

Five Essays Reveal Pagan Influence that Created a Different Gospel Widely Accepted in the Church. There is a call to return to the scripture and the Gospel of Scripture.



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Did you know that Paganism is the Foundation of the Common Creeds

These essays present a sustained challenge to long-settled church doctrine concerning Christ, salvation, obedience, and the believer's call to righteous living. Together, they argue that Scripture must remain the final standard for doctrine. Traditions of men shaped by councils with metaphysical reasoning force an institutional authority demanding uniformity over unity of the faith in Christ. The council doctrines were not reaffirmations because they go beyond the plain testimony of the biblical record into paganism.

These essays confront the present condition of the church in light of Revelation's sober witness: churches may bear Christ's name but they are poor, blind, compromised, tolerant of false teaching, lukewarm, or unready before the Lord who walks among the lampstands. The question running beneath the whole work is not merely that the councils altered doctrine, but those alterations created a different Gospel—one that has weakened repentance, obedience, endurance, and the readiness of the Bride.

This critique sheds light on the pagan inspired inherited "God-man" proposition where it obscures the scriptural necessity of Jesus being made lower than the angels to win the victory as the obedient second Adam, God's son made flesh. This victory was not given as an unreachable exception of a divine being, but as the foundation for the believer's repentance from dead works, obedience by faith, and a call to walk in sinless living through abiding union due to the sinless life of the second Adam - Jesus Christ.

Essay 01 finds that the early ecumenical councils did not preserve apostolic doctrine but introduced interpretive frameworks that reshaped the biblical witness concerning Christ. Its central finding is that the doctrine of Jesus as "fully God and fully man," introduced through Nicene and Chalcedonian categories, risks weakening the lawful and redemptive significance of Jesus as the second Adam, whose victory came through faithful obedience by faith and in submission to the Father.

Essay 02 continues the argument by pressing the reader to reconsider whether inherited doctrines have created excuses for sin rather than confidence in the power of the new nature in Christ. Its key finding is that the Gospel calls believers to obedience by faith, renewal of the mind, and victory through the law of the Spirit of life in Christ Jesus.

Essay 03 develops the theological and practical consequences of accepting doctrines not plainly established by Scripture. Its key finding is that traditions which normalize continuing sin diminish the believer's responsibility to endure faithfully. A believer cannot substitute institutional agreement for Spirit-led obedience, and he must challenge the council's doctrines to rid the excuses as a cloak of sin.

Essay 04 identifies what the author describes as the Paganizing of Christianity, especially through metaphysical categories imported into church doctrine. Its key finding is that philosophical language about substance, essence, and unseen realities has too often displaced the visible scriptural testimony of Christ's life, obedience, death, resurrection, and restoration to glory by the Father.

Essay 05 brings these concerns to a focused conclusion through the theme of Immanuel, "God with us," and the warning against using Pagan philosophy to define Christ against the testimony of Scripture. Its key finding is that Jesus reveals the Father through obedience and submission of his will to the will of the Father. Jesus' victory over sin and death is the believer's calling to live sin free as the redeemed of God.

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