



<https://www.monergism.com/modern-day-false-teachers>

The Bible makes it clear that false teaching is not just a problem of the past but a present and ongoing danger. Jesus Himself warned, "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves" (Matthew 7:15). Similarly, the apostle Paul admonished the elders in Ephesus, saying, "I know that after my departure fierce wolves will come in among you, not sparing the flock" (Acts 20:29). These warnings are not just historical; they were given for the benefit of the entire church, including us today.

Scripture instructs believers to "test the spirits to see whether they are from God, for many false prophets have gone out into the world" (1 John 4:1). Furthermore, Paul urged the church to "mark those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them" (Romans 16:17). These passages make it clear that identifying and exposing false teaching is a biblical responsibility.

It's not merely about having a "list" but about being faithful to the biblical mandate to protect the flock from dangerous teachings that distort the gospel and lead people astray. The gospel is a precious treasure that we are commanded to guard and proclaim accurately (2 Timothy 1:14). Part of this guarding involves exposing teachings and teachers that compromise its purity.

Many ask whether it is difficult to discern false teachers or if the gospel is so confused today. In many ways, both are true. False teachers are often subtle in how they distort the gospel, mixing truth with error in ways that make their teachings appear attractive or even biblical. As Paul wrote in 2 Corinthians 11:13-15, false teachers "disguise themselves as apostles of Christ," and "even Satan disguises himself as an angel of light." This makes it challenging for many believers to distinguish truth from error, especially when false teachings are often presented in a way that sounds loving, empowering, or even biblical.

In today's culture, there is an overwhelming flood of voices claiming to represent the Christian faith, but many of these voices preach a gospel that is diluted, distorted, or outright heretical. Prosperity theology, legalism, universalism, and New Age spirituality cloaked in Christian terminology are just a few examples of how the gospel is being confused and corrupted in our time. Without careful discernment and guidance, many believers can be easily led astray.

The role of shepherds, teachers, and mature believers is to protect the flock and to "equip the saints for the work of ministry, for building up the body of Christ" (Ephesians 4:12). Part of that equipping involves teaching the truth and exposing error so that believers are not "tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes" (Ephesians 4:14).

Creating a list of false teachers is not about being judgmental or divisive; it's about caring for the spiritual well-being of others. Just as a shepherd warns the flock of wolves lurking nearby, faithful Christians have a duty to warn others about teachings that undermine the gospel. When believers are aware of these dangers, they are better equipped to stand firm in their faith and to recognize when the truth is being compromised.

Finally, having such a list serves as a tool to encourage discernment and a love for the truth. It's a call to all believers to be like the Bereans, who "received the word with all eagerness, examining the Scriptures daily to see if these things were so" (Acts 17:11). In an

age where false teachings can be easily accessed through books, social media, and even churches, helping others identify unbiblical teachings helps them grow in their understanding of God's Word and keeps them anchored in the true gospel.

Generally speaking, in order for me to recommend a teacher, speaker, or author, he or she has to meet three criteria:

- a) A female teacher cannot currently and unrepentantly preach to or teach men in [violation of 1 Timothy 2:12](#). A male teacher or pastor cannot allow women to carry out this violation of Scripture in his ministry. The pastor or teacher cannot currently and unrepentantly be living in any other sin (for example, cohabiting with her boyfriend or living as a homosexual).
- b) The pastor or teacher cannot currently and unrepentantly be partnering with or frequently appearing with false teachers. This is a violation of [Scripture](#).
- c) The pastor or teacher cannot currently and unrepentantly be teaching false doctrine.

Abke, Aaron

Ahn, Che - Seven Mountain Mandate, New Apostolic Reformation (NAR)

Alexander, Lori - <https://revivalreviewed.wordpress.com/2024/04/09/the-cult-of-lori-alexander-the-transformed-wife/>

Allen, Jennie - <https://michellelesley.com/2020/07/10/jennie-allen-and-ifgathering/>

Alpha Course, The - <https://wp.me/p1qdEF-4dW>

Amador, Olman - charged with two counts of child molesting

Anderson, Steven [KJV Onlyism, Legalism]

Angley, Ernest - <https://www.monergism.com/ernest-angley>

Armstrong, Karen [Progressive]

Arthur, Kay - <https://michellelesley.com/2016/02/05/perceptions-of-kay-arthur-and-precept-ministries-international/>

Arnott, John [leader Toronto "Blessing", Latter Rain]

Bailey, Bertheophilus Maurice - St. Andrew Christian Church, Tulsa OK - pleaded no-contest sexual assault

Baker, Heidi [NAR, Scripture Twisting]

Bakker, Jamie [Emergent Church, neo-liberal]

Bakker, Jim

Beale, Adrian

Beekmann, Rev Sharon - Upside-Down Kingdom Study Bible

Beeson, Jerry - stolen church funds

Bell, Rob [Progressive Christian, Emergent Church]

Bell, George - pastor from Columbus, Ohio, pleaded guilty to rape.

Bentley, Todd - Faith Healer

Begg, Allister - <https://michellelesley.com/2024/02/08/alistair-begg/>

Bethel Church (Redding, CA) / Bethel Music - <https://wp.me/p1qdEF-4gi>

Bevere, John and Lisa - <https://michellelesley.com/2025/02/25/john-and-lisa-bevere/>

Bible Project, The - <https://themajestysmen.com/pastorgabe/whats-wrong-with-the-bible-project/>

Bible, Recap The - <https://michellelesley.com/2022/03/08/tara-leigh-cobble-the-bible-recap-d-group/>

Bickle, Mike [IHOP, Latter Rain]

Bird, Michael F - Upside-Down Kingdom Study Bible, Australian theologian

Borg, Marcus J. [Liberal Christian]

Burke, Spencer [Emergent Church]

Black, Troy

Blackaby, Henry - <https://kootenaichurch.org/book-review/experiencing-god-by-henry-richard-blackaby-a-critical-review/>

Bolz, Shawn - <https://www.youtube.com/watch?v=MPRLK0jTf40>

Boshoff, At - South African pastor, founder of the Christian Revival Church (CRC)

Boyd, Gregory A. [Open Theist]

Brisco, Jill - <https://michellelesley.com/2017/05/01/the-mailbag-do-you-recommend-these-teachersauthors-volume-3/>

Brown, Tom - El Paso Texas

Brown, Dr Michael - sexual abuse

Brown, Rodney Howard Brown

Buice, Josh [G3 Ministries] – attacked using multiple fake accounts

Bynum, Juanita [Ultra Prosperity Gospel]

Byrd, Aimee - <https://the-end-time.org/2023/09/30/apostasy-again-we-say-goodbye-to-aimee-byrd/>

Cahn, Jonathan [false prophet]

https://www.facebook.com/exastrologer/posts/10157486392337108?fbclid=IwAR2UR1BCXL_O8brST2UY4Ca3_raBXITV6cHzDPGpCTwLHjasSvPeYQeRPll

Caine, Christine - <https://michellelesley.com/2016/03/04/chhave-no-regard-for-the-offerings-of-caine/>

Camping, Harold [false prophet]

Campolo, Tony

Carson, Billy - not knowledgeable, false teacher - debate with Wesley Huff

Celebrate Recovery - <https://michellelesley.com/2021/06/25/celebrate-recovery/>

Chalke, Steve [rejects penal substitution and biblical Inerrancy; supports same sex unions]

Chan, Francis [Endorses NAR, "little gods", mysticism, sacramentalism] - <https://michellelesley.com/2017/06/26/the-mailbag-potpourri/>

Chandler, Lauren - <https://michellelesley.com/2017/05/01/the-mailbag-do-you-recommend-these-teachersauthors-volume-3/>

Cho, Paul or David Yonggi [Word of Faith, pastor of largest church in the world]

Cho, Rev Eugene - Upside-Down Kingdom Study Bible

Claiborne, Shane [Progressive Christian]

Clement, Kim [New Apostolic Reformation]

Cobble, Tara-Leigh - <https://michellelesley.com/2022/03/08/tara-leigh-cobble-the-bible-recap-d-group/>

Cohick, Dr. Lynn H. - American New Testament scholar and professor at Houston Christian University, Upside Down Kingdom Study Bible

Coles, Dr. Gregory - homosexual Christian Pastor, Upside Down Kingdom Study Bible

Copeland, Kenneth and Gloria [Word of Faith]

Craig, William Lane [Trinitarian Errors, Partialism, Neo-Apollinarianism, Historical Adam, Molinism]

Cremer, Benjamin R.[Ultra-Progressive Christianity]

Crossan, John Dominic [Liberal Theology]

Crouch, Paul [promotes Prosperity heresies via TBN]

Crowder, John [New Mystics, Sons of Thunder]

D-Group - <https://michellelesley.com/2022/03/08/tara-leigh-cobble-the-bible-recap-d-group/>

Daigle, Lauren - <https://michellelesley.com/2020/01/31/guest-post-lauren-daigle-and-the-fruit-of-losing-her-religion/>

Date, Christopher M. - Fuller Theological Seminary, Upside Down Kingdom Study Bible

Dean, Jennifer Kennedy - <https://michellelesley.com/2019/01/29/jennifer-kennedy-dean/>

De Beer, Johan

Deere, Jack [Latter Rain, Wimberite]

Dodson, Dr. Joseph R. - Associate Professor of New Testament at Denver Seminary, Upside Down Kingdom Study Bible

Dollar, Creflo [Prosperity Teacher]

Dowd, Michael [Progressive Christian]

Dunn, James D. G. {New Perspective

Duplantis, Jesse [Prosperity Preacher]

Driscoll, Mark - <https://michellelesley.com/2020/03/30/the-mailbag-celebrity-christian-hot-takes-driscoll-graham-groeschel-lewis-lucado-piper-vallotton/>

Eddy, Mary Baker [“Christian” Science; mind sciences]

Elias, Lovy - Prophet Lovy Ministries

Elevation / Elevation Music - <https://wp.me/p1qdEF-4el>

Evans, Rachel Held [Progressive "Christian", Political Idolatry]

Evans, Tony - <https://michellelesley.com/2021/05/21/tony-evans/>

Falwell, Jerry Jr – wife affair with pool boy, he watched for 8 years

Flowers, Leighton

Fouquier, Jude

Furtick, Steven - <https://wp.me/p1qdEF-4eI>

Franklin, Jentezen

Gaines, Donna - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

Gayle, Charity - <https://michellelesley.com/2025/01/07/the-mailbag-i-speak-jesus-charity-gayle-and-how-to-vet-christian-music/>

Gothard, Bill [legalism]

Graham, Franklin - <https://michellelesley.com/2023/09/05/the-mailbag-should-my-church-participate-in-operation-christmas-childs-shoebox-ministry-5/>

Greear, J.D. - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

Groeschel, Craig - <https://michellelesley.com/2020/03/30/the-mailbag-celebrity-christian-hot-takes-driscoll-graham-groeschel-lewis-lucado-piper-vallotton/>

Hagee, John

Hagin, Kenneth Jr./Sr. [Prosperity] - 1917-2003

Harper, Lisa - <https://michellelesley.com/2019/01/29/lisa-harper/>

Hatmaker, Jen [works righteousness, progressive, affirms same-sex marriage]

Hawkins, Susie and O.S. - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

He Gets Us - <https://open.spotify.com/episode/5z07Kw2ZVv6G1X5Kuixi5Z>

Hernandez, David Diga

Hick, John [Progressive Christian]

Hinn, Benny

Hollis, Rachel [self-help, self-care, self-love. prosperity]

Houston, Brian [Prosperity Gospel, Man-Centered], Hillsong - - <https://wp.me/p1qdEF-4fO>

Houston, Bobbie - <https://wp.me/p1qdEF-4fO>

Hunt, Johnny - adultery

Hurst, Chrystal Evans - <https://michellelesley.com/2017/05/01/the-mailbag-do-you-recommend-these-teachersauthors-volume-3/>

Hybels, Bill [Seeker Sensitive]

Ivey, Jamie - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

Jacobs, Cindy [Prosperity]

Jakes, TD [Oneness Pentecostalism]

Jeremiah, David - <https://michellelesley.com/2016/04/04/the-mailbag-david-jeremiah/>

Johnson, Bill [New Apostolic Reformation, Kenosis, Word of Faith] - <https://wp.me/p1qdEF-4gi>

Joyner, Rick (New Apostolic Reformation (NAR))

Kimball, Dan [Emergent Church]

King, Jacki C. - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

Kingsbury, Karen - <https://michellelesley.com/2019/02/05/karen-kingsbury/>

Krick, Kathryn [elf-proclaimed "Apostle"]

Lamb, Joni [Daystar TV]

Lawson, Dr. Steven J

Lentz, Carl [Watered Down Gospel]

Lindsey, Heather - <https://michellelesley.com/2016/10/10/the-mailbag-do-you-recommend-these-teachersauthors-volume-2/>

Lines, Caleb J [liberal theologian/pastor]

Litton, Ed and Kathy - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

Long, Bishop Eddie [Prosperity Uber Charismatic]

Lotz, Anne Graham - <https://michellelesley.com/2021/01/08/ann-graham-lotz/>

Lozano, Jason - <https://www.youtube.com/watch?v=T-pDtQuLLC8>

Lucado, Max - <https://michellelesley.com/2020/03/30/the-mailbag-celebrity-christian-hot-takes-driscoll-graham-groeschel-lewis-lucado-piper-vallotton/>

Lucier, Art – Sexual assault, Canada

Ludy, Leslie - <https://michellelesley.com/2017/05/01/the-mailbag-do-you-recommend-these-teachersauthors-volume-3/>

Lyons, Rebekah - <https://michellelesley.com/2019/08/13/rebekah-lyons-and-q-conference-q-ideas/>

McClure, Joel [Emergent Church]

McCoy, Katie - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

McLaren, Brian [Emergent Church]

McLelland, Kristi - <https://x.com/MichelleDLesley/status/1892294060771082589>

McManus, Erwin [Mystic Contemplative Prayer Movement]

McPherson, Aimee Semple (1890-1944)

Merritt, Jonathan [Pelagian, Progressive Christian]

Merton, Thomas [Trappist monk and Catholic mystic]

Meyer, Joyce - <https://wp.me/p1qdEF-4hN>

Micah, Jory [denies inerrancy, Feminist, Christological heresy, ambiguous about ascended Jesus having physical body, Jesus is genderless]

Miller, Donald [Progressive Christian]

Miller, Sharon Hodde - <https://michellelesley.com/2019/08/30/sharon-hodde-miller/>

Minter, Kelly - <https://michellelesley.com/2019/09/03/kelly-minter/>

Morrell, Jesse [Pelagian, Perfectionism, Works-Based]

Morris, Robert [Prosperity Gospel] - <https://www.piratechristian.com/fightingforthefaith/tag/Robert+Morris>

Moore, Beth [Evolving theological position in the wrong direction]

Moore, Courtney L. - <https://michellelesley.com/2021/06/08/say-nah-in-nashville-to-these-problematic-speakers-at-sbc21/>

Munroe, Miles

Murdock, Mike [Prosperity]

