

How Modern Churches Are Contrary to the Bible

Staying Faithful to the Word of God in a
Lukewarm Age

By Paul Imanuelsen

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All Bible verses are, unless otherwise indicated, taken from the King James Version. See end of book for full Scripture credits.

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

2 Timothy 4:2–5

Introduction

After searching far and wide for a good church rooted in the Word of God and not finding one, I realised the importance of someone taking a stand for the truth and defending sound doctrine.

Today, many modern churches preach a false Gospel – one that is contrary to what Jesus and the Apostles taught. Important topics such as repentance, sin, and commitment are often completely left out or downplayed. Instead, you are likely to be presented with a lightweight Gospel, where you only need to raise your hand to be saved, and where you are never asked to count the cost of following Jesus.

When people have not heard the true Gospel, how can they become true believers? When many pastors are not saved to begin with, the result will be churches full of heresies – something that we can witness today.

Now, even the most obvious heresies, such as egalitarianism, are flourishing within modern evangelical Christianity. And to keep members from leaving, churches use carefully crafted worship songs, inspired by the New Age movement, to give members a “spiritual experience” without having the true power of God.

If you are attending a church or are considering doing so, I hope this book will show you how important it is to watch out for false doctrines and to follow the Word of God. I have also included over 250 Bible verses in this book to show what I write here is grounded in the Scriptures.

JESUS IS KING!

— Paul Imanuelsen

1

How Modern Churches Are Preaching a False Gospel

Have you been truly saved?

Today, most modern evangelical churches are preaching a cheap Gospel – a Gospel that is contrary to the Bible.

Instead of preaching about the importance of repentance and giving all the heart to Jesus, many say that a simple prayer is enough to get saved – without preaching about the importance of counting the cost of following Jesus and believing from the heart. And some false churches even go so far as to say that if you have said this simple prayer, you are saved forever and cannot lose your salvation.

The result of this is churches full of unsaved people who think they are going to heaven, but to their astonishment, they will be those whom Jesus describes in Matthew 7:22–23 on the Great Day of Judgement:

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

And many people do not know that assurance of salvation even exists – because they have never been truly saved.

If you are attending a church where they invite everyone to say a simple prayer to get saved, or ask you to raise your hand if you want to get saved, this might be one of the most important chapters of any book you have ever read.

Because here I will show from the Bible what true Christianity teaches and how you can be 100% sure you will go to heaven if you were to die tomorrow.

The Importance of Repentance

One of the most important parts of salvation that is not preached today in churches, is the importance of repentance and regretting your sins.

Repentance is what prepares the heart for accepting Jesus as your Savior and becoming a child of God.

And if you have read through the New Testament, you will notice that repentance is mentioned many times. For instance, this is the first recorded example of what Jesus preached when He was here on earth:

“From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” (Matthew 4:17)

We see in the Gospel of Luke another example of this:

“And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all likewise perish.” (Luke 13:2–5)

And further in Acts, on the day of Pentecost, when the people asked what they should do:

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:37–38)

As we see from these passages, repentance is one of the main points in becoming a Christian.

And we can also see from the Bible that what modern churches are preaching today – that God loves you – is not what the Apostles, John the Baptist, and the Lord Jesus mainly preached, nor was it their core message.

They preached the brutal truth and did not water down the message; for example, they preached that unless the people repent, they will all perish.

That is not something you are likely to hear in a church today.

Now you might wonder: what exactly does repentance mean?

Dictionaries often define the word “repent” as:

- To turn from your sins and dedicate yourself to the amendment of your life.
- To feel regret.
- To change your mind.

And that is a pretty good description. It is an inner decision, and then you act accordingly.

The Swedish evangelist Carl Olof Rosenius, who was one of the key figures in the huge revival in Sweden during the 1800s, strongly emphasised the importance of repentance in one of his many articles:

“But let no one think that God for His part needs this repentance of ours, that repentance should be to prepare our way to God's heart, but on the contrary to “prepare the way of the Lord” to our hearts.

There is not a single example or word in the Scripture that proves that someone who has not felt regret from their sin, has ever embraced Christ in a true and living way.

Therefore, repentance must be preached and the need for regret from sin must be revealed, which prepares the way of the Lord.”

— *Carl Olof Rosenius*

What Rosenius writes here is 100% true.

Repentance and regret are what prepares the way of the Lord to our hearts, and are the first steps in giving your heart to Jesus and becoming saved.

When someone repents of their sins, works befitting repentance will also follow.

Paul said to king Agrippa in Acts 26:20: “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.”

John the Baptist, who prepared the way of the Lord, said “Bring forth therefore fruits meet for repentance” (Matthew 3:8)

And when John said “repentance”, he also told what it meant.

It was of course an inner decision, as everything must start with the heart.

But when there is a real inner decision, it will always translate into actions, as we see here:

“Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then?

He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Then came also publicans to be baptized, and said unto him, Master, what shall we do?

And he said unto them, Exact no more than that which is appointed you.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." (Luke 3:7–14)

So, as we see from the Bible, repentance is not only an inner decision, but works and actions befitting repentance will follow if someone has truly repented.

And if there are no works, that means the person has not repented.

People Need to Realise How Bad Sin Really Is

For one to come to the point of repentance, it is important that the person understands the severity of sin and how bad it really is.

In many churches today, people have a very nonchalant and casual attitude towards sin.

I recall attending a youth meeting, where I met a girl who was in love with a boy from her high school. There was a slight problem, however: this boy was not a Christian.

When one of her friends addressed the problem and asked if she did not think it was wrong to date an unbeliever, she answered, "I don't know. If it's a sin, God will just forgive me."

This was not just a random girl, but one of the youth leaders in that church.

This seems to be the mainstream view among members of evangelical churches today: that sin is not very problematic, and it really does not matter if they sin or not, because God will forgive them anyway.

However, the reason they think this way is because they do not know God, and do not read their Bibles, but only listen to what their pastor preaches. Because this casual view of sin is contrary to what the Bible teaches.

And when they themselves have not repented and are not saved, they will of course not preach the true Gospel to other people.

This is also the primary reason why there is no revival today. During the Reformation, the Great Awakening, and the 1800s revival in Sweden, repentance and the severity of sin were preached.

As a result, people turned from their sins, accepted Jesus, embraced living faith, and did works befitting repentance.

Today, people are not told about the need for repentance and the danger of sin.

As a result, there are many people who think they are Christians, but are in fact heathens on their way to hell.

So, how bad is sin, really? Let us look at what the Bible teaches.

How bad sin is and the terrible effect of it, are not to be underestimated.

After sin entered the world through the fall, we see death, pain, sorrow, sickness, hate, and wars everywhere – all of which are a direct result of sin.

In Romans 5:12, we can see that death entered the world by sin:

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”

And sin is so bad, that the wages of it is death:

“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23)

Sin was also the primary reason why God destroyed the old world with the worldwide flood in Genesis:

“And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.” (Genesis 6:5–7)

Furthermore, in Revelation chapter 20, we see that everyone who is not saved will have to pay for their sins, which is death in the lake of fire:

“And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

And death and hell were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire.” (Revelation 20:13–15)

As we see from the Bible, sin is not something that you can take lightly. No, for every sin you commit, you rightfully deserve death and an eternity in the lake of fire.

Now, you might read this and think that you have not really sinned that much.

First, we might not be very good at recognising our own sins.

Therefore, God has given us His Holy Word to show us how we should live, and by reading it we see that we all have sinned – not once, but many, many times.

Second, even if you only sinned once in your entire lifetime, it still would not help.

The Bible tells us:

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” (James 2:10–11)

And the Bible tells us that all have sinned:

“For all have sinned, and come short of the glory of God” (Romans 3:23)

“If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.” (1 John 1:8–10)

So, it is abundantly clear from the Bible that we have all sinned, and that we rightfully deserve the death penalty and an eternity in hell for every sin that we commit.

A True Christian Does Not Want to Sin

Now, you might read this and think to yourself that a Christian can never stop sinning completely.

That is 100% true, and that is why we need Jesus.

In the Scriptures, we read the following:

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast.” (Ephesians 2:8–9)

Salvation is by faith in Jesus alone, because, no matter how hard you try, your works will never be good enough to stop you from sinning.

And we know from what we read earlier in James 2:10 that if you sin just once, you are guilty of all, and a transgressor of God’s holy law.

However, when you have been saved, works will naturally follow – works befitting repentance.

If you do not have works and, in your heart, you want to continue sinning, you have not been truly saved.

The Bible tells us:

“What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?” (Romans 6:1–2)

And further:

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? God forbid.” (Romans 6:11–15)

The Bible is very clear: a true Christian shall not continue in sin.

And a true Christian does not want to sin.

The Apostle Paul illustrates this in the following passage:

“I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” (Romans 7:21–23)

And Jesus said to His disciples: “If ye love me, keep my commandments.” (John 14:15)

When someone has been truly saved, their heart changes.

That person becomes a new creation, as the Bible mentions in 2 Corinthians 5:17. Now in his heart, he no longer wants to sin. His members might still sin because he lives under the fall, but in his heart, he wants to keep God’s commandments out of his love for Jesus.

This is why a true Christian will not have a casual attitude towards sin, as many church members have today.

This is because a true born-again Christian is dead to sin and delights in the law of God.

The Importance of Giving Your Heart to Jesus

So far, we have gone through the need for repentance and how bad sin really is – so bad that we deserve death.

Now comes the important part: why giving your heart to Jesus is the only way to be saved and the only way to avoid having to pay the penalty for your sins yourself.

What does Jesus say?

“And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.” (Luke 9:23–26)

As we see here, to be a follower of Jesus means a 100% commitment to Him – that He is your Lord every day.

And that every day you are prepared to die for Him if necessary, just like millions of faithful Christians have done before you.

This is also the correct interpretation of the famous Bible verse cited by many churches today:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” (Romans 10:9)

Remember this was Roman times – when a handshake was a handshake – when a deal was a deal – and people’s word their bond.

When someone confessed the Lord Jesus, that person meant business. It is not like many people today, who might say a lot of things, but in their hearts, they do not really mean business.

So, as we can see from the Bible – to be a born-again Christian means to have Jesus as your Lord 100% in your life.

That means in real life, if, for example, Jesus wants you to never go to a cinema or watch a movie again in your life, you will, from your heart, obey Him.

Because He is your true Lord, and you take up your cross daily, which means that you are dead to all desires that come between you and following Jesus.

And in Matthew 10:27–28 Jesus tells us of the necessity to stand up for Him, even if it would cost us our own lives, when saying:

“What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”

So, the message from the Bible is clear. We must be ready to die for Jesus every day and we must forsake all that we have.

And if we are not ready to die for Him, we cannot be His disciples.

This is a message that many churches do not preach today. One reason might be that this is not what people want to hear, and if you preach something that people do not want to hear, you might receive fewer donations the next time you take up the offering.

However, a true church will preach the true Gospel, and not water down the message to satisfy people who are not even saved to begin with.

You Need to Believe in Your Heart

The term “believe in Jesus” is very commonly used nowadays. However, what many do not understand is that true faith comes from the heart, not from the head.

You cannot simply become a Christian by trying to believe, using your brain’s logic alone, but you must believe in the heart.

Let us see what the Bible teaches:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.” (Romans 10:9–11)

As we see here, it is if you “believe in thine heart that God hath raised him from the dead” and “with the heart man believeth unto righteousness”.

Notice the word heart. True faith is something that comes from the heart, not from your head or thoughts.

Now you might wonder what the difference is between true faith and false faith?

The great reformer Martin Luther explains this excellently in his preface to the Romans, which I will quote in the following passage:

“Faith is not the human illusion and dream, that some take for being Faith. And when they see that no improvement of life, nor Good works follow – and yet they can hear and speak much about Faith – they fall into heresy, and says: Faith is not enough, one must do works, to become Righteous and saved.

This does, that when they hear the Gospel, they fall, and make for themselves, from their own power, a thought, in the Heart, that says; I believe.

This they then hold for a true Faith. But since it is a human idea and thought, they never experience it in the Heart.

Therefore it does nothing, and no improvement follows.

But Faith is a work of God in us, that transforms us and makes us born again of God. (John 1.)

And kills the old Adam, and makes us to completely different people in the Heart, in the attitude, in the mind and with all our strength – and brings the Holy Spirit with it.

O it is a living, busy, active, mighty thing – Faith; so that it is impossible, that it should not do Good works without ceasing.

Nor does it ask, if there are Good works to do, but before it is asked, it has done them, and is always “in the doing”.

Whoever does not do such works, is a faithless person, groping and looking around for Faith and Good works, and knows neither what Faith, nor Good works are, even though he talks and talks, many words about Faith and Good works.

Faith is a living, deliberate confidence in God's Grace, so sure, that he would die for it a thousand times.

And such a confidence and knowledge of God's Grace, makes glad, bold and joyful towards God and all Creation – and this, the Holy Spirit does in the Faith.

Therefore, without compulsion, everyone becomes willing and joyful to do good, to serve everyone, to suffer everything, to Love and praise God – who showed him such Grace.

So it is impossible to separate work from Faith. Yes just as impossible as to separate burning and shining, from a fire.

