

A Biblical Investigation Into:

WORD FAITH MOVEMENT



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- examine in the light of the evangelical Christian gospel the beliefs and spirituality of people within the cults, occult, new age and all not upholding to evangelical biblical truth.
- train and equip Christians to explain the evangelical Christian gospel in a relevant way.
- provide a complete service of counselling and help to all enquirers.
- present the evangelical Christian gospel.
- Work with organisations who will help achieve these aims

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WORD/FAITH MOVEMENT

A. WHO ARE THEY

Some will maintain that groups such as this are outside our brief. Whereas we would not call this group 'a cult' in the normal sense of the word, there are a number of reasons why we believe we do need to be attentive to what is happening. Probably the most important is the Biblical definition of a cult found in 2 Corinthians 11:4 and Galatians 1:8,9. We shall see that there are aspects that make this 'another gospel' with 'another Jesus.'

B. HISTORY

The British branch of the Kenneth Copeland Ministries have circulated a set of *Observations* on two of our articles, *Is the Copeland Message Scriptural?* [Reachout Newsletter, Spring 1992] and *Copeland Continuing* [Reachout Newsletter, Summer 1992]. *Observations* is the word they used in a letter dated 14 January 1993, from Bryan Williams, Special Projects Co-ordinator, at the Bath headquarters.

We have had about half a dozen enquiries from readers of the 'Believers Voice of Victory' magazine who have enclosed copies of your articles on Kenneth Copeland's teaching, and for that reason we have published some observations on what you have written. I am quite deliberately not sending you a copy of the full notes, not because there is anything in them which we do not want you to read, but because we do not wish to embark on a debate with an organization which is 'officially' challenging Kenneth's teaching.

We eventually did receive from one of our readers a copy of the observations and we will quote from them as we look at each point. Whether we are 'officially' doing this or not is irrelevant, if we can show that the Word of God and Copeland's teaching are at odds we must respond to it.

If a small part of a ministry is shown to have aspects that are in Biblical error they must be addressed. To give someone a delicious apple, yet containing a 5% hidden poisonous area is definitely not healthy. Mature Christians may be able to reject any parts of a ministry that are in error, Christians without such Biblical knowledge will believe everything and accept the error with the truth. Such a ministry is possibly more dangerous than one who is totally in error.

We wish to make it quite clear that we do not have anything personal against Kenneth Copeland or anyone else mentioned in this article. We do not believe either that we are 'touching the Lord's anointed.' We believe it is Biblical to make observations on any teacher, well known or not, if they misuse Scripture. We are certainly not questioning whether any of these people are saved, indeed aspects of their lives pay testimony to the Saviour they seek to serve.

What we are doing is simply pointing out that there are discrepancies between what they are teaching and what the Bible says. We are exhorted by God Himself to check out all teaching carefully, reject anything that is not Biblical but accept and be obedient to that which is from God.

We will underline in these notes what we feel are the most important aspects of the matter and will use, wherever possibly, the headings from the original articles and those in the *observations* from the Copeland Ministries. We have indicated quotations from this paper as *observations* wherever we have used them.

C. MAIN BELIEFS

C1. WE ARE GODS

In our original article we quoted from a cassette message entitled *The Force of Love*. Attached to *observations* was a fuller extract from the tape and we are including this on p.14. This context does not alter the statement , ‘you are a god.’

We will use a small ‘g’ now as *observations* says,

A point also worth making is that the word ‘God’ as quoted in the excerpt should be ‘god’.

When the original is a tape recording it is difficult to know which spelling to use. However we must ask, ‘how much difference does a small “g” make?’ It is obvious that Copeland is not saying, ‘you are the God’ but he is saying, ‘you are a god.’

Observations explains,

The best way of showing that Kenneth was not going too far, even though it might appear so at first, is to quote from John’s Gospel chapter 10, verses 33-36. “The Jews replied, We are not going to stone You for a good act, but for blasphemy; because You, a mere man, make Yourself [out to be] God. Jesus answered, Is it not written in your Law, I said, Ye are gods? [Psalm 82:6]. So men are called gods - by the Law - men to whom God’s message came, and the Scripture cannot be set aside or cancelled or broken or annulled. [If that is true] do you say [to Me], the One Whom the Father consecrated and dedicated and set apart for Himself and sent into the World, You are blaspheming, because I said, I am the Son of God?” (Amplified Bible)

