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with Dr. Frank Turek **PODCAST**

## Who's Teaching Happy Lies? With Melissa Dougherty

(January 14, 2025)

### **FRANK:**

Ladies and gentlemen, are you believing happy lies? On the last podcast we did with my friend Melissa Dougherty, she pointed out that even people in the church are preaching things that are anti-biblical, against the Bible.

Yet they sound really good. They come from a group of beliefs called New Thought. Not New Age, there's some similarity, but New Thought. And in the past, in the last podcast, which aired on the American Family Radio Network, and you can hear wherever you hear podcast or listening to this right now, just go back one episode.

You'll probably want to listen to that episode before you begin to listen to this one because we're going to assume some basic knowledge about New Thought that we covered in the last podcast. We're not going to rehash fully here, but I will start by asking Melissa, my guest, give our listeners just a broad overview of some of the beliefs of New Thought.

And then we're going to dive into some specific teachers out there who are saying they're Christian preachers, but they're actually teaching New Thought doctrine opposite the Bible or at least disagreeing with the Bible. So, Melissa, give us an overview of New Thought. What are some of the beliefs they have?

### **MELISSA:**

Sure. Inherent beliefs of New Thought. The origins are more Gnostic, which is important to remember. You have law of attraction, manifestation, power of thoughts. Thoughts are things, power in words.

You have prosperity and health and wealth teachings, which are unique to New Thought, which we can go over later. Christ consciousness, affirmations, abundance mindset. You're a co-creator with God, vibrations, frequencies, a misuse of science, quantum mechanics, and things

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like that. So, that just a basic brief overview of things that would be more tied to the New Thought movement.

**FRANK:**

Okay. In the last podcast you talked about Robert Schuller, he's since passed on. He was a pastor in Garden Grove, California, say back in the 70's, 80's, that time frame. And you say that he influenced some current day preachers with some of this New Thought theology. Who are those people and what are they teaching?

**MELISSA:**

Sure, yeah, I wouldn't say it's necessarily New Thought theology. It was maybe methods and if there was theology, I'd probably have to go a little bit deeper on that. But yeah, Robert Schuller, he's a New Thought pastor who was greatly influenced by Norman Vincent Peale. Norman Vincent Peale was a very well-known New Thought, positive thinking pastor who, I mean, I think even Donald Trump when he was young, that was his pastor, you know?

And so, I mean there's an element of the threat of influence that Peale had, and Schuller was one of them. In fact, Schuller started out awfully orthodox. He started out with a reformed mindset in that regard. And it was-- He started realizing that, you know, people aren't coming to church as much as I want them to.

How do I get them coming, you know? Because this theology stuff is just kind of boring. And so, he started-- Yeah, I mean, I'm simplifying it. There's more in the book. But it was in, he was influenced by the writings of Dale Carnegie, who is a New Thought writer, and Norman Vincent Peale.

And he adopted especially a lot of Peale's beliefs and methods. And one of them was something he called possibility thinking. And he started changing everything about his theology. I quote him a few times in the chapter that I write about where he's talking about the inherent goodness of humanity.

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In fact, self-esteem, in other words, was kind of the gospel. He was there to teach people about possibility thinking, like positive thinking, thinking about the worth of themselves. Which, think of like a Joel Osteen, before Joel Osteen. Okay? I mean, you're thinking.

You're talking about a positive thinking pastor, and New Thought is the positive thinking movement. And so, you have these beliefs and these doctrines that sounded really good. And I'm very surprised that more pastors of that time who were pretty orthodox didn't see this and think, oh, that's a red flag.

I mean, we're talking basic Christianity things like, you know, the inherent goodness of Christianity, like, that's your gospel? You know, we shouldn't feel shame? You know, these are things that we should have, that they should have known was a little bit odd.

But, yeah, I mean, it's kind of one of those things where I want to be careful, where I'm not completely overarching and overreaching to men that were mentored by Schuller, because I can't really suggest that they adopted a lot of his beliefs.

But there are red flags there and things that we have to talk about. And in my chapter, I mentioned Bill Hybels. And then the other two people that I think people would recognize that he mentored and had an effect on were Rick Warren and John C. Maxwell.

You know, and a lot of people have great respect for these men. You know, John Maxwell, he's a great leadership teacher. You know, he even talks about Norman Vince-- Or, yeah. Not Norman Vincent Peale, Napoleon Hill. He takes a lot of Napoleon Hill stuff and applies it into what he teaches in like mastermind groups, for example. That's a very Napoleon Hill thing.

Napoleon Hill is a New Thought author. And so, there's levels there of nuance that I think that, hey, we kind of need to talk about this and figure this out, you know, like, maybe this could be on our radar. But also understand that this is not a declaration of heretic.

