



Deliverance Church
UGANDA

**REFERENCE
MANUAL**



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REFERENCE MANUAL

FIRST EDITION, 2019

CONTENTS

	PAGE
<i>Statement of Faith</i>	iv
<i>Structure of DC</i>	v
SECTION 1: POLICY DOCUMENTS	
1 PERSONNEL MANUAL	1
2 RETIREMENT	13
3 EMPLOYMENT CONTRACT	17
4 ACCOUNTING POLICIES AND PROCEDURES MANUAL	25
5 NATIONAL HEALTH BOARD	59
6 ORDER OF BURIAL SERVICE	65
SECTION 2: DOCTRINAL DOCUMENTS	
7 ESCHATOLOGY	71
8 MARRIAGE, DIVORCE AND RE-MARRIAGE	85
9 POLYGAMY	91
10 THE ROLE OF WOMEN IN THE CHURCH	111
11 HYPERGRACE	123

STATEMENT OF FAITH

DELIVERANCE CHURCH UGANDA

The Deliverance Church Uganda upholds the basic tenets of the Christian faith as contained in the Holy Bible and in particular:

- a) We believe in one God, the Unity of the Trinity - Father, Son and Holy Spirit - the Creator of all things.
- b) We believe in the divine inspiration and the entire trustworthiness of the Holy Scriptures contained in the Holy Bible as originally given and their supreme authority in all matters of faith and conduct. 2 Timothy 3:16:17.
- c) We believe that the Son of God, Jesus Christ, became incarnate, was conceived of the Holy Spirit, was born of the virgin Mary and is true God and true man.
- d) We believe in the redemption from the guilt, penalty and power of sin only through personal faith in Christ Jesus, the incarnate Son of God, whose blood was shed for the remission of sins (as the new birth Jesus talks about in John 1:12-13 and 3:5-7).
- e) We believe in the resurrection of the dead, the eternal happiness of the saved and the eternal punishment of the wicked.
- f) We believe holiness is necessary if one is to see God and this is the work of the Holy Spirit in the surrendered Life of a Christian not a man-made holiness. Hebrews 12:14, Mathew 5:48 Romans 12:1.
- g) We believe baptism after, and not before, repentance and belief in Jesus Christ, is to be administered to all believers by immersion in water. Mathew 3:16, Acts 2:38-39, Romans 6:4.
- h) We believe every believer (Christian) can and should be baptised with the Holy Spirit for endowment with power from above. Luke 24:49, Mathew 3:16, Acts 1:4-8.
- i) We believe in the nine (9) gifts of the Holy Spirit, as listed in 1 Corinthians 12, as now available to believers in the church for service and the fruit of the Spirit, as in Galatians 5, as now available for character.
- j) We believe in divine healing through faith in Jesus Christ and that Jesus died for the total redemption of man; spirit, soul and body.
- k) We believe in the imminent and personal return of the Lord Jesus Christ.
- l) We believe in the universal guilt and sinfulness of all men since the fall, rendering them subject to God's wrath and condemnation without respect of person and without discrimination on account of race, nation, colour, social position or otherwise. Isaiah 53:6a, Romans 3:22b-23.
- m) We believe in the evangelism of the whole world and its discipleship in accordance with the great commission or Mathew 28 with signs, wonders and miracles following.

STRUCTURE OF DELIVERANCE CHURCH UGANDA

DC Uganda Vision:

The Vision of Deliverance Church Uganda is to have a mature, Holy Spirit empowered Church, transforming nations and advancing the kingdom of God.

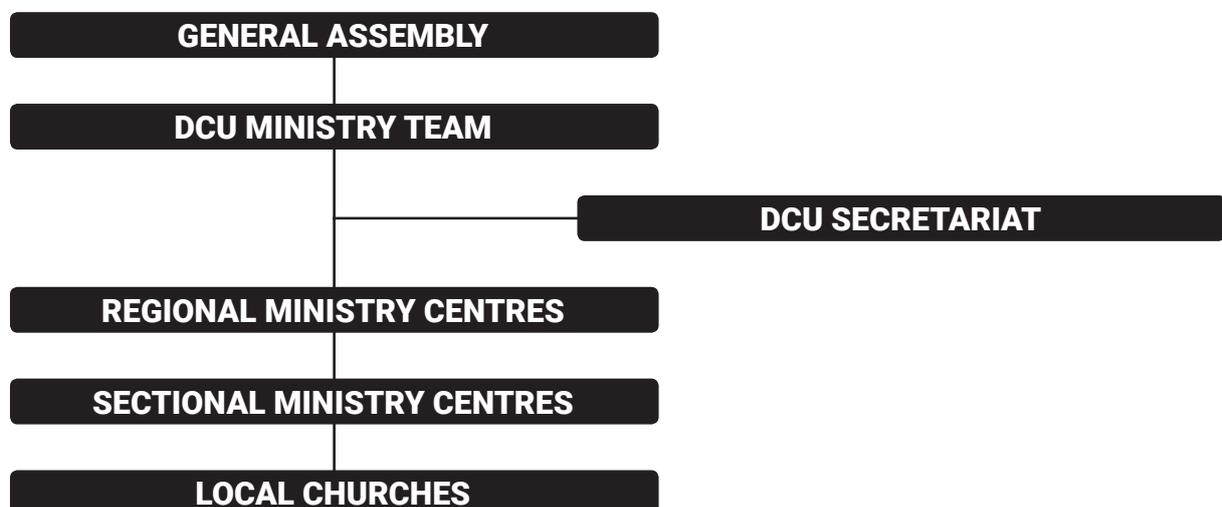
DC Uganda Mission:

To present the gospel of Jesus Christ in the power of the Holy Spirit through preaching, teaching, equipping, deliverance and social development, and be a prophetic voice to the nations.

Strategic Goals:

1. Strengthen DC Uganda's governance structures and systems.
2. Strengthen the DCU Institutional Capacity.
3. Reach out to all facets of society with the Gospel of Jesus Christ.
4. Equip the Saints for the work of ministry.
5. Establish healthy working relationships with churches and other organizations to build synergy and effective advocacy.
6. Cultivate the presence of God in the midst of all DCU churches.
7. Ensure that every DCU member is Holy Spirit filled and empowered.
8. Promote and empower women for ministry at home, church and community.
9. Train and equip the youth for life and ministry.
10. Establish high performing Kingdom education schools.
11. Provide quality, affordable, accessible and sustainable health services based on biblical values.
12. Train and equip children for life.

Approved DCU Structure:



KEY FUNCTIONS

General Assembly:

- Receive annual ministry reports
- Receive financial reports
- Receive “vision” (prophetic direction) for the following year.
- Consider emerging ministry issues
- Receive policy shifts.

DCU Ministry Team:

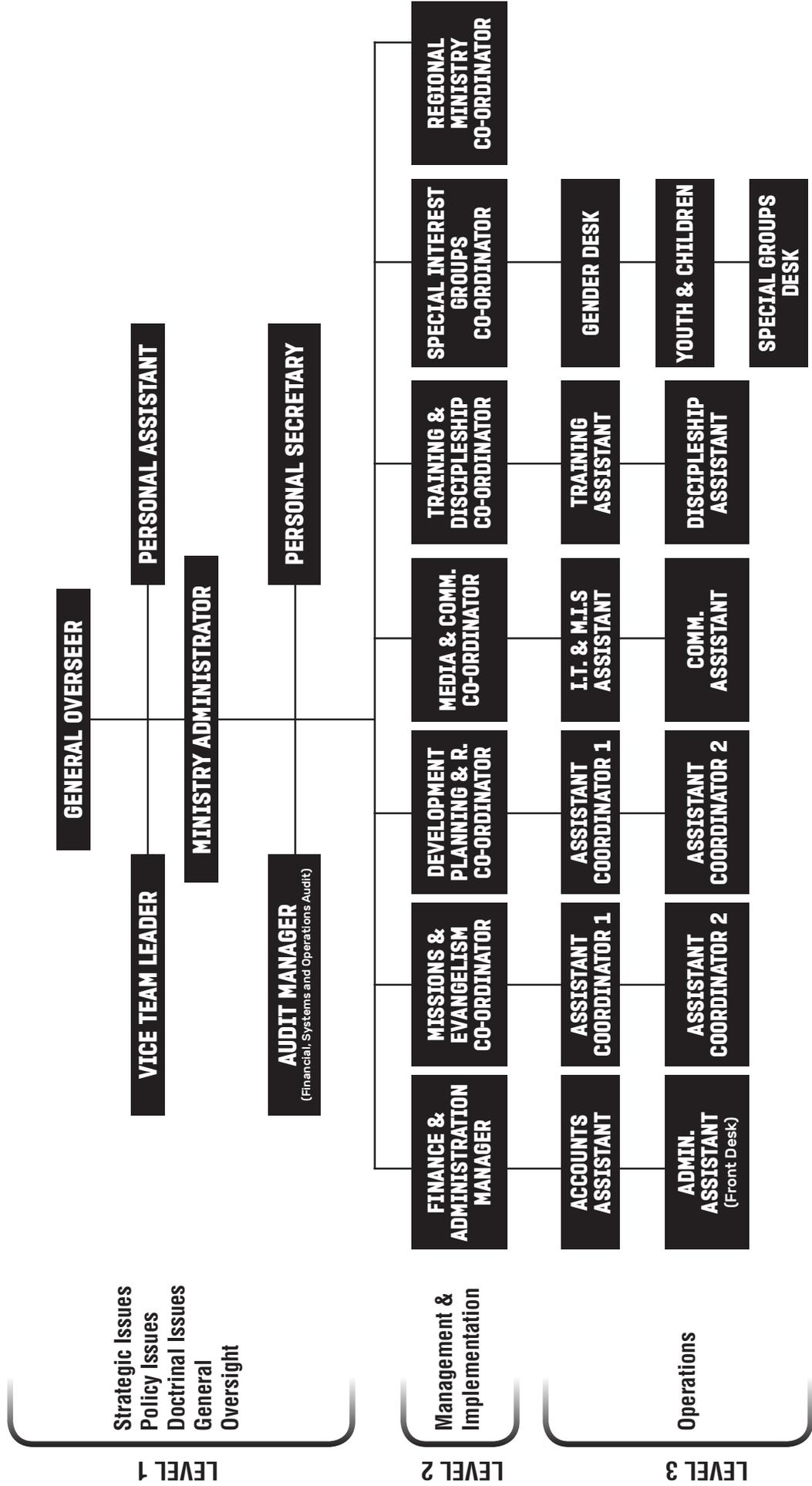
- Carry overall oversight for all DCU churches
- Carry custodianship of the doctrines and practices of DCU
- Act as top policy making organ of the DCU
- Act as appointing organ of the entire national pastoral team
- Hold the trusteeship of the national ministry and property
- Give prophetic direction to the national ministry
- Guard the flock from deceptive global trends (generate position on the global trends).

Regional Ministry Centres:

- Represent the apostolic team position at regional level (Region responsible for 5-8 sections i.e. 15 - 64 churches)
- Disseminate the national policy to the region
- Coordinate regional programs in line with the national vision
- Resolve disputes/ contradictions at regional level
- Interpret and adapt national policy to the regional context.
- Generate/mobilize resources at regional level
- Identify regional needs and articulate them to the national team
- Implement apostolic positions at regional level
- Coordinate the church planting role in the region and oversee the church growth strategies
- Provide pastoral support to the local churches in the region and arouse spiritual growth in the regional churches
- Operate as a miniature of the national secretariat at regional level.

Due to the demography of the Kampala churches and the unique composition of the congregations in Kampala, the churches in Kampala have been given regional status in the new structure.

The National Secretariat



Sectional Ministry Centres:

- Provide operational convenience to the regional office (Responsible for 3-8 churches)
- Coordinate local ministry activity in line with the national vision
- Build synergy for the local pastors
- Promptly raise the attention of the relevant organs to emerging local needs
- Act as default representatives of the sub-region to the national assembly
- Motivate local pastors to implement national vision
- Bring clarity of policy to local leadership
- Mobilize resources at local level.

Local Churches:

- Implement national vision at local church level
- Guard the flock
- Grow the church
- Set local policy in-line with the national policy
- Teach/train/nurture the flock at local church level
- Mobilize resources for ministry
- Implement the social concern function in the local community
- Identify ,develop and deploy local gifting
- Pray and ensure members of the congregation are baptized and continually filled in the Holy Spirit
- Dedicate children, lay hands on the sick, bury the dead and strengthen the brethren.

**SECTION 1:
POLICY DOCUMENTS**



Deliverance Church

UGANDA

TERMS AND CONDITIONS OF SERVICE

PERSONNEL MANUAL

DELIVERANCE CHURCH UGANDA (DCU) TERMS AND CONDITIONS OF SERVICE PERSONNEL MANUAL

PART I APPLICATION OF THE RULES

1. Application

These rules (as amended from time to time) shall apply to all employees appointed to the service of Deliverance Church Uganda Ministry Office.

