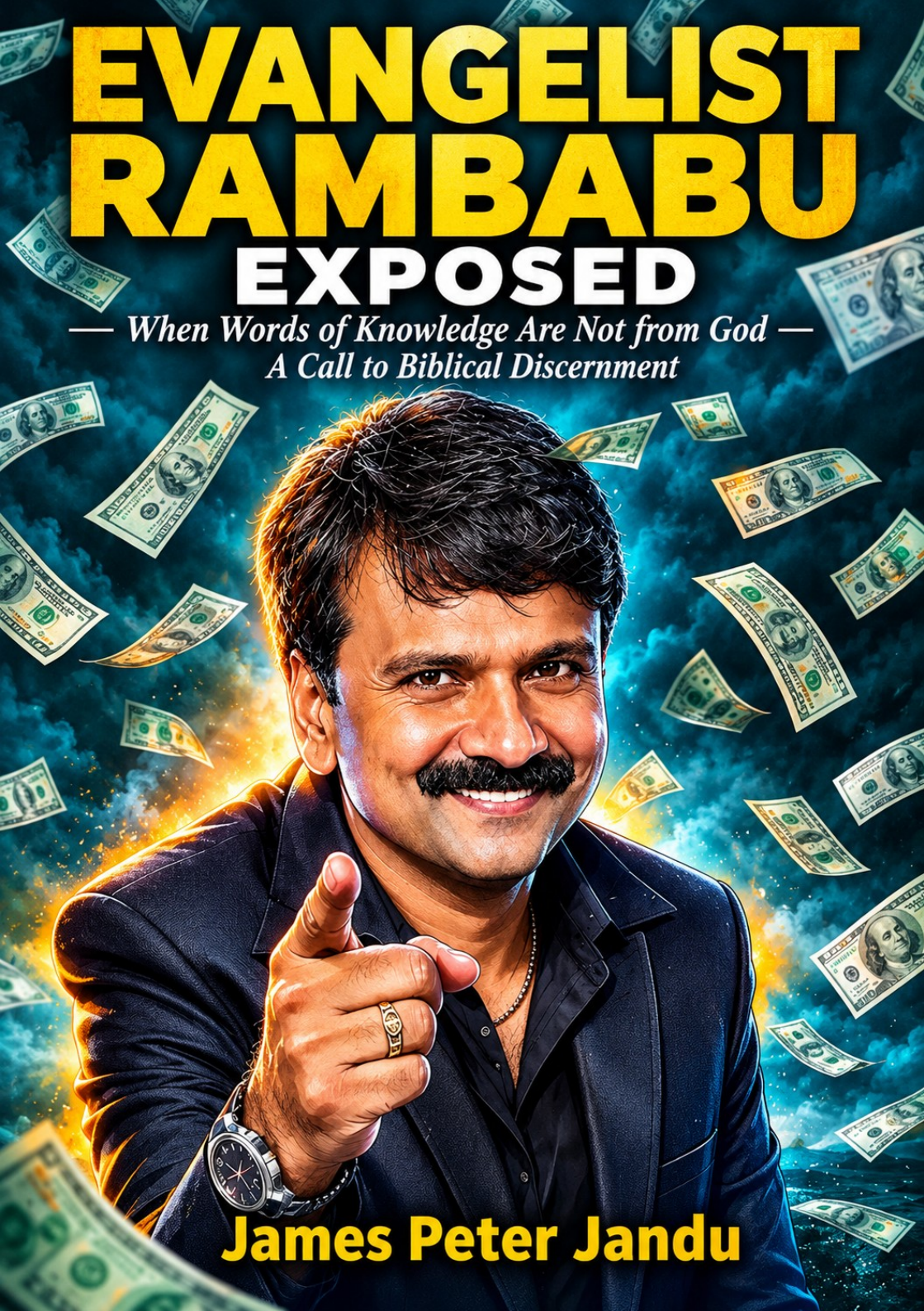
EVANGELIST RAMBABU EXPOSED

— When Words of Knowledge Are Not from God —
A Call to Biblical Discernment



James Peter Jandu

EVANGELIST RAMBABU EXPOSED

Where Did the Information Come From?

James Peter Jandu

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Executive Summary

This account documents personal observations and concerns about Evangelist Rambabu's ministry patterns dating back to the 1990s, renewed in 2026.

It examines evidence suggesting pre-gathered information is presented as supernatural revelation, alongside testimonies questioning authenticity and conduct.

The goal is to encourage biblical discernment, careful testing, and personal judgement rather than blind acceptance.

Disclaimer

This work contains personal observations, impressions, and conclusions based on what the author has seen and examined. Where specific details or patterns are supported by video footage, timestamps, or cross-reference, they are presented as observable evidence. Where the author states "I believe," "I was shown," or similar phrasing, these reflect personal conviction and spiritual discernment, not independently verified fact. Readers are encouraged to review all cited source material directly and form their own conclusions.

For the full picture and context, I encourage you to watch all the videos on YouTube or visit
www.globalgospelfellowship.net/rambabu

Introduction

I never intended to write a book about Evangelist Rambabu.

I first encountered him in the UK in the 1990s. I attended two meetings where he ministered, and although many people were impressed by his words of knowledge, something did not sit right with me. I became suspicious of what I was seeing, but I said very little about it for nearly thirty years.

Then he came back to the UK in 2026. Seeing him again pulled me back to those old doubts, and this time, after God spoke to me, I decided to look properly at what I'd seen. This book is what came out of that.

The question I keep returning to is a plain one: where did the information come from? It matters because Scripture never tells us to accept something just because it sounds supernatural. And many believers have never been shown how to spot a false prophet or a false teacher, which leaves them wide open. I think that needs to change, and that means teaching about it and being willing to challenge it.

True prophets have never been afraid to confront false prophets. Elijah confronted the prophets of Baal because truth mattered and people were being led astray. I believe the same principle applies today.

I am not asking you to believe me simply because I have written this book. Examine the evidence for yourself.

So read carefully, watch the evidence, and make your own judgement.

Don’t simply believe. Don’t simply reject. Test it.

CHAPTER ONE

Evangelist Rambabu: Why I Became Suspicious of His Words of Knowledge

Have you ever wondered why a crowd can be completely enthralled by a performance while a quiet, inward alarm bell tells you that something is profoundly wrong?

My concerns about Evangelist Rambabu aren't recent. They go back to the mid-1990s, when I first saw him minister in the UK.

I went to two of his meetings, and what I saw in them left me with serious questions that stayed with me for years. The first was at Woodside Christian Centre, a church linked with New Frontiers, the movement headed by Terry Virgo.

Once Rambabu got going, he started calling people out with what were supposed to be words of

knowledge. “Someone on the left has a problem going to the toilet.” “Someone on the right, your little toe hurts you at night.” Most people in the room probably found that remarkable. I didn’t. Something felt very different to me.

The discerning of spirits has been a main gift in my Christian life since not long after I was baptised in the Holy Spirit. So, I’ve often found myself seeing things by revelation instead of just taking everything at face value. Many times, God has opened my eyes to something that everyone else accepted as genuine and shown me it wasn’t what it seemed. I could tell you plenty of stories like that.

The church where I was saved was an old-fashioned Pentecostal church, and my conversion was dramatic and life-changing. I had experienced a genuine move of God for myself, so I believed I could recognise the difference between what was genuinely from God and what was merely a performance.

As I watched Rambabu minister, that all-too-familiar stirring of the Spirit began to manifest, and I became deeply suspicious. I believed God was showing me that what I was witnessing was not genuine. I came away convinced that Rambabu was a phoney. What struck me, however, was that the crowd seemed completely enthralled. While everyone else

appeared impressed by what was happening, I had a strong inward sense that something was wrong.

The second meeting took place in a hired church building in the town centre. The building stood prominently on a street corner, with a wide white façade and a taller red-brick wing running alongside the road. Inside, the building was packed. Rows of red seats filled the main hall, while a curved balcony overlooked the stage. Even the balcony was full.

At the end of the meeting, people came forward and publicly gave testimonies of being healed. Yet once again, something did not sit right with me. I recognised some of the people who went forward as attention seekers who seemed to take every opportunity to testify, even when nothing had actually happened. Rather than simply dismissing my concerns, I decided to find out for myself.

After the service, I approached some of these people and spoke to them personally. What I discovered concerned me. Despite the impressive testimonies that had just been given publicly, I discovered that they had not actually been healed. What appeared convincing from the platform did not stand up when examined more closely.

Sadly, most of the audience had accepted it all, hook, line and sinker. That is one of the dangers

when people encounter something presented as supernatural. When a crowd becomes impressed by what it sees and hears, it can become very difficult to step back and ask whether what is happening is actually genuine. Without the discerning of spirits, it can be very difficult to recognise when someone is a fraud.

I experienced the new birth in an old-fashioned Pentecostal church, where I was baptised in the Holy Spirit and fire. I knew what a genuine move of the Spirit looked and felt like because I had experienced it for myself. That is why, when I first saw Evangelist Rambabu, what I witnessed was in such stark contrast to everything I had come to know through my own walk with God. It was mechanical and simply did not sit right with me.

For nearly thirty years, I said nothing publicly about what I had witnessed. I knew what I believed I had seen, but I chose to leave it in God's hands. I had no desire to make Rambabu the subject of my ministry, nor did I feel that it was my responsibility to expose him. I simply carried on with my life and ministry and left the matter where I believed it belonged.

For nearly thirty years, I left those disturbing encounters behind me and moved on with my life. But when 2026 arrived, a single sudden announcement

made it impossible to stay silent any longer because Evangelist Rambabu was returning to the UK.

CHAPTER TWO

Evangelist Rambabu Comes Back to the UK

Imagine sending a friendly, well-meaning warning to a fellow believer about a controversial figure, only to have it dismissed with naïve sincerity, leaving you to wonder just how easy it is for well-intentioned people to be deceived.

Fast forward to 2026. During July, I discovered that Evangelist Rambabu was coming to the UK. Initially, I took no particular interest. After all, I had managed to live for nearly thirty years without saying anything publicly about what I had witnessed. That changed when I discovered that he was being hosted at one of the events by a pastor's wife whom I knew through social media, Pastor Chika Amadi of Goodnews Church in London. He was also being hosted by Pastor Tobi of Light London, but I had no idea who he was.

I thought I should message her and give her a friendly warning. I was not looking for an argument or trying to start a theological boxing match. I simply thought that, having personally witnessed what I had witnessed all those years ago, she might at least be interested in hearing what I had to say.