Niequist, Shauna - <https://michellelesley.com/2019/09/13/shauna-niequist/>

Nouwen, Henry [Contemplative Mysticism, Emerging Church]

Olthoff, Bianca - <https://michellelesley.com/2017/05/01/the-mailbag-do-you-recommend-these-teachersauthors-volume-3/>

Osteen, Joel - <https://wp.me/p1qdEF-4ig>

Pagels, Elaine {Jesus Seminar, Gnostic}

Pagitt, Doug [Emergent Church]

Patterson, Alli - Crossroads Church Cincinnati (Kicks bible as football)

Pavlovitz, John [Progressive activist; withholds gospel from persons identifying as LGBTQ]

Peale, Norman Vincent [positive confession liberal]

Pearson, Carlton [Universalism]

Pearl, Michael and Debbie - <https://www.challies.com/book-reviews/how-not-to-train-up-a-child/>

Phelps, Fred [Westboro Baptist]

Platt, David - <https://www.churchreforminitiative.org/the-real-david-platt>

Pickett, Damian

Price, Fred KC [Prosperity Preacher, Name it & claim it]

Prince, Joseph [Prosperity, Antinomianism, Hyper-Grace]

Quimby, Phineas (1802-1866)

Roberts, Oral [deceased, false prophet]

Roberts, Richard -

Brandan, Robertson [progressive Christian]

Rivers, Francine - <https://michellelesley.com/2022/02/08/redeeming-love-rants-raves-and-reviews/>

Robertson, Pat [divination, false prophet, TBN]

Rohr, Richard [Progressive Christian]

Roth, Sid [mystic, NAR]

Saldivar, Isaiah & Savchuk, Vlad

Sanders E. P. [Covenantal Nomism]

Savelle, Jerry - Word of faith Preacher, Kenneth Copeland best friend

Scandrette, Mark [Emergent Church]

Shamoun, Sam

Shirer, Priscilla - <https://michellelesley.com/2015/09/18/going-beyond-scripture-why-its-time-to-say-good-bye-to-priscilla-shirer-and-going-beyond-ministries/>

Sider, Ron - Progressive, Upside-Down Kingdom "Woke" Study Bible

Signorelli, Mike

Simons, Ruth Chou - <https://michellelesley.com/2024/08/02/ruth-chou-simons/>

Simmons, Dr. Brian “Apostle” – The Passion Translation

Schuler, Robert [Peale clone, liberal theology]

Smith, Angie - <https://michellelesley.com/2019/01/14/the-mailbag-do-you-recommend-angie-smith-seamless/>

Spong, John Shelby (1931–)

Sprinkle, Preston - Upside-Down Kingdom "Woke" Study Bible

Stanley, Andy [Marcionite, carnal Christianity] - <https://wp.me/p1qdEF-4im>

Stone, Perry [Sensationalistic Eschatology, Prosperity]

Swaggart, Jimmy [Prosperity, Moralism]

Sweet, Leonard [Emergent Church]

Tenney, Tommy [Oneness Pentecostalism, Charismatic]

TerKeurst, Lysa - <https://michellelesley.com/2015/07/31/leaving-lysa-why-you-shouldnt-be-following-lysa-terkeurst-or-proverbs-31-ministries/>

The Office Of The Pope [idolaters, antichrists]

Thompson, Adam

Todd, Michael [Self-help gospel]

Vallotton, Kris [Bethel School of Supernatural Ministry (BSSM), NAR] - <https://michellelesley.com/2020/03/30/the-mailbag-celebrity-christian-hot-takes-driscoll-graham-groeschel-lewis-lucado-piper-vallotton/>

Varughese, Jemima

Veach, Chad

Vines, Matthew [Liberal Theology; LGBTQ+]

Voskamp, Ann - <https://wp.me/p1qdEF-4jj>

Wallis, Jim [Progressive Christian, Left-Wing Political idolatry]

Walsh, Sheila - <https://michellelesley.com/2019/09/27/sheila-walsh/>

Warren, Rick [Emergent Purpose Driven] - <https://michellelesley.com/2022/03/22/movie-tuesday-church-of-tares/>

Webber, Nadia Bolz [Progressive Christianity]

Wilkin, Jen - <https://michellelesley.com/2020/03/13/jen-wilkin/>

Wilson, Douglas [Federal Vision]

Wilkerson, David

Williams, Amanda - <https://michellelesley.com/2019/11/08/amanda-bible-williams-and-she-reads-truth/>

White, Ellen G. [founder False Prophet Seventh Day Advents]

White-Cain, Paula [prosperity theology, NAR] - <https://www.theblaze.com/abide/paula-white-bad-pick-trump-faith-office>

White, Todd [Read himself into bible, False prophet, False healing, prosperity Gospel] - <https://wp.me/p1qdEF-4jA>

White, Tom [Latter Rain; spiritual war network]

Whitefield, George -

Wilkins, Steve [Auburn Avenue, FV]

Wimber, John [deceased, Kansas City Prophets/Latter Rain]

Wolgemuth, Nancy (Leigh) DeMoss - <https://michellelesley.com/2016/10/10/the-mailbag-do-you-recommend-these-teachersauthors-volume-2/>

Wommack, Andrew [Prosperity]

Wright, Jeremiah [Liberation Theology, Bible denier]

Wright, N. T.

Young, Kevin M.

Young, Sarah - <https://wp.me/p1qdEF-4g8>

Young, William Paul [Progressive Christian]

Zacharias, Ravi - <https://awordfitlyspoken.life/podcast/learning-from-the-sins-of-others-ravi-zacharias/>



Steven Anderson is the pastor of Faithful Word Baptist Church in Tempe, Arizona, and is widely known for his outspoken, confrontational preaching style, his adherence to the King James Version (KJV) of the Bible as the only valid translation, and his controversial teachings on a variety of issues. Anderson's ministry has garnered significant attention due to his inflammatory rhetoric, extreme theological positions, and the promotion of doctrines that are inconsistent with historic Christian orthodoxy. Despite his claims to be a defender of biblical truth, Steven Anderson's teachings

contain serious errors that make him a false teacher who should be avoided.

1. KJV-Onlyism: Elevating Tradition over the Authority of God's Word

One of the central tenets of Steven Anderson's teaching is his promotion of KJV-Onlyism, the belief that the King James Version of the Bible is the only inspired, infallible, and authoritative translation of Scripture in the English language. Anderson goes so far as to claim that all other modern translations are corrupt and cannot be trusted. This stance is problematic because it elevates a specific translation to a level of authority that the Bible itself does not claim, effectively adding to the Word of God.

The Bible teaches that all Scripture is "God-breathed" (2 Timothy 3:16) and inspired in its original manuscripts, but it does not limit God's Word to a specific translation or language. The Old Testament was written in Hebrew and Aramaic, and the New Testament was written in Greek, and faithful translations can be made into any language. By insisting that the KJV is the only true version, Anderson distorts the doctrine of Scripture's inspiration, suggesting that God has only preserved His Word perfectly in a single English translation from the 17th century. This claim undermines the accessibility and authority of God's Word for non-English-speaking Christians around the world and elevates a man-made tradition over the sufficiency of Scripture.

Furthermore, Anderson's KJV-Onlyism often leads him to make baseless accusations against those who use other translations, creating unnecessary division within the body of Christ. Paul warned against those who "quarrel about words, which does no good, but only ruins the hearers" (2 Timothy 2:14). By promoting KJV-Onlyism, Anderson places a stumbling block before believers, diverting their attention away from the true gospel and onto secondary, unbiblical matters.

2. A Gospel of Hatred, Not Love

Steven Anderson's teachings are often characterized by an unbiblical spirit of hatred and hostility, particularly toward those he would consider to be worse sinners than others, and fellow Christians who disagree with him. His sermons are filled with inflammatory, derogatory language that not only contradicts the biblical command to speak the truth in love (Ephesians 4:15) but also misrepresents the character of Christ. Anderson frequently preaches that certain groups are beyond God's grace and actively prays for their destruction, claiming that they are beyond the hope of salvation. This message is in direct contradiction to the gospel of Jesus Christ, which calls sinners to repentance and offers grace, mercy, and forgiveness to all who turn to Him in faith. Jesus Himself declared, "For the Son of Man came to seek and to save the lost" (Luke 19:10), and Paul reminds us that "Christ Jesus came into the world to save sinners" (1 Timothy 1:15). By promoting a message of hatred and condemnation rather than grace and redemption, Anderson not only fails to proclaim the true gospel but also denies the heart of God, who "desires all people to be saved and to come to the knowledge of the truth" (1 Timothy 2:4).

3. Legalism and Works-Based Righteousness

Anderson's teachings often reflect a legalistic mindset, in which he emphasizes outward conformity to rules and traditions as evidence of true faith. For example, he preaches that certain external practices, such as women wearing dresses and men wearing short hair, are absolute requirements for Christians, going beyond what Scripture explicitly teaches. This approach leads to a works-based view of righteousness, rather than the biblical teaching that we are saved by grace through faith alone, apart from works (Ephesians 2:8-9).

The Bible is clear that our righteousness comes not from our ability to keep external rules but from Christ's finished work on the cross. Paul warned the Galatians against legalism, saying, "For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery" (Galatians 5:1). Anderson's legalistic teachings burden believers with unnecessary rules, robbing them of the joy and freedom that come from knowing Christ and resting in His grace.

4. Lack of Biblical Accountability and Fruit of the Spirit

One of the marks of a false teacher is a lack of accountability and the absence of the fruit of the Spirit. Anderson's ministry operates independently, with no oversight or accountability from other mature Christians or church leaders. This lack of

accountability allows him to promote his own ideas unchecked, leading to the promotion of unbiblical and harmful doctrines.

Moreover, the fruit of Anderson's ministry is characterized by anger, hostility, and division, rather than the fruit of the Spirit, which includes "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, [and] self-control" (Galatians 5:22-23). Jesus warned that false teachers would be known by their fruit (Matthew 7:15-20), and Anderson's fruit reveals a heart that is not aligned with the Spirit of Christ.

Conclusion: Why Steven Anderson Should Be Avoided

Steven Anderson is a false teacher because he elevates KJV-Onlyism above the authority of Scripture, promotes a gospel of hatred instead of the love and grace of Christ, and imposes legalistic rules that are not rooted in the Word of God. The Bible warns us to "watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them" (Romans 16:17). Anderson's teachings do exactly that—they distort the gospel, create unnecessary divisions within the body of Christ, and turn people away from the true message of salvation by grace through faith in Jesus Christ.

Jesus Himself cautioned against false teachers, saying, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven" (Matthew 7:21). The will of the Father is to proclaim the gospel of repentance, faith, and grace in Christ, not a message of hatred, division, or adherence to man-made rules. For these reasons, it is essential to avoid Steven Anderson's teachings and instead hold fast to the pure and unchanging truth of God's Word, which reveals the true gospel of Jesus Christ and leads us into a deeper relationship with Him.

Angley, Ernest [Word of Faith]



Ernest Angley (1921–2021) was a well-known Word of Faith televangelist, preacher, and faith healer who led a ministry based in Akron, Ohio. He gained popularity through his television broadcasts, revival meetings, and his church, Grace Cathedral. Angley's teachings reflect core elements of the Word of Faith movement, which diverge significantly from confessional Christianity, especially Reformed theology, in areas such as faith, prosperity, healing, and the role of Scripture.

Key Beliefs and How They Differ from Confessional Christianity

1. Beliefs about Jesus:

- **Ernest Angley's View:** Angley affirmed the deity of Jesus and His role as Savior, but he also taught that Jesus' death and resurrection provided not only spiritual salvation but also physical healing and financial prosperity for believers. In his sermons, Angley often emphasized the power of Jesus' blood to bring health, wealth, and success to believers in the present life.
- **Confessional Christianity:** Confessional Christianity teaches that Jesus Christ is fully God and fully man, the only mediator between God and humanity (1 Timothy 2:5), and that His death and resurrection provide the basis for spiritual salvation. While Jesus' atonement certainly includes the promise of a future resurrection and healing, it does not guarantee physical health or wealth in this life. The Bible teaches that suffering, trials, and illness are part of the Christian experience (Romans 8:17; 2 Corinthians 12:7-10).

2. The Atonement and Healing:

- **Ernest Angley's View:** A central tenet of Angley's ministry was the belief that physical healing is part of the atonement, meaning that because Jesus died for sins, believers have the right to claim physical healing in this life through faith. Angley conducted numerous healing services, where he claimed to perform miraculous healings in Jesus' name. He encouraged people to "claim" their healing by exercising faith and rebuking sickness.
- **Confessional Christianity:** Reformed theology teaches that while the atonement of Christ brings ultimate healing and resurrection for believers in the future (Revelation 21:4), it does not guarantee physical healing in this present life. Christians are called to trust God's sovereignty in suffering, and not all are healed in this life. The apostle Paul himself

experienced illness (2 Corinthians 12:7-10) and encouraged believers to seek medical help (1 Timothy 5:23), showing that physical healing is not always promised or immediate.

3. Prosperity Gospel:

- **Ernest Angley's View:** Angley was associated with the prosperity gospel, which teaches that God desires all believers to be financially prosperous and successful. He encouraged his followers to exercise faith by sowing “seed” offerings (financial donations) with the expectation that God would multiply their wealth in return.
- **Confessional Christianity:** Confessional Christianity rejects the prosperity gospel as a distortion of biblical teaching. The Bible warns against the love of money (1 Timothy 6:10) and teaches that Christian discipleship often involves sacrifice, suffering, and even poverty (Matthew 6:19-21; Philippians 4:11-13). Believers are called to be content with God’s provision and to seek spiritual riches over material wealth.

4. View of Faith and Confession:

- **Ernest Angley's View:** In line with Word of Faith theology, Angley emphasized the power of positive confession, teaching that believers can “speak” their desires into existence by declaring health, prosperity, and success in their lives. He believed that words have creative power and that faith is a force that can be harnessed to bring about desired outcomes.
- **Confessional Christianity:** Confessional Christianity teaches that faith is not a force but a gift from God (Ephesians 2:8-9) that trusts in Christ for salvation. It rejects the idea that words have intrinsic power to create reality. Scripture emphasizes trusting in God’s will and sovereignty, rather than manipulating circumstances through human declarations (James 4:13-15).

5. View of Scripture:

- **Ernest Angley's View:** While Angley claimed to believe in the authority of Scripture, his teachings often took passages out of context to support Word of Faith doctrines. He frequently used isolated verses to build doctrines about healing, prosperity, and positive confession without considering the broader biblical context or the full counsel of God’s Word.
- **Confessional Christianity:** Confessional Christianity upholds the Bible as the inspired, inerrant, and authoritative Word of God (2 Timothy 3:16-17). Scripture is to be interpreted in its historical, grammatical, and redemptive context, and its teachings are to be understood as a unified whole. It does not support the idea that the Bible is a manual for achieving wealth or physical healing.

Summary of Differences

Ernest Angley's theology aligns closely with the Word of Faith movement, emphasizing health, wealth, and the power of positive confession as part of the Christian life. This stands in stark contrast to confessional Christianity, which teaches that believers are called to a life of discipleship, often marked by suffering, trials, and reliance on God’s grace.