Therefore beware of, both your own false thoughts, and of useless talkers; those who want to be wise to judge regarding Faith and Good works, but are the greatest fools.

Ask God, that He works the Faith in you, otherwise you might remain without Faith forever; you say and do, what you want or can.”

— *Martin Luther*

As Luther explains here, “Faith is a living, deliberate confidence in God’s Grace, so sure, that he would die for it a thousand times.”

He also writes for those who do not have that faith yet: “Ask God, that He works the faith in you.” Because “Faith is a work of God in us, that transforms us and makes us born again of God.”

What Luther writes here is the 100% correct.

And this is again one of the main problems in churches today, where people do not believe in their heart, but instead try to think their way (using their own mind) into believing – which is something that will never work.

A True Christian Will Have Assurance of Salvation

So far, I have gone through what a person must do to become a born-again Christian: first repent of their sins, then make Jesus their Lord 100% and believe in Him in their heart.

Now, if a person has done this, he will become a new creation and receive an assurance in his heart, that Jesus lives inside of him.

The Bible tells us in 2 Corinthians 5:17: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

In Romans 8:16 we read: “The Spirit itself beareth witness with our spirit, that we are the children of God:”

And in 2 Corinthians 13:5, the Bible explains to us how we can know if we are saved or not: “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reborn?”

Assurance of salvation is something that all true born-again Christians receive when they give their lives to Jesus, and they will actively have this assurance for the rest of their lives, unless they make the unfortunate decision to reject Jesus and fall away from the living faith.

The English evangelist John Wesley, described how it felt when he received his assurance of salvation, which happened while he listened to someone read aloud from Luther's Preface to the Romans. Here is what he wrote:

“While he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed.

I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.”

— John Wesley

I myself have had this assurance since I decided to follow Jesus, a decision I made when I was just a little child. And I have found it to be a defining trait of every true Christian I have met. I have never met a truly saved Christian who does not have this assurance.

Because if you do not have an assurance in your heart that Jesus lives inside of you, you are most likely not saved.

When visiting different churches, I did not find a single person who had true salvation assurance. Some people maybe tried to convince themselves, but in their hearts, they really did not know if they would end up in heaven or hell if they were to face eternity that day.

The problem that arises when people do not have true assurance of salvation, is that many then fall into heresies trying to convince themselves they are going to heaven.

One example of this is the false doctrine “once saved, always saved” which has become widespread within certain denominations of evangelical Christianity today. When people do not have assurance of salvation, they try to convince themselves that if they have said a simple prayer with the congregation, they are eternally secure.

But the thing is – a person that has been truly saved will know he is on his way to heaven. He does not need to rely on a false doctrine to feel secure.

Are You Truly Saved?

Now comes the most important question, one that you should think about carefully: have you been truly saved?

Do you understand the severity of sin and have you repented in your heart?

Are you ready to die for Jesus every day if necessary, and do you believe in your heart?

Do you have assurance of salvation, knowing that if you were to face eternity today, you are 100% sure you are going to heaven?

If the answer is yes to all of these, excellent! You are a pilgrim on your way to heaven!

If not, chances are immense that you have not been saved.

After reading this article, you should surely understand how to get saved.

But I will summarise it now anyway:

- Acknowledge that you are a sinner, and understand how bad sin really is. That it is so bad that you rightfully deserve an eternity in hell for every sin that you have ever committed.
- Repent and turn away from your sins.
- Make Jesus your Lord 100%. That means you are prepared to die for Him every day, and let go of anything that He does not delight in.
- Believe in Jesus in your heart. If you feel that you cannot, ask God to give that faith to you. Because faith is a work of God in us, that transforms us and makes us born again of God.

The Bible tells us:

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:9–13)

One way you can do it is to say from your heart: “Jesus, You are my Lord, I will follow You” and mean it. 100%.

If you mean it from your heart, after having done what I highlighted above, you will experience true assurance of salvation.

However, if you said it and nothing happened:

Then stop and make sure that you actually mean business.

100%.

You see, God is not fooled. He knows if we mean business or not, and He will not make you a new creation if you do not mean business.

Becoming a follower of Jesus is not a decision you should take lightly.

Jesus tells us in Luke 14:28–33 about the importance of counting the cost, and seeing if you are willing to give up your life for Jesus:

“For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”

Today is truly the age of Laodicea in the churches. The lukewarmness is widespread. And the most important part of Christianity, namely how to get saved, has been suppressed, just like it was during the Dark Ages before the Reformation.

That is why I felt the need to write this book and set things straight, preaching the true and pure Gospel.

Some people might be unhappy with what I write here. But I do not care, because I keep the commandments of God, and have the testimony of Jesus Christ.

2

Debunking the Dangerous Doctrine Once Saved, Always Saved

One of the more common unbiblical doctrines in churches today.

Today, many churches are teaching the unbiblical doctrine of “once saved, always saved” (also known as eternal security) as one of the main parts of their Gospel.

Despite being rejected by many leading Christians over the centuries, the doctrine of eternal security has started to get a foothold within many churches and denominations over the world once again.

This unbiblical doctrine stems mainly from the teachings of Calvinism and is part of the famous 5 points of Calvinism, known by the acronym “TULIP”. The doctrine has been furthered by the Baptists, and teaches that once you receive Christ you can never lose your salvation, and that if someone backslides, that person was never truly saved.

Now this doctrine is obviously dangerous, as it will in many cases encourage a casual lifestyle – either intentionally or unintentionally – where people really do not care that much if they have Jesus as their Lord 100% every day or not.

Instead, they believe they have a “fire insurance”, a guarantee of heaven no matter what they do.

And when some churches go a step further and combine this teaching with the false, cheap Gospel of “free grace”, this doctrine becomes incredibly harmful for Christians.

Now, I want to clarify that I am not saying that there are not many true, saved Christians who have believed this doctrine.

On the contrary, some of the greatest evangelists of the last 500 years have been staunch Calvinists, including George Whitefield and Jonathan Edwards.

The latter is even one of my favourite authors, and I quote his work later in this book.

However, the difference then was that unlike today, they preached repentance and having Jesus as your Lord.

Jonathan Edwards is famous for his sermon “Sinners in the Hands of an Angry God,” which preached repentance like no sermon ever held today.

The result was that people got saved, even though they adhered to a faulty doctrine.

And because this was a mainstream teaching at that time, it is understandable why some heartfelt Christians did not see how wrong it was, much like infant baptism.

Therefore, even though it was a false doctrine, it was not a dangerous doctrine as it has become today, now that it is paired with a cheap Gospel.

Many things can be said about this false doctrine from an Arminian standpoint. Yes, one could easily dedicate a whole book to this topic.

But I will keep this part short, using evidence from the Scriptures. I will also include some of the arguments used by John Wesley – a leading figure in the Great Awakening.

During his lifetime, there were intense debates between Arminians and Calvinists. Wesley was perhaps one of the most famous defenders of Arminian theology, which teaches conditional security over eternal security.

Why the Doctrine of Eternal Security Is Unbiblical

In this section, I will present a few of the many Bible verses that clearly prove that salvation is conditional – if we hold the beginning of our confidence steadfast unto the end.

If the doctrine of eternal security had been true, its proponents would have to argue that:

1. No promising harvest can be choked with thorns after receiving the Word of God through the cares, riches, and pleasures of this life. (See Luke 8:5-15)
2. No one can, after escaping “the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ”, again become entangled in them, making it “better for them not to have known the way of righteousness”. (See 2 Peter 2:20-21)
3. No virgin’s lamp can go out, leaving her barred from the wedding. (See Matthew 25:1-13)

4. No branch can be cut off because of unfruitfulness, nor can any who cease to abide in Jesus be cast forth. (See John 15:1-6)

5. No name can be blotted out of the Book of Life. (See Revelation 3:5)

6. No one can make a shipwreck of faith, as Hymenaeus and Alexander did. (See 1 Timothy 1:19-20)

7. No one can bury their talent, nor have it taken from him. (See Matthew 25:14-40)

8. No one can put his hand to the plow and look back. (See Luke 9:62)

9. No one can receive the grace of God in vain. (See 2 Corinthians 6:1)

10. No salt can lose his savor. (See Matthew 5:13)

They must also explain why the Bible warns about people falling away after being saved – and why the Bible warns that it is impossible to renew them again unto repentance:

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted the good word of God, and the powers of the world to come,

If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of

God afresh, and put him to an open shame.” (Hebrews 6:4-6)

Furthermore, they would also need to explain these verses, where it is written in black and white that salvation is conditional:

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;” (Hebrews 3:12-14)

After reading what the Bible tells us, we can clearly conclude that salvation is conditional, on the terms that we persevere to the end.

Therefore, it is evident that the doctrine of eternal security does not hold up, after examining what the Scriptures say.

The list of Bible verses in support of the Arminian doctrine could go on and on, but I think these are sufficient for this chapter.

Addressing the Most Common Misinterpretations

I do not think I need to add much to this.

I think the previous section, using arguments drawn from John Wesley, perfectly shows how unbiblical and flawed the doctrine of eternal security is.

But I will anyway address two of the most common arguments used to defend this doctrine today, and explain why they are misinterpreted and completely taken out of context.

Argument: That salvation is a gift from God and God's gifts cannot be revoked

The Bible is very clear in Ephesians 2:8–9 that salvation is a gift from God, and is not a result of human effort.

However, some people try to use this verse to argue that it means a person cannot lose their salvation, because God's gifts cannot be revoked, referring to what is written in Romans 11:29.

However, the fact that God's gifts are irrevocable does not mean that a person loses their free will and cannot choose to reject God's irrevocable gift.

Think of it this way:

You give someone an expensive present that you will never take back. However, it is up to the other person to keep it, and that person can choose to throw your beautiful gift in the bin. You cannot force that person to keep your gift against their will.

And it does not have to be today, but it could happen in a year or two in the future.

In the same way, God will never revoke His gifts because "God is not a man, that he should lie; neither the son of man, that he should repent." (Numbers 23:19)

But that, of course, does not mean a person cannot choose to reject God after receiving the gift of salvation.

Argument: God predestines some people to be Christians and others to not be Christians

This argument is based on Romans 8:29–30, that God predestines some people to heaven and others not.

First, we know from 1 Timothy 2:4 that God “will have all men to be saved, and to come unto the knowledge of the truth.”

So, we already know that God does not want anyone to go to hell and would of course not send people to hell just because He wants to.

But the explanation is actually very simple.

Because God is all-knowing and is outside of time. He knows what choice a person will make and if they will ultimately decide to make Jesus their Lord.

So, while God knows what choice a person will make, from a human point of view, we do not know what a person ultimately will choose.

That is also why God hated Esau (Romans 9:13) and why He hardened the heart of Pharaoh (Exodus 7:3). Because God in His omniscience knew their hearts, and knew that they would never repent, no matter what.

But that does not mean that they did not have a free will and could be saved at one point in their lives. It simply means that God knew they never would.

The same is true for Christians. God knows who will choose to follow Him, who will not, and who will start on the way but later backslide.

Also, we know from Matthew 22:14 that: “For many are called, but few are chosen.”

So, when reading this, and the rest of the Bible, it is impossible to conclude that these verses mean you cannot lose your salvation.

It is to take a verse completely out of context and try to twist it to mean something that contradicts the rest of the Bible.

Why Do People Still Believe This False Doctrine?

One question you might ask after reading this: “Why do some people still believe this, even though it clearly contradicts what the Bible teaches?”

Well, one explanation could be because many people have not experienced true salvation, and do not have the assurance of salvation in their hearts like 2 Corinthians 13:5 teaches, which I went through in the first chapter of this book.

Seeking a sense of security, they try somehow to find a “fire insurance” in believing a false doctrine, which allows them to deceive themselves into believing they are saved when they are not.

These people are like those described in this Bible verse:

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;” (2 Timothy 4:3)

3

How Modern Churches Are Contrary to the Bible

Why it is unbiblical for a pastor to preach from a stage or pulpit.

If you have ever attended a church, you will definitely be familiar with the concept of a pastor or a priest preaching from a stage or pulpit, with the entire congregation remaining silent while listening to his sermon.

However, this model of church is not found in the Bible, and in fact bears a striking resemblance to the theatres once used by the Roman pagans.

Instead of the Biblical concept of a pastor being a servant, who helps other Christians, many modern pastors act as stars. Not to mention the mega-churches, where you might find preachers cruising in from backstage on a red carpet surrounded by bodyguards, after arriving in a luxury Rolls-Royce Phantom from their lakeside mansions worth millions of dollars.

And instead of holding two-way conversations where the pastor engages and talks with other Christians in order to help them, modern pastors deliver sermons to people in a one-way format, where no one else is supposed to talk.

There are numerous issues with going against the Biblical order of the church.

First, it opens the door to heresies, where the pastor, either deliberately or unknowingly, can preach false teachings uninterrupted. A one-way communication pacifies the church members, which in turn makes them nonchalant to false teachings the pastor might present. This is also a reason why false prophets love this form of church.

Second, it is dangerous for the pastor, both spiritually and personally. God did not create us to hold power, stand on stages delivering speeches, and be highly admired and praised by church members. Such a setup invites abuse and corruption, as we can see in a countless number of churches today. Moreover, when a person defies what God has instituted, you cannot expect God to anoint and bless that person's work.