On Tuesday 28 July at 6:58 pm, I messaged her to warn her about Evangelist Rambabu and to explain that I had serious concerns based on what I had witnessed years earlier. I expected her to show some interest, perhaps ask a few questions, or at the very least think, "Hmm, I had better look into this."

Instead, she refused to listen. Her responses were extremely naïve, almost like those of a new believer. I found myself thinking that if this was the level of discernment being applied, she was making it rather easy for someone to deceive her. Sometimes sincerity is not enough. You can be wonderfully sincere and still be sincerely wrong.

That night, just before my head hit the pillow, a deep prayer rose from within me: "Lord, show me how he is doing it."

It was an all-too-familiar experience for me. It was the Spirit praying through me, not something I had planned or initiated. I was not lying in bed with a detective's notebook, a magnifying glass and a diagram

on the wall trying to crack the case. The prayer simply came from within me.

Romans 8:26–27 says:

> "...We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God."

At 3:39 am on Wednesday 29 July, I responded to a message she had sent me and went back to sleep, thinking that was the end of it. I fell asleep that night assuming my brief exchange with Pastor Chika was the end of the matter. I had no idea that a simple prayer uttered before bed was about to receive a sudden, shocking answer before sunrise.

CHAPTER THREE

The Morning I Noticed Something About Rambabu's Words of Knowledge

The most damaging spiritual deceptions are often not hidden in the shadows; they are standing right in front of us, hiding in plain sight.

The following morning, as I was getting out of bed, I picked up my phone and turned it on. A video of Evangelist Rambabu appeared on YouTube. I sat on the edge of the bed and played it. Within approximately ten seconds of watching, something alarming caught my attention by revelation. I am aware of what happens when God points things out to me about people, but I cannot adequately explain it in words. The best way I can describe it is that it was as if my eyes zoomed in and everything went into slow motion.

God showed me what I believed he was doing. Before giving what was presented as a word of knowledge, I saw Rambabu reading notes. It immediately caught my attention. Then, by revelation, I felt the Spirit impress upon me that he was data-mining information and presenting it as words of knowledge. When God speaks to me in this way, a supernatural faith comes that gives me a sense of divine certainty.

I had watched quite a few videos of Rambabu previously, yet I had never noticed this particular detail. It was right there, almost hiding in plain sight. Once I saw it, however, I could not understand how I had missed it before. It was rather like discovering that the magician has been standing beside the trick all along. How had I never noticed it?

I had not watched that many videos or followed his ministry closely, so I thought to myself that surely someone else must have noticed it. I began searching online because I wanted to know whether anyone else had seen or documented what I was seeing. When I searched, I could not find a single instance of a Christian publicly questioning him about it. There may have been some, but I could not locate any. Not one.

So I started watching more of his videos. For several hours, I examined video after video, and I began

seeing the same thing repeatedly. Again and again, I noticed Rambabu appearing to read information immediately before giving specific details as a word of knowledge. That was when I believed I had found something that needed to be examined more carefully and made public. I believed God had released me to make it public, and that was how certain I was.

Here was a man who had rubbed shoulders with Rodney Howard-Browne, Reinhard Bonnke, Morris Cerullo, Terry Virgo and many others. How was it that none of them had seen what I was seeing? I could not answer that question. Still, I did not fear. I believed God had spoken, and that was all that mattered to me.

At that point, I decided I could no longer simply ignore what I was seeing. I began producing videos documenting the evidence I had found. My purpose was not simply to attack a minister. I wanted people to be able to watch the evidence for themselves and make up their own minds.

If someone claims that information has been received supernaturally, then surely it is reasonable to examine what happens immediately before that information is presented. Rather than simply accepting a claim because someone is standing on a platform and calling something a word of knowledge, I believe we should be willing to examine the evidence.

And so, I released a series of videos, and to some extent they went viral. The first was released on 24 August 2026, about twenty-five days after God had given me that prayer and what I believed was the beginning of the revelation. I flooded YouTube with videos and wrote search-engine-optimised blogs. Perhaps "flooded" is a slight exaggeration, but there were certainly enough of them to keep YouTube busy.

The First Video

I released the first video, 'Evangelist Rambabu Rambo EXPOSED: Fake Prophecies Caught on Camera!' To be honest, I had no idea whether twenty people would watch it or twenty thousand. In fact, I didn't really care. My thinking was simple: whatever God wanted to do with it was fine by me. I had done what I believed I was supposed to do, and the rest was in His hands.

In this video, I examined what I believe is a repeated pattern in the way Evangelist Rambabu gives detailed words of knowledge, particularly the moments when he appears to read information before speaking to people. At 06:17–07:28, I explained how notes, social media, prayer cards and other sources can provide personal information which can then be presented as a word of knowledge. I also pointed out

the difference between general statements and specific details such as names, dates of birth and locations. Whenever he gave detailed words, he referred to notes.

At 26:39–27:53, I looked closely at an example where I believe the information had already been obtained before Rambabu spoke to the woman, including her name, birthday and location.

I then turned to Ankit Rambabu, showing footage at 27:56–28:24 where I believe the same pattern can be seen, with Ankit reading and then giving a word of knowledge, repeatedly.

At 30:42–31:34, I examined one of the supposed miracles and then drew attention to what happened immediately afterwards, when Ankit returned to the pulpit and appeared to read his notes again. At 31:40–32:06, I then moved on to other claims made during the meeting, including Rambabu's statement at 38:36–38:45 that in forty years of ministry he had "never missed one word of knowledge," not even once. I contrasted that statement with the footage I had just shown and explained why, in my view, the notes are the reason he has been so precise. At 39:01–39:05, I made my conclusion very plainly: I believe the information was being obtained beforehand and then presented as a word of knowledge.

The purpose of the video was not simply to attack a preacher, but to put the evidence in front of people and encourage them to watch carefully, compare what is being claimed with what is actually happening, and then make up their own minds.

People Started Commenting

Both positive and negative comments flooded the comments section. I tried to respond to all comments. To make things easier, I made all the videos available in one location on my website (www.globalgospelfellowship.net/rambabu). This made it easier to direct people to watch all the videos so they could see the full context for themselves.

The public evidence was now out in the open for thousands to see, and the pressure was mounting. It was only a matter of time before Rambabu had to break his silence, and when he finally did, his explanation exposed something far worse than I had anticipated.

CHAPTER FOUR

Evangelist Rambabu Responds with a Lie

One of the most frustrating challenges in discerning truth is watching a public figure caught red-handed in a deception, only to seamlessly pivot to a convenient excuse that cannot be easily disproven.

On 26 August 2026, two days after my first video, Rambabu responded on Instagram, admitting that he did use notes, but explaining that he had received the information before the service.

But why would God use a method that other people had already been caught using deceptively? Could God not give the information to Rambabu on the spot during the service? Of course, Rambabu may forget a detail, but God does not. If the information genuinely comes from God, why would it need to be recorded beforehand in the same way that others have used to deceive people? And Scripture says God

is not the author of confusion, but of peace (1 Corinthians 14:33). Why would He use a method used by others to deceive?

The 1990s Video That Backfired

He also included a video from the 1990s, apparently believing it demonstrated that he had been giving accurate words of knowledge all along. Unfortunately, the video did rather more to undermine his argument than support it. In this particular recording, he claimed that he received the word of knowledge as he came onto the platform. So much for the information arriving before the service.

I examined the video in detail and dismantled what I believe was a fake word of knowledge. Rambabu called a woman forward and claimed that he had seen in the spirit that she was wearing all black. The problem was that she was standing directly in front of him, so he could see what she was wearing. No revelation required. Eyes would have done the job quite nicely. I explain what happened in the video here[1].

[1] youtu.be/blVm6_Ph_1c

The Defence Sounds Familiar

When Rambabu responded to my video, his defence was already a familiar script. He claimed the notes he was reading were not from research or observation, but messages God had given him beforehand. This, I state plainly, is a bare-faced lie – and it follows a pattern we have seen repeated again and again.

Consider Shawn Bolz. He was caught reading information from a phone and tablet while presenting it as supernatural revelation. Mike Winger produced a five-hour video demonstrating the deception, and Bolz's ministry largely collapsed under the exposure (see here[2]). *Yet before he was found out, Bolz denied reading notes entirely.* When challenged, he claimed he was simply jotting things down because he was "a tech guy." Only after being caught did his story change: yes, he was reading notes – but God had given him the information in advance.

It was the same story told by Gary Morgan. He gathered details from social media, prayer cards, event registrations, and internet searches, then presented them as direct words of knowledge. When someone created a fake Facebook page and Morgan "called out" a person who did not exist, he was caught

[2]www.youtube.com/watch?v=GH05S53QlY0&t=7178s

red-handed. His defence? God had revealed the information beforehand and he was merely reading from notes.

Years earlier, another prominent preacher was exposed using an earpiece through which his wife fed him details about people in the congregation. He was collecting millions of dollars globally. When a radio detector captured the transmissions, he too changed his story – the earpiece was only so he could keep track of people's needs, he claimed. Once exposed, every one of them reached for the same excuse.

The Pattern Uncovered

There is a three-step pattern to this deception:

1. **Performance** – They present specific details – names, clothing colours, seating positions – as fresh, immediate revelation from God, appearing as men uniquely favoured and inspired.
2. **The Cover-Up** – When caught reading notes or checking devices, they admit to the action but claim it was all given earlier by God. They never or rarely told you this beforehand; they offer it only when they have no other choice.
3. **The Followers' Defence** – Supporters take up the narrative, praising how the minister spends

hours in prayer and preparation, unaware they are repeating a manufactured excuse.

Test Everything

As Scripture warns:

> "For such people are false apostles, deceitful workers, masquerading as apostles of Christ. And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants also masquerade as servants of righteousness. Their end will be what their actions deserve."
>
> — 2 Corinthians 11:13–15

There is a fool born every minute, and deceivers know it.

The Questions That Remain

Rambabu now admits he reads from notes – yet insists God gave him the content ahead of time. If that were true, why does he turn his screen off the moment someone approaches the pulpit? Why does he hide what is written? Why does he say he "cannot hear from God" and ask the worship team to sing, only to suddenly receive clear revelation the moment he has put on his glasses and read his notes? He is not waiting on God; he is buying time to check his

source material. He is not receiving a word; he is recalling what he has already researched.

