

# GRACE & TRUTH



## 500 YEARS OF THE REFORMATION

For from Him and through Him and to Him are all things. To Him be glory forever. Amen.

Romans 11:36



## TRINITY BAPTIST CHURCH

N A I R O B I

### NO. 128 2017 CONTENTS

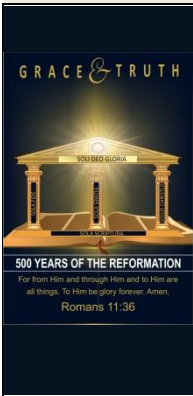
#### Editor's Desk

*We welcome you to read and profit from 'Grace & Truth', a publication of Trinity Baptist Church, Nairobi. We believe there is a very great need for serious Biblical literature to be produced in our country of Kenya. We trust your soul will be fed and that you will be challenged from the Word of God. We welcome feedback from you by letter, phone or email. Please also visit us on the web at: [www.trinity.or.ke](http://www.trinity.or.ke)*

**Keith Underhill**

3	<b>The Reformation Matters Today!</b>
1	<b>Ephesians 2:4-5 -</b>
0	<b>Salvation (1)</b>
1	<b>The Life of David (4)</b>
3	
1	<b>Deacons - Their Work</b>
6	
2	<b>Common Question #9:</b>
0	<b>What Must I Do to be Saved?</b>
2	<b>The Death of Faith in the</b>
4	<b>Word of Faith (2)</b>

## GRACE & TRUTH Magazine



**Cover:** The Protestant Reformation was founded on Five Solas which are five Latin phrases that summarize the Reformers' theological convictions about the essentials of Christianity. These five truths remain relevant to our day as they were at the dawn of Reformation five hundred years ago..

Scripture quotations are taken from the English Standard Version (ESV) of the Bible.

# The Reformation Matters Today!

*Oliver Allmand-Smith*

---

*(Instead of an Editorial, we are printing an address given by a Pastor in U.K. to mark the 500<sup>th</sup>. anniversary of the start of the Reformation on 31<sup>st</sup>. October 1517. We want you to thank God for the wonderful heritage that we have received from the Reformation. Editor)*

The Protestant Reformation began 500 years ago when a German monk named Martin Luther posted 95 propositions for theological debate in Latin on the theologians' notice board in the town of Wittenberg. What relevance could that possibly have to us today? There are two main reasons why many people in the 21<sup>st</sup>. century would not give this event a moment's notice:

- It happened 500 years ago – anything that old must surely be irrelevant today! This is the age of science and technology where we have knowledge that far surpasses anything in the past, let alone 500 years ago. That's as good as prehistoric!
- It concerned religion, and we live in a secular age. Sure, many people still believe in God, but few actually think that religion is so important any more. Yes it may have relevance for us in our personal and private lives, but there is no influence at the level of government or decision-making.

The fact that the Reformation is old and religious cannot be denied – and yet I want to show you that it is incredibly relevant to us today. Indeed, without this Reformation our society would look extremely different in 2017, and we would certainly not have the freedom and the prosperity that we enjoy. More importantly, without the Reformation, we would still be under a dark and oppressive religious regime that uses the fear of death and judgment to cajole people into conformity, rather than having free access to a gospel message that sets the individual free from those fears for time and eternity.

Martin Luther was born in 1483, the son of a copper miner from Eisleben in Saxony. His father had prospered in mining and sought to elevate his son out of their peasant background by sending him to university in Erfurt to study law.

Luther grew up in a peasant society that was full of fears and superstitions and terrors:

- Thunder and lightning were signs of divine displeasure or demonic attack, which was to have a special impact on Luther himself.
- Devils, demons and dark powers were believed to inhabit the shadows and the people lived in fear of their malign influence.
- Hobgoblins, fiends and witches lived in the woods and would come forth to attack the unsuspecting.

- Infant mortality rates were extremely high, as well as death in childbirth, and the fear of disease was rife. The Black Death had passed over a century before, and plague still broke out, often spreading rapidly to ravish entire regions claiming many lives.
- Life expectancy was low and if a loved one became ill there was real expectation that they might not recover.

In this context, the distinction between the spiritual and the physical, the religious and the political, the temporal and the eternal faded and lines overlapped.

- The most powerful political ruler of the time was called the *Holy Roman Emperor* (ruling over Germany and much of Western Europe), and he often intervened in religious matters.
- Equally, the most powerful religious leader was *the pope*, and he regularly claimed authority in matters of government and politics across Europe.
- In addition, the church based in Rome under the authority of the pope exploited the people's fears (whether real or imagined) to increase his own power base and establish his authority: selling indulgences to raise money, granting religious positions of authority on the basis of favours given, reinforcing by means of the inquisition that there is no way to escape God's judgment except through the Roman Church, its priests and its ceremonies.

It shows that, *for there to be any political or social change and any liberation for the people, a religious reformation was required!* The two could not be separated.

So this was the world into which Luther was born. At the age of 18 he began his studies in law at Erfurt, but it only lasted a few weeks; being caught in a thunderstorm and believing that those evil spirits were about to destroy him, he promised to become a monk to escape from the power of darkness and earn God's help and favour.

Luther became *the best of monks* and used everything in the arsenal of the Roman Church to win favour with God including prayer, fasts, religious incantations, self-denial, confession, pilgrimage to Rome and the saying of masses – all with the most intense energy and fervour (according to his personality). But all of this could not deal with the problem that he faced – *how to be right with God*.

Under the guidance of his mentor, a man called Johan Staupitz, Luther began to study and teach the Bible. At first, this only made his problem worse as Luther read about "*the righteousness of God*" in Paul's letter to the Romans, and he was convinced that this righteousness was *God's holy standard of*

*heavenly glory which we could never attain* – he was in despair of his soul. But then he came to see that what Paul had in view when he spoke of the righteousness of God was in fact *a free gift granted by God to men*. Not that God was any less holy than Luther had thought, but rather that God had made a way for sinful human beings, like himself, to share in that same holiness by being clothed in the righteousness of Christ Jesus as a free gift, obtained by faith. Out of this came the five ‘solas’ or ‘alones’ of the Reformation: Scripture alone, Faith alone, Christ Alone, Grace alone and God’s Glory alone.

Luther’s understanding that *salvation was by free grace and not by the merit-system* of the Roman church caused him to question the authority of the church itself. However, at first this was merely an internal struggle that he confined to his inner circle of confidants.

Then something happened which moved Luther from personal struggles and considerations into open conflict with the church authorities. It was all to do with a man called John Tetzel!