You know? You know what I mean? I think that there's that. But the most problematic thing I think about Schuller that bleeds into everything about how we do church today is that he is the father or one of the church growth movement.

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And so it was, the questions I ask are how much of his New Thought beliefs influenced him, the intention for him to create this and to do this and to grow a church. Because what he would do is that he would go door to door in his neighborhood, knock on the door, and ask people, are you going to church?

Not if they're Christian. Not if they believe the gospel. It was, are you, do you go to church? And if they said yes, didn't matter what church they were going to, he's like, great, keep going. And then if they said no, he'd ask them why? And they would say, well, I can't wear jeans to church, or I don't like this.

I don't like the talk of hell. I don't like the talk of sin. I don't like this. I don't like that. Whatever. And he noted it, okay? And so, he made a marketing model, you know, and again, I'm simplifying this, but basically, there was a strategy in getting that information. Not to get people the gospel, but to get them to church. Right?

And it worked. Like, it really worked. One person, I can't remember who it is, but I quote it in my chapter. What Schuller did, like what Disney did for amusement parks is what Schuller did for churches, you know? And so, you're talking about-- And I'm going to go on record and say that not everything about that is bad.

I actually think that there's some wisdom in understanding your audience and understanding the people that you are with and preaching to. I think that there's, again, there's the nuance. In every single chapter I wrote, there had to be nuance, because you can take things that are inherently fine, and good, and correct about what Schuller's motives were and think, hmm, all right, there's something there, right?

And we can have a conversation around it. But my issue is that, okay, well, how much good is this doing? Because I'm positive, I, I think to some degree of certainty I could say that a lot of people that are listening right now know exactly what all the problems are that we have within this movement without me even saying anything.

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And I think that that is the conversation we need to have. Like, what is influencing that? Why are we doing that? Where does this come from? How much of Schuller and his New Thought beliefs are kind of squeaking through and that is influencing how we're doing church and how we're getting people through the door.

And so, I mean, that's kind of the squeaky conversation that we need to have there that I think a lot of people kind of squirm in their seat about. But-- FRANK: Well, this has been going on a while because Hank Hanegraaff, who's here in Charlotte, I've known Hank for many years. He's the Bible Answer Man.

**MELISSA:**

Yeah.

**FRANK:**

Way back in, I want to say 1993, wrote a book called 'Christianity in Crisis'. And it had to do with really what we could now call these New Thought, New Thought doctrines seeping into the church, mostly in the prosperity gospel vein.

And I remember him saying something like this. I find Peale appalling and Paul appealing because Norman Vincent Peale being one of these positive thinking pastors that wants to overlook sin and wants to not talk about the hard things that need to be talked about for people to be saved.

That was appalling where Paul the Apostle Paul was appealing because he was speaking the truth. And I've talked about this on the program before, too. One of the problems, I think, with this seeker-sensitive model is that we wind up preaching to audiences what they want to hear rather than what they need to hear.

And we never then talk about the hard issues. And in many cases, even though it's all well-intended, people don't get saved because they don't repent of the sin that's never talked about. MELISSA: Yeah. I did a lot of interviews again for this chapter, and it was actually really hard to find anybody that was pro seeker friendly.

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A lot of people, in other words, had been hurt by it, you know? And they've seen behind the curtain. Okay? They know what goes on and they know what decisions are made and in what spirit they are made. And that's what gets confusing because you're told you're doing it for God, like the excellence, you know, like strive to be excellent and all these things, but they knew something was wrong.

They just couldn't figure it out, you know? And I'm not here to say that all these churches are, you know, heretical. I mean, it's-- That's not my argument here. Again, this is ecclesiology. However, some would disagree with me. In fact, one person I did do an interview for in this chapter was a former pastor of a seeker church.

And one thing he said was so good and it made so much sense is that the problem that it creates is a perpetual merge lane. You never actually merge. Like you're always there. It's an inch high and a mile wide. You don't actually grow in Scripture.

And so, what happens is that your back door is as big as your front. Yeah, people are coming, but they don't stay. And that's the issue is that it's this big, huge, just sift of people always coming in.

But what you've got to do to get them through the door, you've got to keep doing. And I mean, I think it's time. It's time to have a conversation about it, you know? Because you have people that go to these churches that they don't, they don't understand the gospel.

**FRANK:**

They never get sanctified. Even Bill Hybels admitted that. He said, we didn't make disciples.

**MELISSA:**

He came on record and it's, I mean, this is a well-known video that he said that he knew exactly what the problem was and, you know, tried to rectify it. But that's kind of the idea is that after that was, they were like the, the prototype. Okay?

And now here we are all these years later, and there's still something not working with it. And that's just the seeker model. You know, you mentioned prosperity pastors before. There's this

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element of a cross section of the prosperity preaching with this model that's kind of a double whammy, if you will, because then you have this model which is, yeah, it might work. Like people might get through the door.