A Misuse of the Holy Spirit

He claims the Holy Spirit shows him people's clothing colours, where they sit, even licence plate numbers. But the Holy Spirit is not interested in trivial details for the purpose of theatrical gimmicks. These are not the signs of genuine spiritual revelation – they are the fingerprints of someone who has gathered information in advance. He twists Scripture, citing John 16:13 out of context to support his claims, while ignoring what the passage actually means. The verse says:

> "But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come."
>
> — John 16:13

This was spoken to the disciples concerning the foundational leading of the Spirit into the truth of the gospel – not a licence to manufacture specific details

about clothing and addresses as proof of divine insight. As it is written:

> "The human spirit knows its own affairs, but who can know the Spirit of God?"
>
> — 1 Corinthians 2:11 (paraphrased)

He speaks of showing leaders a day in advance who will attend and what they will be wearing. If this were genuine, where are the independent witnesses? Where is the evidence? And why does he make these claims only now, after being challenged?

Nearly Thirty Years of Silence

I have suspected him for nearly thirty years. I sat quietly in his services and said nothing. But when God gave me clear insight into what is happening, I could not remain silent. True prophets confront false ones, just as Elijah stood against the prophets of Baal.

His followers accuse me of doing this for money – yet my teaching materials and books are offered freely, while he amasses wealth and his family travels in private jets.

> "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money."
>
> — Matthew 6:24

It is the deceiver who profits from the sheep, not the one who warns them.

Church leaders invite him into their pulpits as a guest speaker, unable or unwilling to recognise a wolf.

> "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves."
>
> — Matthew 7:15

They are the blind leading the blind:

> "If the blind lead the blind, both will fall into a pit."
>
> — Matthew 15:14

Rambabu knows what he is doing. I know what he is doing. And deep down, many of you know it too. Do not be deceived. Think for yourselves. Love the truth more than you love the spectacle.

Uncovering the father's blueprint for theatrical revelation made one thing abundantly clear: this was

not a solo operation. To understand how deep this pattern ran, we have to look closely at the next generation, his son, Ankit.

CHAPTER FIVE

Ankit Rambabu: Innocent Preacher's Kid or Partner in Crime?

In the previous chapter, we examined how exposed ministers and their defenders rely on a familiar, three-step script of denial and cover-up. But what happens when that exact same pattern is passed down to the next generation?

Ankit Rambabu, now known as Ankit Pinnadari, is the son of Evangelist Rambabu. He began preaching at an early age.

I have seen footage of Ankit from when he was younger in which, in my view, he was doing the same kind of thing I have been questioning in his father's ministry.

I examined this video showing him doing exactly what his dad did – look at notes each time before giving a word of knowledge (see my video commentary here[3]).

The Same Pattern – Like Father Like Son

I am convinced that his father taught him how to manipulate the audience with fake words of knowledge.

Ankit grew up around his father's ministry. He would have seen how these meetings worked, how information was presented and how audiences responded. If a particular method was taught and demonstrated within the family, it would hardly be surprising if it were later reproduced by the next generation. That is one of the dangers of religious tradition. Something can be repeated so many times that eventually nobody remembers to ask whether it was ever right in the first place.

This is why I am not simply interested in what happens on the platform. I want to know what happens before the platform. Where did the information come from? Who had access to it? Was it written down? Was it on a phone or tablet? Had somebody spoken to the person beforehand? Had the minister or his team researched them? Were prayer cards or

[3]www.youtube.com/watch?v=kaNimv6UW4Y&t=1s

registration details available? These are not unreasonable questions. They are the questions that should have been asked from the beginning.

Change of Name

His full name is Ankit Rambabu Pinnadari, but recently he has stopped referring to himself as Ankit Rambabu and now mostly uses Ankit Pinnadari. The change was officially announced on Instagram on 11 February, although the corresponding Facebook announcement was later deleted.

My reading is that Pinnadari was always part of his full name. Indian naming conventions can place a father's given name within a person's name, as appears to be the case with Ankit Rambabu Pinnadari. If that is correct, then dropping "Rambabu" is not really a change of name at all, but a change in how he chooses to present himself publicly.

That raises an obvious question: why make the change now? In my opinion, the most obvious explanation is that he wanted to distance himself from the name Rambabu and, consequently, from his father's reputation. But if that is the reason, there is another question worth asking: could he also be trying to distance himself from the controversy surrounding the

words of knowledge associated with his father's ministry, particularly the ministry he has operated in the United States?

I cannot know his motives with certainty, but this is one reason I am convinced that he knows more about what has happened than he admits. I believe he knows what he has done and understands what his father is doing when presenting what I believe are fake words of knowledge.

At the same time, I recognise that Ankit is, in one sense, also a victim of his father. He grew up within that ministry and learned from the very person who taught him these practices. That background may help explain how he arrived where he is, but it does not remove his responsibility for what he does now. Eventually, each of us has to take responsibility for what we know to be wrong, even when admitting the truth is difficult and comes at a personal cost.

If Ankit knows that what I have exposed is true, then he needs to come forward, tell the truth and acknowledge what has happened. It may be painful. It may cost him his reputation, his ministry and relationships with people who currently support him. But protecting a reputation can never be more important than telling the truth.

The Son Who Told the Truth – Jedidiah Hartley

There is something Ankit Rambabu could learn from what happened to Bob Hartley and, more importantly, from what Hartley's own son, Jedidiah Hartley, eventually did. Around 2004, Bob Hartley was exposed for presenting information he had gathered about people as supernatural words of knowledge. The information reportedly came from a variety of ordinary sources, including social media, conversations with pastors, church directories, prayer cards, conversations with people before meetings and online searches. He would then stand on a platform and present those details as though God had revealed them to him. The result was impressive. People marvelled at the accuracy of his words, testified that God had spoken to them through him and described his ministry in glowing terms. From the outside, it looked like a powerful prophetic ministry. Behind the scenes, however, information was being collected and presented as divine revelation. In other words, what looked like heaven's filing cabinet turned out to contain rather more earthly paperwork.

Hartley was not operating in obscurity. He appeared on significant platforms and was welcomed

by well-known ministries, including IHOP and Bethel. People believed they were witnessing something genuinely supernatural, and his reputation grew accordingly. That is what makes these situations so difficult to challenge. Once someone has acquired a reputation for being remarkably accurate, every correct statement becomes another piece of evidence for the reputation, while the method used to obtain the information is rarely examined. The audience sees the result but not necessarily the process. It is rather like watching a magician pull a rabbit from a hat while never being allowed to look inside the hat.

Eventually, however, the truth about Hartley began to come out, and some of the most significant information came from within his own family. His son described his father's ministry as a huge con. His daughter also acknowledged that she had been involved in researching information for her father. That meant the impressive words being delivered from the platform were not necessarily the result of some mysterious supernatural download. Information was being gathered beforehand and then presented to the audience as revelation. The people closest to Hartley knew what was happening, and eventually they were willing to say so publicly.

That is the part of the story that stays with me. It is one thing for an outsider to challenge a ministry. It is

another thing entirely when people from within the family come forward and say, in effect, “This is what was really happening.” They had nothing to gain by making the situation more complicated, and everything to lose by exposing it. Yet they chose to tell the truth. That decision should not be underestimated.

A Message to Ankit

This is why I believe Ankit Rambabu needs to consider what Bob Hartley’s son did. Ankit is now preaching in large venues, standing before crowds, praying for people and receiving testimonies from those who believe they have experienced something supernatural. I do not doubt that people are having genuine emotional and physical experiences in these meetings. The question is whether those experiences prove that the ministry itself is genuine. They do not.

People can respond powerfully to expectation, atmosphere, music, suggestion, prayer and the anticipation that something supernatural is about to happen. Someone may feel warmth, tingling, relief from pain or a sudden emotional release and genuinely believe God has touched them. That experience may be very real to the person having it. But a genuine experience does not automatically establish the explanation given for it. If it did, we would never need

to test anything. We could simply count the testimonies and declare the winner. Unfortunately, truth is not decided by applause.

This is especially important when dealing with words of knowledge. The issue is not whether somebody feels something when they are prayed for. The issue is whether the minister actually received the information from God in the way he claims. If a preacher gives a person's name, clothing, address, medical condition or other private information and tells the audience that the Holy Spirit revealed it, then the obvious question is where that information came from. Was it genuinely revealed supernaturally, or was it obtained beforehand through ordinary means?

That is the question I have been asking about the Rambabu ministry.

The Evidence Matters

If I am wrong about Ankit, then the evidence should demonstrate that I am wrong. I have no problem with that. If there is a genuine explanation for what appears in the videos, then let it be given. If the information was genuinely received from God beforehand, then explain how that can be established independently rather than simply asserting it after the evidence has been questioned.

That distinction matters. Anybody can make a claim after the event. The real test is whether the claim can be examined before the audience already knows the answer. If a minister says, “God told me yesterday that this person would be here wearing a particular colour,” that is a very different claim from saying it after discovering the information. The first can potentially be tested. The second is simply an explanation offered after the fact.

I have seen this pattern before. Information appears to be presented as supernatural revelation, questions are raised about how the information was obtained, and suddenly we are told that God had actually revealed everything beforehand. It is a remarkably convenient explanation because it cannot easily be tested. Once the claim becomes, “God told me privately,” the conversation can quickly move from evidence to faith, and anyone asking questions can be portrayed as attacking the anointing.

But genuine truth should survive questions.

What Would Repentance Look Like?

So, Ankit, what should you do if you know that what I am saying is true? The answer is not complicated, although it would undoubtedly be painful. You could come forward and tell people what really happened. You could acknowledge what was wrong, explain

how the information was obtained and apologise to those who trusted you. You could stop pretending that something is supernatural when it is not.

That would probably cost you something. Some people would be angry. Some supporters would refuse to believe you. Others would say you had been deceived yourself or that you had misunderstood what was happening. Your reputation would take a hit, and there would be consequences. But there is something far more valuable than protecting a reputation built around supernatural accuracy: telling the truth.

That is what makes the example of Bob Hartley's son so important. When the truth about his father's ministry came out, he had a choice. He could protect the family name and remain silent, or he could expose what he knew. He chose the harder road. His decision reminds me that sometimes the greatest act of courage in ministry is not standing on a platform and preaching to thousands. Sometimes it is stepping away from the platform, admitting that something was wrong and telling the truth when everyone around you would prefer you to keep quiet.

I believe the evidence deserves to be examined rather than dismissed simply because the person involved has a large ministry or because people have

claimed to have received blessings through his preaching.