The Pope, Leo X, needed to raise more money for the building of St Peters in Rome, and as part of an elaborate scheme he issued a plenary indulgence. This meant that friars and monks could travel, often with relics of the saints, and offer people time off purgatory for family members (on papal authority) in return for the payment of a sum. Tetzel was a particularly gifted and persuasive hawker of these indulgences, and Luther became aware that his own parishioners were travelling the short distance to hear him and part with money they could ill-afford to be without to obtain such favours. This is an extract from one of Tetzel’s sermons:

*Consider that all who are contrite and have confessed and made contribution will receive complete remission of all their sins. Listen to the voices of your dear dead relatives and friends beseeching you and saying, “Pity us, pity us. We are in dire torment from which you can redeem us for a pittance.” Do you not wish to? Open your ears. Hear the father saying to his son, the mother to her daughter, “We bore you, nourished you, brought you up, left you our fortunes, and you are so cruel and hard that now you are not willing for so little to set us free. Will you let us lie here in flames? Will you delay our promised glory?” Remember that you are able to release them, for:*

***As soon as the coin in the coffer rings,  
The soul from purgatory springs.***

*Will you not then for a quarter of a florin receive these letters of indulgence through which you are able to lead a divine and immortal soul into the fatherland of paradise?*

This was too much for Luther! Exploiting the fears of men to fill papal coffers! Impoverishing the German peasantry to pay for a massive building in Rome! And worse of all, deceiving vulnerable and sincere people into believing that they are rescuing the souls of their family members from a place that does not even exist, while plunging those already in despair into an even deeper need and dire distress!!! In other words, plying games with people's souls and bodies for monetary gain, all in the name of God.

The fire burned in Luther's soul. October 31<sup>st</sup> was the eve of all saints, and it was customary that the relics from the main church in Wittenberg were paraded through the town and indulgences offered to the people. On that very day, Luther took his 95 theses and nailed them to the church door. Luther wrote in Latin, but within days they had been translated into German, and within weeks they had even reached England! The content was not radical at this stage, but the principle was established, and things developed quickly, largely because of Gutenberg's printing press and the growth of the printing industry! ***Luther's writings sold well, far better than anything written by the papal party in opposition, so economics and technology took over.***

By 1520, the pope was desperate! His authority was being challenged by a German upstart monk, and his capacity to raise revenue and exert power was being undermined. He decided to excommunicate Luther, which was done by means of a papal decree or bull. Luther's reaction was characteristic, powerful and profoundly symbolic. He gathered together all the doctors, masters and students of the university outside the city gate and constructed a massive bonfire. He then proceeded to burn the entire body of medieval papal canon law, upon which the extravagant claims of the papacy were grounded. By doing so he was symbolically destroying the very foundation of the pope's power and authority. He then took the bull of excommunication and threw it into the fire with the words: "Because you have destroyed the truth of God, may the Lord consume you in these flames!" This was iconoclasm at its most powerful – destroying the power of the church to manipulate and control the lives of the people. This was a bid for true freedom.

Of course there was a response from the papal party. Luther was summoned before the court of the Holy Roman Emperor, Charles V, meeting in full session in the German city of Worms. (It was called a Diet, which simply means assembly). Gathered were representatives of the church, all the electors and the emperor himself. It took place in April 1521. The demand was made that Luther should "recant". He asked for 24 hours – why? The following day

the place was packed and Luther was summoned. The papal representative was a man called Jan Eck. This is the exchange:

*Eck: Martin, how can you assume that you are the only one to understand the sense of scripture? Would you put your judgment above that of so many famous men and claim that you know more than they all? You have no right to call into question the most holy orthodox faith... I ask you Martin – answer candidly and without horns – do you or do you not repudiate your books and the errors they contain?*

*Luther: Since then your majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by scripture and plain reason – **I do not accept the authority of popes and councils**, for they have contradicted each other – my conscience is captive to the word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. So help me God. Amen.*

The assembly was divided, but eventually the Emperor got his way and Luther was condemned by the electors 4 to 2. However, in God's providence, posters bearing the boot of the peasants were posted up in the town overnight and this created enough uncertainty to bring the assembly to a premature end. Luther managed to escape and a friendly kidnapping was arranged by a supportive prince who hid him away in the Wartburg Castle for long enough to secure his safety.

During his time of seclusion, Luther translated the Bible into German from the original languages. He used Renaissance skills. He went back to the original sources. He wanted to get the original, accurate and authentic word of God into the hands of the people! It was not long before the printing presses were whirring, not with books by Luther (which were radical enough), but by the word of God translated into German – far, far more radical indeed! And then came the Bible in English, and French, and across Europe the word of God in the language of the common people. For years, only Latin – now accessible to all.

Thus began the most radical and profound change in European history of the past 1000 years, the results of which have spread around the world.

Why does the Reformation matter today? Let me give you 7 reasons:

### ***1) The freedom and autonomy of the individual***

By challenging the authority of the pope and the Roman church, as he did in 1521 in Worms, Luther showed the world what one man could do! He

elevated the determinations of his own conscience, based upon the scriptures that he had studied carefully in the original languages, over and above the conclusions of all the “experts” and the so-called wisdom of centuries! In his day it was papal authority and church control that Luther opposed, but we fight the same battles today! It is ironic that we have forgotten what exactly set Europe free 500 years ago – THE BIBLE! We have been brainwashed into believing that the Bible is oppressive and opposed to human freedom and fulfilment – when the opposite is the case! By putting the Bible into the hands of the individual, Luther empowered each person to seek a relationship with God, rather than depending upon religious institutions or performances. This led to religious freedoms and then political freedoms, seen in the Act of Toleration in England at the end of the 17<sup>th</sup> C and the Bill of Rights in America in the 18<sup>th</sup> C. All because of Luther’s Reformation.

## ***2) The value of human relationships and family life***

For over 1000 years the Roman church promoted a very distorted view of human relationships, especially marriage and sexuality – and therefore by extension family life. As we know, to be a priest or monk celibacy was required. This was because sexual activity was viewed as dirty or unclean. Luther turned this on its head when in his 40s he married an ex-nun – the story is quite exciting in itself. The picture of Martin and Katie around the dinner table, talking about the affairs of the day, surrounded by students and children, even daring to criticise the dignitaries and people in authority. It is ironic that we are led to believe today that the Bible is opposed to healthy human relationships and the enjoyment of human sexuality in its right context...

## ***3) The revival of learning***

The Renaissance was an essential precursor to Reformation. But the outcome was the Bible in the vernacular – which was then a massive impetus for literacy and education. This led to the belief that what happens in this life is just as important as what happens in the life to come! There is good reason to seek to learn well and live well here & now. Many universities were established, and through the printing press the conclusions of scholars were disseminated for people to study. No longer were the people beholden to the declarations of experts who did not need to explain themselves! Rather, since access to God was through the Bible, there was every reason to study it carefully and find one’s own path! Again, notice that Reformed Christianity is not against learning, but the very reason why it is so embedded in our western society.