This answer is the standard one that has appeared in *Believer’s Voice of Victory*. It shows a lack of Biblical exegesis and understanding. For instance, Jesus said to the thief on the cross, ‘today, you shall be with me in paradise.’ Why do not we say that Jesus said that to us and claim it as true. Apart from the fact that there would not be any Christians left in the world tomorrow we know He said it to the thief in his circumstances at the time. It is

not true, in the sense of timing, for us. When Jesus quoted the Psalm about being ‘gods’, it was in a specific case talking about Old Testament judges. They did have the power of life and death and in that sense they were acting like ‘gods.’ Are we Old Testament judges? If we are, then we can call ourselves ‘a god’.

Another Biblical argument that is sometimes used is that because we have been adopted as sons of God, and because like begets like, we must also be gods. We are only adopted, we were not begotten from the Father. There is only one, unique, begotten Son, who indeed was the exact representation of the Father. Our adoption does mean that a change has taken place in our character and in the moral likeness of God [see 2 Peter 1:4] but not that we have taken on the very nature of being a god.

Apart from the one reference in John 10, the Greek word for God, ‘*theos*’ is always used of either the true God or the false god Satan. There is only one true God and not many with god-like divinity.

Once you accept that you are ‘a god’ with ‘god-kind of faith’ so much else springs from this belief. Although the intensity of the teaching may differ from preacher to preacher such things as, you should never be sick; you will always have prosperity; and what you say is what you get all come from the position of being a god.

C2. USING ‘FAITH’ AS A TOOL TO GET WHAT YOU WANT

In this section *Observations* begins,

As he is speaking and writing to believers, Kenneth bases his teaching on the premise that they are motivated by the desire to please God and not by gain for selfish reasons.

This may be the desire but there will be times when people will act contrary. If the teaching was always to obtain that which God wants in our lives then we have no problem with it but some might still be ‘fleshly’ Christians and their desires will be far from God’s.

Observations continues,

. . . we do read, in 2 Corinthians 9:8 for example, that it is God’s will for us to receive from His abundance so that not only are we provided for ourselves but also so that we can be a blessing to other people.

2 Corinthians 9:8 is in a chapter that is dealing with ‘equalising’. At that time, one part of the body was in need and so others gave thus reducing what they had in order that the others had enough. There will be plenty for every good work, that is, what God wants His people to do. The situation here was of an intense famine and the giving was going to produce ‘bread’ to eat. This is very different to the ‘life-style’ that many preachers are accustomed to today. When you hear a message about ‘faith’ and what it can do, it is natural to look at the preacher and that is what you expect. Can you ever imagine the

apostle Paul living in such luxury? When he preached about faith they knew what he was talking about, deliverance from stonings, beatings, shipwrecks and the ill health that resulted from these events. Faith in New Testament times was to do with staying alive through persecution and obtaining a godly character. Faith today is so often equated with money, possessions and never being sick.

Observations also says on this point,

If we are not meant to use the faith that God has given us, then why did Jesus teach us what is contained in Mark 11:22-24? We have "the God-kind of faith" (see Mark 11:22 and Galatians 2:20) so that we can live the life he wants us to live, in the spirit, soul and physical realms, and we have all those listed in Hebrews chapter 11 who have gone before us . . .

What was God teaching in Mark 11? Reading from verse 12 we find Jesus looking for fruit on the fig tree but as there was none He cursed it. Verses 15-18 show that the fig tree is the Jewish nation that had produced no fruit and that it too was smitten [Romans 9]. On their way home, v19 onwards, Peter noticed the fig tree and mentioned it to Jesus. Jesus' reply was have faith in God. Do not just have an outward faith that looks good but make sure your heart is involved in what you are doing.

God gives as He sees the honest heart but He only gives according to His will. We can never force God to do anything against His will no matter how much we believe. [See 1 John 5:14,15]. Most of us will never be in a situation to move a literal mountain but some may find figurative mountains that God wants to remove. As we pray according to His will we can believe we have received according to His promise but the key is always, am I praying with an assurance it is His will? Some of the things taught about giving money as a seed-faith, are not taught in the Bible and we can therefore not have the assurance that it will happen. The teaching sometimes puts the emphasis on what you want rather than what God wants.