To Ankit's wife and in-laws, I would say this: you too have a responsibility to examine what I am showing. If what I have presented is true and you choose to ignore it or take no action, you cannot simply wash your hands of the matter. There comes a point when remaining silent or doing nothing makes us part of the problem.

Ankit, if you know what is happening, you have the same choice. You can continue protecting the appearance of a supernatural ministry, or you can tell the people who have trusted you what they deserve to know. You can defend the performance, or you can defend the truth.

Bob Hartley's son chose the truth. Jedidiah Hartley had the courage to step away from the platform and tell the world the truth about his father's ministry. Perhaps it is time for you to do the same.

Will Ankit Rambabu choose the same path of integrity, or will the crushing financial and personal incentives of the family enterprise force him to keep up the performance?

CHAPTER SIX

Deception for Profit

Have you ever considered how easily spiritual zeal can be weaponised into a multi-million-dollar enterprise where the final destination of every emotional high is always someone else's bank account?

Rambo World Outreach, the US-registered non-profit associated with Apostle P.S. Rambabu, reported an income of $284,377 in 2022, falling to $220,273 in 2023 and just $133,024 in 2024. That represents a decline of approximately 53% in two years.

According to its 2024 tax filing, all its income came from donations and contributions. Of its $116,341 expenditure, perhaps the most striking figure is where the money went. In 2024, approximately 84% of expenditure was classified as management and administration, leaving just 16% for programme services. That raises an obvious question: why was such a small proportion of donated money recorded as

going towards the organisation's actual programmes? Donors might reasonably want a clearer explanation of what that administrative spending covered and who benefited from it.

The two named directors, P.S. Ram Babu and Augustine David, reported no compensation in the relevant filing fields.

The ministry is officially listed on the Ministry of Home Affairs FCRA dashboard as an active association. Its official FCRA registration permits it to receive international and foreign contributions.

Ankit Rambabu Ministries, Inc., registered in Florida, reported a remarkable rise in annual income, from just $94,407 in 2020 to approximately $2.38 million in 2024. By 2023, its annual income had already exceeded $2.3 million, and that level continued into 2024. Yet almost every dollar received was spent, with the 2024 accounts showing a surplus of just $891. Particularly noteworthy is that $1.82 million was recorded under the rather vague heading of 'other expenses', making it important to establish exactly where that money went. Despite handling millions of dollars annually, the ministry reported net assets of only $35,140 at the end of 2024.

These facts and figures raise legitimate questions about how donations are being used.

A Deeper Look

There are two reasons I believe Rambabu's ministry has taken the direction it has. The first is financial gain. The second is the belief that creating the appearance of miracles can somehow produce genuine faith and eventually lead to real miracles.

Let me begin with the question of money.

I believe financial gain has become an important part of the picture. That is my conclusion from what I have seen and from the repeated concerns raised by people who have experienced these ministries themselves. I am not asking the reader simply to take my word for it. Some of the comments left under the videos I published raise the same concern again and again.

One viewer wrote, "He is exploiting people. For money." Another put it even more bluntly: "he wants only money." Someone else, speaking about preachers more generally, complained that many are "deceiving people like anything for money," before adding, "Everything should be exposed like this."

Another commenter described what they said was the pattern of a Sunday service:

"His Sunday service format used to be very simple. 1. The Word being preached for a short while (that was good) 2. Message pivots to honouring men of God and the work they do (It used to be like a passive

threat) 3. Finally honour men of God. (him or his son) with money. All his services start well but always, I mean always ends with 'honouring' the man of God with money. I know folks who have taken loans, as asked from the pulpit, to fund his certain projects. His son uses this same recipe. It's pretty sad."
Another alleged, "His wife and children spend all money on buying clothes, cars and personal extravaganza."

Someone else wrote, "Expose all the false teachers so called apostles prophets who are behind the money wealth."

Another commenter made claims about expensive cars and private jets:

"Ankit and Rambabu own Aston Martin DB12s, BMW 7 Series, some other super cars and private Jets. Nothing bad in owning them but do they need them?"
I am not presenting these comments as proven facts. They are allegations made by people who watched the videos and chose to respond. But when the same concern appears repeatedly, I think it is worth asking why.

One commenter claimed that people had lost enormous amounts of money:

"Many more of these kinds of people have cheated in the name of God, I know people who have lost 3cr, and suffering from the consequences of being looted still to this day. They are buying plots and flats every month and gold and many more things. How dark are these people? Standing on pulpit and deceiving people…. So bad and so sad."
Others made similar claims:

> "He and his son made everyone give up so much money."
>
> "He took my only gold earrings. He takes people's land for his interest."
>
> "Both are looting in name of Jesus."

Another wrote, "Lot of miracle pastor's filled in India, miracle pastor's church itself money making hub."

Someone else criticised what they saw as a family business:

"So many people made gospel as a family business. Husband pastor wife pastor children pastor son in law pastor daughter in law pastor. And they themselves call prophets apostles."

Another comment simply said:

> "Sad part is they invest so much of money, Time and Emotion behind these things."

There were also comments making more specific allegations about prosperity teaching, past financial support, and personal property. One person wrote, "Even I heard that Rambabu is saying I only preach prosperity gospel."

Another claimed:

> "It's amazing how fast Rambabu forgot the days in Bellary when he needed a hot meal and financial help just to survive. We fed you and supported you when you had nothing, and this is how you repay people? You aren't a prophet; you are a scammer running a family business of manipulation alongside your supporters back home. God doesn't honour fake prophets built on betrayal and deceit."

Another alleged, "Stealing people gold watches etc is true. A fellow named Manny used to go sell these gold and watch and make money to continue fooling."

There were also comments about appointments and offerings:

> "Only once I visited, I'm from Bangalore. somehow, I don't believe ... hero worship and if u want to take appointment u need to pay money with fruit basket... only [emojis] ..."

Another person wrote:

> "True, I have lost all my savings because of their preaching... come give more money but y u want so much money to preach... deceiving gullible people..."

Another said simply:

> "I put my Engagement ring in the offering basket..."

And another wrote:

> "There's a Long list of people he owes money to."

I cannot independently verify every allegation made in these comments, and I do not pretend that a YouTube comment is proof of everything it claims. But I also do not think such comments should automatically be dismissed. They represent the experiences and accusations of people who felt strongly enough to speak publicly.

For me, the bigger question is what the New Testament says about money and spiritual ministry.

The New Testament does not shy away from warning about false prophets and teachers. Jesus said that false prophets would come "in sheep's clothing" (Matthew 7:15). He also warned that false prophets would perform "great signs and wonders to deceive" (Matthew 24:24).

Peter warned that false teachers would "in their greed" exploit people with fabricated stories (2 Peter 2:3), and that they had "loved the wages of wickedness" (2 Peter 2:15). Paul warned about those who thought "godliness is a means to financial gain" (1 Timothy 6:5), before adding, "the love of money is a root of all kinds of evil" (1 Timothy 6:10).

Scripture does not say that a Christian leader cannot receive financial support. Ministers have to live, churches have expenses, and the New Testament teaches that those who preach the gospel have a right to receive their living from the gospel. The warning is about something different: greed, exploitation and turning spiritual ministry into a means of personal gain.

Peter told church leaders to be shepherds of God's flock, serving "not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve" (1 Peter 5:2). Paul

said, “Unlike so many, we do not peddle the word of God for profit” (2 Corinthians 2:17). Titus 1:11 speaks of those who “are teaching things they ought not to teach – and that for the sake of dishonest gain.”

That is why money matters when examining a ministry. It is not simply a question of whether a preacher has a nice car or lives in a nice house. The real question is what place money has taken in the ministry, how it is presented to people, and whether people are being pressured, manipulated or exploited in the name of God.

And this leads to the second motive.

Do Fake Miracles Produce Genuine Faith?

There is another issue I believe needs to be considered.

Fake miracles can attract crowds. Crowds can generate money, influence and opportunities. But I believe there is another idea behind this kind of behaviour, and it is a dangerous one: the belief that if people are shown something that looks like a miracle, it will create faith for genuine miracles.

I think that is completely backwards.

It treats God as though He needs our help to create faith. It suggests that deception can somehow be used as a stepping stone to truth. But where does

Scripture give us permission to lie in order to make people believe?

Paul said that he had renounced "secret and shameful ways" and refused to use deception or distort the word of God (2 Corinthians 4:2). Solomon said plainly, "Lying lips are an abomination to the Lord" (Proverbs 12:22).

Faith comes by hearing the word of God (Romans 10:17). It does not need a staged performance to get started.

A faith built on something false is always in danger of collapsing when the falsehood is exposed. I have seen enough of this to know that the consequences can go far beyond embarrassment. When people eventually discover that something they believed was supernatural was actually manipulated, some do not simply reject the preacher. They begin to question everything they were taught about God.

That is the tragedy.

Real miracles do not need fake miracles to prepare the way. Jesus never needed to pretend that something happened when it had not happened. The apostles did not need to manufacture signs to make the gospel more convincing.

God does not need our deception.

That is why I have become increasingly concerned about ministries where money, miracles and influence appear to become intertwined. When the gospel is being preached, the focus should ultimately be Christ, not the personality on the platform, the size of the offering or the next spectacular event.

And if a preacher continually puts pressure on people to give, particularly when money is tied to promises of blessing, miracles or spiritual breakthrough, I believe Christians should step back and take a very careful look.

If there is genuine uncertainty about where the money is going or what is being promised in return, there is nothing wrong with pausing your giving until you have answers.

Sometimes the most spiritual thing a person can do is simply stop, ask questions and refuse to be pressured.

When staged manifestations and financial exploitation become the main engines of a global ministry, who is left to shepherd the gullible believers sitting in the pews?

Note: All third-party statements, accounts, and shared experiences referenced in this work are allegations. They represent personal perspectives and claims, not independently proven facts.

CHAPTER SEVEN

A Message to Rambabu Followers

Imagine discovering that a spiritual leader you trusted and defended for decades was operating on deception rather than divine revelation, forcing you to choose between the comfort of blind loyalty and the uncomfortable freedom of the truth.

I know many people were not expecting these videos about Evangelist Rambabu and Ankit Rambabu. For some, they came as a shock. Others became angry, particularly those who had followed Rambabu for years and had never questioned what they were seeing. Some, however, told me that something had changed for them. Their eyes had been opened, and they were beginning to look at Rambabu's ministry differently. Others were simply left unsure, no longer knowing what to believe.

