry of the Word:" (WCF, 1646: XIV, 1). This in turn would empower the believer to be able by faith to verbalise and obtain whatever was needed. What he was teaching was a two-stage salvation experience and encouraging people to seek Christ for material rather than spiritual things. By emphasising verbalisation of the Word, Kenyon is also saying that a person has something to do with his salvation. This is contrary to what the Westminster Confession of Faith clearly states, namely that not all things in Scripture are easily

³ The Westminster Confession of Faith is the founding confession of the English Reformation and has stood the test of time for Biblical truth for reformed theology and will be used to compare the efficacy of Kenyon's, Hagen's and Copeland's Biblical truth.

understood but everything that is essential for belief, observation, and for salvation” are plainly and easily found in other Scriptures, which everyone, scholars or the unschooled, are able to understand” (WCF, 1646,1,VII).

Kenyon wrote a great deal on the need to be positive in all things and not to allow negativity to enter one’s life as this would prevent God working as He wanted to. If one took this to its logical conclusion, then one had to protect one’s salvation by recanting any negative statement that might cause one to lose one’s salvation. This is contrary the reformed position and to what the Bible plainly teaches as discussed in Romans 8:35-39 and in Chapter 4. The latter verse lists things that could not interfere with our relationship with and the love of Christ, not even death (Boice, 1986:524). This teaching is also contrary to what the Westminster Confession of Faith says, which is that by faith Christians believe God’s Word and are to live by it and that salvation comes only from believing in Christ alone (WCF, 1646:XIV,II).

In sections 2.4.3 and 2.4.8 it was pointed out that Kenyon promoted the verbalising power of the believer’s use of the Word of God so that he could ask for anything by faith, and expect to receive what he wanted, in the name of Jesus. The Westminster Confession of Faith speaks of various strengths of faith, which is attacked and enfeebled but wins out through Jesus Christ “the author and finisher of our faith” (WCF, 1646: XIV. III). In the next section the Westminster Confession of Faith speaks of the Word of God as the primary source for justification, sanctification and eternal life through Jesus Christ (WCF, 1646: XIV, III) and not as Kenyon, Hagin and Copeland claim, which is that it can be used verbally by the Christian for anything materialistically wanted.

Under section 2.4.8, faith, one of his main teachings, was discussed, namely that “by His stripes you are healed”, which he used to claim that it was God’s will that all born again believers should not experience any ill health. This is one of the major themes that both Hagin and Copeland would also concentrate on. In fact, all three claimed that if a Christian is sick, it is because of a lack of true faith in God’s Word, or because he allowed negativity in his life. This in turn would allow Satan authority over his life. Kenyon taught that his teachings should be considered in the present, as were the promises of God, and thus Christians need not wait to receive God’s blessings.

Kenyon never claimed to be a prophet as Hagin did, but he did bring new elements into Christianity via what he called his “revelation sense”. He promoted more on what Christians could expect from God rather than what God expected from Christians. He mixed a little Biblical truth with a lot of his extra-Biblical teachings to try and prove his teachings were based upon Scripture, which was copied by both Hagin and Copeland (see sections 2.3.2, 3.1.3.4 and 3.2.2.1).

Although Kenyon’s teaching on hamartiology (cf. section 2.3.9) resemble reformed theology, it is his teaching on Christ (cf. section 2.3.5) that causes concern, as his Christ is not that of the Bible and this brings into question the veracity of his follower’s salvation.

5.2.2 Hagin

Hagin was accused of plagiarising Kenyon, and John A. Macmillan a number of times. In response he said that the similarities came about because when the Holy Spirit moved people along the same direction, it was only to be expected that the outcome would be the same (McConnell, 1995:68). Perhaps the reason for Hagin's blatant plagiarism was because, like Kenyon before him, he did not have anything resembling formal theological training, and had to rely upon others. Instead of using terms such as "revelation knowledge" as Kenyon did, Hagin claimed he was a prophet. Hagin, like Kenyon, claimed that all his teachings were biblical and original through his prophetic office, despite being almost word for word comparable to Kenyon's.

Following Kenyon's teachings in his Faith Crusades, Hagin was condemned by leading evangelicals for preaching messages that contained heresy to contents from "none Christian spiritual traditions" (Larsen, 2003:279). Others stated that teaching "name it and claim it" messages for followers to achieve their desires was unsafe, as it was based upon assumption not faith. Yet Hagin and later Copeland both claimed results of faith were only limited by Christ's words and Scripture (Larsen, 2003:279).