As we quoted in our original article,

Remember the key to receiving the desires of *your* heart is to make the words of *your* mouth agree with what *you* want.' - God's Will is Prosperity, Kenneth Copeland, 1978, p.54 [emphasis added.]

It is important to understand that if it does not happen it is not necessarily your own lack of faith. Many are put under the burden of guilt that it is their lack. What about the man that came to Jesus and said, 'I believe, help my unbelief.' He received because of the honesty of his heart not because he had full faith!

We must also look at Galatians 2:20 and this phrase ‘God-kind of faith.’ Paul starts with the fact that his is a crucified life. He is no longer living his life by his old motivations but by the faith of Jesus within him. There is nothing wrong with that so far but is Paul’s testimony the same as evidenced in the life of today’s preachers? Paul was not talking about the same thing as the word/faith movement is preaching. Philippians 3 & 4 sum up Paul’s attitude, considering everything loss for Christ; counting all the things of this world as rubbish; having a citizenship not of this world; whether in want or abundance, learning to be content.

C3. USING THIS ‘POWER, BY SAYING WORDS

In our article we quoted from a Copeland article,

Adam was created in God’s class... to rule as a god... by speaking words.

Observations comments,

The full title of the publication from which the quotation in this section was taken is “The Power of the Tongue” by Kenneth Copeland. In Genesis 1:1 (and Hebrews 11:3), we read that God created the heavens and earth by the power of the spoken word, and that He delegated this power to man He created (Genesis 1:28; 2:19,20). Mark 11:23 underlines the importance of faith-filled words and James chapter 3 advises us of the power of words, both positive and negative. The teaching of the truth concerning our use of words must be seen in the context of our submission to God’s authority in our lives, so that we do not fall into the trap of wanting to grab all that we can for ourselves, whether this be power, influence, material possessions or anything else.

From this last sentence we conclude that Copeland Ministries believe it is possible to obtain power, influence and material possessions by the power of the word. It is, they believe, possible to ‘get what you say.’ Is this Biblical?

As they rightly say, God created through the power of the word. But did He pass on this god-like creative quality to men? The verses quoted in Genesis do not show Adam creating anything by his word. God tells Adam to subdue the earth but does not say it is by the word [Genesis 1:28]. God creates and Adam names the animals. [2:19,20]. Neither of these has anything to do with speaking out a word and it happening. Is there anywhere in the Word of God that tells us that God has passed on this quality of Himself, no! The nearest is the prophetic word that comes direct from God and used under the Holy Spirit’s guidance.

We must be careful what we say and how we say it, our words can hurt. If we continually

tell our kids how hopeless they are they might end up with emotional problems but if we simply say, 'it's going to be a bad day' that will not happen. Believing that is no better than believing walking under a ladder is bad luck or we should stay in bed on Friday 13th, pure superstition.

What about the Scriptures mentioned in the above quotation? Mark 11:23 can only be seen in the context of the rest of the verses above. The mountain will only move if God has told me to proclaim it. Proclaiming those words without the faith that has come from God will produce nothing, no matter how much I try working at it. What about James 3 then? It indeed teaches us that we must be careful what we say but in the context of starting a flame of bitterness or hatred or suchlike. Nowhere does James 3 teach us that we must be careful what we say because what we say is what we are going to get.

If I start proclaiming things simply because I want them to be true then I will start living a hypocritical life. Revelation 3:17 mentions those who say they are fine when God sees they are not. Romans 4 shows that Abraham knew he and Sarah were past the bearing age for children but he did not ignore it and proclaim it was not true. He looked directly at the problem admitted exactly what it was and then looked at God and gave Him the glory. This is very different to the teaching of proclaiming words. There are those who have got themselves into spiritual trouble using this unscriptural formula.

C4. PROSPERITY TEACHING

Observations completely misses the point that some Christians will never be rich and might live in poverty all their life. They also miss out the fact that to gain our life we must lose it. Not first gain the world's possessions then sell them so we do not have anything. This teaching is fine for the few who can live in the expensive houses and drive luxury cars but not for the majority of people. Maybe God's prosperity is the raven bringing food or the one meal of corn bread a day that Elijah knew.

Observations begins its response by quoting 2 Corinthians 9:8 and saying much the same as has already been quoted above. They want to preach the gospel to those who lack and also to help those in poverty, they continue,

... a large proportion of the world's wealth is in the hands of very few people, many of whom have gained it by unscrupulous means. It is in the Church's power to get hold of this wealth in order to distribute it to those in need, because the root behind this injustice is sin. As we get hold of God's principles for financial prosperity, then the Church will be able to go ahead with the task that so desperately needs doing. It is happening in some instances, but all the time we resist the truth that it is God's will to prosper us, we shall not get very far.