I can understand all of those reactions. When you have trusted a preacher for years, discovering something that causes you to question that trust can be

uncomfortable. Nobody enjoys discovering that something they believed may not be what they thought it was. It is much easier to defend what we have already accepted than to stop and examine it. That is why I have encouraged people not to form an opinion simply from one video or one statement I have made. Watch the videos I produce. Read the material on my website. Look at the evidence for yourself. Compare what you see with Scripture. Then think and pray about it. I am not asking people to believe me simply because I have raised the questions. I want people to investigate for themselves.

My prayer is that God will open people's eyes to the truth. That prayer is important to me because I know I cannot open anyone's eyes myself. I can point to something, explain what I believe I am seeing and present evidence, but ultimately revelation belongs to God. Sometimes a person can look directly at something and still not see it. Then, years later, something happens and suddenly the pieces fall into place. I have experienced that myself, both in my own understanding and in watching other people come to recognise things they once dismissed.

Why I Am Doing This

Over the years, I have heard many accusations about why I make videos like these. Apparently, there are

all sorts of motives available if you are willing to listen to the critics. Some assume I want attention. Others think I am trying to damage somebody's reputation or ministry. I have heard versions of these accusations before, so none of them particularly surprise me.

I have operated in the discerning of spirits for more than thirty-five years, thirty-seven years at the time of recording this material. I have learned that discernment is not always appreciated, especially when what you believe God is showing you challenges something that other people have accepted. There have been occasions when people have questioned what I saw, only to come back years later and tell me that they now understood what I had been saying.

That is one reason I have not been particularly worried about being misunderstood in the short term.

When I attended Evangelist Rambabu's services in the UK during the 1990s, I became convinced that something was not right. I believed God was showing me that Rambabu was not what he appeared to be. At the time, however, I said nothing publicly. I carried what I believed I had seen for many years. I did not start a campaign. I did not make videos. I did not

spend my time trying to convince everyone else that I was right.

I remained silent until recently, when I believe God gave me a word of knowledge concerning what I believe is the way Rambabu has been deceiving people. That brought something I had carried for decades back to the forefront. I realised that what I had seen in the 1990s had not simply disappeared from my memory. It had remained there, waiting for a time when I believed I had a responsibility to speak.

As far as I knew, nobody else had publicly addressed what I had noticed in the way I had seen it. Eventually, I had to make a decision. I could remain comfortable and silent, or I could obey what I believed God was telling me to do.

I chose obedience.

I know what that can cost. Once you begin questioning a popular preacher, you can quickly discover that some people are far more offended by the question than by the possibility that the question might be true. But I have never believed that obedience to God should be measured by how comfortable it makes us. If I believe God has told me to speak, then I have to speak, whatever the consequences may be.

When Sincere People Are Deceived

One of the things I have noticed in the comments from some of Rambabu's strongest supporters is how little understanding of Scripture some of them appear to have. I am not saying that every person who supports him is ignorant of the Bible. That would be unfair. But some of the arguments I have encountered demonstrate *a serious lack of biblical understanding.*

I will deal with some of these arguments because they deserve more explanation than I can give them here. What concerns me is that people can confidently repeat statements as though they are biblical when, in fact, Scripture teaches something quite different. Confidence can be very persuasive, especially when it comes wrapped in Christian language.

This is one of the reasons biblical knowledge matters. A person who does not know Scripture is much easier to deceive. They may hear a preacher quote a verse and assume that because the verse is in the Bible, the explanation must also be biblical. But quoting Scripture and understanding Scripture are two different things. Even the devil knows how to quote Scripture. Jesus demonstrated that in Matthew 4 when Satan attempted to use Scripture against Him.

I have written about this in *Miracles for Sale*, where I examine the kind of people and thinking that is attracted to false prophets. As I have read some of the comments from the more hardline followers of Rambabu, I have recognised patterns that concern me. This is not because I enjoy looking down on people. It is because I have seen how deception can work.

A person can be sincere and still be sincerely deceived. That is one of the most uncomfortable truths about deception. The person being deceived does not normally realise it. If they knew they were being deceived, the deception would not be working very well.

That is why Jesus warned us about false shepherds and false prophets. He did not tell us that they would always look like obvious frauds. He said they would come in "sheep's clothing" (Matthew 7:15). They look like sheep. They sound like sheep. They may even have learned how to make a very convincing sheep noise.

That is precisely why we need discernment.

God Opens the Eyes

I believe God allows people and situations to arise that ultimately serve His purposes, even when those people themselves may be acting wrongly.

Romans 9:17 speaks about Pharaoh and says, "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." Scripture also tells us that there will be people who deceive and people who are deceived.

Paul wrote, "Evil people and impostors will flourish. They will deceive others and will themselves be deceived" (2 Timothy 3:13).

That does not mean God approves of deception. It means His sovereignty is greater than the people who practise it. God can expose what is hidden. He can bring things into the light. He can use even a situation that appears to be working against the truth to accomplish His purposes.

That is why I am not particularly concerned about whether Rambabu continues his ministry or not. He will continue until God decides otherwise. My responsibility is not to determine how long God allows something to continue. My responsibility is to be faithful with what I believe He has shown me.

And if you are now unsure about Evangelist Rambabu, I would encourage you not to allow anyone to pressure you into giving money while you are trying to work out what is true. Do not give because you feel guilty. Do not give because somebody tells you that your blessing depends upon it. Do not allow yourself

to be manipulated into proving your loyalty to a preacher through your wallet. Your relationship with God should never depend upon satisfying the financial expectations of a minister.

Take your time. Examine the evidence. Search the Scriptures. Pray. Ask God to show you the truth.

Jesus said, "You will know the truth, and the truth will set you free" (John 8:32).

That is ultimately what I want for every person who watches these videos. Not simply that they would agree with me, and certainly not that they would hate Rambabu or anyone else, but that they would become people who love truth enough to investigate it.

I have spent many years learning that discernment is not about finding fault with everyone. It is about recognising what is true, rejecting what is false and having the courage to act on what God shows you.

Sometimes God opens your eyes immediately.

Sometimes He takes years.

But when He does open them, you have a choice: close them again because what you see is uncomfortable, or walk in the light. I desire to walk in the light. Ask yourself this question: What if what I am saying is true?

It is easy to see how everyday believers can fall prey to these convincing displays. But it leaves us with a far more troubling reality: what happens when

seasoned, high-profile church leaders – the very ones called to guard the flock – are the ones rolling out the red carpet?

CHAPTER EIGHT

Leaders Who Support

Even Leaders Can Be Deceived

One of the greatest hazards in the modern church is the dangerous deception that a famous endorsement, a quick photograph, or a thirty-second prayer can automatically legitimise a wolf in sheep's clothing.

I am still shocked when I see well-known and influential church leaders fall for someone I believe to be a false prophet. At the same time, I have learned not to become too confident in my own ability to spot deception. Without the discerning of spirits operating, it can be surprisingly difficult to know what is genuine and what is not. Any one of us can be deceived, including me. None of us gets a lifetime exemption from making mistakes.

That is why I am grateful that we are not left to rely on our own instincts. Jesus promised that the Holy Spirit would guide us into all truth (John 16:13). We

need the Holy Spirit, but we also need to remain humble enough to admit that we can get things wrong. Sometimes the most dangerous person in the room is not the obvious deceiver but the person who is absolutely certain they cannot be deceived.

The Search for Validation

One thing I have noticed about some people I believe to be false prophets is their determination to obtain validation from established and respected ministries. They understand that association with a recognised preacher can give credibility to their own ministry. One way of achieving this is through financial gifts.

Prophet Lovy, for example, has stated that he once took an offering to a prominent minister who did not know who he was. Whether or not there was anything wrong with that particular offering is not my point. What interests me is the wider pattern I have observed. Some ministers actively seek opportunities to connect themselves with established names because the association itself becomes a form of endorsement.

Once they gain access to these prominent ministers, another opportunity presents itself. They ask to be prayed for. On the surface, there is nothing unusual about that. Christians ask other Christians to

pray for them all the time. It can look completely innocent.

But then comes the photograph.

There they are, kneeling in front of the well-known preacher while hands are laid upon them, with somebody conveniently taking a photograph. I have seen a number of these pictures. The photograph then becomes part of the ministry's marketing. It communicates a very simple message without actually saying it: *"Look who approves of me."*

The famous preacher may simply have prayed for someone who asked. The person receiving the prayer, however, can use the photograph to suggest something much greater: endorsement, approval, friendship and spiritual legitimacy. A thirty-second prayer can become a lifetime marketing asset.

The Price of a Shout-Out

Another method is to offer a substantial donation in exchange for a public endorsement or "shout-out". Now, I understand the temptation. Ministries need money. Bills have to be paid, buildings have to be maintained and people have to be supported. When someone offers a large donation and asks for a few words of public recognition in return, it can be very tempting to say yes.

I cannot say that this is what happened when Reinhard Bonnke and Morris Cerullo produced videos giving a shout-out to Evangelist Rambabu. I was not there, and I do not know what arrangements, if any, were made. But when I watch those videos, both men appear to me to be uncomfortable with what they are doing. You can watch the videos here[4] and here[5] and make up your own mind.

I have learned that sometimes the question is not simply, "Is this person genuine?" We also need to ask, "Why is this person seeking this particular association, and what will they do with it afterwards?"

The £33,000 I Turned Down

I learned something about this personally in late 2025 or early 2026 when someone offered approximately £33,000 to donate to the ministry. At first glance, that might sound like the sort of phone call any ministry would be delighted to receive. You can almost hear the heavenly choir warming up.

But when my wife explained why the person wanted to give the money, I told her to tell them to keep it and use it for themselves. It was not because

[4]www.youtube.com/watch?v=1pcGx-73nJ4
[5]www.youtube.com/shorts/AP7-GgoI_dw

the person was bad. In fact, they had financially supported the ministry before. The problem was that they had been mistaught, and the reason they wanted to give did not line up with the biblical reasons for giving.

Had I told most people the reason they wanted to give, I suspect many would have accepted the money without thinking twice. £33,000 is not exactly pocket change. It would have paid for a lot of ministry work and probably made several spreadsheets look considerably healthier.

But money is not worth compromising your conscience.

I am grateful for the example of my late mentor, Bishop Michael Reid, who taught me this lesson repeatedly. He told me numerous stories about people offering him money and possessions. On one occasion, he was offered a home valued at around $10 million. A preacher travelling with him whispered, "Take it. You can sell the property later."

The Bishop refused.

He understood something that is easily forgotten in ministry: *a gift can come with strings attached.* Sometimes the strings are obvious. Sometimes they are so carefully hidden that you do not notice them until you are already holding the other end.