#### ***4) Liberation of scientific endeavour***

The Reformation had a tremendously positive impact on science. Throughout the Medieval period, the church had imposed a strict control on scientific endeavour by marrying scholastic theology with Aristotelian structures of thought. Aristotle was a Greek philosopher who believed that everything in the natural world could be explained in the context of earth, fire, water and air, and that the earth was the centre of everything. What Luther did when he nailed the theses to the church door on all saints eve was to challenge that authority, and so open the door for a new way of thinking! Building on those who had gone before, like Leonardo, it was not long before Gallileo was declaring that the sun was at the centre, not the earth! Again, how ironic that today the Bible is seen as being opposed to good science! Considering what happened 500 years ago teaches us the very opposite – the Bible promotes and liberates scientific endeavour!

#### ***5) Access to the word of God***

When Luther stood before the dignitaries at the Diet of Worms and took 24 hours to consider, it was like a pause for maximum effect. My conscience is bound to the word of God! Through this the individual is brought into direct contact with the word of God, which is the power of God unto salvation. This message of scripture transformed Europe! Now the Bible was in the hands of the people, and there was access for the individual to the very message of heaven! The Reformation is to be thanked for bringing freedom to the individual!

#### ***6) Motivation to preach the gospel***

And this began to be preached across Europe – no longer depending upon salvation by proxy, but getting personal access to God by faith! Remember those five solas, beginning with scripture! Now there could be full assurance of salvation, real peace, total pardon and fullness of joy! All because of the Reformation

#### ***7) The liberating message of salvation by faith in Christ Jesus***

What was it that Luther discovered from scripture? Yes humanity was made in the image of God. Yet now we have marred that image and our wills are in bondage. Freedom can only be found in the finished work of Christ Jesus. We can only lay hold on that righteousness of God, that in-the-right-ness with God, through true repentance, real faith and complete trust...

How much do we owe, under God, to Luther and the Reformation? Perhaps now you can judge.

# SALVATION (1) *Keith Underhill*

---

## EPHESIANS 2:4-5

Ephesians 2:3 ended with the final verdict of the Court, judgement was pronounced! Imagine the groans, sobs and look of hopelessness as the prisoner is led away under heavy security. What if this was God's final word, that as "children of wrath" we were to be condemned to punishment we totally deserve? We are dead in sin, in bondage to the world, the devil and the flesh, and under God's wrath, so totally without hope. Only one thing could yet be done, to cry out to the judge, 'Have mercy on me!' But the responsibility of the judge is not to show mercy but to administer justice. So thank God for the next words, "But God,...", so that judgement is not His final word. He has more to say! The student is before the Principal; the irrefutable email evidence is that he has planned to burn down the school. Only one thing remains, to hear the verdict of expulsion. Yet he hears the word, 'But'. There may be hope. For us, it is God Himself who made a way out of our totally hopeless situation.

### 1. SALVATION IS A REALITY! "you have been saved" (2:5)

A baby is 'saved' by being pulled out of the rubble from an earthquake. For this child salvation means rescue from certain death by exposure. For us salvation means rescue from spiritual death by being given spiritual life. We are rescued from the tyranny of the world, the flesh and the devil, and we are set free to serve God. The sentence of condemnation is cancelled and we are reconciled to God.

What does this look like in practice? Think of Peter who was drowning (Matthew 14:30). Jesus saved him by taking his hand and bringing him into the boat. So if you are saved there are two obvious things that are now different about you.

- You are no longer in sin, just as Peter was no longer in the water. Sin has become your greatest enemy, whether in the form of religious pride, hypocrisy, or of outward wickedness, evil speaking, even secret thoughts. Saul the proud, persecuting Pharisee came to have no trust in himself.
- You are now in Christ, just as Peter was in the safety of the boat with Jesus. The Lord is your greatest Friend, the One you praise, pray to, talk about, and serve, because He loved you and died for you. Saul once blasphemed Him, but Christ and His cross came to be the one important thing (Galatians 6:14).

Many people think it is presumptuous to claim to have salvation now. They dare not claim assurance because they think they might fail before the

judgement day arrives. This attitude reveals a total misunderstanding of Biblical salvation. Salvation is something given in the past, and it effects continue. Paul used the Greek perfect tense to emphasize that salvation is complete and continues. The Ephesian Christians were already saved as Paul wrote. While our experience of *full* salvation is yet to be experienced, it is guaranteed (see 1 Peter 1:4-5). We do have the first great instalment. Strive until you can humbly profess, 'I have been saved'. You do not have to conform to the world, you do not have to be controlled by sin within; you do not have to be deceived by the devil; you do not have to doubt that you will be acquitted at the Day of Judgement.

## 2. SALVATION IS FROM GOD ALONE “but God...” (2:4)

The baby saved from the rubble was helpless. It was only because men and mighty machines came to the rescue. Nothing could be clearer: there is absolutely no place for anything in man in salvation, whether good works, prayers, kind intentions, even faith and repentance. God does not wait for us; it is not that we cooperate with God. Here is the evidence, from the –

- description of the helpless condition of all men in 2:1-3, as “dead” (see 2:5).
- word “even” (2:5) that shows how desperate is the condition.
- conjunction “but” God (2:4) that emphasizes that there is hope in God alone, that He must save or we cannot be saved.
- emphasis on God’s mercy, love and grace (2:4-5) on which we are dependent, and so not on anything in ourselves.

Let us consider these 3 attributes of God that are the cause of our salvation:

(1) *Mercy*. [“God, being rich in mercy,...”] God looked upon the miserable condition of us sinners and had mercy = took pity. We were in such an awful condition that He must have “rich” mercy, for even the most merciful person in this world would probably stop showing mercy to one so unthankful and rebellious as we have been to God.

(2) *Love*. [“because of the great love with which he loved us,...”] You decide to provide a street child with a home and an education; that is mercy, taking pity. But if it is your own child, we call that love. Note that God’s “great love” is the reason why such rich mercy is shown (“because”). The source of our salvation is His love. God loves because that is His nature (1 John 4:8). It is not because of anything in us, or anything that He foresees we will be in the future, for we are sinners (think about Romans 5:8, 9:11-13, 1 John 4:10). We call this love ‘sovereign’ because God bestows it freely on whoever He wishes. Love wants to bestow every possible blessing (so Ephesians 1:3).

(3) *Grace*. [“by grace you have been saved”] We call such love “grace” because those who receive it do not deserve it; rather they deserve wrath.