And some churches do a really good job of contextualizing the gospel in these spaces. People do get saved in these churches. I have a whole pros and cons section in the chapter about, you know, the good and the bad, or I wouldn't even say good and bad. The challenges and the strengths is how I would put that.

**FRANK:**

Well, you can, as I said before, you can sometimes get a good result from a bad process.

**MELISSA:**

Yes.

**FRANK:**

That doesn't mean you ought to continue the bad process. So, who are some of the people you talk about in terms of pastors, so our listeners can be aware when they hear these people, you might, you might want to be very, very aware that what they're telling you might not be true. It might be a New Age thought. Who are some of the people you mentioned in the book, chapter eight of 'Happy Lies'?

**MELISSA:**

Yeah. So, I'm going to go over a few names, even some that I didn't mention in the book. Chapter 8 is about the Word of Faith movements. And this is probably the most I want to say researched chapter in this regard, because the Word of Faith movement is, let me put it this way.

If I could have New Thought, the Pentecostal movement in the 1800's, and the Mind Cure movement or the Faith Cure movement in the 1800's, if they could all have a baby, it would be the Word of Faith movement. Okay? So, people who say that the Word of Faith movement is inherently New Thought are wrong.

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Are wrong. There's actually some orthodox things in the Word of Faith movement, and I think we can see them. But again, with the cookbook analogy that I gave you in our last podcast. You're signing up for this not realizing there's a whole other set of beliefs that are undergirding what you are believing.

And I couldn't explain why a lot of the New Thought beliefs that I was believing, which I didn't realize were New Thought, I thought they were New Age, sounded the same exact thing, like the same exact way in the church, in these churches. And people like Joel Osteen. I loved listening to Joel.

I was like, man, this guy gets it. He understands, and he understands the positive-- FRANK: This is when you were a New Thought person.

**MELISSA:**

Oh, yeah.

**FRANK:**

You loved Joel. Why? What did he say?

**MELISSA:**

I loved him because he was the positive thinking pastor. He was Robert Schuller on steroids. I mean, he got it. He understood. I'm saying that this is how I understood him to be at the time that he preached a positive message. And that is what we need to hear.

We don't need to be hearing all this negative stuff about, you know, hell and sin. It's like all you fundamental Christians, you guys are just too negative. You're too cynical. We don't want to hear that. We want to hear this other message.

**FRANK:**

Stop being negative about me being negative.

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**MELISSA:**

Stop being [unintelligible] about, yeah, not a bad person. I'm a good person. And so, there was, there was an allure there with him because-- And I didn't realize exactly his ties to New Thought.

His father, John Osteen, which I did not know a lot about until this research, had direct ties to the Unity movement. That made perfect sense to me. Which Unity movement, by the way, is a New Thought denomination. I watched a documentary about New Thought, and there's a whole section they had about Joel Osteen.

And I was sitting there just floored that even they see it. They understood that Joel Osteen is a New Thought pastor who just waves around a Bible. But what he really is, is this New Thought preacher. Everything he's saying, a lot of things, he'll throw in some-- They said that he'll throw in some fundamentalism to make us all happy. But in essence, he is a New Thought pastor.

**FRANK:**

Okay, so what would be, say two or three of the teachings he repeats over and over again?

**MELISSA:**

Oh, let's just take this. His famous book, 'The Power of I Am'. Let's just talk about that.

**FRANK:**

He has a book called...? I know he had 'Your Best Life Now.' He has a book called 'The Power of I Am'?

**MELISSA:**

I actually have it right here.

**FRANK:**

Are you kidding me?

**MELISSA:**

No, that's.

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**FRANK:**

I didn't know that.

**MELISSA:**

That's incredible. What else do I have up here? Yes, look, see? 'The Power of I Am'.

**FRANK:**

For those of you listening, we're on the YouTube channel right now, and you can see. You don't want to see it, but there it is. Joel Osteen, 'The Power of I Am'.

**MELISSA:**

I'm surprised you don't know about it.

**FRANK:**

So, for our listeners who didn't hear the first podcast, he believes that we can become gods?

**MELISSA:**

No.

**FRANK:**

Joel doesn't?

**MELISSA:**

No, I don't think he would say that. And see, here's the thing. This is where it gets-- He would say that we have-- Okay, remember the list I gave you earlier? There's a spectrum here, and I was in this spectrum. I would have considered myself a little bit more Christian on the spectrum than somebody who would be a little bit more secular, maybe.

And so, again, because remember, I became a Christian at 16, and these things just sounded Christian, and so, I started adopting them, never actually having the satisfaction of understanding them completely. I do not think that Joel would inherently say, oh, we're gods. However, there's a section in my book I go over.