So, here I will show from the Bible what the correct way of leading a church is.

A Pastor Should Be a Servant

In modern churches, the role of a pastor / leader has been reversed.

Instead of adhering to the Bible's instructions for a pastor, where he is to have oversight of the flock of God as a humble servant, most modern pastors act as lords and bosses, being the focal point of the show.

This problem is not something new – it stems back all the way to the Catholic Church, and has been perpetuated by various Protestant denominations.

However, the modern mega-church pastors have taken this to an unprecedented level, where some can be likened to cult-leaders.

Unfortunately, smaller churches and perhaps even well-meaning Christians have drawn inspiration from them.

Now, what does the Bible tell us on this topic? Let us look at some examples.

The Apostles Referred to Themselves as Voluntary Slaves of Jesus Christ

If you have read the epistles of the New Testament, you might have noticed how the Apostles started their letters:

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God” (Romans 1:1)

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ” (2 Peter 1:1)

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.” (James 1:1)

They have a common denominator – each Apostle refers to himself as “a servant.”

The word used for servant here is the Greek word δουλος (doulos), which means literally “a slave” – either involuntary or voluntary.

As we all know, words change their meaning over time, and when the King James Bible (KJV) was originally translated in the 1600s, and the predecessors to the KJV in the 1500s, the word servant did not have the same meaning as today, but was more of a synonym to the word slave.

Therefore, in today's terms, a more accurate translation would be to use the word "voluntary slave" instead of "servant", as the latter has lost its original meaning over the years, and is now sometimes even used as a title for a high position, such as a civil servant.

And this is how the Apostles like Paul, Peter and James viewed themselves – as voluntary slaves and servants of Jesus Christ.

And not only the Apostles, but also other Christians like Timothy in Philippians 1:1 and Epaphras in Colossians 4:12 are referred to with the same Greek word, meaning a slave.

This is also how our Lord Jesus instructed us to view ourselves, as we can see from what He tells us in Luke 17:10:

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

Again, the Greek word δούλος (doulos) is used here in the original text.

And it is easy to see from the context of the rest of the Bible, that this is indeed what a "doulos" means: not a star, but a voluntary slave.

Now let us look at some other passages from the Bible on how Christians should think and view themselves.

How Christians Should View Themselves

In Matthew 23, Jesus tells us that we are all brothers, and that the greatest among us shall be one another's servant:

“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

And call no man your father upon the earth: for one is your Father, which is in heaven.

Neither be ye called masters: for one is your Master, even Christ.

But he that is greatest among you shall be your servant.

And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” (Matthew 23:8–12)

(Now, an interesting note here: the word translated as servant in this passage is not the word δουλος (doulos), but rather the Greek word διακονέω (diakoneō), which comes from διάκονος (diakonos).

This word means to be “an attendant,” to “wait upon”. This stands in stark contrast to the modern role of deacons (the direct English translation of diakonos), which is a position of power today.)

And when the disciples argued among themselves which of them should be accounted the greatest, Jesus said that the greatest among them should be the one who serves:

“And there was also a strife among them, which of them should be accounted the greatest.

And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.” (Luke 22:24–27)

And the Bible also provides real-life examples of how a voluntary slave ought to live and treat others.

For instance, when the Apostle Paul was headed for Rome and was in a shipwreck off the coast of Malta, he was the one who went and gathered wood for the fire after they reached land:

“And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.”

“And he shook off the beast into the fire, and felt no harm.” (Acts 28:2–3 & 5)

Even the Lord Jesus Himself showed us what we ought to do to each other when He rose from the last supper, girded Himself with a towel and washed the disciples' feet:

“He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.” (John 13:4–5)

Afterward, He explained that we should do the same for one another:

“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you.

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.” (John 13:12–16)

Now when was the last time you saw a pastor, priest, or elder go and wash the feet of a church member?

When even our Lord Jesus, who is God and the Messiah, took the work of a servant and washed His disciples' feet, how much more ought we to do so?

Especially since Jesus specifically commanded us to follow His example.

A Church Leader's Task Is to Oversee the Flock

From the Bible, we can see that the Apostles were not stars or lords, but rather servants who served others and preached the Gospel tirelessly.

We also see that this was clearly not a position of power, fame, and wealth, as a church leader's role has become today.

Yes, the Apostle Paul even writes about how the Apostles have been put last, being weak and despised, and even hungering and thirsting:

“For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.” (1 Corinthians 4:9–13)

This is certainly not the life of a star.

And we see again in the Apostle Paul’s second epistle to the Thessalonians how he worked night and day to avoid being a burden:

“Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

Not because we have not power, but to make ourselves an ensample unto you to follow us.” (2 Thessalonians 3:8–9)

Here we see the mindset of the Apostles – how they rather worked day and night to be able to preach the Gospel and support themselves financially than to ask for money, even though they easily could have.

Again, this is not something a star or a lord would do – it is, in fact, the complete opposite.

It is something a voluntary slave would do, to serve his Master in heaven.

Now, why did the Apostles do this, you might ask? The answer is because God has set the Apostles as an example of how we should aspire to live and be like. The Apostle Paul writes for example:

“Be ye followers of me, even as I also am of Christ.” (1 Corinthians 11:1)

This is why we see everywhere in the Bible how the Apostles were down-to-earth people, who held two-way conversations with other people and who did an honest job for a living.

They did this to set an example for other Christians to follow.

That is exactly what the church leaders, pastors, and elders should do as well – if anything, even more so, as they are called to be overseers and to correct any heresy that might have infiltrated the church.

But if they are the ones introducing heresies by not adhering to the instructions God has given us in His Word, we have a problematic situation.

God even specifically instructs the elders of the church not to be lords over God's heritage, but to be examples to the flock:

“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being ensamples to the flock.” (1 Peter 5:2–3)

As this passage shows, a leader's task is to feed the flock of God, taking oversight thereof.

They are not meant to be authoritarian lords and bosses, as many modern pastors and elders are today, but to be examples.

Just as the Apostles were.

And in his farewell talk with the elders of the church of Ephesus, the Apostle Paul specifically mentions these same things:

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” (Acts 20:28)

And later he also mentions how they – yes – the leaders, should support the weak, and that they should remember the words of the Lord Jesus, that it is more blessed to give than to receive:

“Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” (Acts 20:34–35)

In his first letter to Timothy, we can read more about the qualifications for a church leader:

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

One that ruleth well his own house, having his children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the church of God?)

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." (1 Timothy 3:2–7)

The picture is clear.

The role of a church leader, pastor, or elder is to feed the flock of God, having oversight thereof.

And to help others in need. Not to act as lords or stars.

Unfortunately, the tradition of a bishop being a position of power emerged in churches over 1500 years ago. Sadly, this has been carried over to honest and well-meaning Christians, who have continued this tradition.

For instance, in England during the 1500s, the bishopric was such a powerful position in society, that condemnation by a bishop often led to execution for heresy, typically by being burned at the stake.

And the bishops also held considerable political and economic power in society.

While modern bishops and pastors do not have that power, many remain highly influential people in society, as we can see in countries like the USA. And they still have immense power over their church members.

But as we see from the Bible, the office of a pastor was never meant to be a position of power.

The Importance of Two-Way Conversations

When one thinks of a Christian church today, what usually comes to mind is a pastor – often on a platform – speaking to an audience.

But this is not something we read that the Apostles did.

The Bible provides plenty of examples of dialogues. However, we do not find support for the idea that the Apostles preached for a long uninterrupted period of time.

Even at Pentecost in Acts 2, where we see one of the longer speeches in the book of Acts, we see that the people replied and asked them what they should do.

The practice of one-way preaching is, again, a tradition that made its way into the churches over 1500 years ago.

Rumour suggests this originated from pagan traditions that infiltrated the churches after they had lost sight of the true Gospel.

And it has been evident for hundreds of years now that this tradition is harmful:

- The person on the platform gets big – which is not good for him. Many may have started well, but ended in shipwreck.
- The people listening get pacified – which is detrimental for their spiritual health, and opens the door to heresies entering the church.

In addition, this paves the path for people who only want power – and are anything but servants – to come into the church and try to get that position. This is something that we can see in many churches today.

But not only is this tradition harmful; we do not find any support for it in the Bible.

And true Christians want to do it the Bible way.

So, let us look at, for example, the Apostle Paul – our example and role model.

He spoke with people man to man. Face to face. Not as a star, but as a servant.

Because servants talk with people. They engage in two-way conversations.

Let us study some Bible verses on this matter.

When Paul came to Thessalonica, we read:

“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.” (Acts 17:2–3)

Here we clearly see that preaching is supposed to be a two-way communication. When Paul preached, he reasoned with them.

When Paul visited Athens, we read:

“Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.” (Acts 17:17)

Here we see he disputed with them. So again, this was a two-way communication.

And when he came to Ephesus, he again reasoned with them:

“And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.” (Acts 18:19)

And one thing that can be noted here is that at that time the synagogues were, in one sense, similar to churches.

Therefore, this example can also in that sense be applied to modern churches.

However, the synagogues are not the only example where Paul reasoned with people.

When he came to Corinth, he met twelve people who were baptised unto John’s baptism:

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

And all the men were about twelve.” (Acts 19:1–7)

In the very next verse, we see that he again went into the synagogue, engaging in two-way conversations:

“And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.” (Acts 19:8)

Afterwards, he separated the disciples, disputing daily:

“But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.” (Acts 19:9–10)

There are many more examples in the book of Acts where we see the Apostles and early Christians engaging in two-way conversations.

These include, for example, on the day of Pentecost (Acts 2:1–42), Philip and the eunuch of Ethiopia (Acts 8:26–39) and Peter and Cornelius (Acts 10:24–43). The list could go on and on, but if you want to read more, I suggest you read through the entire book of Acts, as examples of two-way communication can be found literally in every chapter.

As I have now documented, the Apostles engaged in two-way conversations all the time.

And we see this approach proved to be highly effective. Yes, the result was that all the people in Asia heard the word of the Lord.

So now when we see what the Apostles did, you naturally might wonder if Jesus did the same as well.

The answer is a resounding yes. Let us look at what Jesus did.

The Gospel of John offers detailed insight into how Jesus interacted with others, and we see two-way conversations in every chapter of the book.

For example, chapter 3:1–21 describes a two-way conversation between Jesus and Nicodemus. Here Jesus said the most famous quote of the entire Bible in verse 16:

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Chapter 6:25–58 records a long two-way conversation that took place in the synagogue.

In chapter 8:12–19 we see another two-way conversation with the Pharisees. And in the following verse, we read:

“These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.” (John 8:20)

So, as we see from this verse, teaching also means a two-way conversation.

And after this in chapter 8:21–59, you can read about the standoff Jesus had with the Jews, where they became so enraged that they took up stones to cast at Him.

Again, a two-way conversation.

The list of examples would be too many to list here, as examples of two-way conversations between Jesus and the Disciples, other believers, Jews, and Pharisees can be found in every chapter of the Gospel of John. If you are interested in reading more, I would suggest you start from chapter one and read the entire account, something I highly recommend!

As I have gone through in this book, Jesus and the Apostles engaged and taught through two-way conversations – as a dialogue, not a monologue.

When both Jesus and the Apostles did this, it is overwhelmingly clear that we also ought to do the same.

Now the Bible even gives an example of how the early church did it in 1 Corinthians. Here we can read that everyone contributed, not only a pastor or a preacher:

“How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.” (1 Corinthians 14:26)

The Bible cannot be clearer, for someone who truly desires to do God's will.

These verses I have gone through so far also prove why mega-churches are contrary to the Bible. In a mega-church, or even a medium-sized church, it is inherently impossible for everyone to contribute.

That is why the Biblical way is for Christians to gather in small fellowships, where everyone has something to offer.

The Problems of Breaking Biblical Principles

As previously mentioned, numerous problems arise when someone disregards the instructions God has given us in His Holy Word.

And these issues are evident in all types of churches today, regardless of denomination.

The first problem that arises from having a pastor standing on a stage, preaching to people in a one-way conversation, is corruption.

Unfortunately, many churches today have pastors, elders, and preachers who are mostly interested in power.

There is a famous saying that goes like this: "Power tends to corrupt, and absolute power corrupts absolutely."

And that is what we see in many churches today.

It is a well-known fact that churches attract people who seek power.

False brethren, who want to take control and want to get a position of power.

They have no real wish whatsoever to be a servant, even though they will do outward acts to climb to such positions.

These people want you as a servant. That you bow to them and serve them – so that they can rule over you.

A complete reversal of the Biblical order.

As I wrote earlier, although not on the same scale as the bishopric of the 1500s, modern pastors do have a considerable position of power. Especially in their own congregation, over their own church members.

In many churches today, the leadership simply cannot be questioned. And if the pastor starts showing disdain for a specific member, the rest of the church will swiftly follow in agreement.

Some people might call them cults, where members do not dare to oppose the leadership, either voluntarily – due to extensive brainwashing – or for fear of being excluded from the fellowship.

An outsider would also notice that the pastors keep a close eye on all they deem potential rebels – people who might threaten their “little kingdom”.

And in some countries, like Norway for example, the “Christian” leaders also have a considerable amount of power in society.