Confessional Christianity focuses on the spiritual blessings found in Christ (Ephesians 1:3) and upholds the authority of Scripture as the ultimate guide for faith and life, rather than using it as a tool to claim material success or physical healing.

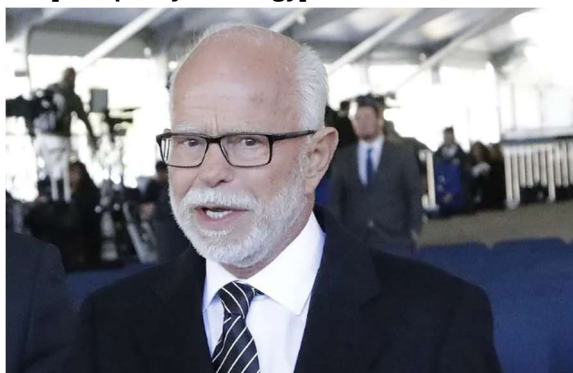
Armstrong, Karen [Progressive]

Arnott, John [leader Toronto “Blessing”, Latter Rain]

Baker, Heidi [NAR, Scripture Twisting]

Bakker, Jamie [Emergent Church, neo-liberal]

Bakker, Jim [Prosperity Theology]



Jim Bakker is a televangelist, prosperity gospel preacher, and former host of the popular Christian TV program *The PTL Club* (Praise The Lord Club). He rose to fame in the 1970s and 1980s, but his ministry faced scandal and legal troubles in the late 1980s due to allegations of financial misconduct and sexual impropriety. After serving a prison sentence, Bakker returned to ministry, adopting a more apocalyptic focus in recent years, though elements of prosperity theology continue to be present in his teachings.

Key Beliefs and How They Differ from Confessional Christianity

1. Beliefs about Jesus:

- **Jim Bakker's View:** Bakker professes belief in Jesus as Savior and often emphasizes the blessings and benefits that come from following Christ, consistent with prosperity gospel teaching. However, his portrayal tends to focus more on what Jesus can provide in terms of financial, physical, and material blessings rather than on the core aspects of Christ's atoning work and the call to discipleship.
 - **Confessional Christianity:** In contrast, confessional Christianity teaches that Jesus Christ is fully God and fully man, and that He came to save sinners by His death and resurrection (1 Timothy 1:15). It emphasizes that following Christ involves taking up one's cross, which includes a life of self-denial and suffering in union with Him (Matthew 16:24-25), not merely the pursuit of earthly blessings.
2. The Atonement and Prosperity Gospel:
- **Jim Bakker's View:** A hallmark of Bakker's earlier ministry was the belief that Jesus' atoning work not only secured forgiveness of sins but also provided for physical health, wealth, and success. He often promoted a "seed faith" teaching, encouraging followers to give money to his ministry with the promise that God would bless them financially in return.
 - **Confessional Christianity:** Confessional Christianity maintains that Jesus' atonement was primarily concerned with reconciling sinners to God by bearing the penalty for their sins (2 Corinthians 5:21). It does not teach that the atonement guarantees financial prosperity or physical health in this life. While God does provide for His people, the New Testament emphasizes spiritual blessings in Christ (Ephesians 1:3) and teaches that suffering and trials are often part of the Christian experience (James 1:2-4).
3. Wealth and Materialism:
- **Jim Bakker's View:** Throughout his career, Bakker has been associated with the prosperity gospel, teaching that God wants His followers to be wealthy and successful. This message was evident in his earlier *PTL Club* days, where he raised money for luxury projects like Heritage USA, a Christian-themed amusement park and resort. Even in his more recent ministry, Bakker often promotes products such as survival gear, emergency food supplies, and health supplements, claiming they are necessary for preparation for end-times events.
 - **Confessional Christianity:** Reformed theology rejects the notion that wealth is a sign of God's favor or that material prosperity is a guaranteed outcome of faith. Jesus warned against the dangers of wealth (Matthew 6:19-24), and the Bible teaches that believers should pursue godliness with contentment (1 Timothy 6:6-10). Confessional Christianity calls for a life of stewardship, generosity, and trust in God's provision, rather than the pursuit of riches.
4. View of Faith and Giving:
- **Jim Bakker's View:** Bakker has been a proponent of the "seed faith" teaching, which encourages followers to give financially to his ministry with the expectation that God will multiply their gift and provide financial returns. This teaching aligns with the broader Word of Faith movement, which emphasizes that faith can be used as a force to bring about health, wealth, and success.
 - **Confessional Christianity:** The Westminster Confession of Faith teaches that faith is a gift from God (Ephesians 2:8-9) and that it is not a means to manipulate God for material gain. Giving is encouraged as an act of worship, gratitude, and obedience to God, not as a way to secure financial blessings. The Bible teaches that God loves a cheerful giver (2 Corinthians 9:7), but it does not promise guaranteed returns for financial contributions.
5. View of Scripture:
- **Jim Bakker's View:** While Bakker claims to hold to the authority of Scripture, his teachings often take passages out of context to support the prosperity gospel message. He tends to emphasize selective biblical promises of blessing while neglecting teachings on suffering, sacrifice, and the pursuit of holiness. In recent years, his messages have focused more on end-times prophecy, with a tendency to sensationalize apocalyptic themes to encourage his followers to purchase products for survival.
 - **Confessional Christianity:** Confessional Christianity affirms the Bible as the inspired, inerrant, and authoritative Word of God (2 Timothy 3:16-17). It calls for a holistic understanding of Scripture, emphasizing the full counsel of God's Word, which includes teachings on both God's blessings and the reality of suffering, trials, and the call to self-denial.

Summary of Differences

Why Jim Bakker should be regarded as a false teacher and why his teachings should be avoided:

1. Promotion of the Prosperity Gospel and Exploiting Believers for Financial Gain

One of the most troubling aspects of Jim Bakker's ministry is his promotion of the Prosperity Gospel, a false teaching that claims God wants all believers to be materially wealthy, healthy, and prosperous. This message implies that faithfulness to God will lead to financial success and that material wealth is a sign of God's blessing. Bakker has frequently exploited this teaching by soliciting large financial donations from his followers, often in exchange for promises of blessings, products, or supposed miraculous benefits.

However, the Bible warns against equating godliness with financial gain. Paul wrote in 1 Timothy 6:5-10 that those who think "godliness is a means to financial gain" have a corrupt mind and that "the love of money is a root of all kinds of evil." Jesus Himself warned, "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal" (Matthew 6:19). Instead, Christians are called to find contentment in Christ and to be wary of the deceitfulness of riches (Mark 4:19). Bakker's promotion of wealth as a sign of faithfulness misleads believers into pursuing material gain rather than genuine faith and devotion to God.

2. False Promises and Exploitation through Fear

Jim Bakker has a history of using fear tactics to sell survival products, emergency supplies, and "end-times" provisions, often suggesting that purchasing these products will protect his followers from apocalyptic events or disasters. He regularly claims that these products are divinely ordained solutions for surviving future calamities. However, this approach exploits the fears of believers and promotes a reliance on material preparations rather than on God's sovereign protection and provision.

Jesus warned against false prophets who would come in His name, exploiting others for personal gain (Matthew 7:15-16). The Bible consistently calls believers to place their trust in God's faithfulness, not in material resources. Psalm 46:1 declares, "God is our refuge and strength, a very present help in trouble." By encouraging people to trust in his products rather than in God's promises, Bakker leads believers away from biblical faith and toward dependence on worldly solutions.

3. Distorting the Message of Repentance and Holiness

Jim Bakker has a history of moral failures, including a well-publicized scandal in the late 1980s involving fraud, embezzlement, and sexual misconduct, which ultimately led to his imprisonment. While he has claimed to repent and return to ministry, his continued promotion of false teachings and exploitative practices raise serious questions about the sincerity of his repentance and his commitment to biblical standards of holiness.

The Bible teaches that true repentance leads to a transformed life characterized by humility, integrity, and obedience to God's Word (2 Corinthians 7:10, Matthew 3:8). Paul instructed Timothy that a leader in the church must be "above reproach" (1 Timothy 3:2), setting an example for others in conduct and faith. Bakker's ongoing involvement in deceitful practices demonstrates that he has not upheld the biblical qualifications for leadership, and his ministry continues to be characterized by the same greed and exploitation that led to his downfall decades ago.

4. Propagating False Prophecies and Sensationalism

Bakker often engages in sensationalism, making extravagant claims about end-times events, divine revelations, and prophetic insights. He frequently presents himself as having special knowledge about future disasters or judgments, encouraging followers to trust his predictions and purchase his products in preparation. However, the Bible warns against false prophets who make predictions that do not come to pass (Deuteronomy 18:20-22). Jesus Himself warned that "false Christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect" (Matthew 24:24).

True biblical prophecy is always accurate and consistent with God's revealed Word. Any teacher who makes false predictions or uses prophecy to manipulate people into financial transactions should be rejected. Bakker's track record of sensationalism and failed predictions makes him a clear example of the kind of false prophet the Bible warns against.

5. A Man-Centered Rather Than God-Centered Message

Bakker's teachings often focus on what believers can gain in this life—wealth, health, protection, and prosperity—rather than on the ultimate purpose of the Christian life: glorifying God and growing in Christlikeness. This man-centered theology distorts the Gospel and turns it into a means of achieving worldly success rather than a call to surrender and obedience to Christ.

The true Gospel calls us to deny ourselves, take up our cross, and follow Jesus (Luke 9:23). It teaches that the ultimate goal of the Christian life is to glorify God, not to accumulate wealth or secure earthly comfort. By emphasizing material gain and personal prosperity, Bakker leads people away from the Gospel's call to self-denial, holiness, and devotion to Christ.

Conclusion from Scripture

The Bible repeatedly warns believers to be on guard against false teachers who exploit others for financial gain and distort the truth of God's Word (2 Peter 2:1-3). Paul admonishes the church in 1 Timothy 6:3-5 to reject anyone who teaches "a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness." Jim Bakker's teachings, which focus on wealth, fear, and sensationalism, fail to align with the sound doctrine of Scripture.

Jesus taught that we would recognize false teachers "by their fruits" (Matthew 7:16), and the fruit of Jim Bakker's ministry has consistently been one of exploitation, greed, and manipulation. His teachings lead people away from the true Gospel and into a man-centered pursuit of material gain, fear-based preparations, and dependence on worldly solutions. For these reasons, Jim Bakker should be regarded as a false teacher, and his teachings should be avoided. Believers are called to remain steadfast in the truth of God's Word, which is "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16). The true Gospel calls us to trust in Christ alone, not in worldly wealth, sensational prophecies, or fear-based preparations. By staying rooted in Scripture, we guard ourselves against false teachers who seek to lead us astray and exploit us for their gain.

Bell, Rob [Progressive Christian, Emergent Church]

Bickle, Mike [IHOP, Latter Rain]

Borg, Marcus J. [Liberal Christian]

Burke, Spencer [Emergent Church]

Boyd, Gregory A. [Open Theist]

Bynum, Juanita [Ultra Prosperity Gospel]

Cahn, Jonathan [false prophet]

Camping, Harold [false prophet]

Campolo, Tony [Progressive Christian]



Tony Campolo is a sociologist, pastor, speaker, and author often associated with Progressive Christianity. He has been influential in evangelical circles for many years, but his theology and public stances have evolved, leading him to adopt positions that differ significantly from traditional, confessional Christianity. Campolo is known for his emphasis on social justice, inclusion, and reinterpretation of traditional doctrines.

Key Beliefs and How They Differ from Confessional Christianity

1. Beliefs about Jesus:

- **Tony Campolo's View:** Campolo affirms the importance of Jesus and identifies as a follower of Christ, but his emphasis is often on

Jesus as a model for social justice, compassion, and inclusivity rather than primarily focusing on Jesus as the divine Savior who atones for sin. In his ministry, Campolo frequently highlights Jesus' concern for the marginalized and oppressed, which leads him to advocate for progressive social causes.

- **Confessional Christianity:** While confessional Christianity also acknowledges Jesus' care for the marginalized, it fundamentally teaches that Jesus is fully God and fully man, the second person of the Trinity, who came to save sinners through His atoning death and resurrection (John 1:1, 14; 1 Timothy 1:15). Reformed theology emphasizes the necessity of faith in Christ's sacrificial work for salvation.
2. View on the Authority of Scripture:
- **Tony Campolo's View:** Campolo holds a more progressive view of Scripture, suggesting that while the Bible is inspired, it should be interpreted in light of contemporary culture, reason, and experience. He has argued that some biblical teachings are culturally conditioned and should be reconsidered in light of modern understandings, especially on issues like LGBTQ+ inclusion and women in ministry.
 - **Confessional Christianity:** Reformed theology maintains that the Bible is the inspired, inerrant, and authoritative Word of God (2 Timothy 3:16-17). It teaches that Scripture is the final authority on all matters of faith and practice and should be interpreted according to its historical-grammatical context. Confessional Christianity asserts that while culture may change, the truths of Scripture remain timeless and unchanging.

3. Beliefs about Salvation and Inclusivity:

- **Tony Campolo's View:** Campolo has expressed a more inclusive view of salvation, suggesting that God's grace might extend beyond explicit faith in Christ. He has indicated openness to the idea that people of other faiths might also be recipients of God's saving grace. Additionally, Campolo is known for his advocacy of LGBTQ+ inclusion within the Christian faith, publicly supporting same-sex marriage and affirming LGBTQ+ Christians.
- **Confessional Christianity:** Confessional Christianity teaches that salvation is by grace alone, through faith alone, in Christ alone (Ephesians 2:8-9). It holds that personal faith in Jesus Christ is essential for salvation (John 14:6; Acts 4:12). The Westminster Confession of Faith emphasizes that salvation is found exclusively in Christ, and the call to repentance and faith is universal but only effective for those who trust in Jesus.

4. Social Justice and Politics:

- **Tony Campolo's View:** Campolo strongly emphasizes social justice, poverty alleviation, and political activism as central aspects of living out the Christian faith. He believes that Christians are called to engage with social and political issues to bring about change and often advocates for progressive policies related to economic justice, environmental stewardship, and LGBTQ+ rights.
- **Confessional Christianity:** While confessional Christianity acknowledges the importance of social justice and caring for the poor (James 1:27; Micah 6:8), it places primary emphasis on the proclamation of the gospel as the central mission of the church (Matthew 28:18-20). The focus is on the spiritual transformation that leads to ethical living, rather than primarily engaging in political activism as an expression of the faith.

5. View of the Afterlife:

- **Tony Campolo's View:** Campolo has expressed views that suggest uncertainty about traditional teachings on hell. He has at times hinted at a more hopeful, universalist perspective, emphasizing God's love and questioning whether a loving God would condemn people to eternal punishment.
- **Confessional Christianity:** The Westminster Confession of Faith and Reformed theology affirm the reality of heaven and hell as eternal destinations for the saved and the unsaved, respectively (Matthew 25:46; Revelation 20:15). Confessional Christianity teaches that eternal life is the reward for those who have faith in Christ, while eternal separation from God awaits those who reject Him.