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What I do in this chapter is I draw the lines back to where this got started. Okay? How did this even get into the Church? How did this-- What made the Word of Faith movement what it is today? And why does it sound so much like New Thought?

That bugged me for so long. And then I did the research and so, you go back into the history of it and then I draw these specific lines because it gets really tricky because some of it is orthodox. I guarantee you, somebody has gone to a Joel Osteen sermon and maybe they've heard the gospel and got saved.

But that does not then mean kind of what you said earlier. I mean, a drunk dude told me the gospel. Does that then verify the fact that he is perfectly fine? Jehovah's Witnesses were the catalyst that got me out of New Age thought. Does that mean that what they believe is orthodox? Those are the questions we have to ask.

And so, when people hear a truth somewhere, it, for them sometimes think-- It equates to oh, they're great, they're fine. This to me then verifies that they're valid, you know? And so, that's just wrong thinking. I think that there's an analysis there that could be a different conversation.

But no, there are lines that draw back. And one of the lines is the little gods doctrine. This is one that is so disturbing to me because it's the inherent. That is the common denominator of why they believe in the fashion in which they do, that your words have power. You're a co-creator with God.

You have the power of your thinking. And in your mind, you can bring things from the spiritual realm into the physical realm. Everything I just said to you was a New Thought belief that we went over in the last conversation. These are things that are transferred over into Word of Faith and health and wealth.

The reason why you deserve-- It's your birthright to be healthy and wealthy. Because in the spiritual realm, that's where the perfection is, right? Like you can bring that forth into the physical realm when you become a Christian in other words. For them, that's what makes it

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unique in the Word of Faith movement is when you become a Christian, these are things that belong to you.

In New Thought, they would say it belongs to everybody. But let me go back to little gods doctrine. It's such an interesting chapter. I really enjoyed writing this. But the little gods doctrine is not something they would say out loud, very loud anymore.

In fact, I think the biggest proponent for it would have been Kenneth Hagen and Kenneth Copeland. And Copeland, just watching any level-- And I'm sorry, I don't even, I don't know how else to say this, but he is the biggest-- He gives me secondhand embarrassment when I watch him.

I am very confused how anybody could fall under his spell. But he was the biggest proponent of the little gods doctrine, which basically said that we are in the same class as God, okay? As human beings. Because you are in the same class as God, you should be able to create as God creates.

You have the same power to create as God, okay? And that's just a little bit of what that means. So, if we're taking that belief, it has to apply to Joel Osteen's theology, and it has to make sense on why you can even use the words "I am" to bring forth anything.

He's saying there's power in I am. And that is not a concept that comes from the Bible. Joel Osteen is taking a New Thought message and Christianizing it. This is like the –

**FRANK:**

And he's written an entire book on it.

**MELISSA:**

Oh, he's written many books, Frank, man we've got to get you in the know.

**FRANK:**

But an entire book on this false doctrine? But he wouldn't say that we can become gods, even though he's calling it the I am?

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**MELISSA:**

No, no, they will not say that out loud. They know how controversial it is, Frank. Okay? So, that's the thing, is that you-- Even Copeland, okay, would shy away.

I mean, he's the most outrageous of them all, in my opinion. And even he has shied away, but he has said it. Benny Hinn, Creflo Dollar, this is an undeniable, cannot get away from doctrine in the Word of Faith movement.

And it does go all the way back to the inception of it. All of this started with Kenneth Hagin, but Kenneth Hagin was influenced by a man named Kenyon, E.W. Kenyon, okay?

**FRANK:**

It's in the book, 'Happy Lies', chapter eight.

**MELISSA:**

Yes. And he, E.W. Kenyon, was not a Pentecostal. He was very popular in Pentecostal circles, though. They loved what he had to say. But I think he was like a Baptist preacher. He was not New Thought. He was not New Thought in that level. But okay, what makes Kenyon very important here is that E.W. Kenyon went to Emerson College, which is a metaphysical college, okay?

And one scholar claims that it's pretty certain that he studied under Ralph Waldo Trine, who was a huge New Thought, big league at that time, okay? And every historian worth their fancy quill pen will say that it's without a doubt, E.W. Kenyon studied fervently, metaphysical New Thought books. And it's undeniable that he took those beliefs and tried to Christianize them. Okay?

He didn't look-- I looked at them and I thought, oh, man, I need to repent. I looked at that and I thought, oh, this is bad. This is unbiblical. He looked at it and said, well, how can I Christianize this? Because they're getting results. Here's another book I have—

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**FRANK:**

Again. You can get good results from a bad process, especially if you start dabbling in the occult.

**MELISSA:**

Yes.

**FRANK:**

Because there is a real power there.