Kenneth Hagin's teachings could be considered as being anything from strange to downright weird. One can download a large collection of his "Faith Crusade" teachings delivered on stages such as "Spiritual darkness," "Holy Laughter," "Animal-like Sounds", "Slaying in the Spirit", and "Teaches Jesus was born again", where his behaviour was extraordinary and even demonic (Hagin, 2010b). As referred to in section 3.2, Hagin's influence upon the WFM should not be underestimated (McConnell, 1995:12). Like Kenyon, Hagin mixed up a little Biblical truth with a lot of his own conjecture, confusing his followers who believed his claims that everything he taught was based upon the Bible (see section 2.4.8).

5.2.3. Copeland

Kenneth Copeland and his wife have grown to be a major force in the Word of Faith Movement in their own right (McConnell, 1995:77). Like Hagin, Copeland has followed the teachings of Kenyon closely, and like his mentor, Hagin, has neglected to give him credit. He claims his teachings are original to him, using a type of "revelation sense", which is a Kenyon term. It is clear from section 3.2 that their teachings were anything but original.

The Copelands follow Kenyon and Hagin in claiming to be Biblical, even quoting verses to back their teachings. The tragedy is that they draw people away from worshiping the God of the Bible. Instead, Copeland's teachings draw people to his promotional rallies and electronic services on television via the Trinity Broadcast Network (DSTV channel 341 almost every day⁴) for what they can receive from God.

⁴ Trinity Broadcast Network is an American sourced Christian TV channel that is presented by Digital Satellite Television (DSTV), which broadcasts mainly Word of Faith Movement (WFM) programmes.

His services teach that health and wealth are for the asking. Copeland's teachings on health and wealth tend to overshadow those of sin, repentance and Jesus Christ as God's propitiation. Copeland speaks about God and Jesus Christ from the viewpoint of expectation rather than worship for who they are. All three men, Kenyon, Hagin and Copeland, promote an unbiblical view of God that brings Him down to man's level (compare sections 2.3.5, 3.1.3.4 and 3.2.2.4). They all teach that the believer in Christ is a new creation who is similar in power and authority to Jesus Christ.

Copeland's teachings are similar to those of Kenyon and Hagin, who claim their "revelation sense" and prophetic teachings are above and beyond those found in Scripture. According to John MacArthur, this is tantamount to promoting a modern type of Gnosticism as described in Holman Illustrated Bible Dictionary (Brand, 2003: 656), mentioned in Chapter 2. This in turn promotes spiritual immaturity based upon things and man rather than the Bible's teachings of man being a lost sinner deserving God's condemnation. Anyone who does not agree with their teachings is generally thought to be ignorant or living a defeated life, and not being in the will of God. All three men, Kenyon, Hagin and Copeland, pronounced dire consequences upon all who reject their messages, as they are directly from God to people.

It has been suggested that since Hagin's death, Kenneth Copeland would take over the leadership of the WFM movement (McConnell, 1995:77). This may be the case, but there are a number of other leaders, especially from the younger generation, who may lay claim to that title if such a position existed. The main front runner other than Copeland for the WFM leadership could be Benny Hinn, who may be considered even more outlandish in his teachings (Hollinger, 1988:136).

5.3 Evaluation of Major Themes

5.3.1 Bibliology

Kenyon's, Hagin's and Copeland's hermeneutics are questionable, as their "method of interpretation is subjective and arbitrary" They use many verses but with little regard to "grammatical indicators, semantic nuances, or literary and historical context", resulting in teachings and ideology that are built on misinterpretation of Scripture (Sarles, 1988:337).

Hagin and Copeland follow Kenyon by appropriating all Scriptural teachings and converting them from the spiritual to the physical realm. They tend to neglect Biblical teachings on the eternal, and focus rather on the here and now, which is one of the major attractions to the WFM. Their claim that their "revelation sense" and Hagin's prophetic teachings have the same authority as that of the Bible shows that for them the Bible is not closed, as taught by reformed theological teaching. They claim that to make the Bible work for believers it is necessary to verbalise it. This could be interpreted as meaning that Scriptures are not what they claim to be, that is being sufficient (cf. Hebrews 4:12 and 2 Timothy 3:16-17) and that God

needs mankind to fulfill His plan for them. This in turn throws doubt on God's Word and God Himself (Ryrie, 1999:71). Kenyon, Hagin and Copeland never disputed the “verbal, plenary, inerrant inspiration” of the Bible; in fact they often taught it. The concern is rather their so-called “inspiration beyond the text”. What they are really saying is that “verbal revelation” did not end when the New Testament was completed (Sarles, 1986: 337).