PART II – APPOINTMENTS

2. Appointing Authority

All employees shall be appointed by the Ministry Team.

The method of recruitment shall be determined by the same Ministry Team.

Employees that fall in category DCU1-DCU4 shall be appointed by the Ministry Team and those in DCU5 –DCU10 shall be appointed by Management.

3. Offer of Appointments

A letter of offer of appointment shall state:

- i) the post offered
- ii) the type of appointment and a job description
- iii) the salary and benefits attached to the appointment
- iv) the date of the employee's assumption of duty
- v) the appointment shall be subject to these rules
- vi) any special conditions attached to the appointment

The letter shall be signed by the General Overseer and for the case of the General Overseer will be signed by the Team Secretary.

There shall be provision for the prospective employee to sign acceptance of the offer.

4. Terms of Appointment

Staff shall be appointed on:

- a) Permanent terms
- b) Contract terms
- c) Temporary terms
- d) Part-time terms
- e) Consultancy basis
- f) Trainee basis

All appointments on contract or on temporary terms shall be subject to the special conditions set out in appendices A or B.

5. Probationary Period

a) All appointments to the permanent establishment shall be subject to the probationary period of six months. The Team shall have power at any time within the said probationary period to terminate an employee's appointment on giving to him/her notice in writing as provided for in Rule 32 and without assigning any other reason thereof.

b) The Team Administrator shall, one month before the probation expires, compile and forward a confidential report upon any employee serving under him on probation and shall give reasons as to whether or not in his/ her opinion, the employee should be confirmed or probationary period be extended or his/ her services be terminated.

6. Salaries

Salaries shall be paid in accordance with the provisions of the law in force in Uganda and subject to the following rules:

a) Salary scales

Subject to the provisions of any law for the time being in force:-

- i) The salary and /or salary scales of the employees shall be such as may from time to time be approved by the Ministry Team.
- ii) Salary shall be paid on monthly basis.

b) Salary Increment

Salary increment shall be annual within the prescribed scale.

c) Salary Advance

Salary advance beyond the current month may not be given unless the employee is on paid leave, or absent from office on official duty. However, employees on probation will not be entitled to salary advances beyond the current month.

7. Promotions

- a) The promotion of an employee to any vacant post shall be subject to the approval of the Ministry Team.
- b) Whenever a vacancy occurs, it shall be filled through headhunting or advertisement.

PART III - BENEFITS

8. The Benefits

The benefits awarded to employees (as listed below) shall be reviewed from time to time, as need arises.

9. Loans

Loans may be given to employees with the approval of the Ministry General Overseer. In case of the General Overseer the approval shall be given by the Team. All loans shall be recovered within the same financial year.

10. Liability to contribute to the Retirement and Benefit Scheme

- a) All employees appointed to the permanent establishment shall contribute 5% of their salary to Deliverance Church Uganda Gratuity Retirement Scheme and the employer shall contribute 5% of the employee's salary towards the Scheme. The terms of the scheme may be reviewed from time to time.
- b) Such funds shall be deposited on a separate account on monthly basis.
- c) A pension scheme shall be in place to take care of retired employees as detailed in the Pension Scheme document.

11. Contribution to NSSF

The employee and employer shall contribute to NSSF Scheme as required by law.

12. Transport Allowance

Transport allowance shall be paid for staff to and from work. The Chairman, Vice-Chairman and Administrator shall be facilitated with a vehicle or a commensurate allowance. Those in DCU1-DCU3 with personal vehicles shall be given a maintenance allowance according to Finance Regulations. Any other category will be paid transport allowance.

13. Annual Leave Allowance

Annual Leave Allowance shall be the equivalent of one month's gross salary plus public transport allowance to home of origin for the employee, spouse and biological children up to age 22 or before, if in gainful employment or up to first degree without a break from Advanced level, as will be detailed in the Finance Regulations.

14. Medical Benefits

Medical services will be provided to the employee, spouse and biological children, up to age 22 or before if in gainful employment or up to first degree without a break from Advanced level; at approved medical facilities.

15. Children's Education Allowance

All ministers within Team Scale of DCU1-DCU3 shall receive an education allowance, for biological children the amount of which shall be determined in the approved budget.

16. Overtime

Only employees within DCU4-DCU10 shall be eligible for getting overtime compensation with approval of the Team Administrator, in accordance with the Finance Regulations.

17. Impairment Benefits

If an employee suffers impairment while on duty, the Ministry Team shall discretionally extend to him / her supportive care.

19. Death Benefits

In case of death of an employee, DCU shall pay to their next of kin an ex-gratia sum amounting to three months of their current gross monthly salary. Thereafter the Team may extend any other form of necessary support (cf with Article 37).

20. Leave of absence**a) Qualification for Leave**

An employee will ordinarily be permitted to proceed on annual leave after the completion of not less than 12 months service from the date of his appointment, and thereafter once every calendar year.

b) Leave Application

Leave application must be made at least two months before its commencement using standard leave application forms. All leave applications must be made through the Team Administrator, who will recommend to the General Overseer for approval. In the case of the General Overseer, the Team Administrator will recommend to the Team Secretary.

c) Annual Leave Rate

Annual leave shall be 36 calendar days for the staff in scales DCU1-DCU3 and 30 days for staff within scales DCU4-DCU10.

d) Full leave to be taken

An employee proceeding on annual leave will be required to take the whole of their earned leave within the same year, or forfeit any balance, unless a curtailment of leave is deemed necessary in the interest of the Ministry Team. Any leave deferred in the Team's interest will be accumulated and the employee proceeding on subsequent annual leave may be granted, on application, a period of deferred leave.

e) Recall from leave

DCU reserves the right to recall an employee from leave before the expiration of annual leave granted, in which case the balance of leave will be carried forward. The employer shall pay travel expenses arising from the employee being recalled. In addition, the employee shall be paid 50% their gross monthly salary.

f) Sick Leave

Every employee will be entitled to sick leave with full pay for a period of three month and thereafter to half pay for the next three months subject to the employee producing authentic medical certificate covering each period of sick leave claimed. After six months the employee may take leave without pay for the period to be determined by the Ministry Team.

- g) **Maternity Leave**
Every female employee shall be entitled to 60 working/calendar days of maternity
- h) **Paternity leave:** Five days (check with Employment Act).
- i) **Compassionate Leave**
Compassionate leave of up to five working days shall be granted by the Ministry Team to an employee for cases of grave sickness of immediate family including parents.
- j) **Study Leave**
i) Study leave initiated by an employee for the purpose of pursuing education or training relevant to one's job at the Ministry Team shall be granted for a period not exceeding two years at half pay. Beyond two years, it will be without pay. The rationale behind leave without pay is protection of continuity of service, and each must be considered on its own individual merit, taking into account factors such as length of service of the employee, leave required, overall evaluation of the employee concerned, reasons for the requested leave and leave entitlement.
ii) Study leave initiated by the employer will be with full pay.
iii) Study leave will be recommended by the General Overseer, and approved by the Ministry Team.
- k) **Sabbatical Leave**
Employees within DCU1 to DCU3 who have served continuously for a period of not less than six years will be entitled to a Sabbatical leave of at least six months but not exceeding twelve months.
If an employee has served continuously for ten years without a sabbatical leave, the Ministry Team shall cause them to take it.
While on leave, the employee shall be entitled to his/her gross monthly salary. They shall also be given public transport allowance to and from home of origin.
They shall also be given 25% of the gross salary as sabbatical leave allowance.
If someone acting in the officer's place is from within the secretariat, the allowance for acting shall be the difference between the salary of the officer on leave and that of the one acting.
If one comes from outside, they will be given transport facilitation and 25% of the gross pay of the officer on leave.
- l) **Overstaying on Leave**
An employee who overstays on leave of any kind granted them except for reasons satisfactory to the Ministry Team will render themselves liable to disciplinary action as will be determined by the Ministry Team.

PART V - TERMINATION OF APPOINTMENT**21. Summary dismissal**

- a. An employee may be summarily dismissed for gross misconduct, subject to S.25 (4) of the Employment decree 1975 and the provisions of these rules.
- b. An employee so dismissed shall not receive the minimum benefits authorized by Uganda Labour Laws
- c. Deductions for all money owed to the organization will be made against the final payment.

22. Termination by Notice

Appointment may be terminated by each party giving the other notice in writing as follows:-

- a. By three months' notice in case of those within DCU1-DCU3 scales.
- b. By two months' notice in case of those within DCU4-DCU10 scales.
- c. Temporary appointment may be terminated by 14 days' notice.
- d. Contract appointment may be terminated as provided for either in the contract agreement or in any other rules as may be formulated.
- e. Notwithstanding the above provisions, it shall be permissible to give or accept in lieu of notices, such amount as is equal to the salary which would have been payable by the Ministry Team in respect of the minimum period of notice in any particular case.

PART VI – DISCIPLINE**23. Private Interest of Employees**

- a. The remuneration of all employees on the permanent establishment is fixed on the assumption that their whole time is at the disposal of Ministry Team and all employees are prohibited from engaging in trade or any commercial or business activity during working hours.
- b. If any employee has directly or indirectly, e.g. through his family, pecuniary or other interests in any company, firm or trading understanding (other than as an ordinary shareholder in a public company) with which the DCU enters or is about to enter into a contract for the supply of goods or services, such an employee shall without undue delay disclose the same to the Ministry Team.

24. Pecuniary Embarrassment

- a. Pecuniary embarrassment from whatever cause, will be regarded as necessarily impairing the efficiency of an employee and may render him liable to disciplinary proceedings at the Ministry Team's discretion.
- b. Such pecuniary embarrassment, if occasioned by imprudence or other reprehensible cause, will be regarded as affecting the service detrimentally and impair the trust-worthiness of the employee, and may be held to be a bar to promotion, salary increment or any other benefits.

25. Divulging information

Employees are forbidden, except in the proper course of their duty, to make any communication to the press, anonymously or otherwise, on any matter connected with the affairs of DCU to disclose to any person, otherwise than to an authorized person in the course of his/her duty, any information of a secret or confidential nature to which he has had access owing to his official position. Breach of this rule may lead to dismissal.

26. Political Activities

Employees shall not engage in political activities during office hours apart from participating in civic activities, e.g. voting. The wearing of clothing, badges or emblems indicating adherence to or support of political bodies during working hours will be regarded as engaging in political activities.

Any employee, who wishes to engage in active elective politics, shall be required first to resign his/her position because of the possibility of causing division in the body of Christ. Our top leaders are strongly advised to be non-partisan.

27. Attendance

The normal working hours of DCU employees shall not exceed forty hours per week. Work starts at 8.30 am and ends at 5.00 p.m. –Monday to Friday excluding gazetted public holidays. Lunch break is from 12.30 – 2.00 p.m. An employee may be called at any other time for urgent duties.

28. Lateness /Early Departures

- a. Arrival after 8.30 am is considered infraction of attendance, and repeated late arrivals and /or early departures will be charged against annual leave or monthly salary at the discretion of the Ministry Team.
- b. Absence from office for personal or official reasons must be reported to the Team Administrator. The Team Administrator may grant permission for not more than two days.
- c. All employees will sign in with the Team Administrator on arrival and sign out at any departure from office and at the closure of their work. Actual time of arrival and departure must be indicated clearly.
- d. When late arrival or early departure is anticipated for some reason, the concerned employee will notify his/her respective supervisor.
- e. When unexpected events occur which may result or will cause an employee to be absent for a whole day or more, this should be reported to the Administrator as soon as possible after 8.30 a.m. Upon arrival at the office, an employee will sign in the actual time of arrival. Early departures prompted by unexpected events will be treated in the same way as late arrivals and the employee will sign in actual time of departure.

29. Absence from duty

- a. An employee who absents him/herself from duty or fails to resume duty without due cause subsequently or approved or without consent of

the Team Administrator or any other officer concerned will render him/herself liable to disciplinary action. He /She will not in any such cases receive pay for the period of any such unauthorized absence.

- b. If an employee is unable to attend duty for any reason of ill-health he/she must at the earliest opportunity report the fact to his/her head of department and must forthwith arrange for such medical treatment as circumstances may warrant. Any absence on account of ill-health in excess of two days must be supported by the authentic medical certificate forwarded for record purposes.
- c. An employee whose absence on account of ill-health is prolonged by reason of refusing to obtain adequate medical treatment or failing to submit him/herself to such treatment as may be prescribed by a qualified medical practitioner will render him/herself liable to disciplinary proceedings.

30. Misconduct

- a. An employee guilty of a breach of any disciplinary rule or whose work and conduct is unsatisfactory shall, if the offence is not such as may warrant the institution of disciplinary proceedings as provided hereafter, be warned in writing by his/her Head of Department. It shall be clearly stated in warning that a repetition of the offence or failure on the part of the employee to improve his work and conduct may lead to the withholding or stopping of his/her next increment or further disciplinary proceedings.
- b. The following acts shall be construed as acts of either major or minor misconduct. Any employee found guilty of committing any of them will be subject to dismissal or disciplinary proceedings as stated above.