In some regions, they even have enough power to give their opponents serious problems with the secular powers, something I have experienced first-hand.

This is obviously very wrong as I have documented, and is contrary to what Jesus and the Apostles did.

But this would not have been a problem if Christians followed our Lord's instructions, viewing themselves as voluntary slaves for Jesus.

Not as lords over God's heritage but as examples, staying well away from power.

Because a true Christian does not want power; he wants to do God's will and to expand His Kingdom.

The other problem that arises from having a pastor standing on a stage, preaching to people in a one-way conversation, is pacification.

By not engaging in a meaningful conversation, church members become pacified by listening to one person deliver a one-hour-long sermon.

This lowers their guard, making it easier for heresies to enter the congregation without anyone stopping to say, "Wait a minute!"

I know this from first-hand experience.

I remember attending a Pentecostal church when I was looking for a church.

When I attended my first service with the lead pastor, he preached a well-known heresy known as Adoptionism, an enormous heresy that has been condemned by all major denominations.

However, none of the church members reacted or left the church, even when such a big heresy was preached.

Of course, I never went back, but that came with a significant price as I was constantly harassed by the leaders afterwards, for calling out their heresy to some of the church members I knew personally.

This pretty much summarises the problem.

A pastor can preach a heresy as big as Adoptionism(!), and no one raises an eyebrow.

One must conclude that the church members who accept this are either pacified beyond help and cannot think clearly, or they simply do not really care.

After all, during every sermon the pastor trains the members in blind obedience.

Why do you think the pastor asks the people to repeat what he just said for no apparent reason, or to say hello to two or three new people?

You might think that it is simply to engage the audience, but it is actually a test to see if you bow to the church's leadership.

I do not say that every preacher that does this is a false Christian. They might just simply have learnt it at a leadership school.

But the psychology behind it is not good because it is a test in flock mentality.

Now some people reading this might ask: "Doesn't the Bible tell us to submit to the Church's leadership?"

That is what I will cover now.

Should You Submit to Your Pastor?

So, should a Christian submit to their church's leadership?

The answer depends on whether you attend a living church or a false church.

If you attend a good Christian church, where the leadership has not been compromised by false brethren, the answer is yes, most certainly.

There are several verses in the New Testament that instruct us to submit to our overseers and elders.

However, false teachers have twisted these verses to mean something entirely different from what the Bible actually teaches.

Biblical submission does not mean that you should blindly follow everything they say, nor does it mean that you should accept any incorrect teachings they might preach.

First, we must consider that a Biblical church's leadership – as I have thoroughly documented from the Scriptures – is meant to consist of voluntary slaves for Jesus Christ. Not stars and lords, but brothers and examples.

Their task is to have oversight of the flock, to guide them and help them on their way to heaven.

When a pastor or leader of a living church loves you so much that he works tirelessly day and night to help you in your relationship with Jesus, it is Biblical to respect and submit to him.

Both for your own spiritual well-being, and because he is going to give account for your soul.

However, when churches are like today, where many leaderships have been infiltrated by false brethren who are not there to help you, but to lead you astray, naturally there will be complications.

The Bible is very clear that we should not submit to false Christians; rather, we should withdraw from them:

“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” (1 Timothy 6:3–5)

So, we can clearly say that it is not Biblical to submit to the leadership of a church that consists of false brethren – people who do not consent to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness.

However, even if you attend a church with a good Christian leadership, it does not mean that you should not be on your guard, and that you should follow them blindly.

In the Scriptures, we can read how the Bereans, who were commended for being “more noble”, searched the scriptures and did not blindly follow what Paul and Silas taught:

“And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:10–11)

And likewise in 1 Thessalonians, we are given the following commandment:

“Prove all things; hold fast that which is good.” (1 Thessalonians 5:21)

Clearly, we are not to blindly follow another person in matters concerning our own eternity. You should submit to your Christian authority, and have high regard for their input, but at the same time checking with the Scriptures.

Because even the most heartfelt, Biblical pastors will sometimes get teachings wrong.

Ultimately, your relationship with God is your responsibility.

On the Great Day of Judgement, you cannot blame your pastor for leading you astray and sending you to hell, because you followed everything he said.

That is why it is important to read the Bible, so that you can discern and know if a teaching is in accordance with sound doctrine.

Knowing this, we see why it is so dangerous for pastors or preachers to train the church members in blind obedience through group pressure, such as repeating what they have said, finishing their sentences etc.

And again, this issue arises primarily from the unbiblical structures found in most modern churches. Had it not been for that structure, this would be much less of an issue.

Modern Churches Have Been Run Over by False Prophets

Seeing what the authoritarian, one-way show in churches has opened the door to, it is easy to understand why every false prophet uses and promotes this form of church.

Because they know they will safely be able to further their heretical agendas without any true Christian stopping them.

And by sticking to this false structure, they can throw out every true born-again Christian, which keep the commandments of God, and have the testimony of Jesus Christ.

The result of this is churches that have been run over by false prophets.

In 2 Peter, we read the following:

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” (2 Peter 2:1–2)

If you have read through the entire New Testament, you might have noticed that there are many warnings for false prophets and false teachers.

Yes, that there will be many false prophets is one of the key signs that we are living in the last days.

When Jesus was asked what shall be the sign of His coming, He began with warning people not to be deceived:

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”

And Jesus answered and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.” (Matthew 24:3–5)

And a few verses later, we read:

“And many false prophets shall rise, and shall deceive many.

And because iniquity shall abound, the love of many shall wax cold.

But he that shall endure unto the end, the same shall be saved.” (Matthew 24:11–13)

Here it is written in black and white – one of the signs of the end times will be many false prophets rising and deceiving many.

That is exactly what we are seeing in churches today.

They have been completely run over by false prophets, teachers, and brethren.

Now you might wonder how to recognise a false prophet, and how can we distinguish one from a true Christian.

Well, the Bible tells us – by their fruits. Let us see what Jesus said in Matthew chapter 7:

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.” (Matthew 7:15–20)

So, the Bible tells us clearly that we should recognise them by what they do. Not by their words, as words can be deceiving. We should look at how they live their lives.

If someone enters the church and is only interested in power, women, and money, you can be sure that he is false. The same if he is lascivious, a drinker, hateful or constantly lives in any of the sins mentioned here:

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” (Galatians 5:19–21)

Now, if you attend a true church, you will almost certainly encounter these false Christians who try to infiltrate the living churches. You might ask, “What should we do in that situation?”

That is what I will cover now.

A True Christian Leader Fights False Brethren

Being a servant – a slave of Jesus Christ – means having 100% allegiance to Him.

While one part of this is being a servant to others, another part is to fight false brethren and false prophets to stop them from corrupting the congregation.

The Bible tells us to purge out the false Christians so that they do not destroy the whole church:

“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” (1 Corinthians 5:6–8)

If we do not get rid of the old leaven, we will end up with the problem we have today: where the old leaven gets rid of the unleavened bread of sincerity and truth, either by expelling all true Christians from the church or by deceiving them.

That is why we should “put new wine into new bottles” as it will always be impossible to reform a broken church from within. Instead, true Christians should do as the Bible instructs us in Revelation 18:4–5:

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven, and God hath remembered her iniquities.”

Another instruction for true believers is that we are to judge those who call themselves Christians:

“But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

For what have I to do to judge them also that are without? do not ye judge them that are within?

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.” (1 Corinthians 5:11–13)

Now, if you follow this commandment, you will very likely be met with the most common weapon used by false Christians when they try to silence their opponents: the argument that you should not judge, referring to what Jesus said in Matthew 7:1.

However, as with the rest of the scriptures, they twist it to mean something completely different and contrary to what the Bible teaches.

Instead of acknowledging its true meaning, as also explained in 1 Corinthians 5:12–13 – that we should not judge those who do not confess to the Christian faith – they try to erase the rest of the scriptures and say that we should not judge false brethren.

Do not let them use it against you. Instead, counter them with the Word of God, where it is indisputable that we should judge and expel false Christians from the church.

Being a servant does not equal being a doormat.

Everywhere in the Bible, we see that Jesus and the Apostles fought for the truth, and could sometimes be very hard towards hard-hearted false teachers.

Like when Jesus told the Pharisees:

“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Matthew 23:33)

Or when Paul confronted the sorcerer Elymas:

“And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” (Acts 13:10)

Or when Peter confronted and judged Simon – a false Christian who had infiltrated the believers in Samaria, even going so far as to be baptised:

“But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” (Acts 8:20–23)

This is what true Christians should do towards false teachers or false Christians.

4

Why a Woman Cannot Be a Pastor or Hold Leading Positions in a Church

The woman's place in a Biblical church.

Many evangelical churches today ignore one important commandment God gave to the church – that women should not teach or hold leading positions.

You might hear excuses like, “it was a different time back then” or “women lacked proper education back then”. But these are nothing but excuses to avoid follow God's commandments, which were given because He loves us and knows what is best for us.

I once attended a Pentecostal church where several women held leading positions. I shared my views with one of the church members, and he informed me that the church's policy was to expel anyone that opposed female pastors.

Later I attended another church that was connected to the New Apostolic Reformation movement. I met one of the pastors, and he confronted me on my views on female pastors and if women should submit to their husbands.

I explained my position to him, and showed him the truth from the Bible, and he responded with calling me a “Taliban”. He did not even try to defend his positions from a Biblical standpoint. A few days later, I was unsurprisingly asked to leave the church.

When certain evangelical churches are so hateful towards people who follow the Bible, and recklessly throw out those who dare to challenge their heresies, it is very clear that something is very wrong in those churches.

So here, I will debunk their heresy once and for all, and prove from the Scripture that the classic belief of complementarianism is the true doctrine, and how the new liberal doctrine of egalitarianism is contrary to the Bible.

What the Bible Teaches Us

Now what does the Bible tell us on this topic?

The Apostle Paul wrote the following in his first letter to Timothy:

“Let the woman learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

For Adam was first formed, then Eve.

And Adam was not deceived, but the woman being deceived was in the transgression.

Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” (1 Timothy 2:11–15)

Here, we see clearly that a woman should not teach, nor usurp authority over the man, but is to be in silence.

This is the complete opposite of what female pastors do.

The Bible also explains the reason: the man was created first, and then the woman. And that the woman (Eve) was deceived, but the man (Adam) was not.

This is something Christians can witness for themselves if they have ever listened to a female pastor.

Needless to say, it is highly likely that you will hear many false teachings and heresies if you are unfortunate enough to visit a church with a female pastor or teacher.

But this is 100% natural and logical. Because God will not anoint someone who is actively rebelling against His loving commandments.

1 Timothy is not the only place in the Bible that mentions this. Let us also look at what God tells us in 1 Corinthians:

“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.” (1 Corinthians 14:34–35)

And in his letter to Titus, the Apostle Paul lists the requirements God has set for someone to become a church leader:

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” (Titus 1:5–9)

Here, we see that one of the requirements to be a leader is being the husband of one wife.

So, after reading these passages from the Bible, it should be impossible for anyone to defend female pastors, teachers, or preachers.

As it is completely against God’s Word, and contrary to what God created the woman for.

It Is Equal to the Sin of Witchcraft

You might ask, “Why is this topic so important? Does it truly matter that much if a woman holds a sermon for young Christians one rainy Thursday evening, instead of her husband?”

The answer is a resounding yes; it most certainly does.

The reason is that it is rebellion against the order God has created for the family.

And rebellion is not something God takes lightly. The Bible tells us:

“For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” (1 Samuel 15:23)

This is also one of the reasons why female pastors preach so many false teachings. If someone is living in a sin equal to witchcraft, one cannot expect God to bless and anoint their teaching.

In addition, since God has not given women the gift of leadership, they will become blind leaders. And as Jesus mentions in the Gospel of Luke: “Can the blind lead the blind? shall they not both fall into the ditch?” (Luke 6:39)

What Is the Woman’s Place According to the Bible?

Now you might wonder what God’s order is for the family, and for women in particular.

Let us look at what the Bible tells us:

”Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word,” (Ephesians 5:22–26)

As we see from God’s infallible Word, Christ is the head of the church, and the man is the head of the wife.

And God’s commandment to His daughters is that they should submit to their husbands in everything, in the same way they are to submit to Jesus.

This is such a fundamental part of Christianity and the order God has set, that in 1 Peter chapter 3, God commands that even those with unbelieving husbands should be in subjection to them:

“Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;” (1 Peter 3:1)

This was also one of the first commandments God gave to us humans after the fall, which we can read about in Genesis:

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” (Genesis 3:16)

And this is a standard that faithful women of God have always followed, including during the time of the Old Testament:

“Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.” (1 Peter 3:6)

Now you might ask: “Why does one have to submit to the other. Can’t both be equal?”

In all situations in life, someone must have the final word.

Whether you are on an aeroplane, in the army, in the government, or in a business, someone must have the final word.

Otherwise, things would go downhill very quickly and society would collapse.

Picture this: you are on a flight to your favourite holiday destination. You are enjoying the picturesque view of the sun rising over the horizon from your left window, while listening to your favourite Christian artist.

You remove your headphones after a while, and to your amazement, you can hear over the PA the pilot and co-pilot arguing about how to fly the aircraft.