5.3.2 Angelology

Kenyon, Hagin and Copeland have a mania about the demonic, giving them more power and influence than what the Bible says. They teach that a person’s word can enable demonic or angelic powers to work for you or against you (Sarles, 1986:345). According to Copeland, salvation is an invitation and the legal right to verbalise one’s desires with the expectation of having them fulfilled (see section 3.2.2.5). This teaching is similar to that of Kenyon and Hagin. This verbalisation should be done in the present tense, without allowing negativity to enter one’s mind or voice, as this gives Satan the opportunity to prevent God from giving what was asked for.

5.3.3 Anthropology

Kenyon, Hagin and Copeland claimed that believers had powers similar to God himself. By this teaching, he seemed to elevate the born again person to Christ’s position by claiming that he could do the same as Christ. He either exalted the recreated man to God’s level or brought God down to that of man’s (see sections 2.2.3.3, 2.3.5 and 2.3.8). Their teachings claim that each Christian should implement his power by announcing his desire as a “legal proclamation”. Their teachings promote man as the monarch and God as the subservient. Their teaching moves away from being theocentric to anthropocentric in which the Christian is deified (Sarles, 1986:342-343). Kenyon’s, Hagin’s and Copeland’s teachings on Christ, faith, health and wealth “denies God’s sovereign rule” and places the onus on the individual Christian rather than on God to achieve things. Despite all their claims of success through their teachings, it cannot replace the loss of God’s sovereignty and His “majestic character” (Sarles, 1986:342).

5.3.4 Christology

The Christ they preach about is not the Christ of the Bible on account of their claims that “recreated believers” have the same authority as Christ. This elevates believers in Christ to His level and questions His divinity. Kenyon, Hagin and Copeland all teach that Jesus Christ is not the only “begotten Son of God”, as every believer is also the embodiment of God as Jesus Christ is (McGregor, 2007:59).

If the Christ they teach is not according to the Bible, the validity of their teachings must be questioned (cf. Galatians 1:8), which teaches there is a “curse” upon those who preach anything else but the true gospel (Ryrie, 1999:320). If Christ’s death on the cross assured all Christians of monetary success, then why did the Apostle Paul tell the Philippians he had “learned to be content even going hungry”?

(Philippians 4:11-12). Surely Paul would have used “faith” to meet his momentary needs throughout his ministry. Christ’s work on the cross is vital in “understanding salvation” but not as Kenyon, Hagin and Copeland claim that with “atonement” Christ also gave us “health and wealth”, which is a totally incorrect interpretation of Christ’s work and “misunderstanding of its purpose” (Sarles, 1986:340).

5.3.4.1 Christ’s Death on the Cross

Kenyon’s and Hagin’s teachings that Christ had to submit to Satan’s authority to acquire salvation in hell are similar to a false teaching prevalent in medieval times and also a clear violation of Scripture. Christ being God and creator would not share anything with one of His sinful creations. “For if Christ is not fully divine, then our salvation is neither accomplished nor assured. No being less than God himself, however exalted, is able to bear the full punishment of the world’s sin” (Boice, 1986:144). This teaching of Kenyon, Hagin and Copeland gives Satan a part in our salvation, which is heresy.

5.3.5 Faith

All three have much to say on the necessity of Faith. They speak on faith in Christ, but is it the Christ of the Bible? Their teachings on Christ would suggest that it is not, (cf. 2.3.5, 3.1.3.4 and 3.2.2.4). The faith they teach is reliant on a person verbalising his faith and constantly guarding it. It can be lost owing to negativity being expressed about it. This is directly opposed to John 10:28-29, Romans 8:35-39 or 1 John 5:11-13. All these verses speak of the security of the believer in Christ where nothing can break that relationship with Him (Reymond, 1989:307). This is just another illustration of Kenyon’s wrongful use of Scripture being continued by Hagin and Copeland. The great incongruity of Kenyon, Hagin and Copeland, as well as the Word of Faith Movement as a whole is their philosophical way of thinking, which is based more on the “supernaturalism”, which produces a “more dangerous humanism”, as the “supernatural power” they depend upon is not of God but their own (McGregor, 2007:62).

5.3.5.1 Faith Commands

Kenyon, Hagin and Copeland conveniently forget Christ’s directions on prayer through the Lord’s Prayer in Luke 11:2, which unmistakably instructs us to ask according to His will not our own. Kenyon, Hagin and Copeland claimed that Christians can change their circumstances by asking positively without doubting. If any Christian does not have health, wealth or prosperity, it is because he lacks enough faith or does not verbalise Scripture or does not reject any negative verbalisation. This teaching could encourage people to join churches, which promote Kenyon’s and his followers’ teachings for the material benefit rather than for spiritual maturity. A believer’s lack of health and wealth is grounds for questioning his salvation or at least his spiritual maturity. This teaching is almost word for word the same as Kenyon’s teaching (see Chapter 2). Copeland, like Kenyon and Hagin, often said that Christians were being short-changed by churches who concentrate predominantly on the soul and spiritual maturity and they wanted to correct this teaching imbalance (Moo, 1988:189).

