

# Responding to Andrew Wommack's "The Believer's Authority"

Hey Church,

Several people in our church have been introduced to the ideas forwarded by Andrew Wommack in his book "The Believer's Authority." I had not heard of this book nor this author until they were introduced to me at Richview. At first, I didn't pay much attention, as people mention books and authors all the time, but as the influence of this book seemed to grow in our church, I thought I had better read it.

The results of this reading are startling. Much of the teaching in this book is true and even quite helpful, but much of it is distorted, out of context, and at the end of the day, unsound.

The book speaks a lot about prayer, healing, spiritual warfare, and how it is up to us, not God, to defeat the devil's tactics and to bring healing to others through faith in Jesus. Now, debating points of nuanced theology is tough to do. There are points and counter-points, and at the end of the day, you may not be convinced. So that's not how I'm going to approach responding to this book.

I'm going to show you how Wommack uses Scripture. Most of the time, he uses Scripture legitimately. But again and again in this book, he uses Scripture out of context to fortify his point, and sometimes he turns out to teach the exact opposite of what the passage is saying. No book besides the Bible is perfect, but being right "most of the time" is nowhere near good enough to be considered sound. This level of misinterpretation is disqualifying as a Bible teacher, regardless of whatever theology that they have.

Here are several examples throughout the book. I will show the page, give the context, and show how the teaching of the passage differs from Wommack's teaching. I use the King James Version because that's the version Wommack uses, to make sure we are all reading the same thing.

Pastor Tyler

- Page 8 – Wommack Makes Up Promises

### *Sevenfold*

My first reaction was shock. *Is this really true?* Then came a fleshly twinge of wanting to beat up this salesman. But I recognised who the real culprit was. Satan had come against me and was trying to steal from me.

Immediately, Proverbs 6:31 came to mind.

*But if [a thief] be found, he shall restore sevenfold; he shall give all the substance of his house.*

I recognised that this wasn't just a person trying to steal from me. Obviously, there were demonic entities working behind the scenes. So within seconds of getting this news, I realised, *This is the devil stealing from me, and I've caught him. Therefore, according to the Word of God, I demand it back seven times!* Immediately, I took a piece of paper and figured out seven times \$70,000. Instead of being angry, depressed, and hurt, I started dancing and praising God, saying, "Hallelujah, this is awesome. I'm getting \$490,000 back *this* year!" As I continued praising God, that situation never did get me down or discouraged.

When that year was over, we had increased nearly to the penny \$490,000 – exactly seven times the amount of money that was taken from us. That was back during a period of time when our entire income was only about \$500,000 a year. We nearly doubled our income that year!

What could have been a tragic scenario turned into a positive situation because I recognised that I'm not fighting flesh and blood. I'm fighting a spiritual battle, with spiritual weapons, against spiritual enemies. I realised that Satan was trying to come against me, and then acted on the Word.

- Proverbs 6:30-33 (KJV)
  - <sup>30</sup> Men do not despise a thief, if he steal to satisfy his soul when he is hungry;
  - <sup>31</sup> But if he be found, he shall restore sevenfold; he shall give all the substance of his house.
  - <sup>32</sup> But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.
  - <sup>33</sup> A wound and dishonour shall he get; and his reproach shall not be wiped away.
- The verse Wommack quotes is the premise of a proverb, not a promise.
- Proverbs 6:31 is not a promise that you will be repaid what the devil steals from you—not at all. Proverbs are wisdom literature. It teaches us how to live wisely in God's world. In context, this verse is saying that the consequences of adultery are even worse than theft. The verse teaches that people might have pity on a hungry thief, but despite their compassion, the thief will have to pay back what they stole sevenfold, even though it bankrupts him. A person who commits adultery, on the other hand, receives no compassion at all. Blows and disgrace are his lot. He will destroy himself and the shame will never be wiped away. The point is, if a pitiable thief is punished to the point of bankruptcy, what do you think will happen if you are an adulterer that is despised by everyone? This is wisdom teaching about the cost of adultery, not a promise about what the devil owes you if he steals from you. It just takes reading the surrounding verses to see that.

- **Page 9 – Wommack Teaches things that Aren't There**

Like it or not, there's a spiritual battle raging right now for your heart and mind. As you think in your heart is the way that you'll be (Prov. 23:7). Your thoughts become what you say and do, with your actions being the greatest expression of your authority. Therefore, you'll be influenced, dominated, and ruled by whomever you yield yourself to – God or Satan.