Summary of Differences

Why Tony Campolo should be regarded as a false teacher and why his teachings should be avoided:

1. Affirming Same-Sex Relationships in Contradiction to Scripture

Tony Campolo has openly affirmed same-sex relationships, advocating that they can be compatible with Christian faith. This stance is in direct contradiction to the Bible's teaching on human sexuality. Scripture clearly defines marriage as a union between one man and one woman (Genesis 2:24, Matthew 19:4-6). Furthermore, the Bible explicitly condemns homosexual behavior as sin (Leviticus 18:22, Romans 1:26-27, 1 Corinthians 6:9-10). By affirming what God's Word clearly calls sinful, Campolo is distorting the truth and leading others astray. The Bible warns against those who call evil good and good evil (Isaiah 5:20) and commands Christians to turn away from teachings that contradict sound doctrine (1 Timothy 1:10).

2. Undermining the Authority of Scripture

Campolo often emphasizes personal experience, feelings, and societal trends over the clear teaching of the Bible. He has been known to suggest that Christians need to reinterpret Scripture in light of contemporary cultural understandings, especially regarding issues like sexuality and social justice. However, the Bible teaches that God's Word is unchanging and authoritative, regardless of cultural shifts (Psalm 119:89, Isaiah 40:8). The Westminster Confession of Faith affirms that Scripture is "the rule of faith and life," which is to be the ultimate standard by which all beliefs and practices are judged. Campolo's approach undermines the sufficiency and finality of Scripture, leading people to place their trust in human wisdom rather than God's revealed truth.

3. Promoting a False Gospel of Social Justice without the Centrality of the Cross

While the Bible calls Christians to care for the poor, oppressed, and marginalized (James 1:27, Micah 6:8), Tony Campolo often emphasizes social justice in a way that sidelines the central message of the Gospel: the death and resurrection of Jesus Christ for the forgiveness of sins (1 Corinthians 15:1-4). The ultimate problem humanity faces is sin, and the ultimate solution is reconciliation with God through Christ's atoning sacrifice. Campolo's emphasis on social activism often overshadows the core message of repentance and faith in Jesus Christ. The Bible warns against anyone who preaches

"another gospel," stating that such a person is to be accursed (Galatians 1:8-9). Social justice is a fruit of the Gospel, but it is not the Gospel itself, and Campolo's distortion of this truth leads people away from the primary mission of the church.

4. Compromising on Essential Doctrines and Promoting Interfaith Dialogue

Campolo has engaged in interfaith dialogue that often blurs the lines between Christianity and other religions, suggesting that people of different faiths might be saved even if they don't explicitly believe in Jesus. This contradicts the clear teaching of Scripture that salvation is found only in Christ (John 14:6, Acts 4:12). The Bible warns that there is no other name under heaven given to men by which we must be saved. By compromising on this essential doctrine, Campolo undermines the exclusive claims of the Gospel and opens the door to dangerous false teachings that suggest multiple paths to God.

5. Misleading Believers with a Focus on Humanistic Solutions Rather Than Spiritual Transformation

Tony Campolo often emphasizes the power of human potential and efforts to bring about positive change, which can lead to a focus on humanistic solutions rather than the transformative power of the Holy Spirit. Scripture teaches that true transformation comes through the renewal of the mind by God's Word (Romans 12:2) and that apart from Christ, we can do nothing (John 15:5). Campolo's emphasis on human effort rather than dependence on God's power can mislead believers into trusting in themselves rather than in the finished work of Christ.

Conclusion from Scripture

The Bible consistently warns against false teachers who distort or dilute the Gospel message (2 Peter 2:1-3, Matthew 7:15). The apostle Paul exhorts believers to "test everything; hold fast what is good. Abstain from every form of evil" (1 Thessalonians 5:21-22). Tony Campolo's teachings conflict with the clear teachings of Scripture on matters of sexuality, the authority of God's Word, the centrality of the Gospel, and the exclusivity of salvation in Christ alone.

Therefore, based on the authority of Scripture, Campolo's teachings should be avoided. Christians are called to remain faithful to the truth of God's Word, which is "living and active, sharper than any two-edged sword" (Hebrews 4:12), and to avoid teachings that lead others away from the truth. As Paul urged Timothy, "Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching but having itching ears they will accumulate for themselves teachers to suit their own passions" (2 Timothy 4:2-3).

Tony Campolo's teachings fall into this category of "itching ears" theology, where culture, personal experience, and human wisdom are prioritized over the clear and authoritative Word of God. As such, believers should reject his teachings and remain firmly rooted in the unchanging truth of Scripture.

Chalke, Steve [rejects penal substitution and biblical Inerrancy; supports same sex unions]

Chan, Francis [Endorses NAR, "little gods", mysticism, sacramentalism]

Cho, Paul or David Yonggi [Word of Faith, pastor of largest church in the world]

Claiborne, Shane [Progressive Christian]

Clement, Kim [New Apostolic Reformation]

Copeland, Kenneth and Gloria [Word of Faith]

On December 17, 2024, Copeland predicted the day that he will die. Born on Dec 6, 1936, at age 88, Copeland predicted that he would die on Dec 6, 2056, at the age of 120 yrs old. Gen 6:3 references 120 years, but that verse speaks to God telling Noah that mankind has 120 years until the flood.

Craig, William Lane [Trinitarian Errors, Partialism, Neo-Apollinarianism, Historical Adam, Molinism]

Cremer, Benjamin R. [Ultra-Progressive Christianity]

Crossan, John Dominic [Liberal Theology]

John Dominic Crossan is an Irish-American theologian, historian, and former Catholic priest known for his involvement in the Jesus Seminar and his work in liberal theology. He is a leading figure in contemporary historical Jesus research and has authored several influential books that challenge traditional Christian beliefs. Crossan's theology diverges significantly from confessional Christianity, especially in his views on Jesus, the resurrection, Scripture, and the nature of God.

Key Beliefs and How They Differ from Confessional Christianity

1. Beliefs about Jesus:

- **John Dominic Crossan's View:** Crossan argues that Jesus was primarily a social revolutionary and Jewish peasant who advocated for radical equality and justice. He views Jesus as a historical figure whose teachings focused on the Kingdom of

God as a present reality rather than a future hope. Crossan rejects the orthodox belief in Jesus' divinity and the miracles described in the Gospels, interpreting them as symbolic or metaphorical narratives rather than historical events.

- **Confessional Christianity:** Confessional Christianity teaches that Jesus Christ is fully God and fully man, the second person of the Trinity, who came to save sinners through His death and resurrection (John 1:1, 14; Colossians 2:9). The miracles of Jesus are considered historical events that testify to His divine nature and authority. The Westminster Confession of Faith affirms the reality of Christ's deity and His work as the only Savior of humanity.

2. The Resurrection:

- **John Dominic Crossan's View:** Crossan denies the bodily resurrection of Jesus, claiming that it is a metaphorical or symbolic event rather than a historical fact. He suggests that the resurrection accounts were developed by early Christian communities as expressions of hope and belief in Jesus' message rather than actual physical events. Crossan has proposed that Jesus' body was likely eaten by animals or left to decay, arguing that the resurrection story emerged as a mythological expression of the community's faith.
- **Confessional Christianity:** The bodily resurrection of Jesus is central to confessional Christianity and is affirmed in the New Testament as a historical, physical event (1 Corinthians 15:3-8; Luke 24:39). Reformed theology emphasizes that the resurrection is essential to the Christian faith because it validates Jesus' divinity, confirms His victory over sin and death, and guarantees the future resurrection of believers (Romans 4:25; 1 Corinthians 15:17).

3. View of Scripture and Authority:

- **John Dominic Crossan's View:** Crossan does not believe in the inerrancy or divine inspiration of Scripture. Instead, he approaches the Bible as a historical and literary document that reflects the evolving beliefs and experiences of early Christian communities. He often deconstructs biblical narratives, treating them as mythological or metaphorical stories rather than as literal, divinely inspired accounts. Crossan's work with the Jesus Seminar involved voting on which sayings and actions of Jesus were most likely authentic, often dismissing large portions of the Gospels as later additions or fabrications.
- **Confessional Christianity:** Confessional Christianity affirms that the Bible is the inspired, inerrant, and authoritative Word of God (2 Timothy 3:16-17). The Westminster Confession of Faith teaches that Scripture is the ultimate authority for all matters of faith and practice and that it provides a truthful and reliable account of God's self-revelation. Reformed theology emphasizes that the entire Bible, including the accounts of Jesus' life, death, and resurrection, is historically trustworthy and divinely inspired.

4. The Nature of God and the Kingdom of God:

- **John Dominic Crossan's View:** Crossan emphasizes a non-violent and inclusive vision of God, focusing on social justice, equality, and liberation. He portrays the Kingdom of God as a call to challenge oppressive structures and to create a more just and equitable society. Crossan rejects the idea of a transcendent, omnipotent God who intervenes in history, instead advocating for a God who works through human action and social change.
- **Confessional Christianity:** Confessional Christianity teaches that God is sovereign, transcendent, and actively involved in His creation (Psalm 103:19; Isaiah 46:9-10). The Kingdom of God is understood as both a present reality and a future hope, inaugurated by Christ's first coming and awaiting its full realization at His return (Matthew 28:18-20; Revelation 21:1-4). While confessional Christianity acknowledges the importance of justice and compassion, it maintains that the Kingdom of God ultimately belongs to God and will be fully established by His power.

5. Views on the Virgin Birth and Miracles:

- **John Dominic Crossan's View:** Crossan denies the virgin birth and the miracles of Jesus, regarding them as mythological elements that were added to the Gospels to elevate Jesus' status. He views these narratives as later Christian inventions meant to convey theological messages rather than as literal historical events.
- **Confessional Christianity:** The Westminster Confession of Faith and Reformed theology affirm the virgin birth (Matthew 1:18-25; Luke 1:26-38) and the miracles of Jesus as historical realities that testify to His divine nature and mission. These miracles serve as signs of His authority, compassion, and the inbreaking of God's kingdom into the world.

Summary of Differences

John Dominic Crossan's liberal theology significantly departs from the bible and the core beliefs of confessional Christianity. He views Jesus as a historical figure and social revolutionary rather than the divine Son of God, denies the bodily resurrection, and treats the Bible as a collection of mythological and metaphorical stories rather than as the

inspired Word of God. His emphasis on social justice, equality, and human action reflects a worldview that is more aligned with liberal theology than with the historic teachings of the Christian faith.

In contrast, confessional Christianity affirms the deity of Christ, the authority and inerrancy of Scripture, the reality of the resurrection, and the importance of the gospel message for salvation. Crossan's approach is considered unorthodox and heretical because it deviates from the biblical foundations that are central to Reformed theology and historic Christian orthodoxy.

Crouch, Paul [promotes Prosperity heresies via TBN]

Crowder, John [New Mystics, Sons of Thunder]

Deere, Jack [Latter Rain, Wimberite]

Dollar, Creflo [Prosperity Teacher]

Dowd, Michael [Progressive Christian]

Dunn, James D. G. [New Perspective]

Duplantis, Jesse [Prosperity Preacher]

Eddy, Mary Baker ["Christian" Science; mind sciences]

Evans, Rachel Held [Progressive "Christian", Political Idolatry]

Flowers, Leighton [Provisionalism, Serious departure from historic Christianity on many issues]



Leighton Flowers, a professor and Director of Evangelism and Apologetics for Texas Baptists (who claims to be a former Calvinist), is now a prominent advocate for Traditional Southern Baptist theology, often referred to as provisionism. Flowers is widely known for his critiques of Reformed theology, especially Calvinism, and his teachings diverge significantly from confessional Christianity, particularly in his views on original sin, the doctrines of salvation, the work of the Holy Spirit, predestination, and the nature of God's grace, often slipping into the error of semi-Pelagianism by suggesting that individuals can respond to the gospel apart from any pre-salvific work of the Holy Spirit.

Original Sin and the Need for Divine Grace

Leighton Flowers often argues that human beings, though affected by Adam's sin, retain an inherent ability to respond to God's call apart from any pre-salvific work of the Holy Spirit.

According to Flowers, the gospel itself is the means by which God grants grace, but he denies that the Holy Spirit must do any special work to enable a sinner to respond. Essentially, he claims that all people are born with the inherent capacity to respond positively to the gospel when they hear it. This view fundamentally denies the depth of human depravity and the effect of original sin.

However, Scripture clearly teaches that humans are "dead in trespasses and sins" (Ephesians 2:1) and that "no one seeks for God" (Romans 3:11) apart from divine intervention. Jesus Himself affirmed, "The Spirit gives life; the flesh counts for nothing...This is why I told you that no one can come to me unless the Father has enabled them." (John 6:63, 65), indicating that a supernatural work of grace is necessary for anyone to turn to God. Flowers's position fails to acknowledge that fallen humanity is incapable of coming to Christ without the regenerating work of the Holy Spirit.

How Flowers's View of Grace Differs from Arminianism and Calvinism

Flowers's view of grace differs from both traditional Arminianism and Calvinism in that he rejects the concept of *prevenient grace* altogether. Classical Arminianism teaches that the Holy Spirit grants prevenient grace to all people, enabling them to respond to the gospel, even if they still have the freedom to reject it. Calvinism, on the other hand, teaches that God's grace is effectual and irresistibly draws the elect to Himself, transforming their nature so that they willingly and joyfully embrace Christ.

In contrast, Flowers argues that the grace provided through the preaching of the gospel is sufficient for salvation without the need for any special inward work of the Holy Spirit. He believes that this grace merely involves the communication of the gospel message and does not change the nature of the hearer or counteract the effects of original sin. This means that, according to Flowers, fallen human beings still possess the innate ability to respond positively to God's offer of salvation without any supernatural change being wrought in their hearts by the Spirit. This belief is fundamentally Semi-Pelagian because it assumes that the initial movement toward God is possible without divine enablement, contradicting the clear biblical teaching of humanity's total depravity and inability to come to God on their own.

Refutation from the Council of Orange (529 AD) and Biblical Teaching

The Council of Orange (529 AD), which addressed the errors of Semi-Pelagianism, explicitly rejected the idea that fallen human beings can make the first step toward God apart from His grace. The Canons of Orange state:

- **Canon 4:** "If anyone maintains that God awaits our will to be cleansed from sin, but does not confess that even our will to be cleansed comes to us through the infusion and working of the Holy Spirit, he resists the Holy Spirit himself who says through Solomon, "The will is prepared by the Lord" (Prov. 8:35, LXX), and the salutary word of the Apostle, "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13).
- **Canon 6.** If anyone says that God has mercy upon us when, apart from his grace, we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, but does not confess that it is by the infusion and inspiration of the Holy Spirit within us that we have the faith, the will, or the strength to do all these things as we ought; or if anyone makes the assistance of grace depend on the humility or obedience of man and does not agree that it is a gift of grace itself that we are obedient and humble, he contradicts the Apostle who says, "What have you that you did not receive?" (1 Cor. 4:7), and, "But by the grace of God I am what I am" (1 Cor. 15:10).
- **Canon 7.** If anyone affirms that we can form any right opinion or make any right choice which relates to the salvation of eternal life, as is expedient for us, or that we can be saved, that is, assent to the preaching of the gospel through our natural powers without the illumination and inspiration of the Holy Spirit, who makes all men gladly assent to and believe in the truth, he is led astray by a heretical spirit, and does not understand the voice of God who says in the Gospel, "For apart from me you can do nothing" (John 15:5), and the word of the Apostle, "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Cor. 3:5).