5.3.6 Hamartiology

Hagin and Kenyon equate disobedience and sinful behaviour to being attacked by demonic forces rather than to man's inherent sinfulness (Kenyon, 1998:150-152), which is clearly opposed to Scripture, as found in Romans 6. Although their teachings on sin are relatively traditional, it is what they claim a Christian can expect after salvation that is perturbing (see sections 5.5.6, 5.5.8 and 5.5.11).

Kenyon, Hagin and Copeland do not say much about the original sin, its effects or "man's depravity". Their followers are encouraged to "confess sin" so as to ensure their relations with God remain good in order to receive "physical or financial blessings". Unfortunately the human sinful nature even in the "redeemed" is on the whole ignored. Paradoxically the "total freedom of free will" is continuously declared in salvation, miracles, health, and wealthy life-style. The capability to determine what can be commanded "from God goes beyond the most radical form of Pelagianism" (Sarles, 1986:343). "They have replaced human sin with human sovereignty." (Sarles, 1986:343). The only sin that they have much to say about is negativity or doubt, which is anathema to the Word of Faith Movement, which is declared to be contrary to God's Word (Sarles, 1986:343).

5.3.7 Healing

The problem with this teaching is that when people get sick, and they will, their faith tends to be destroyed, as it is not founded upon the truth of Scripture. According to Kenyon, Hagin and Copeland, lack of healing is caused by the individual believer's lack of faith. They put the fault of non-healing squarely upon the believer, not on their teachings. A lack of healing causes major problems for believers who buy into these teachings. It causes them to doubt the veracity of the Bible and its other doctrines. Too often the non-compliance of this teaching tends to leave people feeling discouraged and they tend to move away from the Lord. The claim that Christ's death offers salvation and the total healing of all sickness is fallacious, as neither the Gospel of Matthew nor anywhere else in the New Testament does it offer this. What it offers is the promise of total healing with the "future redemption of the body" (Moo, 1988:204). To pray for the will of the Lord to be done in our lives is not a negative sentiment, as Kenyon, Hagin and Copeland infer but rather an acknowledgment of our inability to understand God's mind. The Bible does not teach that physical sicknesses will be free of doubt regarding whether healing will take place (Moo, 1988:208).

5.3.8 Soteriology

Soteriology is mainly ignored by Kenyon, Hagin and Copeland and they also disregard the "unconditional nature of the Abrahamic Covenant". God's dealings with Abraham and "his descendants" were not founded upon their obedience to Him. Abraham's life demonstrated God's "sovereign grace" and he will "bless whom He chooses" deservedly or not (Sarles, 1986:346).

It is quite clear from a Reformed perspective that Kenyon's, Hagin's and Copeland's statements on soteriology are not Biblical, as they claim that man has to positively confirm his salvation verbally. They teach that a negative statement about one's salvation must be recanted verbally. If one takes their teaching on this topic to its logical conclusion it is possible to lose one's salvation. This means that man has a part to play in his salvation, which is counter to Biblical teachings, which tell us that it is God's work alone. At first glance their gospel conforms to reformed theology. It is not that any fundamental doctrine is missing but rather what they have added that makes their gospel dubious (Moo, 1988:189).

5.3.9 Spiritual Gifts

Kenyon's teachings on spiritual gifts, which Hagin and Copeland continued to promote run counter to Reformed theology, which teaches that some gifts are no longer available to the church, such as Apostles and prophets. Other gifts, such as healing and tongues are not required as they were given to authenticate the New Testament's message. Tongues, in particular, if they are for today, should have their message based upon clear Biblical teachings. These are as Paul taught in 1 Corinthians 14, that no more than three tongue speakers should be allowed in any one church service, and it had to be done in an orderly manner (Boice, 1986:397). However, most importantly, an interpreter had to be present before any tongue could be uttered. Unlike today, Paul clearly states that tongues were an inferior spiritual gift, and prophecy was much preferred. They neglect the teachings in 1 Corinthians 12:12 that it is the Holy Spirit who distributes Spiritual gifts as He wills. They promote tongues and healing as being for everyone's personal use, rather than as 1 Corinthians 12:7 teaches, "for the profit of all" (Boice, 1996:394). The natural result is that if all their followers predominantly use the same gifts, their churches would be considered spiritually weak and unbalanced from a reformed perspective (cf. Corinthians 12:11 and see section 4. 3.12).