If you are saved then you return thanks to God for His mercy, love and grace. It is nothing of yourself. See all these things in the testimony of Paul in 1 Timothy 1:13-16.

### 3. SALVATION IS IN CHRIST ALONE

What is it that God does in His mercy, love and grace? He “made us alive”. We were by nature dead in trespasses, so we must be made spiritually alive. This involves at least 3 aspects:

- our *mind* must be enlightened to receive and understand the things of God, to receive God’s law as good, to accept that sin is what God says it is, that there is a judgement coming, that Christ and His cross are the only way of salvation
- our *feelings* now find these things precious, so that we rejoice in them and trust in them
- our *wills* choose them above everything else; this is nothing less than life from the dead, a total transformation, such as was revealed to Ezekiel in the valley of dry bones (ch. 37)

But this salvation only takes place “together with Christ”. That is, it is impossible without Christ. First, we are with Christ as He represents us, coming into this world to do for us what we could never do for ourselves, living as the second Adam the life that we have failed to live, and dying the death we deserved to die and bearing our punishment (1 Peter 2:24). Second, we are with Christ as united to Him, as the branch to the vine (John 15:1-5), so that the very life of the Spirit that made Him alive from the dead is powerfully at work in us (so 1:19, Galatians 2:20). This is the great truth for the Christian of the indwelling of the Spirit of Christ (Romans 8:9).

I want now to press the question upon you. Do you have this salvation? Remember it is nothing less than life from the dead spiritually. Do not reply that you have been saved by baptism and receiving the holy communion, or that you think it is presumptuous to claim salvation, or that you do not know if you are saved or not, and so just leave it there. This is a question of eternal consequence, and you must be sure of the answer or be lost. Students who take exams do everything possible to know their result the soonest. So I ask, are you resting upon God in Christ alone? Upon God’s grace alone and nothing in yourself? On Christ and His cross alone? I plead with you to humble yourself because of your unworthiness, and to ask God to save you because He is merciful, loving and gracious. Tell Him that you are putting all your trust in Christ and what He has done.

---

# THE LIFE OF DAVID (4) *Keith Underhill*

---

## FAITH TESTED THROUGH SUFFERING (1 Samuel 18-27)

David had been anointed as king in the place of Saul (ch. 16), and had gained great victories over Goliath and the Philistines (18:5). Yet ahead of him were years of suffering to be endured before he would actually become king. This is not what we would have expected. What was God's purpose in this long time of suffering? Clearly, God knew that David was not yet prepared to sit on the throne of Israel as the Lord's anointed one. He did not sufficiently understand himself, his own weakness, and the deceitfulness of indwelling sin. There were lessons he needed to learn and re-learn. The nail is not driven into the wood on the first blow. Such suffering is a prerequisite to a deepening trust in the Lord. Hezekiah had to learn what was in his heart (2 Chronicles 32:31). The wilderness wanderings were for the purpose of humbling the people (Deuteronomy 8:2,16). Therefore, we cannot expect there to be any sanctification without suffering (read Romans 5:3-5, Hebrews 12:10-11, James 1:2-4). So after all we will not be surprised at David's experience; suffering is the common experience of all Christians, for our good, to prepare us to enter glory. This is in stark contrast to so much unbiblical teaching today which rejects any suffering for the Christian.

### 1. HOW WAS DAVID'S FAITH TESTED?

(1) There was *jealous opposition* from Saul, the highest and most powerful person in the land. What a severe trial this must have been for young David who had only done good for Saul, fighting his battles and winning victories, and soothing him in his depressive moods. David had no consciousness of having done him any wrong (24:11-15, 26:18). Yet three times Saul sought to kill David directly by throwing his spear while David was playing to him (18:10-11, 19:9-11). Then he relentlessly pursued David so that he could not be safe in his own land (David's great complaint in 26:19). There were even various schemes 'guaranteed' to see him killed (so 18:17,20-22). These are some of the wiles of the evil one, sometimes a roaring lion, then at other times an angel of light. Christ experienced it. The history of the church is full of it. Political power has always been a great persecutor up to this very moment. What hope can there be against such principalities and powers? We need to be put in such situations as David was to be convinced of our own utter weakness.

(2) There was *no support* from many of those who ought to have been closest to him. Some of his own people from the tribe of Judah sought to betray him, either from fear of Saul or from wanting favours from him. The Ziphites twice told Saul where David was hiding (23:19, 26:1). The Keilahites would also have done so although David had delivered them from the Philistines (23:12). How hard it is when relatives and professing Christians turn against us! But we have been warned to expect this time and time again (see Matthew 10:34-36, Luke 21:16-17, John 16:2). In the history of the church the greatest persecution has been by professing Christians. Sometimes it comes so unexpectedly, and is so uncalled for, that it is a great test, as with Nabal's vilifying when David had done so much for him (25:10-11, see v. 7). Remember Peter, bold with the soldiers, but denying Christ before a maid (John 18:10,17-18). How we must be on the lookout against those outbreaks of indwelling sin aroused by such unexpected things as ingratitude, false witness, and gross injustice, which are great tests of our sanctification. Are you ready for such tests as you follow your Lord?

## **2. DAVID'S WEAKNESSES THAT NEEDED PURIFYING**

We have such a full account of this time in David's life that it is clear that God was not finished with David after just one test, but that he needed testing on the same thing repeatedly.

(1) David lied for immediate gain (21:2, 27:10). He did not think Ahimelech would listen to him if he said he was fleeing from Saul, so he lied to get the favour he was seeking. This resulted in Saul's revenge on the whole priestly family as subjected to the 'ban' (22:11ff.). The ultimate effect of lies needs to be noted. Then he deceived Achish into thinking he was fighting against Judah and so got drafted into the Philistine army!

(2) David sought refuge outside Israel's borders with Israel's enemies (21:10, 27:1). It was hard for David to learn the lesson that God was able to protect him in Israel itself. What a mess he put himself in! Imagine David going to Goliath's home town with his sword and expecting not to be recognized. He only escaped by playing the madman (21:13). The second time he almost had to fight with the Philistines against Saul, and was only released because some of the Philistines still did not trust him. The Lord let David do what he desired and then got him out of the impossible situations. We must learn not to rely on our own insight, but on God's promise, even if it seems impossible of fulfilment.

(3) David relied on earthly weapons (21:9). He took the weapon of the very man he had defeated using only a sling through the Lord. He wanted to use it

to defend himself! There is a fine line between a responsible use of means and trusting in them. This is a constant temptation (see 2 Corinthians 10:3-4).