I. Major misconduct

- a) Insubordination
- b) Giving or accepting a bribe
- c) Divulging any classified and confidential information that may damage the image of the organization.
- d) Engaging in political activities during office hours.
- e) Misuse or mishandling of DCU assets like vehicles, that is, carrying unauthorized passengers, reckless driving and any other which may negatively affect DCU's reputation or effectiveness.
- f) Neglect of work or gross negligence
- g) Moral turpitude, e.g. sexual harassment, adultery, fornication, homosexuality, lesbianism, sodomy.
- h) Unjust treatment of juniors by seniors
- i) Absence from duty without authority and habitual late attendance or early departure without approval by administration.
- j) Any action that may result in or create a situation detrimental to DCU's work or reputation, outside or within the office.

- k) Failing to disclose pecuniary or other interests as required by the Rule 24 (b) hereof.
- l) Maligning and use of rude or vulgar language.
- m) Abuse of office, e.g. use of one's position to advance personal interests.

II. Minor Misconduct

- a) Idling or loitering within or out of office.
- b) Failure to sign daily attendance register

31. Grievance Procedure

- a) Grievances and disputes shall be brought to the attention of the immediate Head who will handle the problem worrying the employee.
- b) Should the matter not be resolved by the Head, it should be referred to the next levels, i.e. Ministry Administrator, General Overseer or Ministry Team, respectively.
- c) No employee shall solicit the support of or seek to utilize any outside agency, partly or personally for the purpose of approaching his superiors including the pastor on matters of personal administration. However, where an employee notices any deviation from the standard of DCU operating procedures such as misuse of DCU assets, sexual or other harassments, misuse of authority or privilege and falsification of documentation, he/she shall be at liberty to use the direct channel of communication with the Team Administrator/General Overseer

32. Disciplinary Procedure

- a. When the Chairman considers it necessary to institute disciplinary proceedings against an employee falling in category DCU1-DCU4 on the ground of breaches of disciplinary regulations or of other misconduct which, if proved, would justify his dismissal from DCU service, he shall, after such investigations as considered necessary and sufficient, report the facts to the Ministry Team. On receipt of such a report the Ministry Team shall call upon the employee to defend him/herself both verbally and in writing.
- b. The Ministry Team may thereafter take action without any further delay.
- c. The Ministry Team action may include dismissal or a lesser penalty as circumstances may warrant.
- d. Disciplinary proceedings against an employee falling in category DCU5 –DCU10 shall be handled by the Management.

33. Action to be Taken While Criminal Proceedings Are Pending

If criminal proceedings of a nature likely to warrant disciplinary proceedings are instituted against an employee in any court, the Chairman shall forthwith report the facts to the Ministry Team with a recommendation as to whether the employee should or should not be interdicted from the exercise of his/her powers and duties. No proceedings for dismissal of such an employee upon any ground involved in the criminal charge shall be taken until the conclusion of

the criminal proceedings and the determination of any appeal there from.

34. Interdiction

- a. If in any case the Ministry Team considers that the public interest requires that an employee should cease forthwith to exercise the powers and functions of his office, the Ministry Team may interdict the employee from the exercise of those powers and functions, provided that the proceedings for his/her dismissal are being taken or if criminal proceedings are being instituted against him/her.
- b. Any employee who is interdicted shall receive such salary not being less than half his/her salary.
- c. If the subsequent disciplinary proceedings do not result in the employee's dismissal, the whole of the salary withheld from him/her shall be restored to him when the final decision is made.

35. Salary to Cease after Conviction

An employee convicted on a criminal charge and sentenced to imprisonment or fined shall not receive any emoluments from the date of conviction. If he/she is dismissed, such dismissal shall take effect from the date of his/her conviction.

RETIREMENT

36. Retirement Age

The minimum retiring age of an employee shall be 55 years and the maximum retiring age shall be 65 years. However, one may thereafter be appointed on contract terms up to the age of 75. Special cases may be considered beyond the age of 75. (See 4 (b): Terms of Appointment).

DEATH ASPECTS

37. Death of an Employee

- a. If an employee dies in service, DCU shall meet the cost of the coffin, grave construction materials and the transportation of the body for burial.
- b. In case of death of an employee, DCU shall pay to his dependants an ex-gratia sum amounting to two months of the employee's gross salary as DCU's contribution to other funeral expenses.

38. Death of Spouse, Child, Mother or Father

If a spouse of an employee dies, DCU will assist the family with funeral costs amounting to one and half times the gross monthly salary and for child, mother or father one month's salary.

39. Undertaking to abide by the Rules

Every employee of DCU shall be required to sign an undertaking to abide by all the provisions of these Terms and Conditions of Service.

40. Amendments

These rules may be amended by the Ministry Team from time to time with 2/3 majority.

PART VII - INTERPRETATION

41. Interpretation

- a) Gross salary means salary inclusive of all the allowances of any kind before any deductions are made.
- b) Child or Children means any unmarried and dependant child or children.
- c) Family in relation to an employee means his wife/her husband and only children of biological nature.
- d) GO - DCU means the overall head of Deliverance Churches and projects in Uganda and outside.
- e) Ministry Team refers to the policy formulating body of DCU, which also performs an advisory function.
- f) Management Team of DCU consists of the Vice Chairman, Team Administrator and the members of the Ministry Team and pastors of the constituent congregations.

42. Commencement

These rules as approved by the Ministry Team take effect from January 1st 2009.



Deliverance Church

UGANDA

RETIREMENT

DELIVERANCE CHURCH UGANDA (DCU)

RETIREMENT

1. INTRODUCTION

On the subject of retirement we do not find any explicit teaching in the Bible. However, there are biblical principles which justify retirement of ministers and employees.

- a. In Numbers 8:23-26 Levites were retired from service at 50 years, most likely beyond that age they were no longer able to handle vigorous activities.
- b. The human life span varies from time to time and from place to place, the writer of Psalm 90 expected most of the people of his day to live for 70 years, and a few of them to live up to 80 years. The average life span of a Ugandan is 62 (WHO 2015), it is an established fact that human effectiveness diminishes with age.
- c. For healthy continuity of ministry and leadership in the ministry, there is need to provide seamless transfer of responsibility from older ministers to their successors.
- d. Retirement of employees is consistent with the labour laws of Uganda.

2. DEFINITION OF RETIREMENT

In the context of Deliverance Church Uganda retirement is the act of stopping gainful employment/contract in Deliverance Church Uganda, as defined by the terms of reference, after reaching a designated age.

In the case of the ordained ministers (Team members, Elders, deacons) who are not in gainful employment with Deliverance Church Uganda, retirement means the act of stopping being obliged to function in the offices/functions they are ordained to, after a designated age.

3. DESIGNATED AGE

Deliverance Church Uganda employees' early retirement age is 55 years and the mandatory age is 65 except by special resolution by Team, which should not go beyond the age 70.

Ordained ministers may retire at 65 years of age but will not be compelled to serve on boards beyond the age of 70.

4. MINISTRY AFTER RETIREMENT

It should be understood that retirement does not mean the end of one's involvement in ministry.

A retired minister is free to carry on ministry when called upon or out of his own initiative (Num: 8:26). This may include, but not limited to; preaching, ordination, attending meetings, church planting etc.

5. THE FATHERS' FORUM

A Fathers Forum is understood to be a body comprising retired Team members, aged 70 years and above. These are considered “pillars” of Deliverance Church Uganda (Galatians 2:9) just like James, Cephas and John were regarded by the church in Jerusalem. Their hallmarks will be similar to those of the Team Members. The number will be regulated by the Ministry Team as determined from time to time. And the Forum members will appoint their own leadership.

Terms of Reference

The Fathers' Forum will function as an advisory body and watch dog to the Deliverance Church Uganda Ministry Team. The members, out of their own initiative, or when called upon, will give advice to the Ministry Team in areas but not confined to the following:

- i. In the establishment and confirmation of official Church doctrine and practice
- ii. They should ensure that Deliverance Church Uganda Ministry points back to Jesus Christ in doctrine and practice.
- iii. They initiate fellowship opportunities for retired ministers. (A place shall be created for them for this fellowship and reflection).
- iv. They function as whistle blowers to the Team concerning the welfare of retired ministers.
- v. They can be available for deployment by the Team, according to their strength and ability (Num. 8:26).
- vi. They can be invited to attend meetings, where their advice is crucial.

6. THE RETIREMENT PACKAGE

The package referred to here is over and above the statutory benefits like the NSSF, gratuity and annual gifts.

Every station a minister serves at is required to prepare a package to be given to him by that congregation at his departure. For that reason every congregation should periodically put aside some resources in preparation for the minister's retirement/transfer. This should be done in consultation with the Team.

The package should include regular support for a period not less than three (3) years. But the ministers RETIRING by 2020 having attained the mandatory retirement age, will be entitled to a package plus regular support till they depart to glory. This has been necessitated by the lack of adequate preparation for the retiring ministers and churches.

Every local church must put in place a scheme (monetary/in kind) to cater for due benefits at the retirement/transfer of a minister.

When a minister is transferred from one station to another he will be entitled to his accrued package from that station.

7. THE SUCCESSION PLAN

Ministers should do the following:

- i. Put in place a church based ministry and leadership training program.
- ii. Identify people that can be sent for training to a certified bible school. (Matt 9:37-38).
- iii. Deliberately mentored in liaison with the Team,(team to provide mentoring tools)2Tim 2:2.
- iv. The minister will make returns to the Team.
- v. At least two years to retirement the following process should take place:
 - The ministry Team should prepare the retiring minister by taking him through the necessary counselling
 - In liaison with the team, the minister prepares the church for his retirement, by making the church aware of the policy
 - The retiring minister prayerfully identifies and prepares the successor

This process will create a leadership bank so that at any one time there is leadership material for continuity.



Deliverance Church

UGANDA

EMPLOYMENT CONTRACT



THE REPUBLIC OF UGANDA

**THE CONTRACT ACT CAP 73
THE EMPLOYMENT ACT CAP 219**

EMPLOYMENT CONTRACT

DELIVERANCE CHURCH

Prepared by:-

M/s.Ojiambo & Olara

Advocates & Solicitors

Plot 35 Kampala Road GPO

5th Floor, Suite 511



THE REPUBLIC OF UGANDA

THE CONTRACT ACT CAP 73
THE EMPLOYMENT ACT CAP 219

EMPLOYMENT CONTRACT

This agreement made this day of 20.....

BETWEEN

Deliverance Church

of P.O.Box (hereinafter referred to as "The Employer") of the one part,

AND

.....

of

(hereinafter referred to as "The Employee") of the other part.

WHEREBY IT IS AGREED as follows:-

The employer shall employ the employee and the employee shall serve as a

..... of the business carried on by the employer at Deliverance Church Uganda for a term of two (2) years from the day of

This Employment Contract shall be governed under the following terms and conditions but read jointly with the Operational Guidelines of Deliverance Church

.....

This contract extinguishes any other employment contract that may have been entered into between the parties.

1. DUTIES

The employee shall exercise and perform such duties and powers as the employer shall from time to time determine but specifically shall include the following:-

- a. Devote his whole time and attention during business hours to the business of the employer and shall use his best endeavours to promote the interests and welfare of the employer.
- b. Render to the employer full explanations and information as to everything done in or transacted by him in the course of his employment and shall account to his employer at the end of each business day for all moneys received by him/her in respect of the said business during the day.
- c. Provide all documentation and any other information required by the employer to fulfil its legal and administrative obligations.
- d. And execute all duties in the job-description attached hereto as annexure "EC-1".

2. HOURS OF BUSINESS.

- a. The hours of business of the employee shall be from 8:00am to 5:00pm during which time the employee shall be allowed one hour for meals to be taken as arranged by the employer from time to time.
 - i. **PROVIDED** that if and whenever it is necessary for the proper discharge of his duties the employee shall execute his duties as may be required outside and in addition to his work within the aforesaid hours.
 - ii. In special circumstances the employee may be required to offer services on weekends and public holidays.

3. REMUNERATION

The remuneration of the employee shall consist of-

- a. A monthly salary of Ug.Shs. / = (..... thousand shillings) only which shall be paid in the last week of the month and credited to the employee's banking account.
- b. National Social Security Fund Contribution which shall constitute a 5% (Ten Per centum deduction from your salary which in this case shall be Ug.Shs. / = (..... shillings) only

- c. The following deductions shall be made off the employee's salary:-
- i. All taxes due to the government specifically income tax
 - ii. A 5% (five percent) deduction of your salary as a contribution to National Social Security Fund as above.

4. OTHER EMPLOYMENT

During the continuance of this employment under this agreement the employee shall not enter the employment of any other person, firm or company within working hours.

5. TERMINATION.

An employee's services will be terminated in any of the following circumstances-

- a) At the end of the contract of service.
- b) If in the opinion of the employer the services of such employee are no longer required.
- c) Ill health that makes it impossible for an employee to continue in service.
- d) Death of employee.
- e) Insanity of the employee.
- f) Failure/negligence and or refusal by the employee to provide documentation and any other information required by the employer to fulfil its legal and administrative obligations.
- g) And under any other condition under the terms and conditions of service.