Without obedience to the teachings of the Bible and service within the church, it is difficult for any person to identify any spiritual gift that God has given. The working of the Holy Spirit, baptism and His issuing of gifts are for all believers and are not secondary but are given on the point of salvation as identification in Christ's spiritual body (Boice, 1986:396). The Apostle Paul taught that spiritual gifts were given by the Holy Spirit as He wills, not as Kenyon and his followers teach. Spiritual gifts were given to build up the early church until the Scriptures were completed and were to be based upon the Bible and not for personal edification, as Kenyon, Hagin and Copeland state (see section 4.3.12).

5.3.10 Pneumatology

Kenyon, Hagin and Copeland say a great deal about the working of the Holy Spirit. In reality, they circumvent His working by claiming extra-Biblical insight owing to "revelation sense" or prophetic teachings. These often run counter to the Scriptures, which the Holy Spirit inspired (2 Peter.1:21) (Boice, 1986:41). This tendency to use "revelation sense" subverts the Holy Spirit's role and ministry in today's church, which is reflected by their non-Biblical teachings (see section 4.3.10).

5.3.11 Prayer

Kenyon, Hagin and Copeland all claim that a believer using his "revelation sense" can ask for whatever he wants. The key is to have enough faith and not to allow common sense to hinder the prayer (cf. "Faith Commands", section 5.5.6.1 and section 4.4.3.6.1), which is not Biblical.

5.3.12 Worship

People tend to flock to their followers' type of churches but unfortunately not to worship the God of the Bible (see section 4.3.13). They promote material well-being, physical health and wealth rather than spiritual obedience and Christ-like lives of service for God. This tends to result in weak Christians, as their teachings are not based upon sound interpretation of Scripture. Their services tend to appeal to people's emotions (DSTV Channel 341 can be viewed every day) and exalt the preacher rather than God. The messages based upon Kenyon's teachings point people towards the expectancy of rewards of health, wealth and prosperity, as signs of spiritual maturity, which is not found in the Bible (cf. 1 Peter 1:7), which speaks of trials being tests of our faith (Ryrie, 1999:169) (see section 4.3.13).

One of the major problems experienced when dealing with people from the Word of Faith Movement is that they tend to view any doubt about the veracity of Kenyon's, Hagin's or the Copelands' teachings as opposing God's messengers and even working for Satan. Followers of their teachings put their teachings above the Bible's teachings, as they follow Kenyon's lead in thinking that those who do not have "revelation sense" are not truly mature in Christ.

Kenyon's teachings as used by Hagin, Copeland and others of the Word of Faith Movement have a semblance of Christianity. The problem is that although they claim to be Biblical in their teachings, the previous chapters show they are not. The vital teaching, upon which everything else depends, is that of Christ. The Christ they teach is not the Christ of the Bible. This in turn questions the salvation and spiritual maturity of anyone who follows their teachings.

Their use of terms such as "reborn" and "recreations" can confuse their meaning, as in his book *Answers to tough Questions*, Josh McDowell defines these terms refer to "the law of karma which is an intricate belief in many of the Eastern religions" (McDowell, 1993:109). "Good karma or good works is the way a person will be delivered from the cycle of rebirth, while bad karma will result in a person being reborn in a lower form than in the previous life" (McDowell, 1993:109). This promotes the idea that "salvation is based on works" (McDowell, 1993:109).

The way they use the Bible also confuses and blinds their followers into using their "revelation sense" instead of good hermeneutics and plain Biblical truth. This results in wrong interpretations and wrong applications in their lives. As mentioned before, Kenyon, Hagin and Copeland tend to point people

towards Christ for what they can get from Christ, rather than to worship and glorify God for the gift of salvation.

The Word of Faith Movement, following Kenyon's teachings, is the worship of faith rather than the worship of the God of the Bible. One of Hagin's books, "Having Faith in Your Faith," is a mockery to having faith in God. Who knows how many sick children of parents within a Word of Faith Movement church following Kenyon and company's teachings on faith have died unnecessarily because their parents interpreted a trip to the doctor as a confession of doubt?

Kenyon's teachings, copied by Hagin and Copeland, result in a weak type of Christianity that is fuelled by emotion and the desire for material reward rather than true spirituality. Life's common difficulties such as sickness and financial problems are looked upon as evidence of un-repentant sin, lack of true faith or negative thoughts, which allows Satan dominance in their lives. The Christ they promote is not that of the Bible, which brings into question whether followers who attend the Word of Faith Movement churches are truly born again. The Bible clearly teaches against false doctrine in Galatians 1:9. This verse states that there is only one gospel, which is justification through faith and anything else is false and cursed by God (Reymond, 1998:754).