I know of no Scripture that tells us that the Church needs the world's wealth. Jesus taught that we are to give to Caesar what belongs to him not take away even if it was received unscrupulously. We are just as aware of the need of finance in these days but the early church did not find the lack of finance a hindrance for preaching the gospel. In the original article, we quoted a portion that apart from the Scripture received no comment in *observations*.

You give \$1 for the Gospel's sake and \$100 belongs to you; you give \$10 and you receive \$1000; give \$1000 and receive \$10,000. I know that you can multiply, but I want you to see it in black and white... Give one airplane and receive one hundred times the value of the airplane. Give one car and the return would furnish you a lifetime of cars. In short Mark 10:30 is a very good deal

If we could follow that through logically then every giving Christian, and there are thousands of them, would be a millionaire in a year.

Observations takes this point up and mentions Mark 10 and a number of other Scriptures that we quoted. We showed that the Bible teaches the opposite of the above quotation taken from a cassette tape entitled *God's Will is Prosperity*. Please note that Copeland Ministries have not denied that Kenneth Copeland teaches this and they have not indicated that this quotation has been taken out of context.

With regard to the scripture references given in Article 1: Mark 10:30 - Read exactly what it says! This is Jesus speaking. Matthew 19:21 - We need to have things to sell, before we give to the poor! Luke 12:23 - Kenneth never contradicts this in his teaching. Acts 20:35 - Kenneth is always exhorting people to give, and with the right motive. 1 Timothy 6:17 - This must be seen with verses 18. the richer we are, the more we have to distribute. Kenneth always teaches that our trust is in God, not riches. 1 Timothy 6:5 - This does not warn against prosperity but against wrong attitude and motive.

This quotation puts Mark 10:30 in the context of money and possessions but the Scripture puts it in terms of family and livelihood. The quotation puts it in the context of what has been given the Scripture puts it in the context of what has been left behind. The giving of money and possessions are not even mentioned and therefore we have no right to expect this to be honoured by the Lord. As far as the apostles were concerned they left their family behind but God loved them and protected them. They left their means of livelihood behind but God provided what was needed for them. These verses simply say that what we give up, for the sake of the gospel, God will make up to us a hundred fold but we are also expected to receive persecutions. This is the promise that God will honour and no more.

We agree that 1 Timothy 6:5 is mainly talking about attitude and not whether one is rich or not. But if someone responds to the gospel on the basis that for every \$1 they give they are going to get \$100 back that is looking at godly devotion as a means of gain. However we find the answers to Matthew 19:21 and 1 Timothy 6:17 very strange. Both of these verses are talking to rich men and telling them that their riches are a hindrance to coming into the Kingdom. There is no way you can use these verses to teach, go and get riches so you can give them away. We know that there are those who are blessed of God in a financial way and providing they have the right attitude to money it is not a hindrance. This does not teach that we must all be rich. Jesus pointed out the widow with less than 1p gave more than all the £50 notes that were put in the treasury that day. She did not have to go out and get rich before her giving was blessed of the Lord she gave all that she had and we do not even know if she received anything back.

C5. CALVARY AND THE ATONING BLOOD OF JESUS

This is the key section to determine whether the gospel of the word/faith movement is true or 'another' one.

The cross of Calvary... is where the final redemptive work of Jesus began. When Jesus cried "it is finished" He was not speaking about the plan of redemption. There were still three days and nights to go through before he went to the throne... Jesus' death on the cross was only the beginning of the complete work of redemption. - Believer's Voice of Victory, April 1982, p.3.

Observations seeks to explain this a little by saying,

[Kenneth] teaches that the shed blood of Jesus is central to our redemption. What he does is explain that it was only part of the whole redemptive process. Vital to that whole plan was Jesus' perfect walk on earth the fulfilment of which prompted Him to shout 'It is finished' from the Cross... We must then *ask* why Jesus spent three days and nights between His death and rising again; there must have been a purpose, otherwise He would have risen from the dead straightaway. Kenneth is one of the few teachers who has addressed this question, and although we may not have a full understanding of every aspect of this period, everything in his teaching is consistent with scripture. the resurrection of Jesus was also a vital part of the whole redemptive process... So, Kenneth does not teach that any part of the redemptive process is superfluous. Each part is vital, but they were only effective because they *all* occurred.