6. NOTICE OF TERMINATION:

This agreement may be terminated by either party by giving one month's notice in writing or one month's earnings in lieu of notice.

7. SUMMARY DISMISSAL

Without prejudice to the above article the employer shall summarily dismiss the employee for any of the following:-

- a. Theft.
- b. Failure, negligence or omittance to perform duties
- c. Absence from duty without permission or reasonable cause
- d. Divulging trade secrets and information of the business.

- e. Forgery.
- f. Dishonesty.
- g. Sexual immorality

8. CONFIDENTIALITY

The employee shall not during his/her employment under this agreement or at any time thereafter divulge to any person whomsoever any trade secret or information concerning the business or finances of the employer.

9. PUBLICATIONS

An employee shall not without the express permission of the employer contribute articles to any newspaper, journal or magazine or contribute to the press any matter the subject of which has relevance to his or her work to the organization and is injurious to the organization.

10. CODE OF CONDUCT

The employer upholds the highest level of integrity in morality, financial dealings and all tenets of the Christian teachings and obligations. As such, the employee, by appending his/her signature hereto accepts wholly to adhere and be bound by the employer's code of conduct and the said obligations.

11. LEAVE

Annual leave shall be twenty one (21) working days per annum calculated on a pro-rata basis. The leave shall in all circumstances be taken during school holidays. Any other leave shall be granted in accordance with the policy guidelines of the employer.

12. DISPUTE RESOLUTION

In case of any disputes the parties hereto shall first appoint a mediator to amicably settle the same before recourse to courts of law.

The parties hereto agree to appoint a mediator who will amicably settle any disputes arising out of this contract before recourse to courts of law.

In witness whereof the parties hereto have appended their respective signatures this

.....day of

Signed by the said employer:

.....

DELIVERANCE CHURCH

In the presence of:

Signed by the said employee:

In the presence of

**Prepared by:-
M/s.Ojiambo & Olara
Advocates & Solicitors
Plot 35 Kampala Road GPO
5th Floor, Suite 511**



Deliverance Church

UGANDA

TERMS OF REFERENCE

**ACCOUNTING POLICIES AND
PROCEDURES MANUAL**

DELIVERANCE CHURCH UGANDA
TERMS OF REFERENCE
ACCOUNTING POLICIES AND PROCEDURES
MANUAL

	CONTENTS	PAGE
INTRODUCTION	General Business Office Staff The Chief Executive Officer CEO (GENERAL OVERSEER) Operations Manager/ Administrator/ Human Resources Manager/personnel Church Accountant	29
BUDGETING	Policy Objectives Budget Cycle Budget commitment Procedures	30
REVENUES AND CASH RECEIPTS	Sources of Revenues Collecting Offerings Posting Revenues Offerings Other Funds Bank Deposits	33
CASH MANAGEMENT	Petty Cash Bank Reconciliations General Ledger Income to Tithes Reconciliation	36
PURCHASING AND ACCOUNTS PAYABLE	Purchasing of Goods or Services Items over UGX 1,000,000 and all printing Purchase Orders: Items Under UGX 1,000,000 Contracts Accounts Payable Payment Request Vendor/Suppliers Invoices Policy Objectives Policy Statement Procedures	37

	CONTENTS	PAGE
ACCOUNTABLE ADVANCE	Policy Objectives Policy Statement Eligible transactions for advance Extra fuel required for upcountry journeys. Procedure Section A: Accountability preparation Section B: Retiring of accountabilities Section C: Accountability monitoring and reporting Section D: Time Limit Section F: Failure to submit accountability Accounting entries 1. On release of accountable funds, posting the payment vouchers: 2. When the accountability is retired (received, checked and found satisfactory) Key Control Processes	41
PAYROLL MANAGEMENT	Policy Objectives Policy Statement Procedures	46
ACCOUNTING ENTRIES	Consolidated Pay Key control processes	50
PAYROLL ADVANCES AND LOANS	Policy Objectives Policy Statement Procedures Accounting Entries Key control processes	51
FIXED ASSET MANAGEMENT	Definition Capitalization Policy Disposal of Fixed Assets Recording Fixed Assets	52
INVESTMENT POLICY	Policy Objectives Policy Statement	53
BORROWING POLICY	Policy Objectives Policy Statement Debt Repayment Period Procedures on Refinancing Key Control Processes	55
YEAR END CLOSE AND AUDIT	Fiscal Year Closing Procedures External Audit Financial Reporting	58

DELIVERANCE CHURCH UGANDA

ACCOUNTING POLICIES AND PROCEDURES MANUAL

INTRODUCTION

General

The purpose of this manual is to describe the existing accounting and business policies and procedures that have been established as the norm for Deliverance Church Uganda to serve as a valuable reference guide for the church. These policies and procedures have been designed to help safeguard the Church's assets and to promote accuracy, efficiency and consistency in accounting and business operations throughout the Church.

It is hoped that a written manual will both contribute to these objectives as well as empower the Church staff in complying with the prescribed accounting and business operations of the Church.

Church Staff

The following are brief descriptions of the responsibilities of the various positions.

The (General Overseer/Regional Overseer/Lead Pastor) head of institution

Is responsible for all accounting and financial reporting and related internal controls, financial services, cash management, audit supervision, annual financial report to the congregation, maintaining the General Ledger, approving all purchases, and approving all cheque requests. He is responsible for processing and maintaining all facets of the payroll.

Operations Manager/Administrator

The Operations Manager/Administrator is responsible for hiring, administering pre-employment screening and test, coordinating employee benefits, maintaining personnel records, coordinating Insurance benefits, and terminal benefits for persons leaving the church's employment. He is also responsible for all administrative and operational activities of the Unit.

	<p>Unit Accountant</p> <p>The Unit Accountant is responsible for receiving, processing disbursements and keeping of records, such as overseeing offerings at Sunday services, counting and posting contributions and other deposits, processing cheque requests and Supplier invoices in accounts payable, processing payable cheques, bank reconciliations, maintaining a fixed asset register, processing purchase orders, monthly cash flow reconciliation, monthly cash to income reconciliation and maintaining stock donation records and reconciling credit accounts.</p> <p>Should also track revenue from various investments associated with the unit of his/her jurisdiction.</p>
<p>BUDGETING</p>	<p>Policy Objectives</p> <p>To ensure:</p> <ul style="list-style-type: none"> • Timely and accurate preparation and submission of annual, recurrent and development expenditure budgets that are based on the Church/Unit’s work plans. • Structure of accounts and procedures for budgetary control and discipline are defined in the management of all funds of the Unit. • Goal congruence among all departments /units. • Clarity is obtained in handling unfunded priorities and unspent funds. • Timely generation of budget performance and monitoring reports. • Identify revenue sources that may need nurturing.
	<p>Budget Cycle</p> <p>Budgets for all departments of the unit are based on a calendar year, which is the financial year of the unit. The Administrator/ accountant will send prior year information and budget forms to each department head in the month of October. Each department head is responsible for formulating a line item budget for their department and returning the request to the Administrator/ accountant by the end of November for review. The Administrator/ accountant in conjunction with Finance Committee will review all budget requests and formulate the Master budget which will be forwarded to the relevant Board for approval. The approved budgets will be returned to the department heads by December 15. (The budget should be pegged on the vision/theme). It is recommended that GO shares the focus/theme for the following year by July 31st the Regional Overseers and departmental heads should relate the focus/theme to areas of jurisdiction by 15th September.</p>

Budget execution, Monitoring and reporting

As soon as the budget is approved by the relevant Board before the beginning of the financial year, appropriate entries will be made in the accounting system to reflect the amounts of the expenditure authorized.

Actual implementation of the budget shall be in line with the annual work plan and procurement plans.

Requests for expenditure against respective budgets shall be raised by the concerned officer and submitted to the Accountant/ programme to confirm the existence of the activity in the work plan and **availability of cash** before recommending for approval by the Head of institution (GO, Lead Pastor).

Procurement requests shall be received reviewed and coded by Accountant. Thereafter forwarded to Head of Institution or delegated person for approval as confirmation of budget provision in accordance with approval limits. No disbursement shall be effected without prior approval by designated officer except in circumstances of emergencies within the recommended conditions of the local units.

If after conclusion of procurement evaluation the price quotation is higher than the original quotation indicated by the User Department, confirmation of extra funds from the Accountant has to be done. This confirmation shall support the issue of purchase order and award and signing of the contract. A fresh approval shall be sought from the head of institution.

All funding requests for Non-procurable services /advances/ or payments shall be forwarded for confirmation of funding (coding) to the Accountant.

The Accountant shall prepare periodic budget performance analyses (as per local unit dictates) to highlight budget surplus or deficit in the budget allocations and prepare recommendations. The Accountant shall advise on the probable budget reallocation in the budget in liaison with the section heads.

The Accountant should generate the budget reallocation proposal to the Finance committee for recommendation to the relevant Board for approval.

All reallocations require to be approved by relevant Board. All section heads shall monitor the utilization/consumption of their budget and ensure that expenditures approved are in line with the agreed activities in the work plans.

The budget monitoring reports/budget variance analysis report shall be produced by the Accountant on a monthly basis.

Key Control Processes

The Accountant shall ensure that weekly budget monitoring reports are produced and circulated to the Head of institution.

The Accountant shall ensure that monthly budget monitoring reports are produced and circulated to the Finance Committee.

The Quarterly budget performance reports shall be produced and submitted to the relevant Board.

Composition of the Finance Committee

The Finance Committee shall comprise a minimum of three and maximum of seven, an odd number of persons of integrity and financial technical capacity, including:

- The Honorary Treasurer as Chair (an elder/deacon)
- A Representative of the Board other than the Head of the institution, and
- A deacon

Budget commitment

The objective is to ensure that only authorized persons can commit the Church, to minimize indebtedness of the church and ensure all liabilities of the church are accurately recorded.

Procedures

All commitments must be properly approved by the Head of Institution against the available funding and the responsible officials shall ensure that all documentation required is completed before committing the Church.

Key Control Processes

Commitment control reports and Monthly budget monitoring reports to be prepared by the Accountant.

**REVENUES
AND CASH
RECEIPTS****Sources of Revenues**

The institution revenues are derived from various sources including fees, charges, tithes and offerings, gifts/donations (designated to buildings and property, gifts to children ministries), and other miscellaneous incomes and investments.

The main source of revenue for the church is received in the form of tithes and offerings during regular church services. It is advised to follow the procedures noted on the following pages to secure the regular tithes and offerings from services. Similarly, Deliverance Church Uganda National office, receives income from tithes from churches and Pastors and their spouses, gifts/donations.

Tithes, offerings, and gifts may be received by different means i.e. cheque, cash, mobile money, EFTs, standing orders and any other credible means of remittance. Every DC unit is required to put a public notice for all cash received must supported by an authentic receipt. Any envelope not specifically addressed to an individual employee of the church will be opened by the church accountant or any other designated person and in the presence of other selected officials (preferably at deaconing level). All envelopes will be reviewed by the Executive Officer or official in charge of finance or any delegated person and the cheques will be placed in the church's safe after review. Every unit shall put in place strict measures to ensure that all incomes are captured in the treasury before expenditure.

Gifts to the church are to be received by the church accountant or any other designated personnel and reviewed by the head of institution and official in charge of finance. The Administrator and official in charge of finance shall coordinate with the donor or donor's agent. The church accountant shall record the gift and coordinate the sale of the gifts if for sale. The Church's policy is to sell such gifts if saleable unless the donor specifically requests otherwise. All transactions shall be recorded by the accountant and reviewed by the Administrator.

Collecting Offerings During Church Services

After the service collections, the collection bags shall be placed in the offering counting room and locked. There should be assigned responsible church members/ushers to manage this ministry and must ensure that there are optimum number of ushers for all the services. The head usher must watch the offering baskets and ensure all baskets are counted for each service. Make sure all offering baskets are in the offering room and the basket count is correct. Repeat above steps for additional services.

Posting Revenues**• Offerings:**

All offerings will remain in the collecting bags in the locked safe until the appointed staff and volunteer counters arrive at the end of the service. Volunteer counters are selected by the Head of institution and official in charge of finance based on church membership, community standing, previous employment history and availability. A minimum of 2 volunteer counters should be present each week to assist in counting of the tithes and offerings.

Once the head of Institution and official in charge of finance, Church accountant, and volunteer counters have arrived, the locked safe containing collecting bags are to be retrieved by the church accountant from the locked Head of institution's office.

The blinds should be lowered in the accounting office and the door is to remain closed and locked until all offerings are counted, recorded and deposits are completed and all funds stored in the locked safe. Remove the collecting bags from the safe in the presence of at least two staff members and two volunteer counters. Sort the offerings by services with each service being counted separately.