5.4 Conclusion

This study is not an exhaustive study of Kenyon's teachings or how Hagin and Copeland slavishly copied them but rather how they copied Kenyon's misuse of Scripture to promote their teachings. The effects of these teachings as propagated by Hagin and Copeland in the modern Word of Faith Movement church will be discussed below.

Very little or no theological study is used or written by the WFM leadership so it is difficult to state definitely that their teachings are based on Biblical doctrine. They rely upon their personal visions, dreams or prophecies. As mentioned earlier, Kenyon, Hagin and Copeland did not have any formal theological training, which means their hermeneutical skills leave a great deal to be desired. As seen in Chapter 4, all three's teachings do not conform to the reformed theological rules of sound hermeneutics. Kenyon, Hagin and Copeland claim to love and honour the Bible. The problem is that their teachings, especially those concerning Jesus Christ make these claims void. Their teachings concerning Christ bring into question the validity of their followers' salvation, as the Christ they teach bears little resemblance to the Christ of the Bible.

McConnell states in his book, *A different Gospel*, that Kenyon's legacy to the Word of Faith Movement is not Biblical hermeneutics but rather his "syncretism of cultic ideas". These concepts, he copied from "metaphysics, of healing positive confession and prosperity" – account for the success of the movement" (McConnell, 1995:49). Kenyon's, Hagin's and Copeland's teachings claim believers in Christ have the

right to demand anything from God. This is very attractive to most people under the current difficult economic conditions.

Their followers fall into the classic hermeneutical trap of isogeting. In other words, they follow Kenyon's example of developing their theology and then interpreting Scriptures to prove it. To assist them in this, they use the Bible translation, which suits their interpretation the best. They also tarnish their claims of keeping to Scripture, as they often quote Scriptures out of context, misquote verses or only use those portions of Scripture that suit their teaching and ignore those that teach the opposite (see sections 2.3.1, 2.3.8, 2.3.10, 2.3.13).

The teachings of the Bible come second to the belief in their own positive words of demands for possessions. All three, Kenyon, Copeland and Hagin respectively, claimed that they had the ability of extra-Biblical insight owing to "revelation sense," and held the office of prophet. They teach that there is great power in a believer's confession and how, if used correctly, it determines whether a person is healthy and/or prosperous. If any Christian is sick or has a financial or material need, it is because they are sinful by living in the "sense realm" rather than allowing faith in God's Word to prevail over "sense evidence" and reason, which prevents God from giving what He wants to give out of love (see section 2.3.2).

The Word of Faith Movement churches using Kenyon's teachings through Hagin and Copeland usually have large congregations of thousands, even tens of thousands (cf. DSTV channel 341⁵) every Sunday. If their use of the Bible was correct, then these people's salvation would be genuine and they would be the "new creatures" mentioned in 2 Corinthians 5:17. If they have true salvation then these congregations would surely have a similar effect on their communities, as in the case of the early Jerusalem church in the first century A.D. This does not seem to be the case, therefore the validity of their teachings should be questioned.

Kenyon's, Hagin's and Copeland's use of the Bible is dangerous, as it promotes a pseudo-type of Christianity. The Christ they teach is not the God of reformed theology, as they imply that He is just another of God's creations, as is Satan. They further dishonour Jesus Christ by claiming Christians have the same authority, faith and power as Him. This teaching elevates man and denigrates the Son of God. Their misuse of Scripture promotes a gospel that not only offers Salvation in Christ, albeit weak, but they also offer material benefits for believers in Christ. It is these benefits that attract people to their church services rather than the worship of God. These churches tend to concentrate upon healing, wealth and prosperity rather than spiritual maturity. Their church services are usually organised to encourage emotional experiences above the preaching of the gospel of Jesus Christ (see section 4.3.11).

⁵ Trinity Broadcast Network is an American sourced Christian TV channel that is presented by Digital Satellite Television (DSTV), which broadcasts mainly Word of Faith Movement (WFM) programmes.

Their services tend not to be Christocentric but rather to elevate the local pastor/church leaders. Owing to their misuse of the Bible, their sermons leave a lot to be desired, as recognised by reformed theological tradition (compare 4.3.11). Although Christ is mentioned and Scriptures are quoted, care is needed to filter what is true and what is false. The problem is that very few people look up the Scriptures quoted to establish the veracity of the interpretation and application. A glass of water with a drop of arsenic in can be drunk without any harmful side effects, but if this is repeated, eventually the poison's concentration builds up enough to kill. This is what happens to congregants who attend Word of Faith Movement churches, which follow Kenyon's teachings copied and promoted by Hagin and later by Copeland (see section 4.3.13).