These canons affirm that even the very beginning of faith and the desire to believe are gifts of God's grace and are not initiated by human effort. By teaching that the hearing of the gospel is sufficient for belief apart from any inward work of the Holy Spirit, Flowers's theology stands in direct opposition to this historic affirmation of grace.

What Does Flowers Mean by "Grace" in the Context of Gospel Preaching?

Again, when Flowers speaks of "grace" in the context of gospel preaching, he refers to the idea that God's grace is extended simply by making the gospel message available to all people. However, he denies that this grace does anything to change one's nature or enable the will to respond. According to Flowers, the gospel itself is the grace given to humanity, but it is up to each individual to respond using their own inherent abilities. This view fails to account for the depth of human sinfulness and the bondage of the will, which is clearly taught in Scripture (Romans 8:7-8; 1 Corinthians 2:14).

In contrast, the Bible presents God's grace as something that actively transforms and enables sinners to come to Christ. In Ezekiel 36:26-27, God promises, "I will give you a new heart and put a new spirit within you; I will remove the heart of stone from your flesh and give you a heart of flesh." This transformation is an act of God's grace that enables a sinner to respond in faith and repentance, not something that can be accomplished by human effort.

Conclusion: The Central Error of Semi-Pelagianism and Leighton Flowers's Theology

The central error of Semi-Pelagianism, which Leighton Flowers embraces, is the belief that fallen humans have the capacity to make the initial step toward God apart from the enabling grace of the Holy Spirit. By teaching that faith is something that comes from our own ability to respond to the gospel, without any prior work of grace transforming our hearts, Flowers promotes a view that undermines the biblical teaching of human depravity and the necessity of God's sovereign grace in salvation.

The Bible clearly teaches that salvation is wholly a work of God's grace from beginning to end (Ephesians 2:8-9). It is God who opens the heart to respond to the gospel (Acts 16:14) and who gives the gift of faith (Philippians 1:29). Any teaching that suggests otherwise is a dangerous departure from the truth of Scripture and the historic Christian faith, leading to a diminished view of God's grace and an exalted view of human ability.

In light of these biblical truths and the historic condemnations of Semi-Pelagianism by the Council of Orange, it is clear that Leighton Flowers's theology deviates from the orthodox teaching on grace and salvation, making his teachings inconsistent with the biblical gospel of grace alone through faith alone in Christ alone.

Summary of Differences

Why Dr. Leighton Flowers should be regarded as a false teacher and why his teachings should be avoided:

1. A Flawed View of Man's Nature: Minimizing Human Sinfulness and Depravity

Dr. Leighton Flowers teaches that human beings possess the natural ability to seek God and respond to His call **without the need for an initial act of the Holy Spirit to overcome spiritual deadness**. This view fundamentally underestimates the depth of human sinfulness and is contrary to the clear teaching of Scripture regarding the nature of humanity after the Fall. The Bible teaches that apart from Christ, people are "dead in trespasses and sins" (Ephesians 2:1) and that "the heart is deceitful above all things, and desperately sick; who can understand it?" (Jeremiah 17:9).

Scripture presents a picture of humanity as utterly incapable of coming to God in their natural state. Romans 8:7-8 explicitly states, "The mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God." This means that apart from God's transforming work, human beings do not possess the ability to choose God or to please Him (1 Corinthians 2:14; 1 Thessalonians 1:4-5; John 6:63). Flowers's teaching that man retains some inherent ability to respond to God's call without the regenerating work of the Holy Spirit contradicts the biblical teaching of the total spiritual inability of fallen man.

2. Semi-Pelagian Tendencies: Elevating Human Initiative in Salvation

Dr. Flowers's theology aligns with some aspects of semi-Pelagianism, which holds that the first step toward God is taken by human initiative and that grace merely responds to human effort. In this view, God's grace is seen as an aid that assists human free will rather than being the decisive factor that transforms and enables a person to respond to the Gospel. This approach gives credit to human effort in salvation, suggesting that people possess the inherent ability to initiate their journey toward God.

However, the Bible teaches that it is God who takes the first step in seeking and saving the lost. Jesus clearly stated, "No one can come to me unless the Father who sent me draws him" (John 6:44), and Paul affirmed that "it is God who works in you, both to will and to work for his good pleasure" (Philippians 2:13). The idea that human beings have the power to initiate their salvation ignores the biblical reality that it is God who "made us alive together with Christ" (Ephesians 2:5). Dr. Flowers's semi-Pelagian tendencies ultimately rob God of His glory in the work of salvation by attributing part of that work to human effort and decision.

3. Promoting a Man-Centered Theology

Dr. Flowers's teachings place a heavy emphasis on human free will, autonomy, and the ability to choose God, apart from the Holy Spirit. This emphasis results in a man-centered theology that shifts the focus from God's sovereign grace to human decision-making. The Bible consistently teaches that God is the author and finisher of salvation (Hebrews 12:2), and it is His grace alone that enables sinners to repent and believe (Acts 16:14; Ephesians 2:8-9).

A man-centered theology inevitably distorts the Gospel by making human choice the decisive factor in salvation rather than God's sovereign grace. Isaiah 42:8 declares, "I am the Lord; that is my name; my glory I give to no other, nor my praise to carved idols." By emphasizing human effort and decision in the process of salvation, Dr. Flowers shifts glory away from God and toward man, contradicting the central biblical theme that salvation belongs to the Lord (Psalm 3:8).

Conclusion from Scripture

The Bible warns against those who introduce teachings that distort the Gospel and lead people away from the truth (Galatians 1:6-9, 2 Peter 2:1-2). Dr. Leighton Flowers's views, particularly his flawed understanding of human nature, semi-Pelagian tendencies, and man-centered theology, are contrary to the biblical teaching that salvation is entirely the work of God's grace. The Bible consistently presents a God-centered theology in which God is the initiator, sustainer, and completer of salvation, and it teaches that human beings, in their fallen state, are utterly dependent on God's sovereign grace to be saved.

For these reasons, Dr. Flowers's teachings should be avoided, as they lead people away from a biblical understanding of salvation and toward a view that elevates human autonomy and effort. Believers are called to stand firm in the truth of Scripture, which declares that salvation is entirely by God's grace and for His glory alone (Ephesians 2:8-9, Romans 11:36).

Furtick, Steven [narcissistic "gospel" devoid of much Biblical truth]



Steven Furtick is the founder and lead pastor of Elevation Church, a megachurch based in Charlotte, North Carolina. Known for his dynamic preaching style and wide reach through social media and online platforms, Furtick has gained a significant following. However, his teachings are often associated with the Word of Faith movement and prosperity gospel, which differ from confessional Christianity in several important areas.

Key Beliefs and How They Differ from Confessional Christianity

1. Beliefs about God and the Nature of Man:

- **Steven Furtick's View:** Furtick often emphasizes a “big” view of God, encouraging believers to see God as someone who wants to do great things in their lives. However, his

teachings frequently blur the distinction between God and humanity, sometimes implying that believers share in God's divine nature in ways that go beyond orthodox Christian teaching. For example, he has suggested that because believers are children of God, they possess divine potential, leading to the implication that humans can speak things into existence in a manner similar to God.

- **Confessional Christianity:** Confessional Christianity maintains a clear distinction between God as the Creator and humans as His creation. Reformed theology, as articulated in the Westminster Confession of Faith, teaches that while believers are made in God's image and can experience a relationship with Him, they do not possess divine attributes (Genesis 1:27; Isaiah 40:25). The idea that humans share God's divine nature in a way that allows them to have creative power or authority over their circumstances is foreign to Reformed teaching.

2. The Prosperity Gospel and Positive Confession:

- **Steven Furtick's View:** Furtick's preaching often emphasizes themes of self-empowerment, success, and overcoming obstacles, which align with the prosperity gospel's focus on health, wealth, and personal fulfillment. He frequently speaks about "believing big" and "speaking faith," suggesting that believers can achieve their dreams and experience success by having a positive attitude and declaring God's promises over their lives.
- **Confessional Christianity:** Reformed theology rejects the prosperity gospel as a distortion of biblical teaching. Scripture teaches that believers are called to take up their cross and follow Christ, often experiencing suffering, trials, and even poverty (Philippians 4:11-13; 1 Peter 4:12-13). Confessional Christianity emphasizes that faith is about trusting God in all circumstances, not using God as a means to achieve personal success or material gain.

3. Beliefs about Faith and God's Will:

- **Steven Furtick's View:** Furtick often teaches that faith is a tool that believers can use to unlock God's blessings and favor. He presents faith as something that requires bold action, declaring God's promises, and expecting God to respond with miraculous outcomes. This approach implies that God's actions are often contingent on the level of faith exhibited by believers, leading to an emphasis on human effort and positive confession.
- **Confessional Christianity:** Confessional Christianity teaches that faith is a gift from God and that it involves trusting in God's promises, even when His will does not align with personal desires (Ephesians 2:8-9; Hebrews 11:1). The Westminster Confession of Faith emphasizes that God's sovereignty is not dependent on human faith or actions, and He accomplishes His purposes according to His will, not because of any human declaration (Isaiah 46:9-10).

4. View of Scripture and Preaching Style:

- **Steven Furtick's View:** Furtick's preaching often focuses on motivational themes, using Scripture as a launching point for messages about self-improvement, overcoming challenges, and achieving personal success. Critics have noted that he frequently takes verses out of context to support a message that emphasizes personal empowerment and positive thinking rather than accurately reflecting the full meaning and intent of the biblical text.
- **Confessional Christianity:** Confessional Christianity teaches that Scripture is the inspired, inerrant, and authoritative Word of God (2 Timothy 3:16-17). The Westminster Confession emphasizes that the Bible should be preached in a way that faithfully communicates its meaning, with an emphasis on the gospel, God's sovereignty, and the centrality of Christ. Reformed preaching focuses on the exposition of Scripture, not on using it as a means to support a self-centered or motivational message.

5. View of the Gospel and Sanctification:

- **Steven Furtick's View:** Furtick often emphasizes personal growth, success, and self-actualization, sometimes presenting the gospel as a message of empowerment and life enhancement rather than focusing on sin, repentance, and the need for reconciliation with God. This approach can lead to a view of sanctification that prioritizes personal achievement over spiritual transformation.
- **Confessional Christianity:** Confessional Christianity teaches that the gospel is fundamentally about the death, burial, and resurrection of Jesus Christ for the forgiveness of sins (1 Corinthians 15:3-4). The Westminster Confession of Faith asserts that sanctification is a work of God's grace that transforms believers into the likeness of Christ, emphasizing repentance, obedience, and growing in holiness (Romans 8:29; Philippians 2:12-13). It is not primarily about achieving worldly success or self-improvement.

Summary of Differences

Why Steve Furtick should be regarded as a false teacher and why his teachings should be avoided:

1. Promoting a Man-Centered Theology Over a God-Centered Gospel

One of the most prominent issues with Steve Furtick's teaching is his tendency to promote a man-centered theology rather than a God-centered Gospel. Furtick frequently emphasizes self-empowerment, personal potential, and self-esteem, suggesting that Christianity is about unlocking one's inner greatness and achieving one's goals. This message distorts the true Gospel, which calls believers to deny themselves, take up their cross, and follow Christ (Matthew 16:24).

The Bible teaches that salvation and the Christian life are about glorifying God, not elevating oneself. Paul writes, "For from him and through him and to him are all things. To him be glory forever. Amen" (Romans 11:36). By focusing on self rather than on Christ, Furtick's teaching directs people away from the truth that our lives are to be lived for God's glory, not our own ambitions or desires.

2. Distorting the Doctrine of God and the Nature of Man

Steve Furtick has made statements that blur the distinction between God and humanity, suggesting that believers share in God's nature in an almost divine way. For example, Furtick has claimed, "I am God Almighty," in an attempt to emphasize the believer's authority and identity in Christ. This teaching dangerously borders on the heretical idea of "little gods" theology, which claims that humans possess a divine nature similar to God Himself.

Scripture is clear that there is only one God (Isaiah 45:5) and that He is entirely separate from His creation. While believers are made in God's image (Genesis 1:27) and share in His promises through Christ (2 Peter 1:4), we do not become divine ourselves. The Bible teaches that we are fallen, sinful beings in need of a Savior, and that God alone is holy, perfect, and sovereign (Isaiah 6:3). By blurring the lines between God and man, Furtick's teaching elevates humanity to a level of authority and power that Scripture does not support.

3. Promoting the Prosperity Gospel

Furtick's teachings often align with the Prosperity Gospel, a false teaching that claims God desires all believers to be wealthy, healthy, and successful. This message is contrary to the teaching of Scripture, which emphasizes that following Christ often involves suffering, self-denial, and trials. Jesus warned His followers, "In the world you will have tribulation" (John 16:33), and Paul taught that "all who desire to live a godly life in Christ Jesus will be persecuted" (2 Timothy 3:12). The Bible does not promise material wealth or worldly success to believers. Instead, it calls us to store up treasures in heaven (Matthew 6:19-20) and to find contentment in Christ, regardless of our earthly circumstances (Philippians 4:11-13).

By promoting a message that equates faith with financial gain and personal success, Furtick leads people away from the true Gospel, which calls for humility, sacrifice, and trust in God's sovereign will.

4. Twisting Scripture and Engaging in Eisegesis

Steve Furtick is known for using Scripture in ways that often twist or distort its original meaning, taking verses out of context to support his man-centered message. Rather than practicing sound exegesis—drawing out the meaning of a text as God intended—Furtick frequently engages in eisegesis, reading his ideas into the text to fit his motivational themes.

For example, in his teaching on the story of David and Goliath, Furtick often emphasizes the idea that the listener is David, destined to slay their personal "giants" through self-confidence and courage. However, the biblical account of David and Goliath is not primarily about self-empowerment; it is about God's power and faithfulness in delivering His people through an unlikely, humble servant. David himself acknowledged that "the battle is the Lord's" (1 Samuel 17:47), not his own. The Bible commands teachers to "rightly handle the word of truth" (2 Timothy 2:15). By misusing Scripture to promote his own agenda, Furtick fails to faithfully represent God's Word, leading others astray with messages that appeal to their desires rather than pointing them to the truth of the Gospel.

5. Encouraging a "Feel-Good" Christianity Rather than True Repentance and Discipleship

Furtick's teachings often center on themes of self-improvement, positive thinking, and emotional experience, rather than on the call to repentance, obedience, and submission to Christ. This "feel-good" version of Christianity is attractive but fails to address the reality of sin, the need for repentance, and the cost of discipleship. Jesus calls His followers to deny themselves, take up their cross, and follow Him (Luke 9:23), which involves turning away from sin and submitting every aspect of our lives to His lordship.