Both sides refuse to let go of their opinions, and the pilot tries to steer the plane left, while the co-pilot tries to steer to the right.

You probably would not feel very safe if this happened.

In the same way, in a marriage, it is obvious that someone must have the final word.

And God has instructed us in the Bible, that the man should be that person, because God has given the man the gift of leadership, not the woman.

However, with this also comes great responsibility, since the man will be the one held responsible for how he leads his family.

Knowing this, we can see why it is so dangerous spiritually for a woman to be a pastor or teach men; it is so dangerous that, according to God's Holy Word, it is equivalent to the sin of witchcraft.

This is because it breaks the fundamental principles God has created: that Christ is the head of the church, the man the head of the woman, and the parents the head of the children.

Jesus Christ the Same Yesterday, and To Day, and For Ever

So far, I have explained why a woman cannot be a pastor and that this role is a sin equivalent to witchcraft.

I have also explained from the Bible that having such a role is contrary to what God created the woman for, and that it is strongly against the order God has established within the family structure.

Now, it should be impossible for anyone to object to what the Bible teaches, but unfortunately there are many today that "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Timothy 4:3)

These people try to interpret Bible verses to fit their own opinions and doctrines.

However, these verses they “wrest, as they do also the other scriptures, unto their own destruction.” (2 Peter 3:16)

Perhaps the main argument and the most common reasoning I have heard modern churches use to defend their positions in allowing women to serve as leaders or pastors, is that it was a different time back then, and this commandment only applied to the early church.

People who support this theological view (known as egalitarianism) claim that women now are more educated and have more rights, and therefore are qualified to take on the role of leading a church.

One pastor even told me this when he confronted me about my stance on female pastors.

My response to him was to quote the Bible:

“Jesus Christ the same yesterday, and to day, and for ever.” (Hebrews 13:8)

It is crucial when discussing doctrine that we are founded on the infallible Word of God.

If we start applying teachings that are not based on the Scriptures, and invalidate other parts of the Bible because they do not fit our worldview, we are preaching another Gospel contrary to what the Bible has given us.

And the Bible firmly warns us not to preach another Gospel:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Galatians 1:8–9)

Therefore, if someone truly desires to do God’s will and not their own, they will not invalidate parts of the Bible because they believe they know better than God how His word should apply today.

Additionally, the Biblical principle behind why a woman should not teach, has been around since the time of Creation, as we can see from Genesis 3:16, and later with Sarah the wife of Abraham.

Education did not even exist during the early Genesis period. There were literally only two people on Earth right after Creation, and during the time of Abraham, education was very limited – also for men.

So, the argument of “different times” and “education” does not hold up.

And it is impossible for anyone with a pure heart to use these arguments as an excuse to "transgress the commandment of God".

What Women Should Do According to the Bible

Now you might wonder: what should women do according to the Bible? Let us look at some instructions God has given us.

The Apostle Paul writes the following in his letter to Titus:

“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

That they may teach the young women to be sober, to love their husbands, to love their children,

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.” (Titus 2:3–5)

Here we see that older women should teach younger women and guide them on how to live a godly life.

Remember, God does not prohibit women from teaching other women, because that is not against the order He has established.

We also see examples of women that prophesied in the New Testament:

“And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

And the same man had four daughters, virgins, which did prophesy.” (Acts 21:8–9)

The call to share the Gospel with all nations, which Jesus gave us, does not exclude women preaching to other women:

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matthew 28:18–20)

As we see, God has a call for all women to serve Him and to bear much fruit.

To preach the Gospel to women of all nations, some to prophesy and others to teach other women.

However, leading a church or being a teacher is not a task God has reserved for them, because He has not given them the gift of leadership.

This is typically known as complementarianism within theology, where men and women have different but complementary roles within the church.

Finally, we need to understand that everything that God has given us in His Holy Word is for a reason: because He loves us and knows what is best for us.

There is always a reason behind His commandments, and even if some people might not fully grasp the logic behind every one of them, this one should be very clear for those who want to do God’s will.

The Bible tells us “Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” (1 Corinthians 1:25)

God loves you and He has a call for your life: to preach the Gospel to all people!

5

Defending the Traditional Christian Values of Purity and Modesty

Why we need to bring back purity and modesty in churches.

Over the course of the last 100 years, society has increasingly abandoned the traditional Christian values of purity and modesty, which have long characterised and been cornerstones of the modern Christian civilisation of the West.

Accelerated by the Sexual Revolution of the 1960s and 1970s, morality and purity have almost completely left the once-Christian West, and society is now swiftly returning to the pagan culture of immorality and impurity, which was once the norm in Europe before it was Christianised.

Sadly, the immoral casual lifestyle that we now see in society has also infiltrated the evangelical churches.

Now, many churches consider dressing immodestly as completely acceptable, even during church services, and a large percentage of church members do not even believe in abstinence before marriage.

However, this pagan lifestyle is contrary to the Bible and is a huge sin, and has been condemned by leading Christians throughout the centuries.

The Bible clearly calls us to live a holy life, and stay away from impurity:

“For God hath not called us unto uncleanness, but unto holiness.” (1 Thessalonians 4:7)

So, in this chapter I will go through how the Bible tells us we should live.

God Calls Us to Purity and to Flee Fornication

Throughout history and until the last couple of decades, Christians have uniformly followed the basic Biblical principle of waiting and abstaining from sex until marriage.

However, in recent years, people who confess to the Christian faith have become increasingly casual regarding this matter.

A study found that a whopping 80% of young unmarried evangelical Christians in the US have engaged in premarital sexual relationships. That is just slightly below the national average for all 18–29-year-olds.

Even though many churches officially do not endorse this sinful lifestyle, they are not doing much either to stop it and point the young church members towards the right way.

This is very concerning indeed.

Because this is one of the biggest sins there is, and it is extremely detrimental to people's spiritual lives and society as a whole.

Now, what does the Bible tell us on this subject? Let us go through some key verses in the New Testament.

In the Apostle Paul's first epistle to the Corinthians, the Bible firmly warns us about the dangers of fornication, and instructs us to flee from it:

“Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” (1 Corinthians 6:18–20)

The Greek word translated as fornication here, is πορνεία, or porneia, which is where the word “pornography” comes from. And it essentially means all kinds of sexual immorality, such as sex before marriage and adultery.

From the context and the use of logic, we can naturally also include pornography under this term.

In Hebrews, God tells us that marriage is honourable, and that we should keep the bed undefiled:

“Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” (Hebrews 13:4)

Furthermore, in the Apostle Paul's second epistle to Timothy, we are told to flee youthful lusts:

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.” (2 Timothy 2:22)

And in 1 Thessalonians, God again instructs us to abstain from fornication, and that we are called not unto uncleanness, but unto holiness:

“For this is the will of God, even your sanctification, that ye should abstain from fornication:

That every one of you should know how to possess his vessel in sanctification and honour;

Not in the lust of concupiscence, even as the Gentiles which know not God:

That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

For God hath not called us unto uncleanness, but unto holiness.

He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.” (1 Thessalonians 4:3–8)

As we see from these passages, abstaining from sexual immorality, such as sex before or outside of marriage – is one of the most important instructions God has given us.

Yes – it is the only sin where a person sins against his own body.

Not only that, but sexual immorality is also very harmful to others, wrecking a countless number of lives, marriages, families, and society as a whole.

That is why abstaining from fornication was one of the very few commands that was given to the early Gentile church, as we can read in the book of Acts:

“That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”
(Acts 15:29)

Now, fornication and sexual immorality are not things God takes lightly.

On the contrary, the Bible tells us that God is the avenger of all such, and that he that despise this, despiseth not man, but God.

And God tells us that they which do such things shall not inherit the kingdom of God. (Galatians 5:21)

God calls us to live a pure life.

And the Bible is very clear that abstinence from sex until marriage is what God commands, because He loves us and does not want us to commit sins that are harmful to ourselves, others, and most importantly, our relationship with God.

God Calls Us to Modesty

Now we come to the next part, which is about dressing modestly.

The Bible instructs men to not look at a woman with lust:

“But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.” (Matthew 5:28)

It is a well-known fact that many men find it very hard not to look at a woman with lust if she is wearing revealing clothes.

Some even go so far as saying it is impossible. While I disagree with that viewpoint, it does highlight the situation many men face, and this is a major cause of guilt for many Christian men.

That is why the Bible also instructs women not to dress immodestly or revealing, or in any way that draws attention to the body.

Women are also instructed not to dress overly flamboyantly, which is another form of drawing attention to themselves.

In 1 Timothy, we read the following:

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;” (1 Timothy 2:9)

Further, we read the following in 1 Peter, which again points us to focus not on apparel but on the “hidden man of the heart”:

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:" (1 Peter 3:3–5)

Now, this is as basic as $1+1=2$

And any true Christian woman will, of course, not want to do anything that might cause her brother to stumble.

The Apostle Paul, our example and role model, writes: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Corinthians 8:13)

And our Lord Jesus said: "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." (Mark 9:42)

So, causing a fellow believer who is weak to sin is not something to take lightly.

As we see from these passages, it is clearly a responsibility for women to cover up and dress modestly, and not to cause men to sin.

Now you might ask: "Shouldn't I have the freedom to dress the way I want?"

The answer is that we do not have the freedom to hurt others. If you are in a public setting, you also need to be respectful towards others and not harm them.

Just as we do not have the freedom to drive on the wrong side of the road just because we want to, we do not have the freedom to cause others to stumble.

And after all, what good Christian woman wants someone other than her husband to see her body anyway?

So, we can safely say that every form of revealing clothing – such as crop tops, low necklines, short skirts or shorts, leggings, and swimsuits – are things that Christian women should never wear in public settings, such as streets, gyms, or public beaches. In short, anywhere where it is likely she will meet people of the opposite gender.

And even less so in a church, where you are supposed to dress respectfully – not only for others, but for God.

Unfortunately, almost all churches today allow women who dress immodestly to attend without asking them to cover up.

Yes, some pastors might even secretly enjoy it. We have seen a countless number of pastors who have fallen into sexual sins.

This really highlights the state in which evangelical churches are today, and how lukewarm they have become.

A church is supposed to be a safe place for people to seek God.

Imagine a young man who already feels a lot of guilt because of his struggles; he goes to church to seek God to overcome his sins, but instead is met with women who are dressed sinfully, and who tempt him into sinning even more.

You can just imagine what God thinks about that. It is highly disrespectful towards God not only to break His commandments by dressing immodestly, but also causing others to sin.

It is understandable from a worldly perspective that some women who do not fear God, and who are single, could find it tempting to dress more revealingly to try to find a man in their church.

However, you cannot expect God to help you find a partner by sinning and breaking His commandments.

In addition, what good Christian man would want a woman who has such a low level of respect towards God and herself?

Previously, when churches were less lukewarm, there were strict rules regarding clothing.

Men were expected to dress in suits, and the women were expected to wear long skirts reaching to the ankles or well below the knees.

Why? Because they wanted to show their respect to God.

I think this is something that should return to churches.

I do not say you need to wear only suits, but a good rule of thumb should be: how would you dress if you were to meet the King or the President?

In a casual hoodie, baggy jeans, or leggings?

Or would you opt for a more respectful choice?

Sexual Immorality Is a Major Attack on Christianity and Churches

As we have seen, the sexual immorality we see in not only society but also in churches is a major attack on Christianity.

We can see many examples in the Bible of how harmful it has really been.

For example, when Balaam taught Balac to cast a stumblingblock for Israel, he did it by sending in women to get them to commit fornication:

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” (Revelation 2:14)

Another example is King David and Bathsheba in 2 Samuel, chapter 11.

David was a man after God’s own heart, a warrior, and a strong man.

Yet when he saw Bathsheba washing herself from his rooftop, he fell into deep sin, eventually committing adultery.

And to cover up his sins, he murdered her husband.

Although he repented after being confronted by the prophet Nathan, it was a big turning point in David’s life with dire consequences, as God told him:

“Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.” (2 Samuel 12:10)

So, as we see from these examples, this is not something to take lightly.

On the contrary, to get Christians to commit sexual immorality is a major attack.

What You Should Do

As we can see from the Bible, those who claim that Christians are free to look at women they are not married to, or that Christian women are free to dress immodestly, are heretics.

Some might think that God’s grace means that you can ignore His commandments.

Others claim that a pure heart is enough and that then you can ignore God’s commandments about sexual purity and live as you want.

But the Bible tells us:

“But be ye doers of the word, and not hearers only, deceiving your own selves.” (James 1:22)

And: “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” (John 14:23–24)

So, if you are a man:

Make a quality decision not to look at women, except your wife. And God is there to help you.

If you are a woman:

Make a quality decision to dress modestly and to do your part to avoid having men fall into sin by looking at you.

If you are a pastor or a church leader:

Follow the Bible's instructions by not allowing any kind of sexual immorality or immodesty in your church.

After all, it is not that difficult to ask someone to cover up if they are visiting your church wearing a disrespectful outfit.

Remember what the Bible tells us in Romans, chapter 12:

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”
(Romans 12:2)

6

How the False Churches Are Using Music to Promote Their Heresies

Do not fall for it.

Imagine this: you walk into a small church in your village. Before the pastor starts his sermon, you can sing along to some worship songs.