Kenyon, Hagin and Copeland appreciated that the "straightforward presentation of their teachings" would affront most Christians. This is the real danger of their doctrine; by apparently using Scriptural basis for their "prosperity bait", hearers are quickly caught up by the "metaphysical" promises that run against Biblical fact (Macgregor, 2007:62)

People's poor socio-economic circumstances often motivate them to believe Kenyon's teaching's as passed on through Hagin and Copeland and other WFM church leaders with the expectancy of obtaining material benefits. It is the emotional extravaganza and entertainment aspect of the WFM churches that attracts many people, rather than a desire to seek spiritual maturity. Music plays a vital part in WFM church services, often to the detriment of true worship, as described in section 4.3.13. Many people leave WFM churches disillusioned because their lives were not dramatically improved as promised by the teachings of Kenyon, Hagin and Copeland and modern-day WFM preachers (McConnell, 1995:191). They are told that the failure to enjoy God's blessings was caused by their individual lack of faith (McConnell, 1995:192,193). Another possible reason cited for this failure is allowing negative thoughts or doubts, which gives Satan authority over their lives (see sections 2.3.8, 3.1.3.5 and 3.2.2.5). For this reason many leave WFM churches disheartened and even question their salvation.

Probably the greatest danger of Kenyon's, Hagin's and Copeland's teachings is their over-emphasis on the extra-Biblical source of their teachings. Despite their constant reaffirmation that the Bible is God's Word, they give more credence to their extra-Biblical teachings than to the Bible. These extra-Biblical teachings are caused by the use of their "revelation sense" in the case of both Kenyon and Copeland, and in Hagin's case, the office of an Old Testament prophet and not by the Bible. All three ignore the use of reformed theological hermeneutics. This in turn encourages people to disregard the importance of God's Word. These extra-Biblical teachings show that in actual fact Kenyon, Hagin and Copeland and those who follow their teachings do not believe that the canon of Scripture is closed, as they are still adding to it. Kenyon's, Hagin's and Copeland's emphasis on their extra-Biblical knowledge is also denying the sufficiency of Scripture, as held by reformed theology.

Bible doctrine is not important to the WFM churches, as attaching any measure of significance to Biblical doctrine would mean rejecting Kenyon's "revelation sense". Kenyon's teachings concentrated on the present tense and material wealth and health rather than on spiritual blessing and the eternal, as seen in the programmes televised by the Trinity Broadcast Network. In these previously mentioned television programmes, Copeland and many of the WFM leaders continually promote their latest publication or video, rather than the study of Scripture. This tends to encourage the viewers to place the importance of these publications above that of the Bible, which results in weak and immature Christians, if they are in fact genuinely "born again" (Macgregor, 2007:54).

Their emphasis on "Faith Commands" is used to promote the idea that the individual needs only to ask and God will have to give them what they ask for. The life-styles of these leaders, as witnessed on television programmes, are used as examples of the truth of this teaching. This is possibly why so many of the WFM churches are so large and wealthy. Many of the congregations of these churches think that their size and wealth indicate that God is blessing them and thus their teaching must also be truthful and from God (see section 4.3.13). If one follows Kenyon's teachings on faith, he misuses the purpose of prayer by promoting the idea of asking and expecting whatever is wanted, rather than following Christ's example on how to pray in the Lord's prayer, as illustrated in Matthew 6:9, namely "In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name." (NKJV, 1982). When correctly acknowledged that faith is a stipulation rather than a reason to receive all God has promised us, there is some justification for Kenyon's, Hagin's and Copeland's teachings on this subject (Moo, 1988:209). The vital question is, however, what has God promised us? Unfortunately there is no "Biblical or theological basis" for their teaching that God has promised that for Christians all illness will be healed in their life-time (Moo, 1988:209).

Unfortunately, most followers of Kenyon's, Hagin's and Copeland's teachings do not see beyond the use of traditional terms such as "faith, born again, image of God and eternal life", which have vastly different meanings to these men (Macgregor, 2007:54).