- Proverbs 23:6-8 (KJV)
  - <sup>6</sup> Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:
  - <sup>7</sup> For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.
  - <sup>8</sup> The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.
- Again, this is more wisdom teaching that the book takes out of context. The teaching here is to avoid receiving hospitality from someone who doesn't want to give it to you. If someone is looking at you with hostility, or an "evil eye", you should not receive his food, because it isn't being given with heartfelt hospitality. It is not a universal principle that "what you think in your heart is the way you'll be" or "what you think becomes what you say and do." It's teaching wisdom about reading people's body language.

- **Page 25 – Wommack Takes Phrases Out of Context**

In Matthew 6:31, the Lord reveals to us at what point we take a thought for our own:

*Take no thought, saying ...*

A thought becomes your own when you begin speaking it out of your mouth.

You can't keep all kinds of thoughts from coming across your mind. When I found out my son was dead, thoughts of grief, fear, and panic crossed my mind. I'm human, just like anybody else. Yet, you can keep from taking those thoughts as your own.

- Mathew 6:31-34
  - <sup>31</sup> Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
  - <sup>32</sup> For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.
  - <sup>33</sup> But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
  - <sup>34</sup> Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
- Wommack takes a passing grammatical phrase and builds entire theological conclusions based on it. This passage does not teach that our thoughts become our own when we speak them out loud. It's saying: "Don't worry, because God will supply." I suppose Wommack is assuming the whole passage won't be read and understood in context.

- **Page 41 – Wommack Teaches the Opposite of the Passage**

## **God of this World**

The Lord made Adam and Eve the gods of this world.

*I have said, Ye are gods; and all of you are children of the most High.*

PSALM 82:6

In context, this was God creating man and saying to him, “You are gods.” This isn’t ‘Gods’ in the sense of divinity, but ‘gods’ in the sense of rulership. We were given dominion – power and authority – over the earth. Since it was ours to rule and reign, we were gods over this earth.

- Psalm 82 (KJV)
  - God standeth in the congregation of the mighty; he judgeth among the gods.  
<sup>2</sup> How long will ye judge unjustly, and accept the persons of the wicked? Selah.  
<sup>3</sup> Defend the poor and fatherless: do justice to the afflicted and needy.  
<sup>4</sup> Deliver the poor and needy: rid them out of the hand of the wicked.  
<sup>5</sup> They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.  
<sup>6</sup> I have said, Ye are gods; and all of you are children of the most High.  
<sup>7</sup> But ye shall die like men, and fall like one of the princes.  
<sup>8</sup> Arise, O God, judge the earth: for thou shalt inherit all nations.
- The passage in context teaches how little authority the “gods” have, not how much they have. God is the judge over the earth, not the “gods.” The point of the psalm is that the earth is God’s to rule and reign, and that “the gods” are powerless and hopeless, which is the opposite of Wommack’s point. He takes one word out of the psalm, “gods,” and teaches the opposite of what the psalm teaches.
- It should also be noted that this psalm may not be talking about humans at all. It may be a rhetorical conversation between God and the false gods of various nations, or fallen angels. Angels are called “sons of God” in the Old Testament (Genesis 6:2), which is where the language “children of the most High” (Psalm 82:6) comes from. Humans are made *in the image of God* (Genesis 1:26-27), but are not “God” or “gods.” A responsible interpretation of the text would at least mention the alternative rendering, but Wommack would rather us not look into it.

- **Page 60 – Wommack Makes Scripture Appear to say Something it Doesn't**

Yes, we can limit God. Jesus dealt with this in His own home town.

*He could there do no mighty work ... because of their unbelief.*

MARK 6:5, 6

It's not that Jesus didn't want to; He couldn't do any mighty work because of their unbelief. Even the Lord Jesus Christ had to have cooperation from people to release His power into their lives.

- Mark 6:4-6 (KJV)
  - <sup>4</sup> But Jesus, said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. <sup>5</sup> And **he could there do no mighty work**, save that he laid his hands upon a few sick folk, and healed them. <sup>6</sup> And he marvelled **because of their unbelief**. And he went round about the villages, teaching.
- Wommack unfairly connects two separate sentences to form a new sentence that doesn't fairly represent the passage. Jesus *marvelled* because of their unbelief. The reason why Jesus did fewer miracles there may certainly be related to their unbelief, but Wommack adjusts the passage to suit his interpretation.

- **Page 71 – Wommack Claims the Bible Teaches we Shouldn't Pray to God for Healing**

You may wonder, *Well, if it's God's will for us to be healed, then why did this person die?* God gave us the power to heal. It's not our power. It's His power, but it's under our authority. Jesus never told us to pray and ask God to heal people. He told us to go and '*heal the sick*' (Matt. 10:8).