The Bible teaches that true transformation comes through the renewing of our minds by God's Word (Romans 12:2), not through self-help principles or emotional experiences. By promoting a watered-down version of Christianity that lacks the call to repentance and holiness, Furtick's teachings lead people away from the biblical Gospel, which is the power of God for salvation (Romans 1:16).

Conclusion from Scripture

The Bible warns against false teachers who distort the truth and lead others astray. In 2 Timothy 4:3-4, Paul writes, "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths." Steve Furtick's teachings align with this description, as he presents a message that caters to the desires of his audience rather than faithfully proclaiming the whole counsel of God.

Furtick's emphasis on self-empowerment, prosperity, and emotional experience contradicts the Bible's clear call to humble submission, repentance, and reliance on God's grace. Therefore, based on the authority of Scripture, Steve Furtick should be regarded as a false teacher, and his teachings should be avoided. Believers are called to be discerning and to test every teaching against the truth of God's Word (1 John 4:1).

The true Gospel is about Christ, not about ourselves. It calls us to deny ourselves, trust in Christ's finished work, and follow Him in obedience and faith. As Paul reminds us, "We preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Corinthians 1:23-24). Any teaching that shifts the focus away from Christ and His glory should be rejected, and we must remain anchored in the unchanging truth of God's Word.

Gothard, Bill [legalism]

Hagee, John [False Prophet, Uber-Pentecostal, Ultra-Dispensationalist]

John Hagee is the founder and senior pastor of Cornerstone Church in San Antonio, Texas, and a well-known televangelist, author, and speaker. His teachings are characterized by a blend of Pentecostalism, ultra-dispensationalism, and political activism, particularly in support of Israel. Hagee's theological views, especially his eschatology, prophecy teachings, and prosperity gospel leanings, often diverge significantly from confessional Christianity.

Key Beliefs and How They Differ from Confessional Christianity

1. Eschatology and Dispensationalism:

- **John Hagee's View:** Hagee is a staunch proponent of ultra-dispensationalism, a belief system that divides history into distinct periods (dispensations) in which God interacts with humanity in different ways. He teaches a pre-tribulation rapture, where believers will be taken up to heaven before a seven-year period of tribulation begins on earth. His

eschatological teachings are often sensational, involving specific predictions about world events and the role of Israel in the end times. Hagee's "Four Blood Moons" prophecy is an example of this, where he claimed that certain lunar eclipses would coincide with significant events in Israel's history.

- **Confessional Christianity:** Reformed theology teaches that Scripture does not provide detailed timelines or specific predictions for future events but emphasizes that Christ will return at a time known only to God (Matthew 24:36). The Westminster Confession of Faith teaches a single return of Christ, not a secret rapture, and focuses on the ultimate restoration of all things. Confessional Christianity rejects speculative prophecy and insists that eschatology should be grounded in the clear teachings of Scripture, not in sensational interpretations of current events.

2. Beliefs about Israel and Christian Zionism:

- **John Hagee's View:** Hagee is a leading advocate of Christian Zionism, teaching that modern Israel is the fulfillment of biblical prophecy and that Christians should provide unconditional political and financial support for the state of Israel. He often implies that God's covenant with Israel is still in effect in a way that is separate from the church, suggesting a dual covenant theology, where Jews do not necessarily need to believe in Jesus for salvation.
- **Confessional Christianity:** Confessional Christianity teaches that the promises made to Israel are fulfilled in Christ and that the church, made up of Jews and Gentiles who believe in Jesus, is now the true Israel of God (Galatians 3:28-29; Ephesians 2:11-22). The Westminster Confession of Faith emphasizes that there is one way of salvation—through faith in Christ—regardless of ethnicity (Acts 4:12). Reformed theology rejects the idea of dual covenant theology and affirms that all people, including Jews, must come to faith in Jesus for salvation.

3. Prosperity Gospel and Wealth:

- **John Hagee's View:** Hagee has been criticized for promoting aspects of the prosperity gospel, teaching that God desires to bless believers with health, wealth, and success. He often connects financial giving to his ministry with receiving God's blessings, suggesting that faithful giving will lead to material prosperity. This teaching aligns with the Word of Faith movement, which claims that faith and positive confession can lead to financial gain and physical healing.
- **Confessional Christianity:** Reformed theology rejects the prosperity gospel as a distortion of biblical teaching. The Bible teaches that believers are called to a life of discipleship that may involve suffering, trials, and self-denial (Philippians 4:11-13; James 1:2-4). Confessional Christianity emphasizes that true blessings are spiritual and eternal, not necessarily material, and that faithfulness to God does not guarantee financial prosperity.

4. Teachings on Salvation and Repentance:

- **John Hagee's View:** Hagee has made controversial statements suggesting that Jesus did not come to be the Messiah for the Jews, implying that Jews can be saved without believing in Jesus. This perspective aligns with his emphasis on the distinct roles of Israel and the church in God's redemptive plan, leading to confusion about the necessity of faith in Christ for all people. Additionally, Hagee's messages often focus more on political and nationalistic themes rather than the call to repentance and faith in Christ.
- **Confessional Christianity:** Confessional Christianity teaches that salvation is by grace alone, through faith alone, in Christ alone (Ephesians 2:8-9). The Westminster Confession of Faith emphasizes that Jesus is the only mediator between God and humanity (1 Timothy 2:5) and that all people, Jew and Gentile alike, must repent and believe in Christ to be saved (Romans 10:9-13). Any teaching that suggests a separate path of salvation for Jews or downplays the need for repentance contradicts the core message of the gospel.

5. Use of Prophecy and Political Involvement:

- **John Hagee's View:** Hagee frequently uses prophecy as a means of interpreting current events, often predicting the end times and suggesting specific geopolitical events as fulfillments of biblical prophecy. He is known for his strong political activism, especially regarding U.S.-Israel relations, and has used his platform to influence political policy based on his

interpretation of biblical prophecy.

- **Confessional Christianity:** Reformed theology teaches that prophecy must be understood within the context of Scripture and that believers should avoid speculative interpretations of current events. The Westminster Confession warns against using Scripture for personal or political agendas and emphasizes that Christians should live in obedience to God's Word, trusting in His sovereign plan for history (2 Timothy 3:16-17). Confessional Christianity encourages political engagement but rejects using prophecy to support political ideologies or nationalistic agendas.

Summary of Differences

Why John Hagee should be regarded as a false teacher and why his teachings should be avoided:

1. Theological Error: The False Teaching of Dual Covenant Theology

One of the most troubling aspects of John Hagee's teachings is his promotion of what is known as "Dual Covenant Theology," which suggests that Jews do not need to accept Jesus Christ as their Savior to be saved because they have a separate covenant with God through Abraham. According to Hagee, Jewish people can attain salvation through their adherence to the Old Covenant, apart from faith in Christ.

However, this view is in direct contradiction to the clear teaching of Scripture that salvation is found in Christ alone. Jesus Himself declared, "I am the way, and the truth, and the life. No one comes to the Father except through me" (John 14:6). The apostle Peter, preaching to a Jewish audience, affirmed, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12). Paul, who had a deep love for his fellow Jews (Romans 9:1-5), also made it clear that righteousness and salvation come through faith in Christ alone (Romans 10:1-4). By teaching that Jews have a separate path to salvation apart from Christ, Hagee denies the core Gospel message that all people, regardless of their ethnicity, must come to God through faith in Jesus Christ.

2. Misrepresenting the Relationship Between the Old and New Testaments

Hagee's emphasis on Israel and his interpretation of prophecy often lead him to separate the Old and New Testaments in a way that is inconsistent with the unity of Scripture. The Bible teaches that the Old Testament is fulfilled in Christ (Luke 24:27), and that the promises made to Abraham find their ultimate fulfillment in Jesus, who is the true offspring (Galatians 3:16). The Old Covenant pointed forward to the New Covenant, which was established through Christ's death and resurrection (Hebrews 8:6-13).

By advocating that the Jewish people do not need the Gospel and still remain under the Old Covenant, Hagee misrepresents the purpose of the Old Testament, which is to point to Christ as the fulfillment of God's promises (Matthew 5:17, Hebrews 10:1). This teaching undermines the message of the entire New Testament and denies the reality that Christ has brought the Old Covenant to its intended completion.

3. Promoting Political and Nationalistic Views as Part of the Gospel

Hagee's teachings often mix political ideology with biblical theology, especially in his strong emphasis on the modern state of Israel. While it is important to recognize the historical and biblical significance of Israel, Hagee often conflates political support for Israel with spiritual obligations for Christians, suggesting that Christians must support all actions of the modern nation-state of Israel as a matter of biblical obedience.

However, the New Testament teaches that the Church is made up of both Jews and Gentiles who are united in Christ (Ephesians 2:14-16), and that believers are now "the Israel of God" (Galatians 6:16) as God's people are redefined through faith in Christ, not ethnicity or national boundaries. Our ultimate citizenship is in heaven (Philippians 3:20), and while Christians should love and pray for Israel, the notion that political allegiance to a nation is a requirement of the Gospel is a distortion of biblical teaching. This political emphasis shifts the focus from the Gospel's central message of salvation through Christ to a worldly, nationalistic agenda.

4. Misleading Eschatology and Date-Setting

John Hagee has made numerous predictions about end-times events, often connecting current geopolitical events with biblical prophecy. His sensationalist approach to prophecy, such as linking blood moons to end-times events, is not only speculative but also contrary to Scripture's teaching on how we should approach eschatology. Jesus Himself said, "But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only" (Matthew 24:36).

Scripture warns against date-setting and speculation about the timing of Christ's return (Acts 1:7). The Bible calls believers to be vigilant, holy, and ready for Christ's return (1 Thessalonians 5:1-6) without becoming fixated on speculative

predictions. By engaging in sensationalism, Hagee distracts believers from focusing on Christ and living faithfully in the present.

5. The Prosperity Gospel: A Distorted View of Wealth and God's Blessing

John Hagee's ministry also promotes elements of the Prosperity Gospel, teaching that God wants believers to be materially wealthy and financially prosperous. This teaching is fundamentally at odds with the biblical understanding of wealth and suffering. Jesus warned, "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal" (Matthew 6:19), and Paul wrote, "If we have food and clothing, with these we will be content" (1 Timothy 6:8).

The New Testament frequently speaks of the blessings of following Christ in terms of spiritual riches rather than material wealth (Ephesians 1:3). Furthermore, Jesus Himself lived a life of humility and poverty, calling His followers to deny themselves and take up their cross (Luke 9:23). By emphasizing material prosperity, Hagee promotes a worldly view of success that distorts the call to follow Christ, even through suffering and hardship (Philippians 1:29).

Conclusion from Scripture

The Bible is clear that false teachers will arise, distorting the truth and leading others astray (2 Peter 2:1-3). Paul warned the elders of the Ephesian church that "from among your own selves will arise men speaking twisted things, to draw away the disciples after them" (Acts 20:30). John Hagee's teachings—particularly his denial of the necessity of Christ for Jewish salvation, his mixing of political agendas with the Gospel, his sensationalism regarding prophecy, and his promotion of the Prosperity Gospel—fall into the category of false teaching that leads believers away from the truth of God's Word.

The Bible instructs believers to "test everything; hold fast what is good. Abstain from every form of evil" (1 Thessalonians 5:21-22) and to be discerning in recognizing false teachers (1 John 4:1). By grounding our beliefs in the truth of Scripture and rejecting teachings that contradict it, we safeguard ourselves against error and remain faithful to the pure Gospel of Jesus Christ.

For these reasons, Christians should avoid John Hagee's teachings, which distort the Gospel, promote falsehood, and lead believers away from the true message of salvation through Christ alone. We are called to "contend for the faith that was once for all delivered to the saints" (Jude 1:3), and that means rejecting teachings that compromise or add to the Gospel message revealed in Scripture.

Hagin, Kenneth Jr./Sr. [Prosperity]



The Word of Faith movement as it is known today was popularized by Kenneth E. Hagin (1917–2003), who is often regarded as the father of the movement. Hagin claimed to have received revelations directly from God and was deeply influenced by the teachings of E.W. Kenyon, a figure who integrated New Thought ideas with Christian doctrine. Kenyon taught that believers could use faith and positive confession to obtain health and wealth, a theology that Hagin adopted and expanded. Hagin's ministry grew throughout the 20th century, particularly through his Bible schools, books, and **radio** and **television broadcasts**. Hagin emphasized that **words have power** and that Christians should "claim" God's promises for **prosperity** and **healing** by speaking them into existence.

Hatmaker, Jen [works righteousness, progressive, affirms same-sex marriage]

Hick, John [Progressive Christian]

Hinn, Benny [Prosperity Teacher, Uber Charismatic]

Toufik Benedictus Hinn was born on December 3, 1952 in Jaffa, Israel (modern-day Tel Aviv), the son of a Greek father and Armenian mother who had immigrated from Greece. He was raised in the Greek Orthodox tradition but educated in Roman Catholic schools. After the Six-Day War, he and his family emigrated to Canada and at the age of nineteen he professed faith in Jesus Christ. He immediately became involved in the Pentecostal movement in Toronto and was mentored by Dr. Winston Nunes of Broadview Faith Temple.

In December 1973 Hinn traveled with other Christians to Pittsburgh to attend a miracle healing service led by Kathryn Kuhlman, the foremost faith healer of that day. Though Hinn never met Kuhlman personally, she left an indelible impression on him, and at that service he had a life-changing religious experience. Shortly after, he received a vision of people falling into a roaring fire and heard the words: "If you do not preach, every soul who falls will be your responsibility!" Later that year he began to preach and claimed that at this time God miraculously cured him of a terrible stutter. He soon began to imitate

Kuhlman and even to sponsor services endorsed by the Kathryn Kuhlman Foundation. In 1979 Hinn moved to the United States of America, settling in Orlando, where he met Suzanne Harthern, a pastor's daughter who would become his wife. In 1983 Hinn founded Orlando Christian Center and began to perform miracles and conduct healing services, claiming that God was using him as a conduit for these supernatural deeds. Soon his "Miracle Crusades" were being held around the world and, by 1989, were being televised across America. The daily talk show "This Is Your Day" followed, and is now broadcast in over 200 nations around the world. In 1999 he handed the leadership of Orlando Christian Center to Clint Brown so he could focus entirely on travel and crusades. Millions, or even tens of millions, attend his crusades each year. The largest event to date took place in Mumbai, India, where over seven million people attended over a three-day period. He claims to have preached the gospel to over a billion people, either face-to-face or through television. In recent days Hinn has been the subject of scrutiny on a number of fronts. In 2010 his wife filed for divorce citing "irreconcilable differences." This was shortly after the *National Enquirer* published photographs of Benny Hinn and fellow televangelist Paula White walking out of a Rome hotel hand-in-hand. However, nearly three years later, Benny and Suzanne were remarried at The Holy Land Experience theme park in Orlando. His claims of miracles remain unverified despite a host of programs and publications that have looked for evidence. He has also been widely criticized for his lavish lifestyle, which includes a private jet, a multi-million dollar mansion, and regular stays at hotels costing thousands or tens of thousands of dollars per night. This extravagance led to United States Senator Chuck Grassley announcing that the United States Senate Committee on Finance would be investigating Hinn's ministry.