You might hear lyrics like:

- “Praise the Lord, oh my soul”
- “What a beautiful name it is, the name of Jesus”
- “The angels cry holy, all creation cries holy”
- “The Lord bless you and keep you”

You become emotional listening to the pleasant tunes, and you might feel that you are connected to God.

Many people can relate to this, especially if they attend a church connected to the heretical New Apostolic Reformation (NAR) or the Charismatic Movement.

The Dangers of Using Music from False Churches

You need to understand that the false churches use carefully crafted worship music as a tool to further their heretical doctrines.

Often, if you check who makes these catchy songs, you will see that they trace back to a couple of mega-churches.

These have become some of the most influential figures within evangelical Christianity today, largely because they have used their music to reach out to millions of people all over the world.

Nowadays, most evangelical churches are either directly or indirectly affiliated with these mega-churches.

In short, these false churches have become a global phenomenon thanks to their music. And by using their music, you provide these false churches with a platform to further their heretical ministries and doctrines.

They Are Using Psychology to Manipulate Your Emotions

A common argument I hear from people who support these songs is that they “feel deeply connected to God and feel His presence” during worship services. They therefore conclude these must be good Christian worship songs.

However, what they are feeling is not God – but rather the result of psychological manipulation.

It is no secret that the goal of these worship services is for people to feel good and to give them a good emotional experience.

That is exactly why these churches have carefully crafted their music and lyrics to achieve that goal.

It is a well-known fact in psychology that when certain songs (including secular ones) are played and sung in a particular way, they trigger a dopamine effect in people, which gives the exact same feeling as what people say they experience when they supposedly feel God's presence during worship songs.

Psychologists also state that music can affect the brain so powerfully that it can send a person into an altered state of consciousness, with effects that are even compared to mind-altering drugs.

It is no wonder that false churches are using this powerful tool as a weapon of deception.

If you have ever paid attention to how worship songs are composed, you will certainly notice some patterns.

They are all very similar, with simple melodies and repetitive, easy lyrics. You will usually hear a floating pad or keyboard in the background, with some modern electric guitar riffs. The songs are often structured with repeated pauses and build-ups, again and again.

This is done for a specific reason: to give churchgoers a good feeling, and then claim that it is the presence of God they are experiencing.

This, of course, is nothing but nonsense.

But unfortunately, many people fall for it and are deceived when they do not have a close, personal relationship with Jesus.

Modern Worship Music Is Influenced by New Age

If you are familiar with various music genres, you may have noticed similarities between modern worship songs and New Age music. Could there be any connection between these two genres?

The answer is yes.

New Age music is characterised by ambient, atmospheric melodies, with the aim of evoking people's feelings, where they believe they are having a spiritual experience.

When some churches in the 1980s and 1990s lacked the true power of God, they desperately sought a way to keep members from leaving, and to convince them that God's power was still there with them.

Then they came up with the idea of incorporating elements from New Age songs, such as repetitive melodies and floating pads in the background.

This was done to give the church members an emotional experience, which they falsely claimed was the "presence of God".

But the truth is, what they were listening to then, and what they still listen to today, is nothing but New Age melodies with Christian lyrics.

This type of “Christian” New Age music originated in a false church in the USA in the mid-1980s. It was then promoted globally by various artists throughout the 1990s. Gradually, this type of genre has almost completely taken over the contemporary Christian music industry.

Today, almost all of the worship songs you hear in churches are essentially New Age songs. And usually, these lyrics are very similar to secular love songs, where you can simply change a couple of words to turn them into a love song about a boyfriend or girlfriend.

I do not say that Christian songs cannot have any secular influences – that is for each of you to judge for yourselves.

But what I am saying is that you cannot take music that is specifically crafted to give people a good emotional experience, such as New Age music, and then claim that people are experiencing the presence of God.

No, they are not experiencing the presence of God any more than people who faint when they see their favourite secular pop idol live at a concert.

There Is Absolutely No Reason to Use Music from a False Church

Lastly, there is absolutely no reason for anyone to listen or sing along to songs made by false churches that are contrary to God. You do not need to listen to their music and thereby support their heresy.

There are plenty of good alternatives to modern worship music, especially from the 1980s when Christianity was less lukewarm than today.

7

Defending the King James Version and the Preservation of the Word of God

Why the King James Version is superior to modern translations.

Over the course of the last 100 years, the King James Version (KJV) has been under steady attack from liberal theologians, who claim that the KJV is less accurate and based on unreliable manuscripts.

Instead, they usually encourage people to read modern translations, such as the New International Version (NIV).

Other more conservative figures might suggest reading the English Standard Version (ESV) or the New American Standard Bible (NASB).

However, the truth is that these translations are all far inferior to the original KJV – or even the New King James Version (NKJV) – by a mile.

Ever since the beginning, there has been a war on the Word of God, and the Bible has been persecuted relentlessly throughout the years.

Some have tried to crush it through violence. For many centuries, the Bible was banned from the public under the Catholic Church, with true Christians risking their lives just to own one.

The first person to translate the Bible into the English language, William Tyndale, was burned at the stake for his work. His version eventually became the foundation for the KJV.

Later, others have tried to distort and corrupt the true message in the Bible, “muddying the waters” with claims of new, supposedly more reliable manuscripts.

However, the good news is that God has preserved His true Word, and He will continue to do so forever.

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6–7)

In this chapter, I will defend the KJV and the true Word of God, and show why you should start reading the KJV today if you are not already doing so.

I will present three lines of defence for the KJV:

1. How the KJV was made and its history

I will go through how the KJV was made, and what fruit it has produced.

2. The doctrinal integrity of the KJV

I will show how the KJV stays true to the original Greek manuscripts and why I strongly recommend against modern, non-literal translations such as the NIV.

3. The KJV is based on superior manuscripts

I will go through the history of the Byzantine vs. Alexandrian texts, and demonstrate how modern translations, such as the ESV, are based on a corrupted Greek text, while the KJV is based on the preserved Word of God.

So let us get right into it.

Defence line 1: How the KJV Was Made and Its History

The Bible tells us that “For every tree is known by his own fruit.” (Luke 6:44)

Some translations were produced in peaceful times – like those of the last 50 years – where the personal cost of translating the Bible was not that high.

However, other translations were done when there was a heavy price to pay to translate the Bible.

One example is the first translation from Greek to German, which was done by Martin Luther when he was in hiding, condemned to death by the Emperor of the Holy Roman Empire.

Another example is the first translation from Greek to English – the Tyndale Bible.

William Tyndale had to flee England and he translated the Bible while he was in exile.

He lived under constant threat, knowing that he could be killed for translating the Bible at any time.

Yet he continued in order to bring the Word of God over to the English language.

The King of England was so unhappy that he later purchased and burned every copy he could find, in order to prevent people from reading God's Word.

Unfortunately, Tyndale was eventually found and murdered as a martyr before he even could finish translating the Old Testament.

However, he managed to translate the whole New Testament and parts of the Old Testament.

John Foxe writes in his book *The Acts and Monuments*, that before Tyndale was strangled and burned at the stake, he cried with a fervent zeal and a loud voice: "Lord open the King of England's eyes."

This prayer was answered only a few years after his execution.

The fruit of these men's lives speaks for itself, as the reformation that came as a result, really changed many parts of Europe.

So, using the rule of thumb that the Bible has told us – "every tree is known by his own fruit" – these should clearly be good choices.

The Tyndale Bible is an excellent translation, although it can be very hard to read due to the old English language.

To my knowledge, it is still to this day the best English translation produced – even better than the KJV.

Which is completely natural, considering the fact that the person behind the translation was such a dedicated Christian that he was willing to give his life for the sake of the Gospel.

Following the Tyndale Bible in 1526, several minor revisions eventually led to the famous King James Version:

- The Coverdale Bible (1535)
- The Matthew Bible (1537)
- The Great Bible (1539)
- The Geneva Bible (1560)
- The Bishops' Bible (1572)

All these are excellent translations and are at least equal to, or even better than, the King James Version.

The first revision, the Coverdale Bible in 1535, was done by Miles Coverdale, a good friend of William Tyndale.

Coverdale finished the work of Tyndale after he was brutally martyred, translating the rest of the Old Testament.

After him, other reformers continued revising Tyndale's work.

With these translations (or revisions) as a foundation, the KJV was published in 1611.

According to scholars, the KJV has retained as much as 84% of the original wording in the Tyndale Bible. We can therefore safely say that it is the direct lineage of the original Tyndale Bible, with only minor revisions.

Even if the earlier translations were perhaps even better, the KJV remains far superior to any modern translation produced.

Knowing that the KJV and its predecessors (such as the Tyndale Bible and Geneva Bible) sprang from the roots of heavy persecution, during a time period when there was a high price to pay to follow Jesus, we can easily conclude which has the better fruit compared to modern versions.

And the KJV is the standard Bible that has been used in all major revivals, such as the First and Second Great Awakenings and the early Pentecostal movement.

The same is true for other countries as well. In Sweden, it was the KJV's Swedish counterpart, *Karl XII:s Bibel* (KXII), that was used during revivals, such as during the massive awakening that happened in the 19th century.

However, since the widespread adoption of modern translations in churches, such as the NIV or ESV, there has been no major revival in the world comparable to what was seen during the 18th and 19th centuries.

Following our Lord's commandment to judge by the fruit, we must conclude that the KJV has produced far better fruit than modern translations.

Defence Line 2: The Doctrinal Integrity of the KJV

This second line of defence goes hand in hand with the first one.

Many modern translations are not really translations, but rather books where the message has intentionally been completely changed to push their own agendas or to promote a specific cult.

Some translations that would fall under this category include mainstream translations such as the NIV, as well as more extreme counterfeits such as the Passion Translation (TPT), used by the New Apostolic Reformation, and the New World Translation (NWT), used by the Jehovah's Witnesses. These should obviously be avoided.

Other translations, such as the ESV, attempt to hold fast to a word-for-word translation and maintain better doctrinal integrity.

These are not as bad as the ones I first mentioned; however, they remain far inferior to the KJV due to the underlying manuscripts used to translate these Bibles, something I will address later in this chapter.

Now, maintaining doctrinal integrity and not purposely altering the Word of God is obviously extremely important when producing a new Bible translation.

The Bible warns us:

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Revelation 22:18–19)

From this, we can safely conclude that those who have translated counterfeits of the true Word of God, such as the NIV or TPT, cannot be called Christians as the Bible clearly tells us that “God shall take away his part out of the book of life”.

But the good part is that there are still translations where the people behind them had enough fear of God to refrain from changing His word.

The Tyndale Bible and the KJV are two of them. These translations hold true to the Word of God and are literal, word-for-word translations.

As a result, they convey the true Gospel and do not open the door to heresies like modern translations do.

In addition to this, they are extremely similar – because translating the Word of God is not “rocket science”. As previously mentioned, the Tyndale Bible and the KJV are almost identical.

Now, I would like to demonstrate some examples of how important this is.

Below, I will present three examples where the NIV – or as I call it, the “Not Inspired Version” – intentionally changes the meaning of key verses in the Bible to promote certain heresies.

Example 1 – The NIV is flirting with the heresy of Adoptionism

In Acts 13:33, we read the following in the KJV:

“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

However, in the heretical NIV, they have changed the line “this day have I begotten thee” (in addition to the rest) to: “today I have become your father.”

The NIV reads:

“he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: ‘You are my son; today I have become your father.’”

The Greek word used, γεννηκα (gennēka), literally means “begotten”.

This is clearly a heretical counterfeit from the NIV, flirting with the heresy of Adoptionism.

We are seeing a trend in churches nowadays where pastors preach this age-old heresy. However, the NIV goes a step further and tries to incorporate this heresy into the Bible itself.

Example 2 – The NIV changes the Bible to promote feminism

Another example is in 1 Timothy 2:12, where the KJV supports the traditional complementarian doctrine of the true Word of God:

“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.”

However, the translators of the NIV apparently do not like what the Bible teaches, so they change the word “usurp” to “assume” in order to open the door to the heresy of egalitarianism.

The NIV reads the following:

“I do not permit a woman to teach or to assume authority over a man; she must be quiet.”

This is a general theme where the NIV changes words in order to promote feminism.

Another example is in 1 Timothy 3:1 where the qualifications for a leader are listed.

In the KJV, we read:

“This is a true saying, If a man desire the office of a bishop, he desireth a good work.”

However, the NIV changes “a man” to the gender-neutral word “whoever,” again to try to open the door for egalitarian heresies.

The NIV reads the following:

“Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.”

Of course, the original Greek word uses a masculine form.

Therefore, it can be proven without doubt that the NIV is intentionally altering the Word of God to fit an agenda.

Another example is how the NIV frequently adds the word “sisters” when the Bible writes “brothers”.

In Acts 16:40 we read the following in the KJV:

“And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.”

However, the heretical NIV reads:

“After Paul and Silas came out of the prison, they went to Lydia’s house, where they met with the brothers and sisters and encouraged them. Then they left.”

Again, the word “sisters” is nowhere to be found in the original Greek – it is completely made up.

And this is not only the case here; in many other places in the Bible, the NIV adds the word “sisters” to make the Bible appear more feminist.