Empty the collecting bags onto the accounting office conference table. Open each offering envelope carefully and intentionally, reviewing the information written on the envelope. With each gift, you should insure that if the gift is cash, the amount of cash in the envelope matches the amount of offering written on the outside of the envelope. If the amounts match, place the cash in stacks by denomination and the envelope in a stack for processing. If the amounts do not match, have a second counter count the cash. If the gift is a cheque, review the cheque to make sure the cheque is signed, the amounts written agree, and if there is a designation, it is duly noted. Place the cheque in a stack for processing.

Once all gifts/offerings are opened and separated by category, three persons will be assigned to open, separate by category and count all cash gifts. Two persons should count all cash, record and initial their count on the **Deliverance Church Cash Worksheet**. the third person verifies the record. Ensure that the cash is banked immediately using the available means like agency banking, mobile money (in instances of congregations that do not have bank accounts), and special arrangements with your banker. Keeping cash on site overnight other than petty cash is highly discouraged. The secret code of the unit mobile money account must be kept confidentially by two persons appointed by the Board.

When all cash and cheques have been tallied, the accountant shall record all batches of cash and cheques on the batch Summary. Each participating member or volunteer will review the batches they have totaled and initial the Batch Summary sheet indicating that the amount recorded on the sheet is indeed the correct amount of the batch. Repeat the above steps for each offering. Once all offerings have been sorted, counted and recorded, dismiss the volunteers.

All tithes and offerings must be posted into the accounting system. The system records the bank routing number, account number, and cheque number. The accounting staff member enters the giver's name and amount of the gift. A separate batch should be created for cash and cheque gifts. Each batch is assigned a unique, sequential number (Receipt No.) for cross reference in the General Ledger. The accounting software generates a Contribution Deposit List and a Contribution Register for each batch processed.

When all gifts have been entered, the total of the gifts entered into accounting system must equal the total of all batches recorded on the Batch Summary Sheet. Information from each batch should be recorded on the Deliverance Church – Deposit Detail. The accountant should attach the Contribution Deposit List and Contribution Register along with all batch adding machine tapes to the Deposit Detail which is filed in the filing cabinet in accounting storage.

A deposit slip should be created, using the batch number for all cash and cheques in each deposit. The amount of cash collected and recorded must equal the amount of cash deposited in the bank.

- **Other Funds**

Non-contribution cheques and reimbursements should be processed through the accounting system. Monies should be categorized by purpose and a deposit detail completed for each category of money. The deposit detail should be assigned a sequential batch number (Receipt no). Using the unique batch number, record the funds in accounting system using the appropriate general ledger coding and description.

The deposit detail, final register generated by the system and a photo copy of any cheques included in the deposit should be filed. A deposit slip using the batch number should be completed for each deposit.

	<ul style="list-style-type: none"> • Bank Deposits <p>Bank deposits are made each Monday and should include all contributions from the previous weekend and all “other” deposits made for the week. The accountant will take all deposits to the nearest bank. Upon returning from the bank, each encoded deposit slip should be attached to the corresponding Deposit Detail report and filed. The board of the unit should periodically determine the minimum float that can be kept at the center, excess cash should be deposited with the bank at the earliest opportunity. No cash disbursements should be made before banking, except by resolution of at least two board members in the interest of the unit.</p>
<p>CASH MANAGEMENT</p>	<p>Petty Cash</p> <p>The Church secretariat will maintain an Administrative Petty Cash fund of an amount approved by a relevant board. This fund will be kept in a locked cash box in the accounts office safe. Receipts may be reimbursed from petty cash for amounts up to UGX 100,000 or an amount determined by the board of the unit. Any person requesting a reimbursement from the petty cash fund should turn in a receipt to the petty cash custodian that contains the department and expense codes as well as the reason for the purchase. The petty cash fund is reconciled weekly.</p> <p>Requests for cash should be submitted to the Head of Institution. Upon approval, the Head of Institution will forward the approved request to the petty cash custodian who will advance the approved amount of funds to the requestor.</p> <p>Money Market Fund (Fixed deposit)</p> <p>A money market account (Fixed Deposit account) is maintained by the unit at an approved Bank. The purpose of the money market account is to earn the maximum amount interest possible on funds not needed for immediate use. Fund transfers are initiated by the Operations Manager/Administrator based on cash flow needs. A reconciliation of the money market account is done at the end of the period signed for.</p>

	<p>Bank Reconciliations</p> <p>Bank reconciliations will be completed each month for each operating bank account maintained by the Unit. Bank statements are received, date stamped and sent to the Head of Institution or Operations Manager/Administrator for review. Once reviewed, the bank statements are returned to the accounts Office for reconciliation. The accounts staff shall process the bank reconciliation. The head of accounts will review the bank statement and make appropriate entries through the system for any interest income or fees associated with the account.</p> <p>After all items on the bank statement have been checked, the accountant will run reports showing the outstanding cheques and withdrawals and outstanding deposits. Using these reports, the accountant will then complete the bank reconciliation form in Excel, showing Bank balance per Bank statement, Deposits in Transit, Outstanding Cheques, Balance per General Ledger and any reconciling items. The head of Institution endorses the bank reconciliation statements.</p>
	<p>General Ledger Income to Tithes Reconciliation</p> <p>This reconciliation is done to determine any discrepancies between income recorded in the General Ledger and income recorded through the Contributions Module. Income /Expense reports from the General Ledger and Summary List from the Contributions module is produced and reconciled using the Excel worksheet format.</p>
<p>PURCHASING AND ACCOUNTS PAYABLE</p>	<p>Purchasing of Goods or Services</p> <ul style="list-style-type: none"> • Items over UGX 1,000,000 and all printing <p>Any item with a value of UGX 1,000,000 or more including taxes and shipping, and all printing must have a purchase order issued prior to the purchase.</p> <ul style="list-style-type: none"> • Purchase Orders: <p>A request for a purchase order is initiated through the use of a purchase requisition. Purchase requisitions are to be completely filled out by the person requesting the materials or services. Purchase request should include, vendor name, address, phone number, billing method, signature of person requesting items, quantity of items requested, item number if applicable, item description, unit price and extended line total, subtotal, freight and handling cost, total, department and expense codes and a description of how the items will be used.</p>

Purchase Request in the amount of UGX 1,000,000 or more should include three competitive quotes. Once the requisition is completed by the requestor, the requisition must be submitted to the department head for review.

When the requisition is reviewed, the department head should sign the request and forward to the Accounts Office for confirmation of funds. When the accounting department has reviewed the request for accuracy and availability of funding, it will be forwarded to the Head of Institution for his review and approval.

When the Chief Head of Institution has approved and signed the Purchase Request, it will be returned to the Accounts Office to formalize the request and issue a printed purchase order to the requestor. Each purchase order is assigned a unique, sequential purchase order number.

Once a numbered printed purchase order is issued, the purchaser may then proceed to order the items in accordance with the terms of the purchase order. Items purchased for the Unit and its programs should preferably be billed to the church by the vendor. Payment will be made in accordance to the Vendor's terms.

If the vendor does not offer billing, items should be paid cash. A vendor receipt should always be turned in to the accounts office. If a purchase is to be made outside of normal business hours using personal funds then re-imbusement of the funds shall be made on the following conditions:

1. The entire approval process should have been completed.
2. Accounts office advises on priority of disbursements

• **Items under UGX 1,000,000**

Items purchased for use by the Unit in its ministry/operations or outreach below UGX 1,000,000 including taxes and shipping may be purchased without a purchase order. Items purchased for the normal day to day operation of the unit and its programs can be purchased using cash. As said earlier all transactions must be approved by the Head of Institution or any other officer as mandated by the board of the Unit.

A vendor's (authenticated) receipt should always be turned in to the accounting office soon after purchase. If a purchase is made outside of normal business hours, purchases may be made using personal funds. Reimbursements of funds used to purchase items for the business of the Unit will be made in accordance to the accounts payable terms and policies, see next section.

Contracts

CONTRACTS FOR GOODS OR SERVICES PROVIDED FOR THE UNIT SHALL BE APPROVED BY THE BOARD. CONTRACTS SHOULD BE SUBMITTED FOR REVIEW TO THE HEAD OF THE INSTITUTION AT LEAST TWO WEEKS PRIOR TO THE DATE OF THE EVENT OR NEEDED ITEM OR SERVICE.

Accounts Payable

The accounts payable balance represented on the balance sheet reflects the balance of monies due to vendors, contractors or employees for items purchased or services consumed by or on behalf of the Unit/institution. Accounts payable are created through payment requests or vendor invoices.

Payment Request

Payment requests are submitted by individuals requesting reimbursement of expenses for purchases made on behalf of the Unit.

This part gives general information about the requestor such as name, date of the request, designation of fund, space for the requestor's signature, Section head and direct report signature. In addition there is space provided to record the appropriate department and expense codes, description of items purchased, record of the purchase order number and the amount of money to be reimbursed.

Payment requests should be submitted on a timely as determined by the unit. Payment request should be turned in to the accounts office for review and approval. Once checked for accuracy by the accounts staff, Payment requests will then be forwarded to the Head of Unit office for review and approval. Once approved, the payment request will be returned to the accounts office for entry into the accounting system Accounts Payable.

Payment requests should contain as much information as possible in order to provide an explanation of the expense and a reason that the expense was incurred. Payment request containing insufficient information, or missing information or signatures will be returned to the requestor for completion.

	<p>VENDOR / SUPPLIERS INVOICES</p> <p>Policy Objectives</p> <p>To ensure that;</p> <ol style="list-style-type: none"> a) All payments are duly authorized by responsible officers in compliance with the appropriate levels of the Unit/institution; b) All payments are fully supported by valid documents. c) All payments comply with negotiated terms and due dates d) All payments are processed and recorded on timely basis as determined by the Unit;
	<p>Policy Statement</p> <p>All staff members must comply with the following general principles:</p> <ol style="list-style-type: none"> 1) All payments are for the benefit of the Unit/institution and there is value for money; 2) All payments are duly authorized by responsible officers of the Unit/institution; 3) All payments must only be approved against proper supporting documentation; and 4) All payments are made against availability of funds from approved budget lines.
	<p>Procedures</p> <ol style="list-style-type: none"> 1 On delivery of goods, the supplier shall deliver the invoices to Stores/Accounts office. Supporting documents (goods received note (GRN), delivery note, etc.) will be attached to the invoice and forwarded to accounts office. 2 The invoice together with the supporting documents shall be reviewed and approved by the responsible officer from the respective section, who stamps the invoice with “<i>payment approved</i>” and appending a signature, designation and date. This shall then be forwarded to the accounts for processing. 3 The Accounts officer must receive the invoices from the various sections and confirm that invoices have been properly approved by the authorized officers as per the approval limits. Confirm that the necessary supporting documents are attached, which may include; the quotation, purchase order (LPO), Goods received note and Procurement requisition, and Tax invoice. The Officer must confirm that all the documents supporting the Payment are originals.

	<p>4 Once the checking is done, the Accounts officer must stamp the invoices with a receiving stamp and sign the document indicating the date of receipt.</p> <p>5 The Officer – Expenditure shall perform the following checks:</p> <ul style="list-style-type: none"> • Reconcile invoice values to the approved values, quantity and description to the <i>purchase order, Delivery note</i> and <i>Goods received note</i>; • Review the computation accuracy in regard to quantities, unit price, purchase price and VAT amount; <p>Note: All <i>invoices</i> that do not conform to the above requirements must be returned to the supplier.</p> <p>6 The Accounts officer must post the payment details into the accounting system and prepare a <i>payment voucher and a cheque</i>.</p> <p>7 Payment vouchers and cheques are forwarded to the head of Institution or delegated Officer for approval and signing.</p> <p>8 The records shall be transferred the accounts officer for safe custody.</p> <p>Creditors balance reconciliation</p> <p>1 The <i>Accounts Officer</i> shall perform the following:</p> <ul style="list-style-type: none"> ■ <i>Obtain suppliers statements at the end of the month.</i> ■ <i>Generate suppliers’ statements at the end of month from the accounting system.</i> <p>2 The <i>Accounts officer</i> shall obtain the balance as per <i>supplier statement</i> and reconcile this to the supplier’s account in the general ledger.</p>
<p>ACCOUNTABLE ADVANCE</p>	<p>Policy Objectives</p> <p>To ensure that:</p> <ul style="list-style-type: none"> • Advances are requested for by staff for only eligible transactions; • All advances by whatever description are accounted for promptly; • All advances are applied for the purposes they were requested; • The advances are used for the entire benefit of the Unit/ institution; and • There is an effective system for monitoring all advances.

Policy Statement

All the staff members are to comply with the following general principles:

- a) No advance shall be requested for by a staff for payment to suppliers of goods and services. Suppliers shall be directly paid to their bank accounts or by cheque or per agreed terms and conditions of the transaction.
- b) All advances are to be accounted for within 14 days of completion of the activity, reviewed and approved in the first instance by the heads of section/authorised person.
- c) Any advance not accounted for within the stipulated time will be recovered automatically from the staff involved through the pay roll.