Can a person be called to the Lord for salvation in these churches? The answer is yes, but they tend to remain "babes in Christ" and lack spiritual maturity, because the Christ they preach is not the one of the Bible (see sections 2.3.5, 3.1.3.4 and 3.2.2.4). The gospel they preach teaches of Christ being our propitiation but it is the addition of elements, which they claim are vital that cause problems (see sections 2.3.5, 2.3.16, 3.1.3.4, 3.1.3.12, 3.2.2.2 and 3.2.2.10). The majority of their congregants may not know or experience the "joy of the Lord" (Josh McDowell, 1998). This is because instead of responding to God's gift of being spiritually "born again", they seek to be "reborn or a recreation" as Kenyon calls it, which according to Josh McDowell (1998) are terms used in reincarnation and points to salvation by works (McDowell, 1993:109). Kenyon's teachings sell his followers short by offering material gifts, which they are encouraged to demand through "faith commands", as Copeland calls them. These teachings

promote a “deistic view of God”, as He cannot be relied upon during our greatest life struggles, as he has provided everything we need by making us “little gods”. According to McGregor (2007:61), they are saying that by praying to God is disrespectful, as He has given us what we need, namely to be equal to Christ.

Kenyon, Hagin and Copeland and their followers make the same mistake of basing their lives on experiences and feelings rather than upon the inspired Word of God (see sections 2.2, 3.1 and 3.2.1). Kenyon’s use of the Bible is clearly wrong. His teachings have been copied verbatim by Hagin and Copeland with little or no acknowledgement of their source. Although all three claim their teachings to be Biblical or new and directly from God they frequently do not conform to reformed theological Bible teachings. If the Christ they proclaim is not of the Bible, then they are teaching a false religion (see section 4.3.13). Tyndale Bible Dictionary defines heresy as “unorthodox and/or false teaching that damages the faith of certain believers and also causes divisive factions within the church (Elwell, 2001:596). Kenyon’s, Hagin’s and Copeland’s teachings fall into this definition, as they do damage the faith and cause divisive factions in the church.

While it has been established that Kenyon’s, Hagin’s and Copeland’s teachings have moved away from recognised “historical Christian orthodoxy”, most people would be shocked when popular teachers such as Joyce Meyer and Joel Osteen are also buying into and even going beyond Kenyon’s, Hagin’s and Copeland’s teachings (McGregor, 2007:58).

Finally this study clearly shows that on the whole, Kenyon, Hagin and Copeland deviated from reformed doctrine. They misuse Scripture and mislead people in its application and their hermeneutics leaves much to be desired. Seen from a reformed theological paradigm, they are heretical, as The Oxford Dictionary (1969) defines heresy as an “Opinion contrary to the orthodox doctrine of the Christian Church” (Oxford, 1969).. As far as the writer knows, this is the only study on Kenyon’s use of the Bible as copied by Hagin and Copeland. These teachings are promoted in the Word of Faith Movement by Copeland and many others. They reach millions of people via the electronic media, books, DVDs and television. In spite of it all, one can take comfort in the working of the Holy Spirit, because despite Kenyon’s, Hagin’s and Copeland’s teachings and their misuse of Scripture, they cannot stop the spreading of the true Gospel.

Churches should be aware of the dangers of Kenyon’s teachings and the Word of Faith Movement churches. Word of Faith Movement churches tend to be large and fast-growing and there could be a temptation for churches to copy their teachings, philosophy and methodology. Contemporary music, which is one of the WFM’s greatest tools in their worship services, is more appealing to modern worshippers rather than the old hymns of the faith. Another danger is that the WFM churches work on the emotions of their congregants, through their church music, which helps to make their teachings

acceptable. The greatest defense against Kenyon's teachings is to encourage the individual Christian's Bible knowledge. Congregants need to be encouraged like the Bereans in Acts 17:11: "These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so." (NKJV, 1982). The whole Bible should be taught to congregants with greater adherence to the great reformed confessions, and they should be encouraged to know why they believe Bible.

5.5 Suggestions for future study

Not much research has been documented to evaluate the effect of Kenyon's teachings and his use of the Bible on the South African church, especially through the ministries of the two patriarchs of the Word of Faith Movement in South Africa, namely Ray McCauley and Theo Wolmarans. More research should be done on the repercussions of Kenyon's gospel, that is the "cross and additions", which is so attractive to many people. Another point to research is the "worship services" in the Word of Faith Movement churches, which cause many to regard the worship services of the reformed churches as dull and unappealing. Another study should be conducted regarding the socio-economic condition the world is in, which may make Kenyon's teaching so appealing over spiritual eternity, to expose the use of Kenyon's teachings, which are too often accepted. Further study should be done on the long-term effect of Kenyon's teaching on individuals, as well as the churches and the communities they serve. Study the effect Kenyon's teachings is having on the spiritual lives of the congregants of mainstream denominations

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