When Saying No Costs You Something

Bishop Reid also refused to publicly associate himself with ministries that he believed were too focused on money. Morris Cerullo's ministry would regularly invite him to preach at large UK events. Each time, the Bishop would simply say, "I'm busy preaching."

And technically, he was.

He was preaching at his own church.

But that was not the real reason.

The Bishop did not like the way Morris Cerullo collected offerings, and he did not want his presence on that platform to be interpreted as an endorsement of everything taking place there. He understood that association itself communicates something. Sometimes you do not have to say, "I approve of this ministry." A photograph of you standing beside the person, or your name appearing on their platform, can say it for you.

There was another occasion when Dr D. G. S. Dhinakaran wanted to invite the Bishop to India. The invitation was considered important enough that his son, Paul Dhinakaran, personally travelled to the UK to hand-deliver it.

The Bishop still refused.

I remember the exchange because it perfectly captured his approach.

"Bishop, there will be one million in attendance!"

"But God did not tell me to go," the Bishop replied.

That was it.

One million people was not enough to persuade him.

If Genuine Ministers Need Discernment

None of this means that Morris Cerullo or Paul Dhinakaran were not genuine ministers. I am not making that judgement here. In fact, that is precisely the point.

If there are times when even genuine preachers should be avoided because of concerns about what their association might communicate, their methods or their ministry practices, then how much more careful should we be when dealing with people we believe are false prophets?

Sadly, false prophets are often not exposed because they are surrounded by people who are willing to validate them. They receive invitations, photographs, endorsements, financial support and platforms from established ministers. Each association adds another layer of credibility, and before long the person who should be questioned appears to have been approved by everyone who matters.

That is why discernment cannot simply be outsourced to famous preachers.

We cannot say, “Well, so-and-so had him on their platform, so he must be genuine.” A respected minister can make a mistake. A photograph can be misleading. A financial gift can create an association that means more to the giver than the recipient ever intended. And a public endorsement does not turn a false prophet into a true one.

Ultimately, we have to test everything for ourselves.

The Holy Spirit is still our guide, Scripture remains our standard, and discernment remains our responsibility. As much as we may admire certain ministers, we must never admire them so much that we stop testing what they endorse.

Terry Virgo – A Powerful Endorsement

Terry is an ardent supporter of Evangelist Rambabu and leads the New Frontiers group, which has hundreds of affiliated churches across the UK. It was in a New Frontiers church that I first encountered Rambabu. At the time, I had no idea how significant that meeting would become in my own journey of questioning his ministry. Looking back, there is something rather sobering about the fact that the man who helped introduce Rambabu to me became one of his strongest supporters.

Terry later wrote a blog titled 'Five Influential Preachers', in which he included Evangelist Rambabu among the five. His description was not exactly a cautious recommendation. He wrote, *"Finally, I name the extraordinary evangelist and man of faith Rambabu, the most effective evangelist I've ever heard."*

He continued, *"Whereas I seem to explain or argue for the gospel he, in contrast, proclaims or announces it with such authority and faith that it is obvious that you must embrace its liberating power. The love of Christ pours out of him. The presence of the Holy Spirit is phenomenally manifest."*

Those words tell us just how highly Terry regarded Rambabu. He openly acknowledged that he saw a difference between his own preaching and Rambabu's. Terry believed he tended to explain and argue for the gospel, while Rambabu proclaimed it with such authority and faith that the response seemed almost inevitable. When you already believe someone is an extraordinary evangelist, it is not difficult to see why you might interpret everything happening around them as evidence of the Holy Spirit. And further, when you lack genuine power, you can become desperate to find it at any cost, and that desperation can lead you straight into a ditch.

And that is precisely where discernment matters.

When Admiration Replaces Discernment

We cannot determine whether a ministry is genuine simply by how powerful the preacher appears, how authoritative he sounds or how strongly people respond to him. Authority can be impressive. Charisma can be compelling. Crowds can be enthusiastic. A preacher can even make you feel as though heaven has just opened its front door. None of those things, by themselves, prove that the Holy Spirit is at work.

Jesus never told us to test ministries by the size of the crowd, the volume of the applause or the number of people falling over. He told us to examine the fruit. Paul told the Corinthians that Satan can transform himself into an angel of light. John told believers to test the spirits. The New Testament repeatedly calls us to discernment, not celebrity worship.

In my view, Terry has done the Church a great disservice by promoting Rambabu so strongly in the UK without, apparently, sufficiently testing what was taking place in his ministry. His endorsement gave Rambabu credibility and access to churches and Christians who trusted Terry's judgement. That is not a small responsibility.

I have asked Terry to publicly apologise for promoting Rambabu. As I write this, I have seen no indication that he intends to do so, unless he has already

done so privately or elsewhere. If he has now examined the evidence and accepts that he was wrong, I believe an apology would be appropriate. There is nothing particularly spiritual about refusing to admit that we got something wrong. Sometimes the most godly words a leader can say are, "I was wrong."

What I find difficult to understand is how anyone can watch the videos I have produced, examine the evidence and not at least begin to question Rambabu's ministry. I am not asking people to accept everything I say simply because I have presented it. I am asking them to watch, compare, think and test what they see.

If someone can watch the evidence and still refuse even to entertain the possibility that something is wrong, then, in my opinion, that raises a much deeper question about discernment and their spirituality.

Apostle Tobi Arayomi

Light London Church is a Pentecostal, Bible-believing Christian church led by Apostle Tobi Arayomi and Prophet Nicola Arayomi. They have hosted Rambabu on more than one occasion.

At first, I assumed they might simply have been unaware of what I was seeing. In other words, I initially viewed them as people who may have been caught

up in someone else's deception rather than people knowingly endorsing it. But the more I researched their ministry and examined material connected with it, the more concerns I began to have.

I have come across serious allegations and material relating to the ministry, including allegations concerning inappropriate sexual conduct and questions surrounding prophetic claims. Those matters should not simply be brushed aside because someone carries the title of Apostle or Prophet. Titles do not make a person beyond examination. In fact, the greater the title, the greater the responsibility to live transparently.

I have watched some of the material surrounding this ministry and, frankly, some of it is deeply troubling (see here[6] and here[7]). I will not pretend to know every detail of every allegation, and I do not want to pronounce judgement on matters I cannot personally establish. But neither do I believe Christians should switch off their discernment simply because someone has a large platform or a prophetic title.

There is also an irony that is difficult to miss. A ministry that places such a strong emphasis on prophecy and prophetic authority should surely welcome careful examination of prophetic claims. If anything,

[6]www.youtube.com/watch?v=gWBlziRD67k
[7]youtu.be/x3vIE04k5xk

those who claim to speak for God should be among the first to say, "Test what I say." Yet sometimes the people who speak most loudly about discernment seem surprisingly uncomfortable when anyone applies it to them. And even worse, they cannot recognise when they are standing in front of a false prophet.

That is not discernment. That is branding.

Birds of a Feather?

I have often wondered why certain ministers seem repeatedly to recognise and promote one another, even when there are serious questions surrounding their ministries. Sometimes it appears that the same circle of people endorses the same people, and the same people then endorse them in return.

It can become a kind of Christian mutual-admiration society. You endorse me, I endorse you, we pray for one another, take photographs together and everyone goes home feeling very spiritually important.

But Scripture gives us a very different model.

Paul warned the Ephesian elders that "grievous wolves shall enter in among you, not sparing the flock" (Acts 20:29). That warning was given to church leaders, not to atheists standing outside the building. Leaders were expected to watch over the flock and protect it.

As I have watched Tobi and Tomi, I cannot help noticing what seems to be a recurring pattern: they appear to be drawn towards preachers whose ministries raise serious questions.

Rodney Howard-Browne

Rodney Howard-Browne has played a significant role in promoting Ankit Rambabu in the United States. I do not want to spend a great deal of time on Rodney here, but his association with Ankit raises an important question about discernment.

If a minister is known for emphasising spiritual discernment, yet publicly promotes someone whose ministry is surrounded by serious questions, we have every right to examine that judgement. Discernment is not something we prove by talking about it. We prove it by what we discern.

Sometimes people tell us how spiritually perceptive they are. I would rather watch what they do with questionable ministries. That tends to be a much more reliable test.

In Rodney's case, his support for Ankit is difficult for me to reconcile with what I believe is plainly visible in the evidence I have presented. I find myself wondering how he can look at the same material and reach such a different conclusion.

Perhaps that is the uncomfortable lesson in all of this. Spiritual discernment is not demonstrated by how loudly we claim to have it. It is demonstrated by whether we are willing to test the people we admire, question the people we have promoted and, when necessary, protect the sheep even when doing so is personally inconvenient.

The sheep do not need leaders who are impressed by celebrity. They need shepherds who are willing to recognise wolves.

Leader Called to Protect

A true leader is not called merely to gather sheep, but to guard, feed and protect them.

Jesus said, “The good shepherd giveth his life for the sheep” (John 10:11).

A shepherd who loves the sheep does not stand by while wolves come among them.

Paul warned the elders, “Grievous wolves shall enter in among you, not sparing the flock” (Acts 20:29).

Leaders are therefore called to watch carefully over those God has entrusted to them. Peter instructed shepherds to “feed the flock of God which is among you, taking the oversight thereof” (1 Peter 5:2). That oversight includes correcting error, exposing deception and protecting people from spiritual harm.

Jesus warned, “Beware of false prophets, which come to you in sheep’s clothing” (Matthew 7:15). A leader who refuses to confront deception may protect his reputation, but he is not protecting the sheep. True shepherds love the sheep enough to tell them the truth, even when telling the truth is costly.

A respected title, a massive audience, or a photo-op with a spiritual giant will never turn a false prophet into a true one. Discernment cannot be outsourced; it is a personal duty every Christian must carry for themselves.

CHAPTER NINE

Why I Judge Preachers

The "Don't Judge" Defence

When Jesus commanded us in Matthew 7:1 to 'do not judge,' He was warning against hypocritical condemnation – yet modern Christians frequently twist this verse into an emergency exit to avoid ever testing the fruit of a teacher's ministry.

Whenever I question a popular preacher or prophet, I can almost predict what will come next. Someone will tell me, "Don't judge." I have heard it repeatedly from followers of Pastor Chris, Evangelist Rambabu, Ankur Narula, Uebert Angel, T.B. Joshua, Shepherd Bushiri and others.

"Who are you to judge?"

"Why are you judging?"