In the Gospels, Jesus never commanded His disciples to *pray* for the sick, but He did command us to *heal* the sick (Luke 9:2; 10:9). The way it's being done in the church today, we basically pray, "Oh Father, we know that You can heal this person. If it's Your will, please – pretty please – do it." We come as beggars, asking. And if we don't see something manifest, if we don't see an instant result, then we wonder, *Why didn't God heal them?* No, God has already released all the healing power it takes for every person on this planet to be healed of every sickness and disease.

- Yes, in those passages, Jesus does command His disciples to heal the sick. However, Scripture as a whole clearly teaches that it is fitting to pray to God to heal the sick.
  - James 5:14-16 (KJV)
    - <sup>14</sup> Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. <sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. <sup>16</sup> Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

- And Jesus does say that there are some demons that can *only* be cast out by appealing to God through prayer and fasting.
  - Mark 9:27-29 (KJV) - <sup>27</sup> But Jesus took him by the hand, and lifted him up; and he arose. <sup>28</sup> And when he was come into the house, his disciples asked him privately, Why could not we cast him out? <sup>29</sup> And he said unto them, This kind can come forth by nothing, but by prayer and fasting.
- How could Wommack make such a clear blunder with this teaching? Either he doesn't know the Scripture, which is disqualifying, or he knows it and ignores it to further his teaching, which is disqualifying.

- **Page 73 – Wommack Claims if you're Not Healed, You're Not using your Authority**

This is the very reason many people aren't seeing healing today. They're coming to God and begging Him. They don't understand that the power doesn't reside in heaven. God has placed the power to heal on the inside of every born-again believer. He's also given us the authority to use it, which makes us responsible. If someone isn't healed, it's not God who didn't heal them – it's us not using our authority and power.

- Here, there is no Scripture reference, but the claim is that, if you're not healed, it's because you're not using the power God has given you to heal. But it seems clear that the most faith-filled, authority-filled, powerful believers in the Bible got sick, had physical ailments, and eventually all died. In fact, Paul specifically talks about praying to God to relieve an infirmity, which God denied for a greater purpose.
  - 2 Corinthians 12:7-10 (KJV)
    - <sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup> For this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.



- **Page 78-79 – Womack Wrongly Interprets Passages**

***Under your command***

Keep in mind that this authority that Jesus has given us only enforces spiritual law. If God hasn't provided something, then we can't just command it. Taking and using the authority Jesus has given isn't us 'making' God do things.

*Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and **concerning the work of my hands command ye me.***

ISAIAH 45:11

The last part of this verse is a strong statement that many people choke on. They can't receive it because they think to do so would be to take authority over God and tell Him, "Lord, You obey me. I command You to do this." Certainly, that's ridiculous.

I am not God. I'm not superior to Him. It's not me that is the power source. God isn't waiting on my every whim, and obeying what I tell Him to do. That's not what Isaiah 45:11 is talking about. The Lord said, concerning the work of My hands, you command Me. This means that God has told me to command the work of His hands – which is everything He's already provided in Christ – into manifestation.

- Wommack claims that Isaiah 45:11 instructs believers to command the work of God's hands, but that's not what the passage teaches at all. In fact, it teaches the opposite—that God commands kings to do as He says! In context, the passage is God speaking to King Cyrus, a pagan king who let the Israelites return to Jerusalem to rebuild the Temple. The point is, King Cyrus is helpless to do anything except what God commands. God laughs at any attempt at humanity to command Him.
- Isaiah 45:9-13 (KJV)
  - <sup>9</sup>Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?
  - <sup>10</sup>Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?
  - <sup>11</sup>Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.
  - <sup>12</sup>I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.
  - <sup>13</sup>I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.
- The point of the passage is that we should never presume to give orders to God. He fashioned all things! He made us from clay! He commands the whole heavens and earth! And, in context, God will now cause the pagan King Cyrus to build Jerusalem for God.
- In this case, reading the passage in the NIV helps us to understand the intended irony.

- Isaiah 45:9-13 (NIV)
  - "Woe to those who quarrel with their Maker,  
those who are nothing but potsherds  
among the potsherds on the ground.  
Does the clay say to the potter,  
'What are you making?'  
Does your work say,  
'The potter has no hands'?  
<sup>10</sup> Woe to the one who says to a father,  
'What have you begotten?'  
or to a mother,  
'What have you brought to birth?'"
  - <sup>11</sup> **"This is what the LORD says—  
the Holy One of Israel, and its Maker:  
Concerning things to come,  
do you question me about my children,  
or give me orders about the work of my hands?"**
  - <sup>12</sup> It is I who made the earth  
and created mankind on it.  
My own hands stretched out the heavens;  
I marshaled their starry hosts.
  - <sup>13</sup> I will raise up Cyrus<sup>[b]</sup> in my righteousness:  
I will make all his ways straight.  
He will rebuild my city  
and set my exiles free,  
but not for a price or reward,  
says the LORD Almighty."
- Again, the passage teaches the opposite of what Wommack claims it teaches. It's not about King Cyrus (or anyone for that matter) giving God orders; it's about God giving Cyrus orders.