Eligible transactions for advance

All staff of the Unit may seek advances relating to the following transactions:-

- a) Contingency funds for upcountry/off station on official travel. This is to cover unforeseen expenses at the time of request for fund.
- b) Administrative expenses such as renovation of office building, plumbing and electrical works, repairs of computers and Equipment, repairs of furniture and fittings.
- c) Program Areas such as seminars, outreaches, trainings sensitization and for meeting the expenses of the foreign delegates.
- d) Any other as authorized by the Unit.

Procedure

- **Section A: Accountability preparation**

1. The individual staff who is responsible for drawing up the advance payment shall prepare and submit the accountability as soon as the activity is completed and in any case not later than 14 days from the date the activity is completed.
2. The section heads shall verify/review and approve all the accountability reports to ensure that such accountability is complete, adequate and constitutes full documentation necessary to retire the advance.

- **Section B: Retiring of accountabilities**

1. The staff responsible for drawing the advance shall prepare and submit their accountabilities to the relevant head of section within the stipulated time. The recipient of the fund shall fill an Accountability form and itemize the payments made out of accountable advance and cross-reference each item to the respective receipt or acknowledgement document.
 2. Unused advances shall be refunded to the Accounts officer who will issue a receipt. The receipt shall form part of the accountability submitted for settlement of the advance.
 3. All accountabilities shall be supported by appropriate original documents. However, Heads of Institution shall exercise discretion in circumstances of transactions that are not documented, such as purchases from street vendors.
 4. The Accountant shall verify and check for arithmetical accuracy, authenticity and completeness of the accountabilities before attaching it to the voucher.
 5. Upon clearance of accountabilities the accountant shall immediately prepare journal vouchers and post the relevant entries in the books of accounts to retire the advance.
 6. The Accountant shall maintain an advances ledger which records the following minimum information:
 - Advances drawn by the person
 - Name of the person taking the advance
 - Date of taking the advance
 - Details of payment voucher
 - A description or the reason why the advance is given
 - Amount of the advance
 - Duration of the activity
 - Date of accountability, and
 - Any unaccounted for advance.
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Section C: Accountability monitoring and reporting

1. The Accountant shall monitor the budget utilization and ensure that individuals who drew advances have utilized them on approved activities and reports have been prepared for accountability.
 2. At the end of every month, the Accountant shall prepare an aged advances listing from the advances ledger showing advances still outstanding,
 3. For advances still outstanding for more than one week from the date of completion of the activity, reminders shall be written and sent to the people involved reminding them that the outstanding advances will be recovered from their subsequent salaries and benefits unless they are accounted for within 14 days from the date of completion of the activity.
 4. At every month end, the accounts officer shall reconcile the advances ledger to the general ledger and resolve any differences on a timely basis.
 5. The monthly accountability reports shall then be forwarded to the Operations Manager/Administrator for review.
 6. The Accountant shall review the advances ledger and if an advance is still outstanding after three weeks from the date of completion of the activity, the Accountant shall submit a list of pending accountabilities to the Accounting Officer to have this recovered from the person’s salary and benefits for the subsequent month.
 7. The Head of Institution shall authorise all recoveries of advances to be made through the payroll.
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8. On resignation or termination of an employee, any outstanding advances shall become immediately recoverable from any amounts due to the employee.
 9. In the event that the benefits due cannot cover the outstanding advances, the case shall be referred to the Head of Institution to enforce recovery.
 10. The rules and procedures above also apply to the advance in respect of imprest holders.

Section D: Time Limit

The individual staff member shall prepare a full accountability report and submit it within 14 days from the time of completion of the activity.

Section F: Failure to submit accountability

1. The individual staff who is advanced funds shall be personally responsible for accounting for the funds received.
2. If the accountability is not submitted by the individual staff within the specified timeframe, the funds advanced will be recovered from the individual staff member's salary through the payroll.
3. No more funding/advances will be advanced to such an individual until complete and adequate accountability has been submitted.
4. Where the activity is likely to be hampered by an individual's failure to submit the relevant accountabilities, as specified above, appropriate action shall be taken by the concerned head of section to ensure the activity is completed.

Accounting entries

All accountable funds shall be posted to the accountable advance control account which is analyzed per staff. Accountable funds shall not be expensed at the time of the release of such funds. The entries that shall be passed to enable the accounts section to monitor the retirement of accountable funds shall be as follows:

- i. On release of accountable funds, posting the payment vouchers:

DR Accountable advance Account (A/C)

CR Bank A/C.

- ii. When the accountability is retired (received, checked and found satisfactory)

DR The various expenses A/C

CR The accountable advance A/C.

Key Control Processes

- An *accountable advances ledger* shall be kept by the **Accountant** to monitor retirement of accountability.
- A monthly accountability report shall be prepared and forwarded by Accountant to the Head of Institution.
- Violations of accountability procedures shall be brought to the attention of the Head of Institution for appropriate action.
- The accountability should be approved by the head of sections before submitting to Accountant.

<p>PAYROLL MANAGEMENT</p>	<p>Policy Objectives:</p> <p>To ensure that;</p> <ul style="list-style-type: none"> • Payroll is prepared for bona fide employees of the Unit/institution; • Payroll data is accurate, reliable, and all salary deductions are computed properly and accurately; • The payroll is approved and authorized by the responsible staff member(s) of the Unit before payments are effected; • Payroll complies with relevant legislations and current best practices; • Payroll is prepared promptly, and payments are effected within the stipulated timelines of the Deliverance Church Human Resource manual; • All staff benefits are paid in line with the approved policy of the Unit; • Payments to staff members, statutory authorities (NSSF, URA and KCCA/local authority) and third party payments such as loans are effected in time.
	<p>Policy Statement:</p> <p>All staff members must comply with the following general principles:</p> <ul style="list-style-type: none"> • Payment of salaries and wages will be made to bona fide employees of the Unit/institution i.e. staff with valid appointments or contracts; • Salaries, regular allowances and or benefits etc. will be processed through the payroll; • Salaries, allowances and benefits will be paid only after the payroll has been processed, reviewed and approved by responsible officers of the Unit/institution; • Payment of salaries, allowances and benefits will be made through bank accounts named by employees in writing; and • Changes in remuneration must be approved by the relevant authority and communicated in writing by the Officer in charge of Human Resources.

	<p>Procedures</p> <ul style="list-style-type: none"> • The Officer in charge of Human Resources is responsible for maintaining personnel details (electronic and manual files) for all employees and handles all issues in respect of employees. • All changes to the staff/personnel details shall be made by the Officer in charge of HR. • It is the responsibility of the Officer in charge of Human Resources to inform the accountant of the changes to the standing information on the payroll for each month, in respect of: <ul style="list-style-type: none"> i. Appointments ii. Dismissals iii. Terminations and resignations iv. Leave without pay v. Interdictions vi. Promotions/demotions vii. Transfers viii. Salary reviews resulting from increases/decreases ix. Permanent allowances and other benefits (training allowances, special allowances) x. Staff deductions such as loans xi. Timesheets and overtime summaries xii. Any other authorized changes which will affect the monthly pay calculations.
	<p>All non-permanent changes to the payroll shall be made after the relevant approvals. Such changes include the following:</p> <ul style="list-style-type: none"> • Non-permanent allowances; • Overtime payments; • Recoveries from salaries such as salary advances, loan recoveries etc. • Recoveries from salaries for unaccounted for funds. <p>The HR officer shall document all the changes in the employee standing data in the payroll change report, attach the relevant supporting information (e.g. appointment letter, termination letter) and submit them for approval to the Head of Institution.</p>

	<ul style="list-style-type: none"> • The changes to the employee standing data should be properly authorized and all supporting documents filed in the individual employees personal file in the HR section. • For salary increments for all staff, a list showing all grades with respect to the old salary structures and the new ones should be attached to the payroll change report. Salary increments shall be approved by the relevant authorities. • In the case of the removal of staff from the payroll, the payroll change report shall be prepared by the officer in charge of payroll and must be authorized by the relevant Officer. • In addition to the inputs from the Officer Incharge of Human Resource , non permanent changes (other inputs) shall be received by the HR Officer in respect of: <ul style="list-style-type: none"> i. Overtime payments for staff ii. Loans inputs from banks, Hire Purchase companies, Car loans from insurance companies etc. iii. Individual claims from staff iv. Mid month advance payroll v. Non permanent allowances vi. Recoveries from salaries such as salary advances, loan recoveries, unaccounted for funds etc. <p>Overtime claim forms shall be completed by employees on a monthly basis and paid one month in arrears. These must be approved by the respective heads of departments/sections.</p> <p>Changes made on the payroll shall be summarised on payroll change report by the officer – Payroll and copies of the relevant documents attached.</p> <p>The Officer in charge of Payroll shall check that the staff profiles for new appointments have been created in the Payroll system.</p>
	<p>The final payroll shall be printed/generated in soft and hard form by the Payroll section together with the following reports:</p> <ul style="list-style-type: none"> i. Staff details ii. Loans/Advances report iii. NSSF report iv. PAYE report v. Audit trail vi. Section summary vii. Payslips viii. Bank transfer list ix. Payroll reconciliation

	<p>The Final payroll shall be stamped by the HR Officer and submitted to the Accountant for final review. The Accountant should check that:</p> <ol style="list-style-type: none"> i. the provisions of the Income Tax Act, the NSSF Act and the Retirement Benefit Scheme Policy have been complied with in preparing the payroll; ii. All payroll deductions, net pay, etc are properly computed; iii. Arithmetical accuracy of the payroll has been independently checked and confirmed; iv. Loans repayments have been deducted; and v. Deductions for unaccounted advances have been made in the payroll after approval by the Operations Manager/administrator.
	<p>The Operations Manager/Administrator should sign the payroll to evidence his/her review.</p> <p>The final payroll shall then be forwarded to CEO for approval and to Accounts for payment processing.</p> <p>The final payroll shall then be posted into the Accounting System and the relevant accounts updated by the Accountant.</p> <p>On payment of salaries, the Accountant should send out payslips to all employees after making transfers to the individual staff members' account. The payslip should detail the following:</p> <ol style="list-style-type: none"> i. The consolidated salary, other employee benefits for the month and gross pay. ii. Statutory deductions like PAYE, NSSF. iii. Non-statutory deductions like staff loans, and salary advances recoveries. iv. The net pay. <p>Any complaints by employees regarding the payslip information should be addressed to the Accountant and resolved immediately.</p> <p>At the end of the month, the Accountant should reconcile the payroll to the general ledger.</p>

<p>ACCOUNTING ENTRIES</p>	<p>This section summarizes the accounting entries for the payroll and also the posting of expenses to the various staff cost budget lines.</p> <p>Consolidated Pay Dr. Salary (analyzed by staff) Dr. Overtime Dr. Special allowance Dr. Other allowances Cr. NSSF Control Account (Employee contribution) Cr. PAYE Control Account Cr. Loan repayments Cr. Staff Debtors Cr. Bank A/c (Net pay)</p> <p>Posting of NSSF Employers Contribution provision Dr. NSSF (analyzed by staff, directorate and station) Cr. NSSF Control Account</p> <p>Upon payment of NSSF Dr. NSSF Control A/c Cr. Bank A/c</p> <p>Upon payment of PAYE Dr. PAYE Control Account Cr. Bank a/c</p> <hr/> <p>Key control processes</p> <ol style="list-style-type: none"> 1 All payroll changes shall be properly authorized. 2 Monthly reconciliation of the <i>Payroll</i> to the general ledger performed. 3 The Accountant shall perform an analysis and comparison of payroll with previous periods on a monthly basis and this should be reviewed by the Operations Manager/Administrator. 4 Salaries shall be paid directly to staff bank accounts.
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<p>PAYROLL ADVANCES AND LOANS</p>	<p>Policy Objectives</p> <p>To ensure that;</p> <ul style="list-style-type: none"> • All salary advances are duly authorized by responsible officers of the Authority; • Salary advances are accounted for on a timely basis; • There is timely processing of advances and that these are accurately recorded; and • There is timely recovery of salary advances. <p>Policy Statement</p> <p>All staff members are to comply with the following general principles:</p> <ul style="list-style-type: none"> • salary advances shall be correctly stated in the Unit’s records; • all payments are duly authorized by responsible officers of the Unit. <p>Procedures</p> <ol style="list-style-type: none"> 1) Staff members shall submit a salary advance request form to the Head of Institution for approval through their respective section heads. The salary advance must not exceed the limits set in the Human Resource Management manual. The request shall be sent to the Accountant for processing. 2) The Accountant shall check the approved amount on the salary advance request form to ensure that the net pay is within the allowed limits. 3) Once the checking is done, the Accountant shall process payment. 4) The accountant shall ensure all salary advances are recovered in accordance with the approved installments.
	<p>Accounting Entries</p> <p>When the Salary Advance is captured in the Accounting system</p> <p>Dr. Staff Salary Advance Account Cr. Bank</p> <p>On recovery</p> <p>Dr. Salary Account Cr. Staff Salary Advance Account</p>