"Don't judge!"

It is remarkable how quickly Matthew 7:1 can be produced when somebody's favourite preacher is being questioned. It has almost become the emergency

exit for Christians who would rather not examine what is happening in front of them.

But is that what Jesus meant? Did He really teach His followers never to judge anyone or anything? If He did, we would have a serious problem, because the rest of the New Testament repeatedly tells Christians to do precisely the opposite.

God has given us the ability to make judgements, and we use it every day. We judge whether something is safe or dangerous, wise or foolish, genuine or counterfeit.

Imagine a strange man knocking on a woman's door. She opens it, invites him in and believes everything he tells her without asking a single question. Most people would not call that great faith. They would probably call it foolishness. We instinctively understand that some situations require examination before trust. Yet when it comes to spiritual matters, some Christians seem to leave their brains at the church entrance.

The issue is not whether we judge. The issue is how we judge.

Jesus said, "Do not judge, or you too will be judged" (Matthew 7:1). He was warning against hypocritical and condemning judgement, not forbidding righteous judgement. He immediately went on to explain that we should first remove the plank from our own

eye before attempting to remove the speck from someone else's. In other words, deal honestly with yourself, *then you will be able to see clearly enough to help someone else*. Jesus did not say, "Never judge." In fact, He later said, "Do not judge by appearances, but *judge with right judgement*" (John 7:24). In Luke 12:57 He asked, "Why don't you judge for yourselves what is right?"

So when someone tells me that Christians should never judge, I have to ask a rather simple question: have they actually read the rest of what Jesus said?

The Bible Commands Discernment

Paul was equally clear about the responsibility of Christians to judge matters within the Church. Writing to the Corinthians, he asked, "What business is it of mine to judge those outside the church? Are you not to judge those inside?" (1 Corinthians 5:12).

Paul was not encouraging believers to become busybodies, running around looking for faults in everybody they could find. He was teaching that the Church has a responsibility to deal with serious wrongdoing within its own fellowship.

He made the same point when dealing with disputes between believers. In 1 Corinthians 6:5 he asked, "Is it possible that there is nobody among you wise enough to judge a dispute between believers?"

Paul regarded the inability of the Corinthians to make wise judgements as something shameful, not spiritual. Apparently, there were some things Christians were expected to judge.

And then we come to something especially important when dealing with prophets and prophetic ministries. Paul wrote, "Let two or three prophets speak, and let the others judge" (1 Corinthians 14:29). Notice what he did not say. He did not say, "Let the prophet speak, and everyone else must accept it because the prophet says God told him." He said the others should judge.

That means that when someone claims to speak prophetically, Christians are not expected to switch off their discernment. We are expected to examine what is being said.

John makes the same point even more directly: "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4:1). The reason John tells us to test the spirits is because not every spiritual claim is genuine. There are false prophets. There are deceptive spirits. There are people who can appear spiritual while leading others away from the truth.

The word translated “test” carries the idea of examining something to establish whether it is genuine. The picture is similar to testing a precious metal or examining a coin to determine whether it is authentic. You do not accept it simply because someone tells you it is genuine. You examine it.

That is exactly what Christians should be doing with ministries, prophecies, miracles and spiritual claims. Testing something does not mean being cynical. It means caring enough about the truth to examine what you are being told.

Paul said the same thing in 1 Thessalonians 5:20–22: “Do not treat prophecies with contempt but test them all; hold on to what is good, reject every kind of evil.” Notice the balance. Do not despise prophecy, but do not swallow everything either. Keep what is good and reject what is evil.

That is biblical discernment.

Jesus Warned Us About False Prophets

Jesus did not merely tell us to be discerning. He specifically warned us about false prophets. He said, “Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ferocious wolves. By their fruit you will recognise them” (Matthew 7:15–16).

That warning alone should make us think twice before telling someone, “Don’t judge.”

Jesus said beware.

You cannot beware of something without examining it. You cannot recognise fruit without looking at it. You cannot identify a wolf in sheep's clothing by refusing to examine what is standing in front of you.

The danger is that deception rarely announces itself with a large sign saying, "Hello, I am a false prophet." If it did, the whole thing would be considerably easier. The problem is that deception often looks convincing. That is why discernment is necessary.

This is particularly important when a preacher is impressive, charismatic or apparently powerful. A large crowd does not prove that someone is genuine. An emotional response does not prove that God was present. A dramatic testimony does not automatically establish that a miracle took place. A prophetic word does not become true simply because it was delivered confidently.

We must look at the fruit.

Why I Judge

So, why do I judge preachers?

I do it because I believe Scripture requires me to make judgements. I do not claim to know everything, and I certainly do not claim to sit in God's place as the final judge of a person's heart. God alone knows the

heart perfectly. But I can examine what a person teaches. I can compare their claims with Scripture. I can examine their behaviour. I can look at the evidence. I can test prophetic words. I can consider the fruit of a ministry. And when something appears wrong, I can say so.

That does not make me hateful. It does not make me rebellious. It does not mean I am trying to destroy someone's ministry. Sometimes exposing deception is an act of love because there are people sitting under that ministry who may be harmed by it.

A shepherd who sees a wolf approaching the sheep does not win any points by politely looking the other way. The responsibility of a shepherd is not simply to feed the sheep. It is also to protect them.

This is why the argument "Don't judge" can become so dangerous when it is used to silence legitimate questions. If Christians refuse to examine anything, they become easy targets.

The next time someone tries to silence your legitimate biblical questions with a quick "Don't judge," stop and examine what they are guarding. Are you choosing the comfortable safety of blind compliance, or are you willing to stand on the Word and test the fruit?

CHAPTER TEN

Questions I Am Often Asked

Refusing to ask difficult questions of a religious leader is not a sign of great spiritual faith; it is a recipe for spiritual blindness.

Over the years, I have been asked many questions about why I speak about false preachers, why I judge ministries, why I name people and whether I am simply jealous or looking for money. Some of the questions are reasonable. Others seem to have been written by someone who has already decided that I am guilty and is merely waiting for me to confess.

So, rather than answer the same questions repeatedly, I thought it would be useful to answer some of them here.

Why do you talk about false preachers?

I believe God first began preparing me for this many years ago. In 2009, I had a dream involving Africa and India that I understood as significant in relation to

false ministries. In that dream, God showed me that a flood of preachers would soon emerge from Africa, working in teams to produce what appeared to be fake miracles. I then saw that this would eventually reach India. I explained it in the documentary, which you can watch here[8].

I waited fourteen years before producing the documentary and writing a book. Over those years, that concern developed into a burden to expose deception and help people recognise what Scripture says about false teachers. I do not believe exposing deception is a hobby. There are enough hobbies in the world without making false prophets one of them.

Jesus warned us about false prophets. Paul warned the churches about false teachers. The apostles repeatedly told believers to test what they heard. If the Bible takes deception seriously, then so should we.

James, should we actually call out preachers?

Yes. This seems obvious to me from Scripture, although apparently it is controversial in some Christian circles.

[8]www.youtube.com/watch?v=EzTnAOwDPgw&t=10s

Paul warned the Ephesian elders about wolves. He did not tell the elders to ignore the wolves because judging them might hurt their feelings. He told them to "be on your guard" and reminded them that he had warned them repeatedly, even with tears (Acts 20:29–31).

Paul also told Timothy to "preach the word" and to "correct, rebuke and encourage" with patience and careful instruction (2 Timothy 4:2). Ephesians 5:11 says, "Have nothing to do with the fruitless deeds of darkness, but rather expose them."

The biblical model is not to hide deception under the carpet and hope nobody trips over it.

James, should we name names?

There are times when names need to be named, particularly when a person is publicly teaching error or causing harm. Paul did it himself. He named Hymenaeus and Alexander (1 Timothy 1:20), and he named Demas, Alexander the metalworker and others in his letters.

The purpose should not be personal revenge. It should be protection and warning.

If somebody is standing in the middle of the road telling people there is no traffic coming, and I can see a lorry approaching, I am not going to keep quiet because somebody might accuse me of being negative.

But James, what about "Touch not the Lord's anointed"?

This is one of the favourite verses used to silence criticism of Christian leaders.

The phrase comes from 1 Chronicles 16:22, echoing Psalm 105:15: "Do not touch my anointed ones; do my prophets no harm."

The context concerns God's people and His protection of them from *physical harm*. It is not a command that says pastors and ministers are beyond criticism, correction or accountability. Nor can the verse legitimately be turned into a spiritual force field around a modern preacher that prevents anyone from asking questions.

Under the New Covenant, every believer who belongs to Christ has the Holy Spirit and is anointed. We should never elevate one minister above other believers as though he possesses a special immunity from examination.

People say you are just jealous of these preachers. Are you?

This is one of the more amusing accusations.

Apparently, I am jealous of people whose ministries I believe are deceptive. That would be rather like

being jealous of a dishonest bank robber because he has more money than I do.

No, I am not jealous of a false prophet. I have no desire to imitate somebody I believe is deceiving people.

I suspect this accusation often comes from projection. People assume that because they admire what someone has, everyone else must want the same thing. But I am not interested in someone's crowds, platform, reputation or supposed supernatural abilities. I am interested in truth.

James, do you do this for money?

Again, no.

Some of the ministers I question have enormous ministries and considerable financial resources. Yet somehow, I am accused of doing this for money while I am the one questioning the people making the money.

Most of my books are available free, and my Bible school is free. There is nothing inherently wrong with a Christian making money from honest work, including selling books. Jesus said, "The worker deserves his wages" (Luke 10:7), and Paul repeated the principle in 1 Timothy 5:18.

The issue is not whether a minister receives money. The issue is whether money becomes the

motivation for ministry, or whether people are manipulated into giving through fear, promises or deception.

Why have you specifically called out Rambabu?

Because it came by revelation and God wanted me to make it public.

I waited nearly thirty years.

I first encountered Evangelist Rambabu's ministry in the UK during the 1990s, and I became suspicious of what I was seeing. I did not immediately go public. I watched, remembered and waited.

Eventually, I came to believe that I could no longer remain silent. I believe the evidence I have presented raises serious questions about what is happening in his ministry, particularly concerning his words of knowledge.

I am not asking people to believe me simply because I say so. In fact, I would prefer people not to do that. Watch the evidence. Test the claims. Compare them with Scripture and make your own judgement.

Why should we believe your word of knowledge?

You should not simply believe it.

That may sound strange coming from someone who talks about discernment, but it is important. The Bible never tells Christians to believe something simply because somebody claims God told them.