**MELISSA:**

Exactly. And if you see-- Tell me this. Tell me as a Christian, what you would do if you went to, I don't know, let's say a unity center. Say you went to a unity church service and somebody's in a wheelchair and they go to the front, somebody prays for them, and they get-- They walk, they get healed. What would you do with that?

**FRANK:**

Yeah, you might go, wow, this is real stuff. This works.

**MELISSA:**

Exactly. Yes, it's validating. Exactly. So, you understand that process of, oh, there was a miracle performed, which means it's real. And nobody ever-- You know what? A lot of people in New Thought, they quote Matthew 7:7.

But what they don't like to quote or even ignore maybe is the rest of Matthew 7, where Jesus is talking about false prophets and talking about false signs, wonders, and miracles. And He's like, begone. I never knew you. You know, it's like, that does happen.

So, what he did is that he saw these results that were coming from this movement. And the prosperity teachings, the health. Okay, that's really where New Thought started, is it was called the mind sciences, where the fathers and the founders of New Thought got healed. Okay?

They believed that it was through right thinking that you heal your body. And this developed, and this got really popular. And the fact that you could heal yourself through your thinking

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became a very great alternative than going to the doctor and having, like, leeches thrown on you. Right? I mean, there was very, very archaic ways they did things.

**FRANK:**

Right, right.

**MELISSA:**

Yeah. And then you had prosperity. Because the idea was, is that if God is good, He wants good for you. Those beliefs of prosperity and how that version of God came from New Thought first.

So, Kenyon's reading all these things, and he's like, wow, this works. How can I use this for the Church? And I have-- I'm staring at a few of his books right now that I used to research this chapter, and it's very demonstrable that he took these teachings. He read this and instead of saying, oh, no, stay away from this, he tried to find a way to Christianize it and to transfer it over in a Christian setting. And it worked.

**FRANK:**

Who else? Let me throw some names at you. And if you don't know, you don't know. I don't know. I just suspect.

**MELISSA:**

Oh, yeah, that's right. I had a list.

**FRANK:**

Okay. Here in Charlotte is a guy named Steven Furtick. I don't follow him closely at all. So, I don't know, but I suspect possibly. Is he a New Thought guy?

**MELISSA:**

I believe he would be Word of Faith. Yeah. He is associated very deeply with Word of Faith teachers and preachers.

**FRANK:**

Okay.

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**MELISSA:**

He's had people like Caroline Leaf on, which I would love to do a deep dive on.

**FRANK:**

See, I don't know. I don't follow him closely, but I've heard, so-- Have you investigated him closely?

**MELISSA:**

I would love to investigate him more.

**FRANK:**

No, no, but I mean, have you watched any of his stuff?

**MELISSA:**

I've watched some of his stuff. Yes. I have done-- I've not done a deep dive on him like I would like to.

**FRANK:**

Okay, so—

**MELISSA:**

But from what I have seen and from what I-- Yeah, I would put him in the Word of Faith category.

**FRANK:**

Okay. How about, there's a guy out and his name is escaping me right now, but I think he's part of-- He's out in Colorado Springs. Is it Charis Bible Church? What is the preacher's name there?

**MELISSA:**

I've never heard of this before. Charis?

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**FRANK:**

Maybe I'm pronouncing it wrongly. Forget it. I thought he might be New Age as well, because I know somebody that follows him that, you know, thinks that his thoughts are going to heal him, that kind of thing.

**MELISSA:**

There is a New Thought church in Lakewood, Colorado called Mile High Church that I really would love to visit. Yeah, they're a little bit more secular. Is that...?

**FRANK:**

That's not the one I'm thinking of. Okay, how about...? Who else would be? Who else do you have in the book that you talk about? You talk about Hagin, you talk about Copeland. Hagin's gone. Copeland's still around. Who else?

**MELISSA:**

All the big ones. You know, you talk about people that—

**FRANK:**

Creflo Dollar you mentioned.

**MELISSA:**

Yeah. I mean, these are pretty well-known Word of Faith preachers. You know, and then you have the baton being handed to anybody, really. You know, you have Bethel Church.

**FRANK:**

Okay. Yeah, the Bill Johnson guy. Right. So, he would be in that vein?

**MELISSA:**

Yes. Bethel Church is anything that is-- And this is what's hard and difficult is that you have Pentecostals, like the Pentecostal churches, who don't agree with Word of Faith teachings.

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Like they fundamentally disagree and think that this is wrong. So, I can't broad brush, you know, all of them, but there are definitely ones that should pique our interest and be concerning. I mean, you have Todd White, you have Bill Johnson, a lot of people.

**FRANK:**

Yeah, I've heard of him. How about Paula White?

**MELISSA:**

Oh, yeah, absolutely. Paula White.