	<p>Key control processes</p> <ol style="list-style-type: none"> 1 Salary advances shall be properly approved. 2 Salary advances shall be recovered according to the approved installments; 3 Monthly review of the salary advance listing shall be done by the Accountant and the report forwarded to head of Institution. 4 The accountant shall ensure salary advance aging analysis report is prepared and submitted to Head of Institution for further action.
<p>FIXED ASSET MANAGEMENT</p>	<p>Definition</p> <p>Fixed assets are assets whose future economic benefit is probable to flow into the entity and whose cost can be measured reliably e.g. land, buildings.</p> <p>Capitalization Policy</p> <p>Any item purchased with a value of UGX 100,000 or greater including land, buildings, office equipment, music equipment, furniture and fixtures, automobiles, video equipment, audio equipment and leasehold improvements is considered a fixed asset. Cost is the cost of the item including taxes, shipping and installation. Fixed assets are depreciated over a period of time depending on the life expectancy of the asset. All fixed assets should be tagged with a DC Asset tag. The tag number, a description of the item as well as the capitalization cost and depreciation life of the item is recorded in the Accounting System Fixed Asset module.</p> <p>Disposal of Fixed Assets</p> <p>Assets may be disposed of when they are no longer in use, not repairable or obsolete. Fixed assets may be donated to other Institutions or charitable organizations at the discretion of the department head with the approval of the relevant Board.</p> <p>Otherwise, if the asset is still operational, the said asset should be sold at the fair market value and the proceeds of the sale recorded as other income on the Institution’s income statement. Prior to the disposal of any asset by any means, the department head should discuss the said disposal with the Head of Institution, and once disposed of, notify the fixed asset custodian.</p>

	<p>Recording Fixed Assets</p> <p>The following procedures are used to record a fixed asset. The Fixed Asset custodian of records will be given a copy of any Purchase Order for items or projects with a purchase price of UGX 100,000 or more. The custodian of records will make an initial entry to the Asset tracking spreadsheet on the Purchase Order tab and wait for the invoice to be received.</p> <p>Once the items are purchased the custodian will be given a copy of the invoice. The custodian will then transfer and finalize the entry; he will fill out an Asset Item Form and tag/engrave each new item. The custodian will enter data into the Fixed Asset Module in the Accounting system. The custodian will file the Asset item Form with copies of Purchas Order and Invoice attached.</p>
<p>INVESTMENT POLICY</p>	<p>Objectives</p> <p>To ensure that:</p> <ul style="list-style-type: none"> • The Institution undertakes the investment of funds not immediately needed for operational purposes in a prudent manner in short term financial instruments. • There is diversification of permitted investments. • Provision of the highest investment return at minimum risk within parameters of authorized instruments. • Refer any investment venture to the investment arm of the institution.
	<p>Policy Statement</p> <p>The investment policy shall be operated in conformity with the Institution regulation and shall ensure maximum possible returns to the church.</p> <p>The investment is done to ensure that optimal amount of cash is invested and that the minimum amount of cash is maintained at all times. In the course of making investment decisions the market is assessed critically, interest rate and credit risk are prudently managed.</p> <p>There is preservation and safety of investments. The decision to invest in any financial institution shall be based on the credit rating of the financial institution. Investment strategy should incorporate a wide range of potential investment options available in the market and target appropriate investments given the need for liquidity, safety of principal and the need for investment diversification. Bonds, Bill of Exchange, fixed deposits and the Institution shall utilize money market instruments.</p> <p>All Investments must be in the name of The Institution.</p>

Procedures

A Prequalification of the financial institution shall be carried out at the beginning of the financial year. The key documents to be considered in the assessment include;

- i. Audited financial statements demonstrating compliance with Capital adequacy guidelines
- ii. Proof of state registration
- iii. Certification of having read and understood and agreeing to comply with the Institution investment policy
- iv. Evidence of adequate insurance coverage.

Riskrating will be carried out on all prequalified financial institutions to determine the maximum credit exposure that the church can commit to the particular financial institution. The Bank’s capital and reserves together with their credit rating is used to determine the maximum exposure and limits for investment purpose with each individual bank.

The Cash forecast should be carried out to fully estimate inflows and outflows of funds and the information reviewed by investment officials to best determine the investment or disinvestment of funds.

Ensure that adequate funds are retained in the current account to meet daily cash flow requirements. Cash flow forecast and an investment plan should be utilised to ascertain the available amount of funds for investment and the time period or duration for which it is appropriate to invest these funds.

Identify and evaluate short and long term investment opportunities available in the market.

Submit the various investment options to the Finance Committee for recommendation to the relevant board for approval.

The Finance Committee shall obtain quotations from potential financial institutions for the amount of funds and the terms for which the investment will be placed or any other potential investment opportunity.

	<p>The Finance Committee evaluates the obtained bids and selects the best bidder. For financial institutions, the criteria used in evaluating the placing of funds include;</p> <ol style="list-style-type: none"> i. Interest rate trends and imminent changes. ii. Risks involved given existing exposure of individual banks. iii. Quoted rates. iv. The Finance Committee shall select and present the best quote/bid to the relevant board for approval. v. A think tank is recommended for a separate business arm and its operations e.g J.O.Y Fund and P-Save.
<p>BORROWING POLICY</p>	<p>Policy Objectives</p> <p>To ensure that:</p> <ul style="list-style-type: none"> • The Institution borrowings are in line with all the Institution regulations. • A framework and guidelines for the borrowing of funds is defined. • The procedures for borrowings are well defined to create efficiency in management of borrowed funds. • The Institution secures the necessary financing for identified priority projects. • The funds are obtained at the lowest possible interest rates at minimum risk, within the parameters and authorized borrowings. • The Institution maintains debt within specified limits and ensures adequate provision for the repayment of debt. • Debt financing is used to meet the long-term development objective of the Institution which includes service delivery programs, economic and social development and other demands of the changing and growing Institution. • Issues of time value of money and optimal use of duration/ term of loan are taken into consideration.
	<p>Policy Statement</p> <ul style="list-style-type: none"> • Borrowings for Institution shall be done within the legal framework of Government of Uganda. • Any borrowing shall not exceed the maximum limits as prescribed in the guidelines and regulations that govern the Institution borrowing. • Borrowing shall be made with care, skill, prudence and diligence.

	<ul style="list-style-type: none"> • Institution’s borrowings shall be for the purpose of financing capital budget deficits (Capital expenditure on property, plant and equipment). • The Institution will seek authority from the relevant Board to use its assets as security for borrowings, or request the Team office to guarantee its borrowings. • All loans must be in the names of Institution. • If a staff spends personal funds on office work during office hours it will be refunded as soon as possible without interest.
	<p>Debt Repayment Period</p> <p>The typical debt repayment period for loans should normally not exceed 10 years and should closely match the underlying asset lives serviced by the loan.</p>
	<p>Procedures</p> <ol style="list-style-type: none"> 1. The Finance Committee shall review the Strategic Plan, identify and recommend critical projects that may not be funded from the available financial resources. 2. The identified projects are appraised and ranked in order of preference and their funding needs are established. 3. The identified projects and the funding needs are incorporated in the three year rolling budget. 4. The Finance Committee shall carry out the following procedures to determine the Institution’s borrowing; <ul style="list-style-type: none"> • Identify the proposed projects funding requirements. Key factors to consider in the identification include; <i>revenue generating ability of the project/asset</i>, type and benefits to be obtained from the borrowing, length of time the benefits will be received, beneficiaries of the acquisition or development. • Review Revenue and expenditure forecasts. • Calculate the Loan limit from the projected revenue collections. • Compare the borrowing needs with the loan limits calculated to determine maximum amount to be borrowed. • Identify the appropriate borrowing sources and their terms and conditions. Key to consider includes likely movements of interest rates for variable rates movements, timing of money market interest rate movements and the long term rates on the interest rate curve.

	<ul style="list-style-type: none"> • Select the most favorable potential funder and a draft agreement reviewed. <p>5. The finance committee shall prepare the borrowing proposal plan that shall be submitted to the relevant Board for review and approval.</p> <p>6. The borrowing is approved and actual signing of the loan commences.</p>
	<p>Procedures on Refinancing</p> <ul style="list-style-type: none"> • The Institution may refinance the existing long term debt if such refinancing is in accordance with the prescribed framework. • The Institution may borrow for purposes of refinancing an existing long term debt provided that; <ul style="list-style-type: none"> i. The existing long term debt was lawfully incurred. ii. The refinancing does not extend the term of the debt beyond the useful life of the property, plant and equipment for which the money was originally borrowed. iii. The Net Present Value (NPV) of the projected future payments including principal and interest after refinancing is less than the NPV of projected future payments before refinancing. • No loans will be prematurely redeemed unless there is a financial benefit to the Institution.
	<p>Key Control Processes</p> <ul style="list-style-type: none"> • Periodic borrowings performance reports shall be produced and reviewed on a monthly basis by Finance Committee and also by the Head of Institution. • The Accountant shall ensure all interest and principal payments are made within the stipulated time. • All officials involved in borrowing shall acquaint themselves with the relevant sections of the manual and ensure compliance. • Approval is submitted to the Finance Committee for recommendation to the board for approval • Invitation letter to banks/financial institutions requesting an expression of interest in financing the Institution through the normal procurement process. • On approval of the loan the loan is booked into the Accounting system.

	<ul style="list-style-type: none"> • Periodically the interest and principal repayments are raised by the Accountant to settle the obligations due as per the loan agreement. • Revenue generating ability (Revenue forecast) will be assessed by the Finance committee, to determine the potential revenue growth trends to support the borrowings capacity. • Letter informing the relevant Board’s intent to borrow is submitted by the Finance committee.
<p>YEAR END CLOSE AND AUDIT</p>	<p>Fiscal Year Closing Procedures</p> <p>The fiscal year of the Unit runs from January through December and is on an accrual basis. The accounting department will attempt to have all invoices, check requests and any other payables for the year entered into the system and paid by December 31st.</p> <p>External Audit</p> <p>The Institution will engage a Certified Public Accounting firm to conduct an annual audit of the financial statements of the Institution. The audit firm selected must be totally autonomous and have no connection with the Institution. The selected audit firm will conduct the annual audit in accordance with Generally Accepted Accounting Principles and prepare a report that will be reviewed by the Head of Institution, Finance Committee and the relevant Board.</p> <p>Financial Reporting</p> <p>A monthly financial report will be prepared for the Head of institution. This report is used in the day to day management of the Institution. Reports included in the monthly financial report are: Balance Sheet, Income and Expenditure reports, Budget performance Reports, Overview of the General Fund.</p>



Deliverance Church

UGANDA

NATIONAL HEALTH BOARD

DELIVERANCE CHURCH UGANDA (DCU)

TERMS OF REFERENCE

NATIONAL HEALTH BOARD

PREAMBLE	<p>Preamble</p> <p>On behalf of the Deliverance Church Uganda Ministry Team (Ministry Team), the National Health Board (The Board) shall be responsible for overseeing all activities medical and health aspects of the Ministry and in particular for ensuring that all policies, programs, projects and activities are in accordance with the objectives of the Ministry.</p>
SECTION 1 COMPOSITION & TERMS OF OFFICE OF MEMBERS OF THE BOARD:	<p>Composition & Terms of Office of Members of the Board</p> <p>a) The Board shall consist of a total number of seven (7) voting members and ex-official members from the Ministry Team or their representative(s). The board shall consist of a Chairperson, Vice chairperson, a Treasurer, a Secretary and at least three (3) ordinary members. For purposes of gender equality, the Board shall comprise of at least 2 females.</p> <p>b) The Board shall be appointed by the Ministry Team.</p> <p>c) The term of office of the Board shall be three (3) years; provided</p> <ol style="list-style-type: none"> i. On expiry of the Term of the Board and subject to the clause (ii) below, at least one third of the members for the time being, or, if their number is not three (3) or a multiple of three (3) then the number nearest to one-third shall be retired from office. ii. The members to be retired at the expiry of the Board term shall be those who have served for two (2) consecutive terms and have been longest in office since their appointment. iii. The Ministry Team at a meeting at which Board members are retired in the manner provided in Article (i) and (ii) may fill the vacated offices by appointing persons to it. <p>d) No member is eligible for re-appointment to the Board for more than two (2) consecutive terms.</p>