(4) David desired self-vindication against Nabal (25:13,21-22,26,33-34). He never did this towards Saul, but he was caught off guard by Nabal's insolence and ingratitude. What a grievous sin was planned, a terrible over-reaction, against which Abigail intervened just in time. Christians are warned against such revenge (Romans 12:19-21). Christ is our great example (1 Peter 2:21-23).

## **Application**

Such are the sins that lurk even in the man after God's own heart, one who had done such great things in the Lord's name. These sins are always ready to break out. If you think you stand, take heed lest you fall (1 Corinthians 10:12). Sin is not eradicated in the Christian in this life and so we must constantly fight against it. But note that in contrast to Saul, it is such trials that show David to be the man of God. Saul is full of religious expressions, full of confidence in God only when things go his way (23:7,21), but with no care to keep his oaths to the Lord (19:6). His repentance over tracking David to get him killed was very short lived. But David, even in his weakness, shows he is different. A Christian is most truly seen in his times of suffering. David constantly sought God's will, and repented when it was clear to him that he had done wrong (see Psalm 51). What do the sufferings you experience in this world reveal about your faith? Do they highlight your weaknesses and sins and send you back to the Lord in sorrow and for help? Do you discern God's gracious hand in them? Are you being saved from sin as a constant experience? If not, then perhaps you know nothing of God's saving grace. Jesus Christ came into the world to save sinners *from* their sins and not *in* their sins. And one of God's methods is to test so as to refine.

---

## DEACONS – THEIR WORK *Murungi Igweta*

---

Many churches have been swept by the storm of Charismatic movement to believe that the church is to serve their needy members by promising them health and wealth, all the while taking all their little money from them. The church is to serve Christ's love and affection to her sick members by taking them to hospital; her starving members by giving them food and drink; her naked by clothing them and her unsheltered by sheltering them. This is how the Christian church is to showcase the love of Christ to the needy in her midst.

### A. Who are the deacons?

The Bible recognizes two officers in the church (Phil. 1:1; 1 Tim. 3:1-13); these are **Elders** (also called Pastors/Overseers/Bishops) and **Deacons**. The Elders have the Biblical mandate to rule/exercise oversight of the church (Acts 20:28; 1 Tim 5:17; 1 Pet. 5:2). Therefore, Deacons serve under the directions of the Elders in a local church.

*But who are the Deacons?* They are men who minister mercy to the saints as stewards of the church's resources. The relevant passages are Acts 6:1-8 and 1 Timothy 3:8-13. Acts 6:1-8 gives us the historical context in which the proto-type deacons were appointed. The need was stated as follows;

*Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables." (Acts 6:1-2)*

Among the members of the first church in Jerusalem were needy widows who needed the care of the church. The church took the responsibility led by the Apostles. But it turned out that this ministry was both needful and enormous. It put demands on the church leaders of time, effort and money from the church coffers. The Apostles realized that they had to delegate this responsibility to another group of officers, chosen from among the members in order that the Twelve would devote themselves to *preaching the Word and to prayer*, while the Deacons *serve the tables*.

The basic work of the Deacons is to *serve tables*. The Greek word 'trapeza' is understood to be used symbolically to mean food or meals (cf. Acts 16:34). The term means finances, a money table, or a bank (Lk. 19:23). It is for this reason The Good News Bible translates it 'handle finances'. If we combine

what is in verse 1, *daily distribution* (of food), along with handling finances, we see their work is to include distribution of food and money to cater for the needy widows in the church. But obviously, if they were to handle church money, then they also have a responsibility to present the accounts to the church in order to account for the previous distribution, and solicit more to distribute.

In summary, the diaconal responsibility will touch on the following:

- 1) Collection of money and gifts in kind from the church. This includes mobilizing, collecting and the counting of the offerings and gifts. This work had previously been done by the Twelve (Acts 4:34, 36-37; 5:2).
- 2) Circulation of the money/gifts collected to the needy (Acts 4:35). It is their duty to ensure that the distribution happens in an open, just and fair manner so that there is no need of complaining.
- 3) Coordination of all the charitable ministry of the church to the needy in order to unite the church.
- 4) Compiling accounts to the church in order to ratify their justice in distribution.
- 5) Budgeting for the future so that there is plan for the future needs.

Clearly the deacons have this ministry in the church, which affects, both the Eldership, membership and the world.

### 1. **Responsibility to the Elders:**

Deacons minister to their Pastors! They serve the Lord in the church by assisting and relieving the elders from more material affairs of the church so that they can devote themselves to the ministry of the Word and Prayer. In other words, the Deacons need to be in a close relationship with their Pastors to find out what duties they can take away from their tray.

Deacons also minister to their Pastors by ensuring that they are well remunerated so that their attention to spiritual duties is undivided. Deacons should make sure that their Pastors are not impoverished such that they have to go to look for employment elsewhere to meet their financial needs.

### 2. **Responsibility to the church:**

Deacons should know the church members well to ensure that their material needs are not neglected. It is their duty to steward the church resources well, in order to encourage giving. They should know the needy members well enough by visiting, encouraging and even exhorting them.

### **3. Responsibility to the World:**

We live in a hopeless, needy, sorrowing, fallen world. Undoubtedly sin brought man into a state of sin and misery. The church has a duty to give hope to a perishing world through a faithful dissemination of the gospel. Deacons should have a keen eye of ensuring that the gospel efforts of the church are well financed. They also should ensure that there is their gospel workers and missionaries are well remunerated.

Deacons also should look out for mercy opportunities. Orphans, widows and strangers are to be sought in kindness and brought to see and receive the redeeming love of Christ through meeting their material needs. Prison and hospital ministries are to be considered by churches as viable mission fields. Setting up of orphanages, hospitals, schools and training centres in order to meet the material needs of the people should be some of the visions that Deacons should bear in order that the church may be the light of the world.

### **B. What are the qualifications of the deacons?**

1 Timothy 3:8-13 shows us the qualifications of these men:

Just like for Eldership, their qualifications can be divided into three categories:

#### **1) Personal.**

Positively – Dignified.

Negatively – Not double-tongued, not addicted to wine, not greedy for dishonest gain.

#### **2) Doctrinal.**

A Deacon must hold the mystery of the faith with a clear conscience. He must know His Bible well enough to be able to apply the truths therein to the various situations amongst the needy members. Moreover, he should keep within historic Confessions of faith. He must not be given to fanciful doctrines. He also should be well versed with the doctrinal and moral standards of the local church he is serving, so that the doctrinal ethos are upheld and the believers edified.

#### **3) Domestic.**

If he is a married, he should be the husband of one wife. He is to be a faithful man, not given to sexual attractions and perversions. A Deacon must manage

Although their functions are of a material nature yet they have a spiritual ministry. When we consider the church in Jerusalem, their involvement was meant to bring unity to a church that was being divided along ethnic lines (Jews vs Hellenists), and effectively along social classes, i.e. the rich vs. the poor.