**FRANK:**

Okay, so going back to the Trump thing then, because you had mentioned-- Was it the previous podcast where you mentioned that Norman Vincent Peale, or maybe it was earlier in this podcast that Trump followed him. So, following in Norman Vincent Peale's footsteps, he's long been dead, but Paula White is more of a Word of Faith person.

**MELISSA:**

A hundred percent, yes. And so, it's like once you know one, it's almost as if you know them all. People that might be under the radar, that might be, you know, where people might read their stuff, whether they're older or new, or secular, or call themselves Christians.

I mean, you have Tony Robbins. You know, Oprah, Marianne Williamson, who's trying to get involved in government. Billy Carson, who's kind of blown up on the scene. A lot of the things he says are very New Thought. Our friend Wes Huff, he just blew up because.

**FRANK:**

Well, yeah, Wes Huff is not the, it's not the New Age guy or the New Thought guy. Wes Huff is the guy that talked to him in that debate, and he was just on Rogan earlier this week. Wes did a great job out there. He's a very solid apologist from Canada. So, you want to check out Wesley Huff.

So, he debated this guy, Billy Carson. We're going to get Wes on the program at some point, but he debated this guy Billy Carson, which you can look up and someone put in the [Laughter],

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someone put in the comments, you shouldn't have done this debate because God says do not murder. Because it was, it was so one-sided. [Laughter]

**MELISSA:**

That's so good.

**FRANK:**

And Wesley was just so kind to the guy, but he just debunked everything the guy said right out of the gate with this Billy Carson guy.

**MELISSA:**

Wesley's brilliant. Yeah, he's the one who brought-- Because Wes helps before any of this. I go back, dude, Wesley Huff, I watched his stuff and I've been with him for a while, like friends with him. It's like the indie band that you've listened to forever that all of a sudden blows up. Yeah, it's kind of funny. But, yeah, he endorsed the book. And he was--

In our interview, he was mentioning Billy Carson and how much Billy Carson is, you know, he's very New Age. But there's also these New Thought beliefs that he, you know, he's put on my radar, and I didn't realize just how much New Thought he was Joe Dispenza.

Joe Dispenza is a big one. On my personal radar is Caroline Leaf. Caroline Leaf is probably somebody who's wonderful, who has a lot of great teachings, but I am very suspicious about a lot of the things she says in the name of neuroscience, and vibrations, and frequencies, and all these things about the power of your mind and your words.

And I'm like-- So, that's just something to kind of keep on your radar. Deepak Chopra.

**FRANK:**

Of course. How about the lady? Why is her name escaping me all of a sudden? Because I'm 63 now. I don't remember names anymore. Who is the lady that is on TV quite a bit and is kind of a very...? Why can't I think of her name?

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**MELISSA:**

You are narrowing this down for me, Frank.

**FRANK:**

The lady that's very popular on TV. She's a preacher and she talks about enjoying life. That's her name.

**MELISSA:**

Oh Joyce Meyer.

**FRANK:**

Joyce Meyer! Yeah, Joyce Meyer. Like, where is she in this? Because I don't track with her.

**MELISSA:**

Oh, yeah, absolutely Word of Faith.

**FRANK:**

To be honest, I don't watch her. I'm just saying. Yeah, I've seen clips. Is she New Thought?

**MELISSA:**

She's Word of Faith.

**FRANK:**

Word of Faith, Okay. All right.

**MELISSA:**

Yeah. And that's the thing, is that if I say Word of Faith, there is an infusion of New Thought, but I can't blanket it and say, oh, you're all New Thought. They wouldn't call it that way.

I think they're very ignorant of their origins. I think that they do not understand because again, this is the fundamental deception, is that it's made to look Christian. You take these concepts, and this is the argument from this camp is that, oh, there's a Christian version of this. Okay?

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They're getting results. That's the bad version. That's the occultic version. We're going to go over here and we're going to take this and we're going to use it for the church. We're going to take this and we're going to recycle it for something good. And to that I just scratch my head at. I'm like, you want to go take occultic beliefs and use them for the Church?

But yeah, Melissa, but it works. Yeah, occultic things are supposed to work. That's the problem. Like, that's why you fall for this. If you're over here telling me that your words can create reality, go back from there. Tell me how that is something a biblical concept only. And that's the other thing is that in this camp, there's a problem taking them back to the Bible because you can't put God in a box.

**FRANK:**

All right, one thing. The name came to me. Andrew Wommack.

**MELISSA:**

Oh, yeah. He's Word of Faith.

**FRANK:**

He's Word of Faith? Or with New Thought? That's the guy out in Colorado. What's that?

**MELISSA:**

Yes, they're all-- Remember, when I say, yes, they're Word of Faith, that equals, because of the Word of Faith movement and some of it-- Remember, what makes it up is the Faith Cure movement, Pentecostalism, and New Thought.