Example 3 – The NIV attacks Christ’s Eternal Sonship

If you start reading the NIV critically, you will find an endless list of heretical errors.

Even in the Old Testament, where there is generally no debate over different manuscripts, you will find a countless number of corruptions in the NIV.

One of the most glaring examples is Micah 5:2, where the NIV alters the meaning of an important prophecy regarding Jesus Christ.

In the KJV, we read the following:

“But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”

However, the NIV alters the latter part of the verse, and completely changes its meaning to imply that Christ has an origin, wrongly making Him a created being!

The NIV reads the following:

“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”

I do not think I need to comment on this translation any further.

The NIV presents such blatant heresies again and again that any true Christian should steer far away from such a translation.

In the same way Christians condemn the NWT by the Jehovah's Witnesses, likewise should all Christians condemn the NIV.

Conclusion

As I have now demonstrated using three examples, where the NIV intentionally corrupts their translation in order to introduce heresies and promote their false theology, it is very important for true Christians to avoid all translations that are not literal and word-for-word, as this opens the door to what we see in the NIV.

Unfortunately, these translations are widespread in churches today. The NIV, for instance, is the leading translation today and is used by churches all over the world.

However, as I mentioned there are still Bibles that hold fast to a word-for-word literal methodology.

The old translations in the Tyndale – King James lineage, such as the Tyndale Bible, Geneva Bible, Bishops' Bible, and KJV, are the best examples.

For those who find it difficult to read the old language of these translations, there is an excellent modern version of the KJV known as the New King James Version.

This version is essentially the KJV with modernised words, such as swapping the words “thee”, “thou”, and “ye” for “you”.)

Other examples of good literal translations in other languages include Luther’s Bible in German, *Reformations Bibeln* and the KXII in Swedish, and the *La Bibbia Diodati* in Italian.

Now, there are modern Bibles that also hold to a more literal (though not as literal as the KJV) translation of the Bible. These include the ESV, as I mentioned earlier – a widespread translation, especially within more conservative churches.

However, the reason why I strongly recommend against the ESV is that it relies on corrupted manuscripts as its basis.

These manuscripts have been corrupted in the same way as the NIV has – to open the door to damnable heresies.

This leads me to the next defence for the KJV:

Defence Line 3: The KJV Is Based on Superior Manuscripts

This is perhaps the most compelling argument as to why the KJV is far superior to modern translations.

Almost all modern translations of the Bible use a different Greek text of the New Testament that differs fundamentally from the one used by the KJV and most older translations.

Historically, the Greek text used to translate all the Bible translations used during the Reformation, and for centuries after until the late 19th century, was the *Textus Receptus* (Latin for “Received Text”).

The *Textus Receptus* is based on a handful of Greek manuscripts from the Byzantine line of manuscripts and was compiled by Erasmus during the 16th century.

Later, another text known as the “Majority Text” was compiled.

This is a compilation of all the Byzantine manuscripts, which number over 5,000, using a numerical or democratic approach to erase misspellings or to determine minor textual variants. In this method, the manuscripts are given one vote each for a specific word, and the majority reading determines the outcome.

Naturally, the *Textus Receptus* and the Majority Text are almost identical as they are from the same family of manuscripts.

Of the small variations found, almost all are related to spelling, word order, or grammar.

In short, they are basically the same.

This has been the standard New Testament Christians have used for centuries, and it has served as the foundation for all good Bible translations, including the Tyndale Bible and the KJV.

However, in 1881, two scholars named Brooke Foss Westcott and Fenton J. A. Hort compiled a new version of the Greek New Testament, which is now known as the “Critical Text” (a name I personally find very ironic).

They based their text mainly on two manuscripts: the *Codex Vaticanus* and the *Codex Sinaiticus*. Dating back to the 4th century, these manuscripts contradict the Byzantine texts on many major theological points. They are commonly known as the Alexandrian texts.

Furthermore, they are also notorious for contradicting each other, with over 3,000 variations found in the Gospels alone.

All of a sudden, Bible translators collectively scrapped the standard Received Text – based on thousands of manuscripts and used by Christians for centuries – in favour of a new text based on mainly two (!) manuscripts.

Since the Critical Text was released, nearly all Bible translations – such as the NIV, ESV, and NASB – have used it as their foundation for the New Testament.

The argument most commonly used is that because these manuscripts are older, they must be more accurate.

However, everyone should know that age does not automatically verify authenticity.

And seeing the heresies the Critical Text introduces, it should be clear to all Christians that it is not of the Spirit of God.

Before I move on to the next point, I will give a quick summary to make this more understandable:

The KJV:

- Based on over 5,000 manuscripts that all consistently agree with each other.
- These texts are known as the Byzantine texts.
- The *Textus Receptus* and Majority Text are 2 compilations based on these manuscripts.

Modern Bibles (NIV, ESV, etc.):

- Based primarily on 2 manuscripts that contradict each other on many important points.
- These texts are known as the Alexandrian texts.
- The Critical Text is the main compilation based on these manuscripts.

Why it matters

Now you might ask: “Does it really matter that much which Greek text a Bible uses? Is there that much of a difference?”

Well, as we saw earlier in the differences between the KJV and the NIV, it definitely matters.

The issue here is that while the NIV is just a single corrupted translation, the Critical Text corrupts the original text.

This means that every Bible translation based on the Critical Text – no matter how literal and word-for-word it is, will always be an unoriginal, counterfeited translation.

The NIV, for example, is based on the corrupted Critical Text. In addition to this, the translators corrupt the already corrupted text, leading to a catastrophic result.

Taking another example, the ESV is also based on the same corrupted Critical Text. However, because it is more literal, the result is a bad translation, though not as catastrophic as the NIV.

Now you might ask: “What are the differences between the Byzantine texts and the Alexandrian texts?”

To demonstrate this, I will go through a few key verses that are either different in the Critical Text compared to the *Textus Receptus* / Majority Text, or are completely omitted.

Example 1 – The deity of Jesus Christ in 1 Timothy 3:16

One of the most controversial variations between the *Textus Receptus* / Majority Text and the Critical Text is found 1 Timothy 3:16. The difference comes down to a single word: the word “God” vs. the word “He”.

Although a seemingly minor variation compared to many other passages, with just a single word being different in this case, this variation carries a significant theological weight because of the nature of the word in question.

It is obvious that the Critical Text attacks the deity of Christ in this passage.

Below, you can read the verse in the KJV:

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

This clearly states, without a shadow of a doubt, that Jesus is God.

Here is the same verse in the ESV:

“Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.”

By replacing the word “God” with “He”, the Critical Text obviously attempts to weaken the undeniable proof in the Holy Scriptures that Jesus is God.

Example 2 – Christ’s divine paternity in Luke 2:33

This is again a one-word variation where the Critical Text attacks Jesus – this time His divine paternity.

In the KJV, we read the following:

“And Joseph and his mother marvelled at those things which were spoken of him.”

Here is the same verse in the ESV:

“And his father and his mother marveled at what was said about him.”

Here, the Critical Text has changed “Joseph” to “father” – which is a direct attack on the virgin birth and the divine paternity of Jesus Christ.

Example 3 – The ending of the Gospel of Mark (16:9–20)

This is one of the most famous discrepancies between the Byzantine and Alexandrian texts and perhaps the most dramatic visual difference between the two.

In the Alexandrian texts, the entire ending of the Gospel of Mark is omitted. Both the *Codex Vaticanus* and the *Codex Sinaiticus* end the book abruptly at verse 8.

Because of the significance of this corruption, most modern translations actually include the verses 9–20 from the Byzantine texts instead, but they usually place them in brackets, or include footnotes questioning their authenticity.

This is one of the most powerful passages in the New Testament, and a personal favourite of mine.

Here you can read the whole passage from the KJV:

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

And she went and told them that had been with him, as they mourned and wept.

And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country.

And they went and told it unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”

Now, the fact that these verses are absent from the Alexandrian texts is actually some of the strongest evidence we have that those texts are indeed counterfeit.

We know this for certain, because several of the verses that are omitted in the Alexandrian texts are actually quoted by sources earlier than the manuscripts – documenting that the older age of the Alexandrian texts does not equal authenticity, as sources that predate those manuscripts align with the Byzantine texts.

One example is a quote from Mark 16:19 by Irenaeus in his work *Against Heresies* (3.10.6), dating back to AD 180, more than 150 years before the main Alexandrian codices:

“Also, towards the conclusion of his Gospel, Mark says:

“So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sits on the right hand of God;” [Mark 16:19]

confirming what had been spoken by the prophet: “The Lord said to my Lord, Sit on My right hand, until I make Your foes Your footstool.””

— *Irenaeus*

There is also evidence that Justin Martyr and Tatian were familiar with this passage already during the 2nd century.

So, we have overwhelming evidence that this passage was considered part of the Holy Scriptures already before AD 200.

Now, the main Alexandrian texts used for the Critical Text, the *Codex Vaticanus* and the *Codex Sinaiticus*, are dated to around AD 350 – more than 150 years after the quote from Irenaeus.

This completely debunks the strongest argument for the Critical Text – namely that it is supposedly based on older and more reliable manuscripts.

A quick summary

So far, I have covered the following:

- The two different lines of manuscripts used to translate Bibles.
- Why it matters.
- A few examples of the many variations found between these two families of texts.

The list of differences could go on and on; there are, in fact, thousands of variations between the two lines. These include everything from minor spelling differences to entire passages being omitted.

Now, I will move to the next part, namely documenting why we must consider the Alexandrian-type text to be a corruption of the true Word of God, and why we must consider the Byzantine-type text to be the most reliable and accurate text we have.

Why the Alexandrian texts must be considered corrupted

In this part, I will go through why we must consider the Alexandrian texts to be a counterfeit of the true Word of God.

First, I will examine the primary arguments that are supposed to support the Alexandrian texts, and thereafter I will go through the evidence against them.

There are three primary arguments for why scholars consider the Alexandrian texts to be superior to the Byzantine texts. These I will address now:

1. The age of the manuscripts

It is generally agreed that these manuscripts are among the oldest known Greek texts. As I mentioned earlier, the *Codex Vaticanus* and the *Codex Sinaiticus* date back to the mid-4th century.

This predates the oldest known manuscripts of the Byzantine texts, which date back to the 5th century and onwards.

Scholars argue that because these are older, they must also be more accurate.

However, I will argue that this is not logical at all.

The first question we must ask is: why are they older? Why have they managed to survive for hundreds of years longer than the earliest known Byzantine texts?

When a manuscript was of high value, it was also used.

Early Christians valued their Bibles highly, and constant use naturally led to more wear and tear of the manuscripts.

Eventually, this led to many copies being worn out and replaced by new ones.

However, if the early Christians rejected a manuscript they deemed to be corrupt, and that manuscript was put away, it would naturally survive much longer as no one used it.

That is exactly what we see with the *Codex Vaticanus* and the *Codex Sinaiticus*.

The *Codex Vaticanus* was stored in the Vatican library for hundreds of years, while the *Codex Sinaiticus* was discovered in the trash area at Saint Catherine's Monastery in the Sinai Peninsula in the 19th century.

These were clearly not used by the early Christians.

So, clearly, we cannot conclude that just because a manuscript is older, it is more accurate.

It might simply mean that it was rejected, and therefore survived longer.

2. The geography of the manuscripts

Another common argument used by proponents of the Alexandrian texts is the geography. They suggest that Alexandria was home to the most educated scholars and theologians of that time, which led to the most correct manuscripts.

In addition, they argue that the arid climate of Egypt helped preserve these texts, which is why we have them today.

The first counterpoint is that we do not know exactly where these manuscripts came from. They might have originated in Alexandria, or they might have originated somewhere else.

However, what we do know is that the Alexandrian texts typically follow the theology of the Church Fathers who lived in Alexandria at that time.

However, that is not a point that supports the texts. On the contrary, Alexandria was known as the “heresy capital” of the world at that time.

Several of the most well-known heresies of all time originated in Alexandria, including Gnosticism and Arianism.

3. Shorter readings

Modern scholars often argue that shorter readings are generally more accurate. The Alexandrian texts are known for missing many verses and words, compared to the Byzantine texts.

Therefore, textual critics argue that they must be considered more reliable.

However, that is something that cannot be concluded considering the nature of the words missing.

It is a well-known fact that early heretics, such as the Gnostics, specifically removed verses that, for example, proved the deity of Jesus Christ.

When critically examining the Alexandrian texts, we see that many of the variations between these and the Byzantine texts have to do with our Lord Jesus Christ.

Typically, the Alexandrian texts remove or alter words that have to do with Jesus Christ, specifically diminishing His divinity.

This points very strongly towards Gnostic influence.

So, just because a passage of Scripture is shorter, of course it does not mean that it has to be more correct.

On the contrary, it could and likely does mean that the text has been altered.

Now, I have gone through some of the claims as to why the Alexandrian texts are supposed to be superior, and explained why they do not hold up.

I think it is now time to address some of the points that prove that they are corrupted. There are five main points I will now list:

1. Theological bias

As I demonstrated in the examples earlier, the Alexandrian texts systematically try to undermine the deity of Jesus Christ.

This strongly points to Gnostic / Arian influence, which is also backed up by historical evidence.

2. A work of the Spirit of God will always exalt Jesus

This point goes hand in hand with the previous one.