Therefore, Deacons must be men of good repute, full of the Spirit and of wisdom. A man who is to be considered for this honoured office must have been tested first in their service in the church before appointment in order to prove himself blameless. If they have been faithful in a little then they shall be faithful in much. As the old faithful commentator Matthew Henry says, “Integrity and uprightness in an inferior office are the way to be preferred to a higher station in the church” his children and household well. His wife must be dignified, not a slanderer, but sober-minded, and faithful in all things.

### **C. What is the reward for the deacons?**

The Lord said that Christians and therefore the church, has a duty to feed the hungry, give drink to the thirsty, welcome the stranger, dress the naked, visit the sick and those in prison. In so doing we will be doing it to Christ Himself (Matt. 25:35-40). What would be better than the reward of serving our Saviour?

The Bible is clear that those who serve well as deacons *gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus* (1 Tim. 3:13). Faithfulness, integrity, and diligence in service will earn a Deacon a good reputation in the church, with his Pastors and with the world. But far more than this, a Deacon will obtain a good confidence in the faith that is in Christ Jesus. Just like the reward of the elders, the Deacons will also obtain a spiritual reward from the Lord Jesus Christ.

In conclusion, may the brothers who have been appointed to be Deacons in their respective local churches be stewards of mercy. Exile out of the church any spirit of boardroom executives, or simply ‘Building, Construction and Maintenance Committees’! It is my prayer that these men may serve faithfully in Christ’s church. Christ, the Lord of the church, has given Deacons a delightful ministry of mercy. Diaconal office is a spiritual ministry to the saints. They are ministers of mercy and stewards of resources. Their service does showcase the brotherly love and affection by the church to the needy people.

---

# COMMON QUESTION NO. 9

## WHAT MUST I DO TO BE SAVED?

*Keith Underhill*

---

This is a question that is even asked in the Bible (Acts 16:31, see Matthew 19:16). There is no more important question. Many answers have been given, often from personal experience, but only that which is true to the Bible is to be trusted.

If you need to be *saved*, then there is something you need to be saved from. There is no doubt that the great problem from which we all need to be saved, is SIN. Jesus came to save His people from their sin (Matthew 1:21, see Luke 1:77). This not how it is often taught today, where the emphasis is on the need for healing, or for prosperity, or the particular need you feel. How serious is this sin? Is it like a flu from which we should recover? Or is it like terminal disease about which we can do nothing? So consider that sin is not just our actions against God's law, but it comes from a sinful heart, as water comes from a spring – so Jesus clearly taught (Matthew 12:34, 15:18-19). And because sin controls our hearts, it holds us captive not able to give genuine obedience to God's commands (Romans 8:7). All the Roman Christians were such slaves to sin before they were saved (see 6:15-23). A slave cannot free himself but needs someone more powerful than his master to free him. One who is dead in sin (Ephesians 2:1,5) needs someone to give new life. When you have begun to see sin as this great problem then you will seek to find the only salvation that can really deliver you from it. The medicine is always prescribed according to the nature of the disease.

### 1. **You cannot do any works to deserve salvation**

- Everything you do, speak, and even think is coloured by sin. Not one good work can you offer to God that is not tainted by sin, just as all water from a polluted fountain is also polluted. Jesus asked how an evil person can possibly speak good (Matthew 12:34). He traced all sin back to the heart (15:19-20). Of every person the Word declares, “no one does good, not even one” (Romans 3:12).
- But just one sin is enough to label you as a law-breaker (James 2:10-11). You cannot plead in a court of law that you are not guilty because there are many things of which you are not guilty!

▪ Then the Bible so often specifically declares that no one can be saved by works of obedience: “For by works of the law no human being will be justified in His sight,...” (Romans 3:20, see also 3:28, 11:6, Galatians 2:16, 3:10, Ephesians 2:9, 2 Timothy 1:9, Titus 3:5).

## 2. You must believe on the Lord Jesus Christ to be saved

Salvation is through faith alone in Jesus Christ alone: John 3:16-18, Acts 16:31, Romans 10:13, Ephesians 2:8. True saving faith is not a work, and so it is often contrasted with works (see Romans 3:28, 4:5-6, Ephesians 2:8-9). But sadly faith often is made a work, as when it is emphasized that it is a person’s free-will decision, or when it is coming to the front to repeat the so-called ‘sinner’s prayer’. It becomes a work because it is what the sinner trusts in as the assurance of salvation. You are told, ‘Don’t doubt, you have repeated the prayer.’ However, faith is not trust in anything you have done or said; but it is trust in God, what He has done in Christ and what he has said about it in Word. What is it to have the faith which saves? You first hear the good news of Jesus Christ that He is *willing* to save you from your sins because He has said, “Come to Me, all who labour and are heavy laden,...” (Matthew 11:28). Then you hear that He is *able* to save you because He died on the cross for sinners, bearing the punishment they deserved for their sins (1 Corinthians 15:3). Finally, you reject any trust in yourself, who you are by your upbringing, anything that you have done, and put all your trust in Jesus Christ to save you and bring you to God. This is what Paul had to do to be saved – read Philippians 3:4-9. See Biblical Answers No. 5 on False Faith.

## 3. Because it is God alone who saves

That God gets all the glory shows that it is His work and not ours. When you present yourself at the hospital to be operated, afterwards you only praise the surgeon in whom you put your trust. After Paul has laid bare the awful condition of sinners (Ephesians 2:1-3), he then shows the way of salvation, starting with the words, “But God” (v. 4, see also Titus 3:4). Our contribution is the sin; it is God who saves. Even the faith we have in Christ is the gift of God. This is why, when Paul has fully explained God’s salvation he ends with, “For from him and through him and to him are all things. To him be glory forever. Amen” (Romans 11:36). Never are Christians congratulated for making their decision to follow Christ, but it is always thanksgiving to God, for He alone has done it, by His grace alone. Having told the Romans that they had been helpless slaves to sin, it is God he thanks for saving them

from such a condition (Romans 6:16-18). In many of his letters Paul gives thanks to God for the saving grace they have experienced (e.g. 1 Corinthians 1:4, Colossians 1:3, 1 Thessalonians 1:2). Ask yourself, why is it you who God has saved and not some other member of your family? Is it because you are better, or wiser, or stronger? You know that is not true, which is why you yourself thank God that you are a Christian!