Further on in *observations* they take this matter up again and say,

As we said earlier, there must be a purpose in Jesus going to hell, otherwise

He would have been raised up far sooner after His death. The idea of Jesus dying spiritually seems to cause many people a problem, but looking at a few scriptures makes it clear that this was inevitable and necessary. In 2 Corinthians 5:21, we read that Jesus was made to be sin. In other words, He took on Himself the very nature of sin. We know that sin separates from God, because he cannot look on sin, so it was inevitable that Jesus, once He had taken on sin by going to the Cross, should become separated from God. Separation from God is synonymous with spiritual death, which is what happened in the garden of Eden when sin came in. Because He had voluntarily taken man's sin nature, Jesus had to satisfy the claims of justice by taking due punishment and becoming separated from the Father, which is what led to His crying out "My God, My God, Why has Thou forsaken me?" Once this is accepted, most of the questions raised in this section of the second article are no longer necessary.

We also add a summary of an article that appeared in *Believer's Voice of Victory*, September 1991, which further helps us to understand what is being taught. Copeland was aware that the article entitled *The Price Of It All* was controversial and he comments,

There are people who've almost wanted to take me out behind the church and hang me for preaching it.

He basically says that Jesus' death on the cross only, '*paid the price for the covenant*'. It was His spirit being tortured in hell by the devil and his hordes that actually, '*paid the price for our spirit to be born again.*' Another statement in this article seems to go even further into heresy he writes, '*now, imagine after living in that kind of glorious union with the Father, having to make yourself obedient to Satan... and to take on his nature*'.

Finally, this article compartmentalises the sufferings of Christ into three categories. His physical suffering paid for our body's needs; His spiritual suffering by the demons in hell paid for our spiritual rebirth; and His mental anguish paid the price for our minds to be renewed.

Copeland Ministries have said that this teaching, that Jesus went to hell and was tormented for three days and nights by the Devil and his hordes, is consistent with Scripture. The proof of this would be to show which Scripture. Acts 2:27,31 and 2 Peter 2:4 do not teach this because although they are translated *hell* in the King James Bible, the Greek is not *gehenna* the word for hell. Both verses in Acts 2 have the word *hades*, which is the place of the dead waiting for judgement not the place of punishment after judgement. 2 Peter 2:4 uses a word that is unique in Scripture, *tartarous* which again is a place of waiting for judgement. The word *gehenna* is only used 5 times in Scripture - Mark 9:43,45,47; Luke 12:5; James 3:6. The latter is used figuratively of the damage that the tongue can do and

the others all talk about a man going to hell but never Jesus going there. Luke 12:5 is very interesting because it talks about God as already having the power over hell and there would be no need to submit to the Devil.

Nowhere does the Scripture show that Jesus spent three days in hell. How can we say that He did and still be teaching that which is consistent with Scripture? Everything that is written and taught about this is man-made speculation and has nothing to do with the inspired Word of God. The Bible shows in a number of ways that Jesus could not have been in hell for three days, for instance, He met Mary early in the morning, the day after He died.

Note also what Scripture says happened on the Cross. Just before Jesus died physically, He placed His Spirit into His Father's, not the Devil's, hands. Copeland would have us believe that the phrase, 'it is finished' meant that what Jesus was saying was I have made it through stage one; My sinless life is complete. However, the Greek word here, *teleo* has the specific meaning of 'paid in full' or 'accomplished.' It is the same word as found in the verse before, John 19:28, where we read that Jesus then knew **all** things were **accomplished**. This is not the cry of a one-third finished job but a completed task.

This affects the idea of what separation from the Father means. He commended His Spirit into His Father's hands after He had expressed His forsakenness but before He died. Although *observations* puts forward a logical argument it is not a spiritual one. Jesus became sin, and indeed was separated from the Father, but He did not go on to die spiritually, be tormented and then born-again in hell. Jesus taught that He had the power to lay down His life and **take it up again**, dying spiritually would preclude Him being able to do this. We also have to face the fact that at that point He would stop being God. God is eternal, no beginning and no end. Jesus was eternal but if He died both physically and spiritually there would be no eternal part and He could no longer be God.