- **Page 147 – Wommack Ignores Context**

Remember, we can be confident that we will receive anything we ask according to His will. How can we know God's will? God's Word reveals His will.

*Beloved, I wish [will, want, desire] above all things that thou mayest prosper and be in health, even as thy soul prospereth.*

3 JOHN 1:2

God's wish, will, and desire is that you may prosper and be in health, even as your soul (your mind, will, and emotions) prospers. This is a law of God. He wants you to prosper and be healthy. God wants you to be a world overcomer (1 John 5:5).

- While it is true that God wants us to prosper in the ways He has designed, this passage doesn't teach that. It's a greeting between John who is speaking to his friend Gaius. Wommack loosely takes passages out of context without explanation to prove his point, hoping people don't actually read the passage.
- 3 John 1:1-2 (KJV)
  - <sup>1</sup> The elder unto the wellbeloved Gaius, whom I love in the truth. <sup>2</sup> Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

- **Page 148 – Wommack Claims Evil is Out of God's Control**

But if something is bad – stealing, killing, and destroying – it's the devil. Although this is a bit simplistic, it's true. Good God. Bad devil. Good things come from God and bad things come from the devil (James 1:17).

- James 1:17 (KJV)
  - Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
- This passage certainly teaches that all good gifts come from God, but it says nothing about where bad things come from. Wommack cites this verse to teach that all bad things come from the devil. It makes no mention of the devil. Further, the entire teaching of Scripture is that all things, good and bad, ultimately come from the hand of God.
- Job 2:10 (KJV)
  - But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.
- Isaiah 45:7 (KJV)
  - I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.'
- So, Wommack is absolutely right. What he says is a bit simplistic—it's so simplistic as to be unbiblical. God's relationship with the reality of evil is a difficult one to navigate, but to say that it is simply out of God's control completely is to deny the wider Biblical picture.

- **Page 164 – The Scripture Doesn't Really Say what Wommack Wants it to Say**

Just as Jesus could do no mighty work in His own home town because of the unbelief of the people there, unbelief prevents God from doing what He wants to do in people's lives today (Matt. 13:58). It wasn't Christ's unbelief or lack of willingness, but their unbelief that hindered His power. Our unbelief stops God from doing His will.

- Matthew 13:58 (KJV)
  - <sup>58</sup> And he did not many mighty works there because of their unbelief.
- This passage does not teach that God couldn't do mighty works (in fact, He did some!), it teaches that Jesus *didn't* do mighty works because of their unbelief. Perhaps Jesus would not reward their unbelief with mighty works. In any case, Wommack makes conclusions that aren't merited by the passage he references. Judas' unbelief certainly didn't stop God from doing His will through him. Nor Cyrus, nor Nebuchadnezzar, nor Pilate, nor Caiaphas, nor Pharaoh, nor...

- **Page 169 – Wommack's Teachings and Bible References Don't Agree**

The Word of God brings health.

*He sent his word, and healed them, and delivered them from their destructions.*

PSALM 107:20

God's prescription for health is His Word. Take it in daily doses, just like medicine. Many people are praying for health, but they're violating the Great Physician's instructions. They aren't taking their medicine.

- Psalm 107:19-21 (KJV)
  - <sup>19</sup> Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.
  - <sup>20</sup> He sent his word, and healed them, and delivered them from their destructions.
  - <sup>21</sup> Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- Psalm 107:20 does not teach that the word physically heals people, but that God heals them. In verse 20, God sending His word, healing them, and delivering them from destruction, are three distinct acts. It's not that God sent His word and the word healed and delivered them from destruction, but that God did all three things. Wommack claims a verse is teaching something that it doesn't teach.
- Surely there is a connection between physical health and following the Word of God. But this verse does not teach that reading the Word of God brings health—God does. Reading a verse a day to cure your sickness is not a viable application of this passage.
- And, if in fact physical healing always comes from the Word, then it makes it very difficult to understand why Paul would say this to his sick co-labourer Timothy:
  - 1 Timothy 5:23 (KJV) - Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

## **Conclusion**

How many times can an author get it wrong before we start to question his teaching? At best, he is bad at this, and doesn't understand sound interpretive principles of Scripture. At worst, he is good at this—namely, getting people excited about a kind of theology that is not based on a full grasp of Scripture. He picks and chooses what to show and not show based on the teaching he wants to forward.

Wommack's loose, lacking, and deceptive use of Scripture, intentional or not, proves him to be an unsound source of truth from God's Word.

I hope you'll join me in putting down this book and looking elsewhere to receive sound teaching from the Word of God.