#### 4. Questions:

(1) *Won't we be saved by works on the Judgement Day?* It is true that we will be judged by our works on the last day (see Romans 2:6, Revelation 20:12-13). This does not contradict salvation by faith alone. The Bible is very clear that genuine saving faith always shows itself in the fruit of works (Galatians 5:6, Ephesians 2:8-10, James 2:14-26). Works are the evidence of faith. The fruit is not the tree, but it is the evidence the tree is alive.

(2) *Don't we need to repent to be saved?* Yes, there is no forgiveness of sin without repentance (Acts 2:38). Repentance is inseparably joined to faith (as in Mark 1:15, Acts 20:21). Why does anyone turn to Christ to save them? Because we know our sins will bring us to judgement, and we are turning away from them to Christ not just to be forgiven but to lead a new life of pleasing God, and that is repentance. Repentance is not something the sinner does that God rewards; it is rather a humble acknowledgement that we are the sinner God says we are! To admit guilt does not merit acquittal!

(3) *Is it possible to know for sure that you are saved?* Yes! Paul refers to the Ephesians as already having been saved (Ephesians 2:8). John wrote his first letter to give such assurance to those who believe (5:13). It is because salvation is through faith in Christ that we may rightly have assurance. If it in any depends upon our works then assurance is impossible because we do not know what we might do in the future. This is why there is no assurance in the cults. But those who are justified by faith are already rejoicing in hope of the glory of God (Romans 5:1-2)! Our faith is in Christ. What has He done? He has died for our sins, for all of them, not just past sins. So "There is therefore now no condemnation for those who are in Christ Jesus" (Romans 8:1). On the Day of Judgement Christ will be there, as the Lamb who was slain, and that is sufficient to bring us to glory. Praise the Lord!

## IS THE WORD OF FAITH MOVEMENT BIBLICAL? (2)

*Barnabas Olare*

---

### 3. THE MOVEMENT EXAMINED (continued from issue 127)

#### **Does scripture guarantee wealth and health always?**

We must now ask the question: Is it true that God wants everyone happy, wealthy and healthy always, that suffering is never God's will for His people?

The big passage adduced in support of this proposition is 3 John 2: "Beloved, I pray that all may go well with you and that you may be in good health...". There it is in black and white, right? Not really, for

1. Firstly, notice that John is here writing a letter, and is introducing it in the normal way that letters are introduced, by wishing his hearers well. He is no more guaranteeing by this wish that his hearers will never be poor or sick, any more than Paul's "heart's desire and prayer to God for them (Israel) is that they may be saved" guarantees that all of them will be saved (Romans 10:1). Many actually refused to submit to God's righteousness (v. 3), and died in their sins, as many still do today.
2. Secondly, there is in the context of 3 John an indication of some kind of suffering or discomfort attending God's people (John included), occasioned by the deeds of one Diotrephes.
3. Thirdly, to use this passage to suggest that Christians should not suffer will be grossly inconsistent with the wider teaching of scripture especially on the question of suffering.

#### **A false view of suffering**

Word of Faith teaching associates suffering with lack of faith, ignorance of our rights in Christ, or the presence of sin. They claim that Christian maturity must issue in a life of material wealth, health and happiness. If this were true, what about Paul and his thorn in the flesh, his many struggles and troubles which included illness, rejection by his people, imprisonment and, yes, lack of material things? The Apostle who gave us most of the New Testament and was used by God to lay the foundation for most of the essential doctrines of Christianity must have been loaded with sins, had the weakest faith and was most ignorant of his rights in Christ!

Suffering and pain will continue to be part of our Christian life for as long as we are in this body, Scripture even indicates that believers might be the subjects of suffering more than the unbelieving. How are we then to look at suffering? Are we to avoid it at all costs, strive to rid ourselves of suffering as quickly as it comes? Should we measure God's love for us, or our maturity in the faith by the degree to which our lives are free of suffering and abound in material prosperity?

### **What the Bible teaches on suffering:**

The entrance of pain and suffering in the world was occasioned by sin, Adam's sin (and us all in him, so Romans 5:12). This means that it is a deserved consequence of sin. A lot of us respond to suffering by asking, 'Why me?' Rather, knowing why and how suffering came should lead us to ask when others suffer and not us, 'Why *not* me?' To think that we are entitled to better is to claim innocence and accuse God of injustice.

We must also understand that the rest of creation suffers under the weight of Adam's sin (Romans 8:20-21). "Cursed is the ground because of you," God said. Nothing in the world operates or produces to its optimum capacity any more. This means that the effects of sin are working themselves out, not only in all humans naturally by illness, aging, dying, etc, but also in his environment (limiting resources). We are fallen men in a fallen world. Suffering is therefore inevitable, and that is not by accident but by divine ordinance.

All this raises the question of the place of the redemptive work of Christ in these circumstances. Does it make any difference here and now? Certainly it does, but the question is how? The Bible teaches that Christ suffered and died in the place of sinners, satisfying fully the demands of God's justice against sin. The Word of Faith teachers argue that this proves that Christians ought not to suffer at all. This interpretation of Christ's work is alien to the New Testament. We must look at the meaning and results of the cross-work of Christ, not as our human reason or theological construction demands, but as the scriptures interpret it.

### **The bee has no sting**

Paul employs this imagery in 1 Corinthians 15:50ff. as he emphasizes the fact that the believer's life in this body will continue to be plagued with weakness, physical degeneration and therefore suffering. But his consolation is that there is a hope set before him of a future state in

which this will no longer be the case, when ‘the perishable will put on the imperishable, and the mortal immortality’. He uses death as the ultimate example, saying that it will be “swallowed up in victory”. Is he saying that Christians will not die? No, but that they will be raised never to die again. It is then that all the weakness to which our bodies are subject now will be no more. But he is also saying that for the Christian, death and suffering have been redefined now. “O death, where is your sting?” he asks. What we dread in bees is the sting. The dread of death lies in the fact that it is a judgment from God, and signals God’s displeasure. This is what was told to Adam, “in the day that you eat of it you will surely die”. That is why he says that as the sting of death is sin, so the power of sin is the law, for it is the law that calls for the penalty of death on sinners.