It doesn't mean they are inherently New Thought. It means that a lot of the teachings that a lot of Christians are very uncomfortable with scratch their heads at and think, but there's a Bible verse given with that. But I know it's not biblical. What gives? New Thought is what gives.

That uncomfortable teaching that you're hearing is most likely from the New Thought line being drawn in Scripture, which is why I have to be careful not to blanket the whole movement as being fundamentally New Thought. So, if I'm saying, yes, Andrew Wommack is Word of Faith, that in your mind should equal, oh, okay.

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So, these New Thought teachings have been transferred over. But I can't also say that they're not completely unorthodox. I think that would be unfair. Yeah.

**FRANK:**

Ladies and gentlemen, I know some of you are probably mad now that we're naming people. News flash. Paul named false teachers in the Bible itself. He named, I think, about six false teachers. He claims, Paul does, to Timothy. When he writes Timothy, he says, watch your faith and doctrine closely.

And James says, anyone who is a teacher should not want to be a teacher because you're going to be held to a higher standard. That's James 3:1, a paraphrase. We are supposed to call out people that are teaching false doctrine. This does not mean that everything they teach is false.

And they may be orthodox in many things, but any false teaching that pulls people away from the truth needs to be exposed. I'm remembering a pastor here in Charlotte who we've attended his church several times, and he came up one-- This had to be 15 years ago. He came up to the pulpit one Sunday and he started naming people like Hagin, and Copeland, and Word of Faith teachers, and how what they're teaching is false.

And he got a lot of emails that week. And so, the following week, he got up and he started to speak, and he said, you know, I got a lot of emails from you about how I ought not be naming people. I ought to just get up here and preach Jesus.

And then he said, let me ask you guys a question. Suppose I got up here today and I said to you, I just discovered that there are people on our staff here at the church who have been introducing your children to drugs and pornography. What would be your first question?

**MELISSA:**

Just preach Jesus. [Laughter]

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**FRANK:**

The first question would be, who? Who's doing this? And suppose I were to say to you, oh, I can't tell you who, but I'll tell you what I'm gonna do. I'm gonna preach Jesus. You would be furious with me. Right? The reason we point out when people go wrong is to protect the sheep, so you can be alert.

You can say, hey, when I listen to this person, I've got to make sure that what I'm believing is really true. I've got to pick the bones out of this and just eat the meat. And if the person is too far gone, I ought not listen to them at all.

So, we're just pointing this-- And by the way, ladies and gentlemen, you know this just by thinking about one question that the Word of Faith movement is teaching falsehoods. And that question is this.

If having enough faith guarantees that you're going to be healthy and wealthy, don't tell me the Apostles and Jesus Himself didn't have enough faith, yet they were all brutally murdered. At least most of them were. They were beaten, tortured, and killed.

They weren't guaranteed to have a cushy life and be healthy and wealthy by having enough faith. In fact, Jesus says, in this world you will have trouble. But take heart, I've overcome the world. Paul says that if anyone who's a believer in Christ will be persecuted, you're not promised health and wealth on this side of eternity.

And anybody that's telling you you are is teaching a false doctrine and that needs to be called out. That's what we're supposed to do. We're supposed to be wolves that chase away the-- Or we're supposed to be shepherds that chase away the wolves who are trying to consume the sheep.

**MELISSA:**

And then you have Romans 16 where, you know, Paul is talking about the people that are bringing the division are not the people with the sound theology, it's the ones bringing the unsound theology. And so, it's like that's a little backwards. And I think it just makes people uncomfortable, you know?

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And to bounce off what you were saying, the opposite of the prosperity gospel is not the poverty gospel. You know, it's not like we're over here saying, oh, it's pious to be, you know, tortured and poor. I mean, that's not what we're saying. We're saying that there is no water in the prosperity gospel.

How do you get to Scripture? Like TD Jakes, he's another one. TD Jakes will say that Jesus was rich, and you can be too. Really? Where are you getting that from, T.J.? Where are you getting it from? Because it's not the Bible. That has to be informed from something else, you know, and so that's my argument is that there's no way that this is better for you as a Christian.

This will shipwreck your faith. This will make you have a belief system that you deny reality and you're denying the power of God, ironically, because He is the sovereign. You know, and the other argument I make is that, you know, decreeing and declaring, we talked about affirmations.

The equivalent to that are declarations. That's another line that I draw where you have the right, the birthright to decree and declare prosperity, and health, and wealth. And by the way, why is nobody ever decreeing and declaring contentment, patience, you know what I mean?

**FRANK:**

The fruit of the Spirit, in other words.