Paul said, “Test everything; hold on to what is good” (1 Thessalonians 5:21).

So test what I say too.

If I make a claim, examine it. If I quote Scripture, read the context. If I present evidence, look at it for yourself. I am not asking for blind loyalty to me. I am asking for biblical discernment.

Some of these preachers teach some good things. Don’t they?

They may.

A person can teach something true and still be seriously wrong in other areas. The fact that a preacher can explain Scripture well does not automatically validate everything else he does.

Some ministries have teams of people helping them prepare sermons, research material and organise their presentations. A polished message is not proof of a genuine ministry.

The question is not simply, “Can this person preach?”

The question is, “Can this person be trusted?”

James, people get healed in these meetings. What about that?

People certainly give testimonies of healing, and some may genuinely have experienced improvement. But a testimony by itself does not establish how the healing occurred or whether a supernatural miracle took place.

Pain can temporarily disappear because of adrenaline and emotional excitement. People can experience real changes in symptoms without the underlying condition being cured. Some testimonies are sincere, some may be mistaken and, sadly, some can be exaggerated or manufactured.

That is why we should not build our faith on testimonies alone.

Jesus Himself warned about people seeking signs, and Scripture teaches that supernatural signs can be associated with deception as well as with God's work. Paul warned of "signs and wonders that serve the lie" (2 Thessalonians 2:9).

The existence of a miracle claim does not remove our responsibility to investigate it.

But some people say they were converted under false teachers. How do you explain that?

A person's salvation is ultimately between them and God. We cannot know everything that has happened in someone's heart.

God can use imperfect people, imperfect circumstances and even situations that were not what they appeared to be to draw someone to Himself. Philippians 1:18 is interesting because Paul said that even when Christ was preached from wrong motives, he could still rejoice that Christ was being proclaimed.

Judas is another sobering example. Jesus sent the twelve out to preach, heal and cast out demons (Mark 6:7, 12–13), yet Jesus later described Judas as a devil (John 6:70). God can accomplish His purposes even in circumstances we do not fully understand.

But that does not mean we should continue following a false teacher once we recognise the problem.

If you discover that the restaurant is using rotten meat, you do not keep eating there because you enjoyed the chips.

Once you know, you have a responsibility to respond to what you know.

James, what do you notice about people who follow false prophets?

One recurring pattern is an excessive fascination with miracles, crowds, blessings and spectacular experiences. Some people seem to chase the supernatural rather than Christ Himself.

The Bible repeatedly warns us not to make signs and wonders the foundation of our faith. Jesus rebuked those who would not believe without signs and wonders (John 4:48), while Scripture also warns that false prophets and Satan can produce deceptive signs (2 Thessalonians 2:9; Deuteronomy 13:1–3).

Another problem is biblical ignorance. Paul warned about people being deceived by "smooth talk and flattery" (Romans 16:18). When people do not know Scripture, they become much easier to manipulate.

That is why I keep coming back to the same thing: know your Bible.

Do people actually worship preachers?

Sadly, yes.

Paul confronted this very problem in Corinth:

> "I follow Paul." "I follow Apollos." "I follow Cephas."
>
> — 1 Corinthians 1:12

Their loyalty had become attached to personalities rather than Christ.

We can make the same mistake today. We can become so attached to a preacher that questioning him feels like attacking Christ Himself. That is dangerous.

A preacher is not Jesus.

A prophet is not Jesus.

An evangelist is not Jesus.

They are servants, and servants must remain accountable to the Master.

But Rambabu endorsed by Reinhard Bonnke and Morris Cerullo?

Their association or endorsement should certainly be examined, but an endorsement by a respected Christian leader does not automatically establish that a ministry is genuine.

Even respected leaders can make mistakes in judgement. That is one reason the Bible never tells us to use another person's endorsement as our ultimate test.

Our final authority must remain Scripture and truth, not somebody else's reputation.

James, how do you spot a false prophet?

Jesus gave us the simplest answer:

> "By their fruit you will recognise them."
>
> — Matthew 7:16

Look at the fruit.

Look at the teaching. Look at the character. Look at the money. Look at the claims. Look at how they treat people. Look at what happens when they are questioned. Look at whether their words stand up to examination.

Jesus did not tell us to recognise false prophets by their hairstyles, suits or size of their churches. He told us to look at their fruit.

That requires us to actually look.

James, what would you say to leaders who support these men?

I would ask them a simple question: How can you claim to be protecting the flock if you cannot recognise a wolf?

A leader's responsibility is not simply to find impressive preachers and put them on a platform. It is to protect the people. If, instead, you endorse someone publicly, you lend them your credibility. People

assume that because you trust them, they can be trusted.

That makes discernment a serious responsibility.

What would you say to the readers?

I would say this: do not believe me simply because I say something, and do not reject me simply because someone you admire tells you to.

Test it.

Search the Scriptures. Examine the evidence. Pray. Ask God for wisdom. "The simple believe anything, but the prudent give thought to their steps" (Proverbs 14:15).

Truth does not need protecting from honest examination.

If something is genuine, testing should reveal it.

And if something is false, testing may expose it.

James, so what is the real issue?

For me, the issue has never been about attacking people for the sake of attacking them. It is about truth, deception and the protection of God's people.

Scripture repeatedly warns us that deception can look attractive. Proverbs 20:17 says, "Food gained by fraud tastes sweet, but one ends up with a mouth full of gravel." Proverbs 9:17 similarly describes stolen

water as sweet, but the passage is describing the deceptive attraction of folly.

Sin can taste good for a while.

Deception can look impressive for a while.

A false ministry can attract crowds for a while.

But eventually the truth catches up.

That is why I will continue to test what I see and hear. I will continue to ask difficult questions. And where I believe there is evidence of deception, I will continue to speak about it.

Not because I think I am better than anyone else. Not because I believe I know everything. And certainly not because I enjoy making enemies. I do it because I believe the sheep matter.

Truth does not fear honest scrutiny, and light has never been afraid of the dark. When the performance is over, only what is built on the uncompromised truth of God's Word will remain standing.

Conclusion

Deception Does Not Always Look Like Deception

When I look back over everything that has happened, I am struck by how different the ending is from the beginning. I did not set out to write this book. I certainly did not wake up one morning thinking, "I know what I need in my life: an investigation into Evangelist Rambabu." That was not exactly on my bucket list.

Yet sometimes God puts something in front of you that you cannot simply walk past.

Writing this book has reminded me that discernment is not about becoming suspicious of everyone or looking for something wrong in everything. It is about being willing to listen to God and to examine what we encounter, particularly when something is presented to us as being spiritual or supernatural.

One of the lessons I have had to remind myself of is that deception does not always look like deception.

We might expect a false prophet to be easy to recognise, perhaps arriving with horns and a pitchfork. Scripture gives us a very different picture. Paul warned that Satan's ministers can disguise themselves as ministers of righteousness (2 Corinthians 11:14–15). They can appear convincing. They can even appear spiritual.

That is why large crowds, impressive manifestations, claims of anointing, or even reports of miracles cannot be the final test of whether something is from God. Jesus Himself warned that false prophets would arise and perform signs and wonders powerful enough to deceive people:

> "For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect."
>
> — Matthew 24:24

Those words should make us pause. If deception can be convincing enough to deceive, if possible, even the elect, then appearances alone are clearly not enough. Something supernatural happening does not automatically mean that God is behind it.

Do Not Look Away

There is another uncomfortable part of discernment that is easy to overlook. Sometimes we are not deceived because there is no evidence. We are deceived because we do not want to look at the evidence.

James warns us that we can deceive ourselves when we hear the Word without putting it into practice (James 1:22). I have come to realise that self-deception can take many forms. Sometimes we notice something that troubles us, but because we respect the person involved, admire their ministry, or simply do not want our assumptions challenged, we find reasons not to investigate it any further.

That can happen to any of us.

There is a psychological term, the *ostrich effect*, which describes the tendency to avoid information when facing it is uncomfortable. Another expression is *wilful blindness*, where a person deliberately avoids facts so that they can later say, "I didn't know."

The problem is that refusing to look does not make the evidence disappear. It simply means we have chosen not to see it.

Perhaps that is why honest questions are so important. If something is true, it should survive examination. If something is genuine, it should not need to be protected from scrutiny. Truth does not become

less true because someone asks difficult questions about it.

In fact, I have found the opposite to be true. Honest examination can strengthen what is genuine because it separates what is real from what merely appears to be real.

That is why I have tried throughout this book to put the evidence in front of the reader rather than simply ask for agreement. I have shown what I saw, explained why it concerned me, and then left the reader to consider it. I do not expect everyone to reach exactly the same conclusion I have reached. But I do believe we have a responsibility to look carefully before deciding what to believe.

Sometimes the question we most want to avoid is the very question we most need to ask.

Testing What We Believe

This brings us back to the question at the heart of this book: how do we distinguish what is genuinely from God from what is not?

Scripture does not tell us to accept something simply because it looks impressive or because a respected Christian leader supports it. John writes, “Test the spirits to see whether they are from God, because many false prophets have gone out into the

world" (1 John 4:1). Paul gives us the same basic principle when he says, "Test everything; hold on to what is good" (1 Thessalonians 5:21).

Testing, then, is not a sign of unbelief. It is part of biblical discernment.

The question is not simply, "Did something supernatural happen?" The more important questions are, "Is it true?" and "Is it from God?"

Those questions have changed the way I look at ministries, preachers, miracles, prophecies and words of knowledge. I have become less impressed by what something appears to be and more interested in whether it stands up when examined carefully.

I also recognise that I am not the final authority. You do not have to accept my conclusions simply because I have written them. I have a responsibility before God for what I believe, just as every reader has a responsibility before God for what they believe, who they follow and what they accept as being from Him.

That includes being willing to change our minds when the evidence requires it. None of us gets everything right all the time. I would rather discover that I was wrong and correct myself than cling to a position simply because I had already committed myself to it.

I would also rather someone question me honestly than believe me blindly.

If this book has achieved anything, I hope it has done more than give the reader an opinion about one ministry. I hope it has encouraged a deeper kind of Christian discernment, one that is neither gullible nor cynical. We do not need to believe everything, but neither do we need to reject everything. We need to learn how to test.

Ultimately, the goal is not to become better at spotting other people's mistakes. It is to become so familiar with truth that we are better able to recognise what is false.

That, for me, is where this whole journey has led.

For the full picture, please watch all the videos available at:
www.globalgospelfellowship.net/rambabu

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