False Teaching – Faith Healing

Critiques of Benny Hinn can span a multitude of areas—his Word-Faith theology, his "little god" theology, his claim that each person of the Trinity is actually his own trinity, his outright lies about his accomplishments, and much more besides. But for our purposes, we will recognize him as the world's most recognized faith healer.

Hinn teaches that God intends for everyone to be healed of all of their diseases. If people simply have the faith to believe they can be healed, God will heal them through the agency of a healer like himself.

Hinn's crusades are carefully constructed to lead and manipulate those in attendance, with singing and repetitive music that build a particular atmosphere and sense of anticipation. These crusades crescendo in a time where he announces that God has begun to heal people and he then invites those people to come to the stage to tell what God has done, a technique that was mastered by Kathryn Kuhlman and has since become a staple of faith healing. Hinn claims that God is working powerfully through him to heal others and begins to list those miracles, usually starting with ones that are invisible and unverifiable at the moment—diabetes, depression, and the like. As the healings begin, many people come forward, hoping for their own miracle. Generally, though, only people who claim to have already been healed are showcased on the stage where Benny speaks to them and then often "slays" them in the Spirit.

In this way he has manipulated countless people to give money to his cause, believing that giving money will be key to activating their miracle. Not a single one of Hinn's miracles has ever been verified, though many have been proven to be temporary or false.

Followers & Adherents

Hinn's television show "This Is Your Day" is broadcast around the world and remains regular viewing for millions. He speaks to millions more each year through his crusades. He has also perfected faith healing techniques that have been imitated by a host of others. He is the world's best known and most notorious faith healer.

What the Bible Says

While the Bible clearly presents a God who is capable of healing and a God who at times does heal miraculously, it never tells us that it is always God's will that we be healed. In fact, it may be God's will that we suffer for a time. Never does the Bible tell us that our healing is dependent upon the quantity or the activation of our faith. And most Christians hold that even while God does still heal people today, he no longer does so through the agency of a healer (see James 5:13-16 and read about [A Presbyterian Healing Service](#)).

Hinn's theology of healing is laid out in his book *Lord, I Need a Miracle*. Richard Mayhue [points out](#) eight grave errors: Benny Hinn holds it is wrong to pray "Lord, Thy will be done" even though Jesus Christ did (Luke 22:42); Hinn believes that God always intends for believers to be healed, even though some great saints of the Bible were unhealed (the apostle Paul among them); Hinn teaches that believers should command God to heal, while the Bible instructs them to ask (1 John 5:14-15); Hinn suggests that miraculous healing from God is gradual, while the miraculous healings of the New Testament were instantaneous; Hinn teaches that faith on the part of the sick person is essential to healing, while a man like Lazarus could not have exercised faith when he was healed since he had been dead; Hinn believes that we must do our part before

God can heal, while the Bible teaches that God is sovereign; Hinn believes that Christians should not be sick, while the Bible teaches that Christians can be sick and will all eventually die; Hinn implies that a person's healing can be lost and that the healed person must do certain things to keep the healing, while such a notion is completely foreign to the Bible. In the final analysis, Benny Hinn is a dangerous deceiver, a fraud and charlatan who enriches himself at the expense of countless others.

Hollis, Rachel [self-help, self-care, self-love, prosperity]

Houston, Brian [Prosperity Gospel, Man-Centered]

Hybels, Bill [Seeker Sensitive]

Jacobs, Cindy [Prosperity]

Jakes, TD [Oneness Pentecostalism]

Johnson, Bill [New Apostolic Reformation, Kenosis, Word of Faith] - [more..](#)

Joyner, Rick (New Apostolic Reformation (NAR))

Kimball, Dan [Emergent Church]

Krick, Kathryn [self-proclaimed "Apostle"]

Lawson, Steven [deceiver]

Lentz, Carl [Watered Down Gospel]

Lines, Caleb J [liberal theologian/pastor]

Long, Bishop Eddie [Prosperity Uber Charismatic]

McClure, Joel [Emergent Church]

McLaren, Brian [Emergent Church]

McManus, Erwin [Mystic Contemplative Prayer Movement]

McPherson, Aimee Semple (1890-1944)



Also known as Sister Aimee or Sister, was a Canadian Pentecostal evangelist and media celebrity in the 1920s and 1930s, famous for founding the Foursquare Church. McPherson pioneered the use of broadcast mass media for wider dissemination of both religious services and appeals for donations, using radio to draw in both audience and revenue with the growing appeal of popular entertainment and incorporating stage techniques into her weekly sermons at Angelus Temple, an early megachurch.

In her time, she was the most publicized Protestant evangelist, surpassing Billy Sunday and other predecessors. She conducted public faith healing demonstrations involving tens of thousands of participants. McPherson's view of the United States as a nation founded and sustained by divine inspiration influenced later pastors.

Merritt, Jonathan [Pelagian, Progressive Christian]

Merton, Thomas [Trappist monk and Catholic mystic]

Micah, Jory [denies inerrancy, Feminist, Christological heresy, ambiguous about ascended Jesus having physical body, Jesus is genderless]

Miller, Donald [Progressive Christian]

Morrell, Jesse [Pelagian, Perfectionism, Works-Based]

Morris, Robert [Prosperity Gospel]

Moore, Beth [Evolving theological position in the wrong direction]

Murdock, Mike [Prosperity]

Nouwen, Henry [Contemplative Mysticism, Emerging Church]

Osteen, Joel [cotton candy theology, bible compromiser, name it & claim it, soft moralism]



Joel Osteen is a well-known pastor, author, and televangelist who leads Lakewood Church in Houston, Texas, one of the largest megachurches in the United States. Often associated with the prosperity gospel, Osteen's teachings emphasize themes of personal empowerment, positive thinking, and financial success. Critics frequently describe his theology as "cotton candy theology" due to its lack of depth, emphasis on self-improvement, and avoidance of core biblical doctrines such as sin, repentance, and the exclusivity of Christ. This "soft moralism" and "name it and claim it" approach differ significantly from confessional Christianity, especially in the areas of the gospel, the nature of God, and biblical teaching.

Key Beliefs and How They Differ from Confessional Christianity

1. Prosperity Gospel and "Name It & Claim It" Theology:

- **Joel Osteen's View:** Osteen teaches that God desires His followers to experience financial prosperity, health, and success. He often encourages his audience to use positive thinking, affirmations, and declarations to "name and claim" the blessings they desire, suggesting that faith-filled words have the power to create reality. According to Osteen, believers can expect God to reward them with material blessings if they maintain a positive attitude and declare God's promises over their lives.
- **Confessional Christianity:** Confessional Christianity rejects the prosperity gospel and the idea that believers can manipulate God's blessings through words or faith. The Bible teaches that God's blessings are not primarily material and that Christians are called to be content in all circumstances, trusting God's provision (Philippians 4:11-13; 1 Timothy 6:6-10). True riches are found in Christ, and believers are called to pursue godliness rather than worldly success (Matthew 6:19-21). God's sovereignty, not human declarations, determines the course of events, and faith is trust in God's will rather than a tool to achieve personal desires.

2. Avoidance of Sin, Repentance, and the Full Gospel:

- **Joel Osteen's View:** Osteen's messages rarely address the topics of sin, repentance, judgment, or the need for salvation through Christ's atoning work. Instead, his sermons focus on positive themes such as self-esteem, overcoming obstacles, and achieving personal goals. He often avoids controversial or difficult biblical teachings, favoring messages that uplift and encourage, which has led to criticism that his theology is shallow and lacks the depth of biblical truth.
- **Confessional Christianity:** Confessional Christianity teaches that the gospel is the good news of Jesus Christ's death and resurrection for the forgiveness of sins (1 Corinthians 15:3-4). All people are sinners in need of repentance and that salvation is by grace alone, through faith alone, in Christ alone (Romans 3:23; Acts 2:38). Preaching must include the full counsel of God's Word, including the reality of sin, judgment, and the need for repentance. Any presentation of the gospel that omits these elements is considered incomplete and unfaithful to Scripture.

3. Soft Moralism and Self-Help Focus:

- **Joel Osteen's View:** Osteen's teachings are often characterized by "soft moralism," which emphasizes self-improvement, positive thinking, and practical steps to achieve success in life. His messages are filled with motivational advice, encouraging people to believe in themselves, pursue their dreams, and live their best life. This focus on self-help and personal empowerment often takes precedence over biblical doctrine and the transforming power of the gospel.
- **Confessional Christianity:** Confessional Christianity teaches that the Christian life is about glorifying God and growing in holiness through the power of the Holy Spirit, not merely improving oneself or achieving personal success (1 Peter 1:15-16;

1 Corinthians 10:31). Sanctification is a work of God's grace, not the result of human effort or positive thinking. The Bible teaches that the focus of the Christian life should be on Christ, not self, and that true transformation comes from abiding in Him (John 15:4-5).

4. Bible Interpretation and Compromise:

- **Joel Osteen's View:** Osteen often takes a selective and allegorical approach to Scripture, using verses out of context to support his messages on prosperity, positive thinking, and self-esteem. He frequently applies biblical promises intended for specific situations or individuals to his audience, suggesting that these promises are guarantees for all believers. This tendency to cherry-pick verses leads to a compromised and shallow understanding of the Bible's message.
- **Confessional Christianity:** Confessional Christianity teaches that Scripture is the inspired, inerrant, and authoritative Word of God and must be interpreted according to its context, genre, and the original intent of the authors (2 Timothy 3:16-17). The whole counsel of God's Word is necessary for a proper understanding of theology and the Christian life. We insist that Scripture must be studied carefully, and any interpretation that distorts or oversimplifies biblical teachings is considered unfaithful.

5. The Role of Suffering and Trials:

- **Joel Osteen's View:** Osteen often implies that suffering, trials, and hardships are not part of God's will for believers and that they can be overcome through positive thinking, faith declarations, and obedience. His messages suggest that Christians should expect to experience victory, health, and prosperity if they follow biblical principles, and that suffering may be an indication of a lack of faith or incorrect thinking.
- **Confessional Christianity:** Confessional Christianity teaches that suffering and trials are a normal part of the Christian life and that God uses them to refine believers, strengthen their faith, and conform them to the image of Christ (James 1:2-4; 1 Peter 1:6-7). We encourage believers to trust in God's sovereignty and goodness, even in the midst of suffering, recognizing that God works all things for the good of those who love Him (Romans 8:28). Following Christ involves taking up one's cross and that suffering is often a means through which God accomplishes His purposes in the lives of His people.

Summary

Why Joel Osteen should be regarded as a false teacher and why his teachings should be avoided:

1. Promoting the Prosperity Gospel

Joel Osteen is widely known as a leading proponent of the Prosperity Gospel, which teaches that God's will for every believer is to experience material wealth, physical health, and worldly success. According to this teaching, faith is viewed as a tool to obtain financial prosperity, personal happiness, and the fulfillment of one's dreams. Osteen's message often emphasizes positive thinking, speaking words of affirmation, and believing in oneself as the keys to unlocking God's blessings.

However, the Bible teaches a very different message about the Christian life. Jesus Himself said, "In the world you will have tribulation. But take heart; I have overcome the world" (John 16:33). The apostles did not preach a message of financial gain but instead warned that following Christ would involve suffering, self-denial, and even persecution (2 Timothy 3:12, Luke 9:23). Paul also made it clear that "the love of money is a root of all kinds of evils" (1 Timothy 6:10), and he taught that godliness with contentment is of great value, not the pursuit of wealth (1 Timothy 6:6-8).

By teaching that God's primary desire is to bless believers with wealth and success, Osteen leads people away from the true Gospel, which calls for repentance, faith, and following Christ regardless of earthly circumstances. His focus on prosperity and positive thinking is a distortion of the biblical call to seek first the Kingdom of God and His righteousness (Matthew 6:33).

2. Avoiding the Reality of Sin, Repentance, and the Need for Salvation

Osteen's messages frequently emphasize God's love, favor, and blessings, but they often neglect or completely avoid addressing the reality of human sin, the need for repentance, and the importance of the cross. When asked why he doesn't preach on sin or repentance, Osteen has responded that he prefers to focus on the positive aspects of the faith, such as hope, encouragement, and God's love. However, this selective teaching presents an incomplete and misleading picture of the Gospel.

The Bible clearly teaches that all people have sinned and fall short of the glory of God (Romans 3:23) and that the wages of sin is death (Romans 6:23). The core message of the Gospel is that Christ died for our sins and rose again, offering forgiveness, redemption, and reconciliation to God for all who repent and believe (1 Corinthians 15:3-4, Acts 3:19). By neglecting to preach about sin and the necessity of repentance, Osteen denies people the opportunity to confront their need for a Savior, leaving them with a message that is devoid of the true power of the Gospel.

3. Twisting Scripture to Fit a Self-Centered, Man-Centered Message

Osteen often takes Bible verses out of context and uses them to promote a message of self-improvement, personal success, and the pursuit of happiness. For example, he frequently quotes Philippians 4:13, "I can do all things through Christ who strengthens me," in the context of achieving one's goals or dreams, rather than in the original context of enduring hardships for the sake of Christ. This practice of cherry-picking Scripture and twisting it to fit a motivational, self-centered narrative is a form of eisegesis (reading one's own ideas into the text) rather than exegesis (drawing out the meaning of the text as God intended).

The Bible is not a self-help book, nor is it a manual for achieving worldly success. It is God's revelation of Himself, His plan of salvation, and His call to live for His glory. Paul warned against those who would "distort the gospel of Christ" (Galatians 1:7), and Osteen's habit of using Scripture to promote a feel-good, self-focused message distorts the true intent and purpose of God's Word.

4. Promoting a "Therapeutic" Christianity Instead of the Biblical Gospel

Osteen's teachings often align more closely with modern self-help philosophies and therapeutic psychology than with the biblical Gospel. He emphasizes that God wants believers to be happy, successful, and comfortable, often equating the Christian life with personal fulfillment and the achievement of one's dreams. This message appeals to the desire for comfort, happiness, and prosperity but fails to address the central message of Christianity: that Christ calls us to deny ourselves, take up our cross, and follow Him (Luke 9:23).

The Bible teaches that true joy and fulfillment come not from pursuing our own desires but from living in obedience to God and finding our identity in Christ. Paul wrote, "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me" (Galatians 2:20). By promoting a therapeutic version of Christianity that centers on self-fulfillment rather than self-sacrifice and submission to Christ, Osteen's message leads people away from the true path of discipleship.

5. Failing to Proclaim the Full Counsel of God's Word

A faithful preacher of God's Word is called to declare "the whole counsel of God" (Acts 20:27), not just the parts that are popular or appealing. The Bible includes both promises and warnings, both grace and judgment, and both blessings and calls to repentance. However, Osteen's teaching consistently emphasizes only the positive, affirming aspects of the Bible, neglecting the hard truths about God's holiness, righteousness, and the consequences of sin.

Paul warned Timothy that "the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions" (2 Timothy 4:3). Joel Osteen's popularity is largely due to his ability to appeal to those with "itching ears," offering a message that aligns with their desires for comfort, success, and affirmation rather than confronting them with the transforming power of the Gospel.