Further, the reason we know that death will not stop us from having eternal life is that sin has been dealt with. When Jesus went into death there was nothing to stop Him from rising, because death could find no sin. Finally, look at the great prophecy of the coming of Christ found in Genesis 3. Immediately after the fall, God gives the hope of the Christ coming. He says to the serpent that the Christ will bruise you in the head but all you will be able to do is bruise His heel. This is a picture of Christ triumphing over Satan completely and all Satan can do is merely touch Him on the bottom of the foot. This is the picture of the triumph of the Cross not the prophecy that Christ would be tormented in hell for three days and nights.

D. SCRIPTURES

Those in the word/faith movement use the Bible but will teach some error as we have shown.

E. SHARING JESUS

Many, if not the majority, will already have a saving relationship with Jesus Christ. For such, share some of the Scriptures mentioned earlier that show the error of this movement. For any you meet who do not know Jesus, share the gospel also emphasising the truth of the message of our Lord Jesus Christ.

F. IMPORTANT FACTORS

We have shown that the teaching of this movement is **not** consistent with Scripture and therefore should not be taught and certainly not accepted. The error goes right to the heart of the saving work of Jesus Christ and as such the consequences can be enormous. How could Jesus, who refused to obey Satan in the Wilderness and in the Garden of Gethsemane before the Cross, be obedient to Him after? This gives a very different picture of our Saviour to the one that the Bible gives.

Observations puts in a concluding paragraph which reads partly as follows,

It is of course entirely up to you whether you agree with what is taught through this Ministry, but we would prefer not to enter lengthy debates on the issues raised above, not because we do not stand by the teaching as being biblically sound, but because our time is taken up with serving those who wish to avail themselves of the various aspects of the Ministry.

We accept they are being genuine in these remarks and they do have a real desire to help people but if the heart of their teaching is in error what help are they really giving?

Whereas there are aspects of the ministry that are faith building there is also that which is faith destroying because it is not based on the truth of Scripture. They need to spend time sorting out the doctrine and maybe too the lifestyle they are portraying to those who listen intently. As we have said there is no personal axe to grind and we have no desire to cause dissension in the body of Christ. We believe that everyone needs to take a long hard Biblical look at this teaching and reject anything that does not match up with Scripture. In a figurative way they must also reject the men who bring such teaching.

Context of the ‘You are gods’ Quotation from ‘Force of Love’

Kenneth Copeland is talking about the compassion of God leading us to go into all the world to preach the Gospel.

...the Bible says in 1 John chapter 2 ... the fifth verse, ‘Whoso keepeth his word, in him verily the love of God is perfected: hereby know we that we are in him.’ Now remember we said in Romans 5 — it says the love of God is shed abroad in your heart by the Holy Ghost; it’s in there. His nature, this force of His presence, is in there. This is an omnipotent force, and it’s in there; it is the very nature of God.

You see, you have to see through this spiritually a little bit, because you can hardly put it over in English words; it’s bigger than that. We’re talking about God. But now it is the very nature of God, very much like you are a human; and you impart humanity into a child that is born of you, isn’t that right? He is a human; he is born after you. Because you are a human you have imparted the nature of humanity into that born child.

God is God. He is a spirit; and Jesus said the time will come and now is that they that worship Him worship Him in spirit and in truth. And He imparted in you when you were born again — Peter said it just as plain, he said we are ‘partakers of the divine nature’. That nature is life eternal in absolute perfection, and that was imparted, injected, into your spirit man; and you have that imparted into you by God just the same as you imparted into your child the nature of humanity. That child was not born a whale, (he was) born a human, isn’t that true?

Well now, you don’t have a human, do you? No, you are one. You don’t have a god in you; you are one. We are His workmanship, created in Christ Jesus unto good works. You see, He imparted Himself in there. You have become the likeness of your Father. Isn’t that something? That nature, that force, that compassion, is down there on the inside. Now, as we act on what compassion has said, as we act on His word, then the joy of the Lord, long-suffering of the Lord all these come under the love of God; you see — that .longsuffering that will just stay with you. I mean, it will believe the best out of you; it won’t give up on you, it doesn’t rejoice in iniquity, it won’t quit you even when you look your worst — is in there, and it’s in the love of God

See Bible reference See Bible References: Psalm 82:6 and John 10:33—36

KENNETH COPELAND MINISTRY

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