This paradigm helps us to understand what the sacrifice of Christ has done for the believer and how we ought to interpret it. Since it has settled the sin question once for all, the believer no longer regards physical death as judgement. He looks beyond it and sees an eternity with God, but not under wrath. As Christ’s resurrection meant that He is no longer subject to the frailties which attended the days of His flesh, so the believer sees death as his transition to such glory. Death, as it were, has been sanctified. This attitude of Paul about death is pervasive in his writings. “We would rather be away from the body and be at home with the Lord.” He says, “If the tent, which is our earthly home, is destroyed, we have a building from God.” Death is no longer a dreadful judgement for the believer, but a transition to glory. Its sting has been removed. The ultimate terror of sin has been dealt with. This truth applies to our current sufferings, for to those who are in Christ, they are a “...slight momentary affliction (which) is preparing for us an eternal weight of glory beyond all comparison” (2 Corinthians 4:17). In Romans 8:28 suffering is included in the “all things” which work for our good, conforming us to the image of Christ. Christ’s work has, in a manner of speaking, brought ‘out of the eater something to eat, and out of the strong something sweet’. So we “count it all joy when we meet trials of various kinds”. They are God’s instruments for the good of all who are in Christ. We can now see why David could say that, “It is *good for me that I was afflicted*, that I might learn your statutes” (Psalm 119:71); and why Paul thought the theme of “many tribulations” would provide necessary strength and encouragement for the souls of the disciples (Acts 14:22). Christ’s work has completely redefined these things for the believer. The Word of Faith system does not see this great accomplishment, which is why they look at suffering

antagonistically, as they do. True believers ought to align their thoughts and attitudes about suffering to scripture, and not fall for the counterfeit religion of the Word of Faith movement.

#### 4. THE BITTER FRUITS OF THE MOVEMENT

It was the great Puritan Richard Baxter who wrote that “sound doctrine makes a sound judgment, a sound heart, a sound conversation (life) and a sound conscience”. Doctrine is never without effect, whether sound or unsound. Its consequences will be borne by those who hold them. We shall now consider a few of the bitter fruits of this movement:

**The doctrine denies us the comfort of the scriptures:** James, while exhorting us to endurance, reminds us of righteous Job, commends him for his patience in suffering and tells us that the Lord’s pity and tender mercies are seen more in our suffering (James 5:1). Instead of pointing us to the Lord’s presence with us, and the blessings brought to us through suffering, Word of Faith teaching weighs us down with guilt and shame, condemning us for ‘lack of faith’ when we fail to achieve the kind of life they prescribe. Many, feeling like an inferior breed of Christians have fallen into disillusionment and spiritual apathy. To others Christianity has become a lie, not realizing that they fell prey to a scam theology, which does not represent true Christianity.

**It encourages hypocrisy and dishonesty:** Those who find such shame too much to bear publicly resort to a life of pretence and hypocrisy. They won’t admit when they are sick or in any problem, lest they are seen to be lacking faith and ‘confessing defeat’. During my days in the movement, I would rent a house I well knew I could not afford, tried to keep my children in expensive private schools, only to accumulate heavy arrears. After all, being a pastor, I needed to demonstrate to my members that my faith was working. This madness of ‘faking it until you get it’ is encouraged in the movement. ‘Pretend that you are rich until you get rich.’ It is quite common to find adherents who live on revolving debt, borrow here to pay there until ‘your breakthrough comes’. This dishonesty and pride is utterly unbiblical and self-defeating. Scripture exhorts us to “...be free from love of money, *and be content with what you have...*” It promises that God “...will never leave you nor forsake you” (Hebrews 13:5). But many in their lust for riches have erred from the faith and “pieced themselves with many pangs” (1 Timothy 6:10).

**It results in pulpit robbery and impious religion:** The Bible’s warning of covetous false teachers who “in their greed ... will exploit you with false words” (2 Peter 2:3) comes true in the Word of Faith movement. The movement teaches that to be blessed, one must not just “sow seed” but sow seed on “good ground”. Good ground here meaning preachers who appear to be already successful. Put bluntly, they teach that the way to be rich is to give to those who are already rich. ‘If you want to go up give upwards, not downwards,’ they say. To give downwards (to those in need) is to sow in ‘barren ground’. This concept has created a pyramid scheme style, a one way traffic of resources, with the preaching class sitting at the top of the pyramid. The public faces of the movement (the preachers) are getting richer and richer on the backs of their unsuspecting members. The result is that the Christian pulpit has to a large extent lost its credibility.

The blatant materialism of the movement, ‘your best life now’, has relegated the Christian hope of coming glory to the back banner. Consequently, genuine Christian piety has suffered because only the one who holds dear the hope of Christ’s appearing and the hope of being like Him, “purifies himself as He is pure” (1 John 3:3). “Godliness with contentment” is frowned upon and being rich towards God is no longer a worthy pursuit as material success is the new measure of spiritual wellbeing. As true growth into Christ likeness takes a beating, shameless greed and scandal have become the defining features of the movement (and much of professing Christianity), and because of these things, the name of Christ has been much maligned.

## CONCLUSION

Different people regard the Word of Faith movement differently. Some hail it as a ‘revival sent by God’ to breath fresh air into His Church. Others consider them as sincere brothers with a few extremes, good men whose only fault is to overemphasize certain ‘necessary truths’ and in the process have ignored others. From the little we have said here (and we have only scratched the surface), it is my conviction that the movement does not represent true biblical religion. It is a dangerous cancer eating away at the soul of the Church and must be called out as such. May the Lord grant us the strength to stand against this tide of death in defence of the truth, and deliver such as have been entangled in the web of this soul destroying error. To God be the glory!

*[Pastor Barnabas Olare spent 17 years as a leader of the Word of Faith movement in Kenya, and is now serving the Lord in the Gospel Missions Agency in Maweni, Mombasa]*

## Subscription

---

Grace & Truth is a quarterly magazine that promotes a deeper understanding of the Biblical truth so as to know the Triune God in order to love Him more and serve Him better. It is sent to you free of charge through the generous contributions of other Christians.

Subscription to Grace & Truth is free but if you are able to help towards the costs then please send Kshs.50 a copy of Kshs.200 for the year through the provided address below. You are also welcome to give donations as well.

Through M-Pesa Paybill number 727440 and indicate account as '**GTMagazine**'.

We pray that the Lord will greatly profit you through this magazine. Please pray that the Lord will use this periodical for His glory. We welcome your **feedback** on the magazine sent to you. You may send your subscription and comments by e-mail to:

gntmag@gmail.com

or by mail to

P.O. Box 57907 00200 NAIROBI.

**Chief Editor:**

Keith Underhill

**Editor:**

John Muketha

**Producer:**

Murungi Igweta

**Design & Printing:**

Thelims Systems

**Published by:**

Trinity Baptist Church

P.O. Box 57907 00200 NAIROBI.

Tel: 0202626016 or 0202626023.

**E-mail:** [trinityboffice@gmail.com](mailto:trinityboffice@gmail.com)

**Website:** [www.trinity.or.ke](http://www.trinity.or.ke)

You may send your questions, comments and compliments to:

**THE EDITOR,  
GRACE & TRUTH MAGAZINE**

**Using the address above.**

**You may obtain your virtual copy by logging to our website.**

Romans 11:36