I would like to quote Jonathan Edwards from his book *The distinguishing marks of a work of the Spirit of God* (1741), regarding what are distinguishing scriptural evidences of a work of the Spirit of God:

– It raises people’s esteem of Jesus Christ.

“When that Spirit, that is at Work among a people, is observed to operate after such a Manner, as to raise their Esteem of that Jesus that was born of the Virgin, and was crucified without the Gates of Jerusalem; and seems more to confirm and establish their Minds in the Truth of what the Gospel declares to us of his being the Son of God, and the Saviour of Men; ’tis a sure Sign that that Spirit is the Spirit of God. This Sign the Apostle gives us in the 2nd and 3rd Verses, Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the Flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God.”

— Jonathan Edwards

That is very true.

A true work of the Spirit of God will always exalt Jesus and raise people’s esteem of Him; it will never diminish Him.

So, when we see that the Alexandrian texts systematically try to undermine the deity of Jesus Christ, we can be certain that it is not a work of the Spirit of God.

3. Internal contradiction

As previously mentioned, there are many internal contradictions between the *Codex Vaticanus* and the *Codex Sinaiticus*.

According to the scholar Herman C. Hoskier, there are 3,036 textual variations between the two manuscripts in the Gospel accounts alone.

These include not only minor spelling differences, but also entire verses that contradict each other.

For context, there are 3,779 verses in the Gospels. This means that there is a contradiction or difference between the two manuscripts in 80% of all verses. That is a staggering amount.

On the other hand, the Byzantine texts agree with each other around 99% of the time.

This statistic alone proves that the Alexandrian texts are not the ancient, reliable manuscripts that the modern scholars claim they are.

4. Lack of manuscripts

One of the biggest problems with the Alexandrian texts is the lack of manuscripts. Only around 50 manuscripts have been found so far, including the major codices and early papyrus fragments.

In contrast, there are over 5,000 Byzantine manuscripts.

It is generally agreed that it would be much easier to corrupt a handful of manuscripts than to corrupt thousands.

Furthermore, the fact that only around 50 manuscripts supporting the Alexandrian line have been found is a strong testament to the likelihood that they were viewed as corrupted by the early Christians, and therefore not used or passed on.

5. Historical evidence

The final part is the historical evidence we have against the Alexandrian texts.

One outstanding example is that of the ending of the Gospel of Mark, where it is proven that the verses 9–20 were in circulation before the Alexandrian texts were written.

One of the strongest pieces of evidence for this is the fact that Irenaeus quotes Mark 16:19 as early as AD 180, which I wrote about earlier under Example 3 – The ending of the Gospel of Mark (16:9–20).

So, based on the overwhelming evidence we have against the Alexandrian texts, I believe that all true Christians will agree after examining the truth about these texts, that they are without a doubt corrupted.

Why the Byzantine texts must be considered superior to the Alexandrian texts

Now I will go through the evidence proving that the Byzantine text is superior to the Alexandrian texts, and why we must consider it the preserved Word of God.

While there are many arguments for why the Byzantine text is superior, I will focus on the most important ones in this section, which I will go through now:

1. Doctrinal integrity

Unlike the Alexandrian texts, the Byzantine texts do not open the door to heresies; instead, they uphold the classic Christian faith. They contain no traces of Gnostic or Arian influence.

This serves as strong evidence for the authenticity of the Byzantine texts.

2. It raises the esteem of Jesus Christ

Referring to the writings of Jonathan Edwards, which I quoted earlier, a true work of the Spirit of God will always exalt Jesus and raise people's esteem of Him.

It will never diminish Him like the Alexandrian texts try to.

The Byzantine texts always raise the esteem of Jesus Christ. When variations occur between the Byzantine and Alexandrian texts, the Byzantine text is the one that exalts Jesus Christ (e.g. strengthening His deity), whereas the Alexandrian texts attempt to diminish Him and His work.

3. Preservation of the Word of God

God has promised us that He will preserve His word (Psalm 12:6–7 and Matthew 5:18).

If the Alexandrian texts were the true Word of God, it would mean that the most accurate version of the Holy Scriptures would have been lost for over a thousand years.

Conversely, the Byzantine texts have been readily available and used by Christians for centuries.

Despite heavy persecution, it has always been possible to get hold of it, one way or another.

4. The first choice of the reformers and revivalists

For centuries, Bible translations based on the Byzantine texts such as the KJV have served as the foundation for the most significant revivals and reformations.

During the Reformation, translators such as William Tyndale and Martin Luther used the *Textus Receptus*, the compilation based on the Byzantine texts, to translate their monumental works.

Furthermore, during the Great Awakening, famous preachers such as Jonathan Edwards, George Whitefield, and John Wesley relied on the KJV.

Historical records prove that every major revival has been rooted in a Bible based on the Byzantine texts.

5. Over 5,000 manuscripts in perfect harmony

One of the most compelling arguments we have for the Byzantine texts, is the massive number of manuscripts that are in perfect harmony with each other.

Over 90% of all manuscripts found belong to the Byzantine family of texts.

And there are 5,000+ manuscripts that agree with each other 99% of the time.

(Also, most of the remaining 1% have to do with minor spelling differences.)

This stands in stark contrast to the roughly 50 manuscripts we have of the Alexandrian texts, which are not in harmony with each other.

As I mentioned earlier, there are over 3,000 contradictions between the two primary codices in the Gospels alone.

6. The age of the manuscripts

Although many scholars argue that the fact that the Byzantine texts are younger weakens their authenticity, I would argue for the opposite and that it is rather a proof of their superiority.

The fact that there are so few older manuscripts strongly suggests that these were the ones used by the early Christians, as most of the early manuscripts were simply worn out due to high usage and replaced by copies.

7. Papyri support within early Alexandrian manuscripts

In several of the earliest papyri classified as Alexandrian (dating back to the 3rd century), there are a number of readings that are distinctly Byzantine – proving that variations belonging to the Byzantine family existed alongside the Alexandrian variations very early, and were not a result of a later invention.

One scholar identified 150 “distinctively Byzantine readings” within these early papyri.

Since many of the earliest Alexandrian papyri contain mixed readings, it points to early corruption where the earliest Alexandrian manuscripts were less corrupted than those that were written later.

This also proves that Byzantine readings are not a result of a later edit or invention, but that they have been part of the manuscript tradition since at least the earliest Alexandrian type manuscripts.

Conclusion

As I have now proved, by carefully and critically examining the evidence both for and against the Alexandrian and Byzantine texts, it is overwhelmingly clear that the arguments used by modern scholars to support the Critical Text over the *Textus Receptus* / Majority Text have no historical, theological, or logical support.

On the contrary, we see that all evidence points to the *Textus Receptus* / Majority Text being the most accurate version we have today of the Holy Scriptures.

So now returning to the KJV, the torch-bearer of the *Textus Receptus*, which this chapter is about:

As we have seen, defending the KJV is not merely a matter of tradition or preference for its beautiful style; it is a defence of the Providence of God and the Holy Scriptures.

We have examined the fruit of the KJV, and we see that it has been exceedingly good.

The translation is a heritage delivered to us through the sacrifice of martyrs, and has been the foundation for all major revivals, such as the Great Awakening.

We have seen that unlike many modern translations, such as the NIV, the KJV holds to a literal translation of the Scriptures and maintains a sound doctrinal integrity.

We have critically examined the differences between the original manuscripts used as foundation for Bible translations, and found that the Alexandrian texts and the Critical Text are corruptions beyond any reasonable doubt.

On the other hand, we clearly see that the Byzantine texts and the *Textus Receptus* / Majority Text, that provides the foundation used by the KJV, are the authentic and preserved Word of God.

Based on the evidence provided, there is no good reason for any Christian to continue reading modern, corrupted translations, such as the NIV or ESV.

Especially since we have the preserved Word of God, through Bible translations based on the *Textus Receptus* / Majority Text. If you did not have a choice, that would be one thing. But when you have the choice of reading the pure Word of God, there is no reason to choose a corrupted translation.

Therefore, my advice is to stop reading modern translations.

Instead, read a translation that has stood the test of time – a translation that is based on the true Received Text that Christians have used for centuries.

The KJV has shown good fruit, standing the test of time, and has been the gold standard used by Christians during all major revivals.

So, find yourself a King James Version and start reading it today. You can easily find it online and in many bookstores.

If you find it too hard to read, start reading the New King James Version. It is essentially a modernised version of the original KJV. It is also easy to find online or in bookstores.

If you want to read one of the KJV's predecessors, such as the Tyndale Bible or the Geneva Bible, you can also find them online.

If English is not your native language, find a Bible translation that is similar to the KJV – one that is literal and uses the *Textus Receptus* / Majority Text.

God has preserved His word, and He will continue doing so forever.

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6–7)

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Numbers 23:19)

8

Testimony

The Gospel as shared by my grandfather in 1972.

I would like to dedicate this last part of the book to my grandfather Torleiv Iversen, who went home to meet his Lord and Saviour Jesus Christ in 1996, and I would like to include the testimony he wrote after he was saved.

Over 50 years have now gone by since Torleiv one day gave his heart to Jesus.

After being born-again, he was baptised in the Holy Spirit and fire, and became a diligent evangelist in his youth, leading 50 people in his small town of just a few thousand inhabitants to Christ.

Unfortunately, he was married to a diagnosed psychopath who hated Jesus in him and made his life miserable. And to add to this, he found the churches to be lukewarm and dead. This weighed him down and tried to quench the fire in him.

But his heart always wanted Jesus. And despite the many sufferings he went through, later in his life he once again experienced a revival, before he went to heaven in 1996, where he was once again on fire for Jesus.

I would like to quote this testimony Torleiv Iversen wrote in a newspaper in 1972, where he also shares the Gospel:

“There are many today who think: How can there be a loving God? How can that be reconciled with war, violence, oppression, and famines etc.

One day I was also faced with these same questions. Does a living God exist? What is the meaning with my life?

There has to be something more than what this world has to offer me. And I started to look at everything in a gloomy way.

Someone had told me that they had met a living Saviour, and that they now had really found a meaning in life.

I am glad that I listened to these. I started to pray to Jesus: If you really exist, you must save me!

And this simple prayer changed my whole life!

I really met a living Saviour! And not only did He save me; I also experienced being baptised in the Holy Spirit and fire. Yes, I really got to experience that what the Bible speaks of is true.

And if you are one that reads this and still doubts if there is a loving God, I want to ask you this question: How can you be so sure when you haven't even tried? In Jeremiah 29:13 it says: “And ye shall seek me, and find me, when ye shall search for me with all your heart.”

And Jesus also says in Matt 11:28: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

Jesus offers you an eternal life, and a life here on earth in real truth, freedom and love. God has proven His love towards you, by giving His son Jesus Christ as an atonement for your sins.

Everything is made ready. So, hurry and come in Jesus' name."

— *Torleiv Iversen*

This is the testimony my grandfather shared over 50 years ago.

And it is still as relevant today, as it was in 1972.

About the Author

My name is Paul Imanuelsen and I have been a born-again believer and follower of Jesus Christ for my entire life. I am from Stockholm in Sweden, but I have lived abroad for many years, including in the UK. I was home-schooled in my childhood by my parents, who also are dedicated Christians. Now I work as an entrepreneur within software and design, and pursue a wide spectrum of hobbies, including songwriting and photography.

I do not belong to any church or denomination, as I strongly believe, based on the Scriptures, that modern churches are contrary to true Christianity.

I believe the *Textus Receptus* in the NT to be the infallible, preserved Word of God. This is why I use the King James Version and the Tyndale Bible.

I believe it is very important to have a personal living relationship with Jesus. That is why I spend much time praying and talking to Him as my best friend every day. Because you do not need to go to a church to be close to Jesus. The Bible tells us: “Draw nigh to God, and he will draw nigh to you” (James 4:8).

I have also independently studied theology and Biblical Greek for several years, in addition to studying the Bible a lot and reading other Christian authors. My favourite authors include Martin Luther, John Foxe, John Wesley, Jonathan Edwards, Carl Olof Rosenius, and Lewi Pethrus.

I hope you found this book to be of help and inspiration in your journey!

— Paul Imanuelsen

The Gospel in Short

1. God created everything perfect for us.
2. Our sin destroyed everything.
3. We have all sinned, and come short of the glory of God, and rightfully deserve an eternity in hell for every sin we have committed.
4. Jesus loved us so much and did not want us to go to hell, that He came and took our penalty on the cross.
5. On the third day, Jesus rose again, and now He is on the right hand of God.
6. Jesus Christ is coming back again to judge the living and the dead, and every person whose name is not written in the Book of Life will be thrown into the lake of fire.
7. What you need to do is to:
 - Acknowledge that you are a sinner, and understand how bad sin really is. That it is so bad that you rightfully deserve an eternity in hell for every sin that you have ever committed.
 - Repent and turn away from your sins.
 - Make Jesus your Lord 100%. That means you are prepared to die for Him every day, and let go of anything that He does not delight in.
 - Believe in Jesus in your heart. If you feel that you cannot, ask God to give that faith to you.

Get in touch

I would love to hear from you! If you have any thoughts or questions after reading this book, or just simply want to get in touch, feel free to reach out.

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