Conclusion from Scripture

The Bible consistently warns believers to be on guard against false teachers who lead others astray with messages that deviate from the truth. Peter wrote, "But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies... And in their greed, they will exploit you with false words" (2 Peter 2:1-3). Joel Osteen's teachings align with this warning, as he promotes a gospel of prosperity, comfort, and self-empowerment that is contrary to the true message of the Bible.

Jesus taught that the way of discipleship is not easy or comfortable but involves taking up our cross and following Him (Matthew 16:24). The true Gospel is about Christ's sacrificial death and resurrection, calling sinners to repentance, faith, and a life devoted to God. Any message that minimizes sin, avoids the call to repentance, and elevates worldly success over spiritual growth is a false gospel that leads people away from the truth of God's Word.

For these reasons, based on the authority of Scripture, Joel Osteen should be regarded as a false teacher, and his teachings should be avoided. Christians are called to "test everything; hold fast what is good" (1 Thessalonians 5:21) and to remain grounded in the unchanging truth of God's Word, which is "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16).

The true hope of the Gospel is not found in earthly riches or personal success but in the saving work of Jesus Christ, who redeems us from sin and transforms us into His likeness. Therefore, believers should reject Osteen's teachings and remain

steadfast in the true Gospel that offers eternal life, not temporary comfort, and calls us to live for the glory of God, not for our own desires.

Pagels, Elaine {Jesus Seminar, Gnostic]

Pagitt, Doug [Emergent Church]

Pavlovitz, John [Progressive activist; withholds gospel from persons identifying as LGBTQ]

Peale, Norman Vincent [positive confession liberal]

Pearson, Carlton [Universalism]

Phelps, Fred [Westboro Baptist]

Price, Fred KC [Prosperity Preacher, Name it & claim it]

Prince, Joseph [Prosperity, Antinomianism, Hyper-Grace]

Quimby, Phineas (1802-1866)



promoted the idea that positive thinking and mental attitudes can shape reality. This emphasis on mind power influenced later theological developments that stressed the connection between thoughts, words, and physical outcomes.

Roberts, Oral [deceased, false prophet]

Roberts, Richard

Brandan, Robertson [progressive Christian]

Robertson, Pat [divination, false prophet, TBN]

Rohr, Richard [Progressive Christian]

Roth, Sid [mystic, NAR]

Saldivar, Isaiah & Savchuk, Vlad

Sanders E. P. {Covenantal Nomism]

Scandrette, Mark [Emergent Church]

Shirer, Priscilla

Schuler, Robert [Peale clone, liberal theology]

Spong, John Shelby (1931–)

Stanley, Andy [Marcionite, carnal Christianity]

Stone, Perry [Sensationalistic Eschatology, Prosperity]

Swaggart, Jimmy [Prosperity, Moralism]

Sweet, Leonard [Emergent Church]

Tenney, Tommy [Oneness Pentecostalism, Charismatic]

The Office Of The Pope [idolaters, antichrists]

Todd, Michael [Self-help gospel]

Vallotton, Kris [Bethel School of Supernatural Ministry (BSSM), NAR]

Vines, Matthew [Liberal Theology; LGBTQ+]

Wallis, Jim [Progressive Christian, Left-Wing Political idolatry]

Warren, Rick [Emergent Purpose Driven]

Webber, Nadia Bolz [Progressive Christianity]

Wilson, Douglas [Federal Vision]

White, Ellen G. [founder False Prophet Seventh Day Advents]

White, Paula [prosperity theology, NAR]

White, Todd [Read himself into bible, False prophet, False healing, prosperity Gospel]

White, Tom [Latter Rain; spiritual war network]

Wilkins, Steve [Auburn Avenue, FV]

Wimber, John [deceased, Kansas City Prophets/Latter Rain]

Wommack, Andrew [Prosperity]

Wright, Jeremiah [Liberation Theology, Bible denier]

Wright, N. T. [New Perspective on Paul]



N.T. Wright, a former Bishop of Durham in the Church of England and a respected New Testament scholar, has gained widespread influence through his numerous books, lectures, and academic contributions. He is well-known for his work on the historical resurrection of Jesus Christ, where he provides strong, evidence-based defenses that align with the biblical account. However, despite his strengths in certain areas, Wright's teachings on the doctrine of justification—central to the New Perspective on Paul—fundamentally depart from the biblical gospel, placing him outside the bounds of orthodoxy and making him a false teacher on this core issue.

The Danger of the New Perspective on Paul

Wright is one of the most prominent proponents of the New Perspective on Paul (NPP), a theological framework that reinterprets key aspects of Paul's teaching on justification. According to Wright, justification is not primarily about how a sinner is made right with God through faith alone in Christ's finished work. Instead, he presents justification as an eschatological declaration that someone is part of the covenant community, marked by their faith and loyalty to Jesus as Lord. Wright's redefinition shifts the focus of justification from the imputation of Christ's righteousness through the believer's union with Him, to a declaration of membership within God's

covenant people.

However, the Bible clearly teaches that justification is God's act of declaring a sinner righteous through faith alone in Christ alone, based solely on Christ's perfect obedience and atoning sacrifice (Romans 3:21-26; 2 Corinthians 5:21). Paul explicitly states that "to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness" (Romans 4:5). This imputed righteousness is not something that belongs to us inherently or that God recognizes through our works, but it is the righteousness of Christ credited to us through faith in Christ, a concept that is completely undermined by Wright's teaching. By redefining justification as merely a status of belonging to the covenant people, Wright distorts the heart of the gospel and presents a works-oriented view that is incompatible with the biblical doctrine of salvation by grace alone through faith alone.

The Downplaying of the Doctrine of Imputation

Wright outright denies the doctrine of the imputation of Christ's righteousness, stating that there is no biblical basis for it. Instead of seeing Christ's perfect obedience and sacrificial death as something that is credited to believers, Wright teaches that justification is merely God's acknowledgment of one's faith as being part of the family of believers. This is a serious departure from Scripture, which consistently teaches that our only hope of righteousness before a holy God is through the imputed righteousness of Christ. For example, in Philippians 3:9, Paul declares his desire to "be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith." Wright's view fundamentally denies this aspect of justification, replacing it with a legalistic framework that ultimately shifts the basis of righteousness from Christ's finished work to human performance.

Undermining the Reformation's Biblical Clarity

Wright's teachings on justification and the New Perspective not only undermine the core of the gospel but also represent a direct challenge to the Reformation's recovery of the biblical doctrine of salvation by grace through faith. The doctrine of justification by faith alone was the central issue of the Reformation and remains the cornerstone of true Christian faith. The Westminster Confession of Faith, echoing Scripture, rightly teaches that "those whom God effectually calls, He also freely justifies; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone" (WCF 11.1). By redefining this doctrine, Wright effectively promotes a gospel that deviates from the one delivered to the saints, a gospel that Paul warns against in Galatians 1:8-9, saying, "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed."

Conclusion: A Call for Discernment

While N.T. Wright is commendable in some areas, such as his defense of the resurrection, his teaching on justification through the New Perspective on Paul is not a minor error but a fundamental departure from the biblical gospel. His rejection of imputed righteousness, his redefinition of justification as a mere badge of covenant membership, and his

emphasis on human performance within salvation distort the clear teaching of Scripture and lead believers away from the truth that salvation is by grace alone through faith alone in Christ alone (Ephesians 2:8-9).

Scripture warns us to avoid false teachers and teachings that deviate from the gospel once delivered to the saints (Jude 1:3-4). Paul's words to the Galatians remind us that any gospel that adds to or alters the finished work of Christ is no gospel at all (Galatians 1:6-9). For this reason, believers must exercise discernment and avoid N.T. Wright's teachings on justification, as they present a false view of the gospel that leads away from the assurance, peace, and hope that come from resting in Christ's perfect work on our behalf. The stakes are eternal, and fidelity to the true gospel is of utmost importance. Therefore, despite Wright's strengths in other areas, his erroneous teaching on justification makes him a false teacher who should be avoided.

Young, Kevin M. {Uber-Progressive Theology}

Kevin M. Young is a lecturer and program coordinator at Northwind Theological Seminary and the founder and lead clergy at Christ's Table, an online faith community. Based in Orlando, Florida, Young promotes teachings that are associated with progressive Christianity, which often challenge traditional biblical doctrines and reinterpret the core tenets of the Christian faith. Despite his academic credentials and involvement in theological education, Kevin M. Young's teachings deviate significantly from the historic Christian faith, presenting a distorted gospel that is inconsistent with Scripture. As such, he must be regarded as a false teacher who should be avoided.

1. A Rejection of Biblical Authority and Inerrancy

One of the most troubling aspects of Kevin M. Young's theology is his rejection of the Bible as the ultimate and inerrant authority in matters of faith and practice. Like many within the progressive Christian movement, Young treats Scripture as a collection of ancient writings that are culturally conditioned, subject to error, and open to reinterpretation in light of modern values and sensibilities. He frequently downplays or dismisses passages that conflict with contemporary beliefs about gender, sexuality, sin, and morality, suggesting that the Bible is not always relevant or applicable to today's context. However, the Bible is clear that it is the inspired, infallible, and authoritative Word of God. Paul writes, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16). Jesus Himself affirmed the authority of Scripture, declaring, "Your word is truth" (John 17:17). The Bible is not merely a collection of human reflections on God but the very revelation of God's truth to humanity. By undermining the authority of Scripture, Kevin M. Young sets himself up as an arbiter of truth, leading people away from the sure foundation of God's Word and into the shifting sands of human opinion.

2. The Denial of Core Christian Doctrines

Kevin M. Young's teachings often reflect a denial or reinterpretation of core Christian doctrines, including the nature of God, the person and work of Jesus Christ, and the gospel itself. Like many in the progressive Christian movement, Young tends to emphasize God's love and acceptance while downplaying or denying His holiness, justice, and wrath against sin. This leads to a version of God that is more palatable to modern sensibilities but is inconsistent with the God revealed in Scripture.

For example, Young frequently speaks of Jesus as a moral teacher and example of love and inclusion but fails to affirm the necessity of Christ's sacrificial death on the cross as an atonement for sin. The Bible is explicit that "Christ died for our sins in accordance with the Scriptures" (1 Corinthians 15:3) and that "without the shedding of blood there is no forgiveness of sins" (Hebrews 9:22). By downplaying or rejecting the atoning work of Christ, Young presents a false gospel that is powerless to save because it denies the central truth of God's redemptive plan.

3. Promoting a False Gospel of Inclusion Without Repentance

Young's emphasis on inclusivity and unconditional acceptance is one of the hallmarks of his teaching, and while this may sound appealing, it ultimately leads to a false gospel that denies the necessity of repentance. He often promotes the idea that all people are already accepted by God just as they are, without any need for confession, repentance, or transformation. This teaching stands in direct contradiction to the biblical gospel, which calls all people to turn from their sin and place their faith in Jesus Christ.

The Bible clearly teaches that repentance is an essential part of the gospel message. Jesus began His ministry by proclaiming, "Repent, for the kingdom of heaven is at hand" (Matthew 4:17), and the apostles continued to preach repentance as a necessary response to the gospel (Acts 2:38; Acts 17:30). True inclusion in God's family is not based on our own merit or identity but on the grace of God that leads us to repentance and faith in Christ. By promoting a message of

inclusion without repentance, Kevin M. Young offers a counterfeit gospel that leaves people in bondage to their sin rather than pointing them to the transformative power of Christ's grace.

4. Compromising on Biblical Sexual Ethics and Morality

Kevin M. Young is known for his progressive stance on issues related to sexuality and gender identity, advocating for the full acceptance of LGBTQ+ lifestyles within the Christian community. He argues that the Bible's teachings on sexuality are outdated, culturally conditioned, and not applicable to today's context. However, this approach disregards the clear and consistent teaching of Scripture that sexual activity is reserved for the covenant of marriage between one man and one woman (Genesis 2:24; Matthew 19:4-6; 1 Corinthians 6:9-10).

By affirming practices that the Bible identifies as sinful, Young not only distorts the truth but also denies people the opportunity to experience the freedom and transformation that come through repentance and faith in Christ. The Bible calls believers to be holy as God is holy (1 Peter 1:15-16) and to walk in obedience to His commands. Any teaching that seeks to normalize or affirm what God calls sin is fundamentally opposed to the message of Scripture and leads people away from the path of righteousness.

Conclusion: Why Kevin M. Young Should Be Avoided

Kevin M. Young is a false teacher because his progressive theology rejects the authority of Scripture, denies core doctrines of the Christian faith, and promotes a false gospel that offers inclusion without repentance or transformation. The Bible warns against false teachers who "secretly bring in destructive heresies" (2 Peter 2:1) and instructs believers to "contend for the faith that was once for all delivered to the saints" (Jude 1:3). By undermining the truth of God's Word and offering a message that is more concerned with cultural acceptance than biblical fidelity, Young leads people away from the saving knowledge of Jesus Christ.

Paul's warning to the Galatians is particularly relevant: "But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed" (Galatians 1:8). Kevin M. Young's message is contrary to the gospel revealed in Scripture, as it denies the necessity of repentance, diminishes the reality of sin, and replaces the true hope of salvation with a man-centered ideology.

For these reasons, believers should avoid Kevin M. Young's teachings and instead hold fast to the unchanging truth of God's Word, which reveals the gospel of grace, the call to repentance, and the hope of eternal life in Jesus Christ. The Bible alone provides the foundation for our faith, and we must be vigilant in rejecting any teaching that seeks to undermine its authority or compromise its message. Only by grounding ourselves in the truth of Scripture can we stand firm in the faith and experience the fullness of life that Christ offers to all who trust in Him.

Young, William Paul [Progressive Christian]

"Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son." (2 John 9)

"Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ." (Colossians 2:8)

"But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies..." (2 Peter 2:1).

Why do so few Christians seem concerned about the existence of false prophets? The way we often discuss the topic might make one wonder if we believe any teacher truly deserves that label. It sometimes feels like the only heresy left in our culture is to call someone a false teacher. But why is that? Perhaps confrontation feels too uncomfortable for some, or calling someone a false teacher seems too judgmental. Many simply follow the crowd rather than Scripture, remaining unwilling and unprepared to challenge the faith traditions they inherited. It might be easier not to think deeply, yet Jesus warned, "the way is easy that leads to destruction," while the "narrow path" that leads to life is difficult (Matthew 7:13-14). Therefore, Christians must equip themselves to recognize false prophets, and this requires knowledge—knowledge that comes through studying God's Word.

Jesus, along with the apostles Paul, Peter, and John, frequently warned that false teachers would arise, even within the visible church, leading many astray. They foretold that not only would there be many false teachers, but that there would also be many followers who would "gather around them a great number of teachers to say what their itching ears want to hear" (2 Timothy 4:3). Tragically, few take the time to evaluate their own pastors carefully, allowing wolves to take advantage of this neglect and keep many in spiritual blindness. Of course, we should not lightly accuse others of being false teachers. But if someone publicly teaches doctrines long recognized by the church as false, we are right to call it out.