**MELISSA:**

Yes. Why is it always-- Why is it always health, wealth, love, life? Okay, those are like the top three. And I'm like, you know what? Decree and declare for me humility. Okay? Go and ask God for the things that He strives for us to be.

What are those fruits of the Spirit? Okay? And so, that's the thing that I think I want people to think about and take away from is, where is this coming from? Does this feed your flesh? Or is it something that is from God? Is this a gospel centered message?

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**FRANK:**

Well, that's why my next book is 10 Steps to Humility and How I Made it in Seven, which is really humbling me.

**MELISSA:**

Please write a satirical book with that title.

**FRANK:**

It's really humbling me because I actually made it in six, Melissa. I'm just letting you know. All right? [Laughter]

**MELISSA:**

I'm telling you, that would be a great satirical. I would co-author that with you because I made it in five. [Laughter]

**FRANK:**

But your name has to be bigger than mine.

**MELISSA:**

Yeah, I was just gonna say, my name has to be bigger. [Laughter]

**FRANK:**

Well, the book is called 'Happy Lies', ladies and gentlemen. We've just, as we say, scratched the surface. The subtitle is 'How a Movement You Probably Never Heard of Shaped Our Self-Obsessed World'. In fact, let me say this. I think what you've really pointed out here is there's a lot more meology in the Church than good theology, at least in some churches.

Yeah, it comes from New Thought. So, if you really want to delve into this, and you should, especially if you know somebody, friends, who maybe is following some of these Word of Faith teachers or other teachers that are shading the truth and maybe it's totally well-intended by them. Maybe they just don't get it.

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That's irrelevant. The main point is are they teaching the truth and are you believing the truth or not? Because you don't want to shipwreck your faith. You don't want to shipwreck eternity; you don't want to lead other people down the wrong road. You don't want to think God owes you something when He doesn't come through because He didn't really owe it to you.

You go, well, there's no God then, right? That happens. You know, people become atheists because they go to the wrong churches where they're promised everything and then they don't get it and they go, well, there must be no God. I'm out. You know?

**MELISSA:**

Exactly. Yeah. You know, and then, you know, decreeing, declaring, all these things that come along with it. I mean, we talk about parenting a lot and one of the examples I give is like you would not allow your child to come up to you and demand that you give little snout nose Jimmy whatever he wants because he's decreeing.

You know, you got to have enough faith. You just got to go, you've got to get in your parents face a little bit more, Jimmy, okay? You just gotta have faith. You gotta go up to them and yell at them a little bit more. You need to have more spirit in there. We would never do that, you know? So, why are we taking that and recycling that as a biblical concept, saying that we deserve that? You know, there's just so many issues with it.

**FRANK:**

We kind of have an opposite way of looking at the Scriptures in many cases. Because the wise men brought Jesus, God in flesh, gifts. But we expect God to bring us gifts.

**MELISSA:**

Ooh, that's good, Frank.

**FRANK:**

You notice that?

**MELISSA:**

Yeah, that's quoteworthy.

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**FRANK:**

We're expecting God. Hey! Hey, God! You owe me. Come on. Look how good I am.

**MELISSA:**

Pastor Turek over here preaching some truth.

**FRANK:**

Well, I hopefully I'm not preaching lies. You don't want to believe happy lies, ladies and gentlemen. Get the book. And then next Monday, at 7:30 PM Eastern, we're starting a brand new series live on YouTube and it's called 'The Bible You Never Knew: Stories Stitched by the Hand of God.' Bring your Bible.

We're going to go deep. It's going to air live on our YouTube channel 7:30 PM Eastern on the 20th of January. It happens to be Inauguration Day. I hope to see you guys there. Melissa, tell people where they can find you anywhere.

**MELISSA:**

I mean if you Google my name, usually it'll come up. But yeah, I'm on YouTube. I have my website [melissadougherty.co](http://melissadougherty.co) because I guess .com was taken. And then you have Instagram, Twix, Facebook. I'm pretty much found on all the platforms.

**FRANK:**

All right, Melissa Dougherty. Dougherty spelled D O U G H E R T Y We'll put all those links in the show notes, ladies and gentlemen. So, check out all that out there. And please get this book before it comes out. Pre-order it because it'll help move the book up the charts, which means more people will see it, which means more people will get it, which means more people will be enlightened by what needs to be read in this book.

And hopefully, it will take them away from shipwrecking their faith on lies. Again, the book's called 'Happy Lies'. Melissa, thanks so much. You get a round of applause for this one.

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**MELISSA:**

Well, thank you, thank you very much. I'll take autographs later. [Laughter]

**FRANK:**

Thanks for that humility. That was wonderful.

**MELISSA:**

Uh huh. Thank you. That was four steps now.

**FRANK:**

All right, beautiful. All right, thanks friends. Lord willing, we will see you here next week. God bless.

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