	<p>e) Employees of the Ministry shall not be eligible for membership of the Board. Staff may however be assigned to the board as ex-officio.</p> <p>f) In the event of a Board member vacating his/her office before the expiration of his or her term of office, the post shall be filled by the appointing authority.</p> <p>g) No Board member shall receive any material gain from the organization by virtue of his/her office, except that Board member may be re-reimbursed for transport, compensated for the time spent in the meetings and reimbursed for per-diems, meals and incidental expenses incurred in performance of their duties for /on behalf of the Ministry.</p> <p>h) A member of the Board who does not attend meetings for a full year for any reason including being away from the country will cease to be a member.</p>
<p>SECTION 2 – MEETING OF THE BOARD</p>	<p>Meeting of the Board</p> <p>a) The Board shall meet quarterly unless an extra-ordinary meeting is called for.</p> <p>b) The chairperson shall preside at all meetings of the Board or in his/her absence the Vice Chairperson. In the absence of both the chairperson and the Vice Chairperson, the members present shall elect one (1) of their members to preside.</p> <p>c) Two third 2/3 of the Board shall constitute a quorum for the Board meeting.</p> <p>d) Subject to the provisions of these articles, any resolution of the Board shall be passed by a simple majority of the members present and by voting. In the event of an equality of votes, the chairperson shall have a casting vote.</p>

<p>SECTION 3 – FUNCTIONS AND POWERS OF THE BOARD</p>	<p>Functions and Powers of the Board</p> <ol style="list-style-type: none"> a) Oversee operations of health units b) Formulate policies for approval of the Ministry Team. c) Ensure compliance to professional standards and statutory requirements by all units under them. d) Approve introduction and expansion of health programmes, projects and special initiatives. e) Mobilise resources for health ministry f) Develop collaborative relationships that foster the objectives of the ministry g) Recruit staff and recommending them to the Ministry Team for appointment h) Approve board operations budget i) Receive and review regular operations and technical reports j) Report to the Ministry Team k) Form sub-committees that are deemed necessary. l) Co-opt members with required competences for time-bound assignments.
<p>SECTION 4 RESPONSIBILITIES AND DUTIES OF THE BOARD EXECUTIVES</p>	<p>Responsibilities and Duties of the Board Executives</p> <ol style="list-style-type: none"> a) The Chairperson: The chairperson of the Board shall uphold the constitution and provide the overall leadership of the organisation and such as shall: <ul style="list-style-type: none"> • Preside at all meetings of the Board • Represent and act on behalf of the Board • Coordinate the activities of all committees • Have power to take emergency decisions subject to approval by the Board • Report to the Ministry Team • Undertake other duties as expected of a good leader. b) The Vice Chairperson: <ul style="list-style-type: none"> • Shall assume duties of the chairperson in the event of absence or incapacity of the chairperson. • Discharge such other duties as may be from time to time be assigned to him/her by the chairperson.

	<p>c) The Secretary</p> <ul style="list-style-type: none"> • Shall record minutes of the Board • Carryout publicity on behalf of the organisation • Convene meeting of the Board on the instructions of the Board chairperson • Be a signatory to the report of the Board • Assist the chairperson to coordinate the duties of the board • Carry out such other functions as shall be delegated by the Chairperson or by the Board. <p>d) The Treasurer</p> <ul style="list-style-type: none"> • Ensure that proper financial systems have been put in place and used to manage finances of the ministry • Oversee the proper management of finances • Ensure that accurate and up to date books of accounts are kept • Provide guidance to the Board and management on fiscal and banking matters • Cause financial statements and audited reports to be prepared and presented to the Board • Give advice on how to source funds for the ministry.
<p>SECTION 4 RESPONSIBILITIES AND DUTIES OF THE BOARD EXECUTIVES</p>	<p>e) Duties of ordinary members of the Board:</p> <p>They shall be active members of the Board in upholding the constitution and shall be collectively bound by the decision of the Board and as such have the responsibility and duty to:</p> <ul style="list-style-type: none"> • Participate in all meetings of the Board • Support the leadership of the board to perform duties expected of the board • Initiate visits and participate in meetings intended to support management in the proper running of the ministry • Carry out specific duties that may be assigned by the Board or by the Chairperson • Identify possible funding sources and bring such opportunities to the Board and /or management • Identify opportunities for collaboration with other stakeholders for the benefit of the ministry • Keep up to date trends, innovations policies and events in medical and health in order to keep effectively carry out his/her duties.



Deliverance Church

UGANDA

ORDER OF BURIAL SERVICE

ORDER OF BURIAL SERVICE

GUIDELINES TO THE MINISTER WHEN CONDUCTING A BURIAL SERVICE

General Observations:

1. The pastor who fails to visit members of his flock at a time of sickness, when it is humanly possible for him to go to the bedside of the sick and dying, is not only missing an opportunity to minister in the name of the LORD, to do a lasting good, and to make a closer tie between himself and the family of the afflicted member, but he is failing in a duty that the Lord has laid upon the under-shepherd (Ezekiel 34:1-10). Moreover, the people expect their pastors to visit them in such a time of trouble.
2. As soon as the minister receives word of the death of one of his members, he will at once go to the home to offer a hand of support and a word of comfort. As soon as it is possible, he should ascertain the wishes of the family concerning the funeral arrangements and these plans should be followed as nearly as possible, but the wise minister may be able to make helpful suggestions. The questions to be decided are such matters as the time and place for the funeral.
3. The funeral service is an important occasion for the minister, the bereaved family and for the church. It is therefore worthy of the greatest thought and consideration. Death comes but once to every man. Only once will friends and loved ones gather round his dead body for a last tribute of love and affection. Only once will the pastor be called upon to preach at the deceased's funeral. The fact that this particular opportunity comes only once should make us feel our privilege and responsibility. And what a variety will be represented in the audience which he will face! There will be relatives from various places, people present from all walks of life, some church members and some non-church members. Among them will be the indifferent, the hardened, the religious and the weak in faith, who need ministry. Not until the Book of Life is opened before the throne of God, will the minister who has preached faithfully discover the good that was done at any one funeral service.
Another reason for the importance of the funeral message is the fact that it is a public witness to the power of the gospel in overcoming life's darkest tragedy. The gospel message is based on the triumph of a resurrected Saviour, and this triumph is shared by His followers. The funeral service is a hard test of this faith which they proclaimed in brighter days. Then, they looked at the enemy from a distance; now they are facing him at the grave, and they are looking to the minister to reinforce their faith. Physical death is not the end for a Christian but a translation into glory.

This service will bring acquaintance between the minister and the mourners and hence expand his sphere of fellowship and usefulness.

4. When called upon to conduct a funeral service of a non-believer, the minister should be willing to do this, but in conducting the service, ensure that you do not judge and condemn the dead person. Present the Gospel to the living in power and authority.

The Funeral Sermon:

A funeral sermon should be prepared to fit the occasion. It is possible for a preacher to have and depend on a few familiar and monotonous sermons.

One way to make the funeral sermon fit the occasion is to know the essentials about the life of the deceased. These may be secured in his conversation with the nearest relatives. Of course, the minister will have to use his common sense with regard to the value of the testimony which he receives. For it cannot be emphasized too strongly that the preacher should be sure of his facts. He stands before the bar of public opinion in his community; he is preaching to people who were well acquainted with the deceased. Therefore if he repeatedly makes statements that are false or exaggerated, people will lose confidence in his other pronouncements.

The following are some of the chief types of funeral sermons - biographical, seasonal, and doctrinal. The sermon should be brief and point out that death is not the end of life. Christ is the resurrection and the life.

Possible Order of Service:

1. If the body is not in the place where the service is going to take place e.g. in the house, the minister and his team will lead the coffin bearers to the service area with singing.
2. Introductory remarks and prayer by the minister.
3. A song and reading of scripture.
4. Speeches by family and friends if any.
5. A song.
6. Sermon and prayer.
7. The minister will lead the coffin bearers to the grave with singing. The coffin is placed in the grave.
8. The minister shall say:

“We brought nothing into this world and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD”.

“Behold, I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is your sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. 15: 51-58.

For as much as it has pleased our heavenly Father, in His wise providence to take unto Himself our beloved....., we therefore commit his (or her) body to the ground, earth to earth, ashes to ashes, dust to dust. In committing this body to the grave, the dust returns to the earth as it was. The spirit has gone to God who gave it. 'Looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who shall change the body of our humiliation and fashion it anew in the likeness of His own body of glory, according to the working of His mighty power wherewith He is able even to subdue all things unto Himself."

9. Prayers: For the bereaved family, salvation, peace, journey mercies, etc.

10. Songs.

SECTION 2:
DOCTRINAL PAPERS



Deliverance Church

UGANDA

ESCHATOLOGY

DELIVERANCE CHURCH UGANDA

ESCHATOLOGY

Introduction

All considerations of existence lead us to issues of time and eternity. In Scripture, God is revealed as an eternal Being who is not controlled by time (Exod. 3:14-15; Psalm 90:2,4). He is the First and the Last; the Beginning and the Ending; the Alpha and the Omega (Isaiah 41:4; Rev. 1:8). Although man is made for eternity, he is limited now by time and space. There will be an eternity when “man will be rewarded by God according to his works during his life whether they be good or evil” (Kevin J. Conner, 295). This last state of man’s existence leads us into the subject of Eschatology.

Eschatology generally means the study of the “last things” or “future events”. The word eschatology comes from a Greek word *eschatos* which means “last”. Within this study we have two main considerations, namely Personal Eschatology and General Eschatology (Wayne Grudem, Bible Doctrine, 427). We know that only God knows fully what the future holds. However, man’s interest in the future is not only based on God’s revelation, but also on satanic revelation (e.g. divination). For the true Christian, the Bible is the final authority concerning this subject. It is worth noting that this is an area that has seen the church over the ages engaged in many heated debates (Wayne Grudem, 427).

Personal Eschatology

Personal eschatology involves our considerations of man’s hopes after death, resurrection, judgment and rewards or punishments. In the Scriptures, the believer’s future is bright and that of the unbeliever is dark.

A. Physical Death

Scripture clearly states that death is inevitable and universal: “It is appointed for man once to die, and thereafter judgment” (Heb 9:27). Physical death occurs when the spiritual or unseen or immaterial part of man: soul and spirit, (1Thess 5:23; Heb. 4:12), separates from his or her body (Eccl. 12:7; Acts 7:59). The body decays and returns to the dust where it came from (Gen. 3:19), for death “ultimately restores it [the body] to its original material elements” (Derek Prince, *The Spirit-filled Believer’s Handbook*, 401). But the spiritual or unseen or immaterial existence of a human being continues separately. This part of the human being has its origin in the breath of God (Gen. 2:7), and so “will return [upward] to God who gave it” (Eccl.12:7; cf. 3:21). The Bible calls death an enemy (1 Cor. 15:26). However, for the true believer in Christ, the fear of this enemy is removed by faith, since the believer is assured of entering into God’s presence (2 Cor. 5:8; Phil. 1:23). Death for the believer is without its sting called sin. So death is described as falling asleep in Jesus (1 Cor. 15:55-57; 1 Thess. 4:14). There will be a judgement for the believer, but it will not be that of eternal loss or doom of hell. For the believer, there awaits an eternal home called heaven. However, for the unbeliever,

death comes without comfort and without hope, because certain judgement in hell, which is an eternal separation from God, awaits him or her (John 3:36; II Thess. 1:9; Rev. 20:10).

B. Between Physical Death and the Resurrection

This phase of human existence is also called ‘The Intermediate State’. The NT has little to say about this. Attempts to explain this area of human existence have not been lacking. We need to be aware that there are wrong teachings about this subject, so as to avoid them, while embracing right teaching.

1. Wrong teachings

(a) Purgatory. This is mainly taught by the Roman Catholic Church. The primary source of this teaching is from the Apocrypha (Maccabees. 12:45). Biblical scriptures twisted to support this teaching are these: Zech. 9:11, Matt. 12:32, I Cor. 3:13-15). Although a believer may suffer because of some sin, there is no biblical evidence that these sufferings continue after death. Instead, Scripture assures the believer that Christ purged his or her sin (Heb. 1:3).

(b) Soul Sleep. It is taught here that at death the soul enters into sleep and becomes unconscious (Bruce Milne, Know the Truth, 269). It is a misunderstanding of the way the Bible likens death to sleep (Matt. 9:24; John 11:11; I Thess. 4:13). The Bible clearly teaches that believers in heaven are alive, conscious and in a happier place than earth (Luke 16:19-31; Rev. 14:13; Phil. 1:23).

(c) Extinction or Annihilation. This erroneous teaching misinterprets the biblical words concerning the unbelievers’ death, destruction and perishing to mean being deprived of existence, or being reduced to non-existence (Millard J, Erickson, 12). It is further argued erroneously that man is born without immortality and receives it only at salvation (I Tim.6:16). The Bible on the contrary, teaches that unbelievers will continue to exist throughout eternity (Eccl. 12:7; Matt. 25:46; Rom. 2:5-10;). So, although the unsaved human soul is immortal, that is being created in God’s image and having an everlasting quantity of life, it does not have eternal life, that is, the quality of life that God Himself has (Henry C.Thiessen, 340).

2. Right Teaching

Although God alone has immortality (I Tim. 6:16; cf. 1:17), man’s soul is also immortal, since it never dies. At death, the soul (*psuche* in Greek) actually continues to exist (Matt 10:28; Luke 16:19-31; Rev. 6:9-11; 20:4). According to the OT, both the believer and the unbeliever exist in the realm of the dead called *sheol* in Hebrew, and translated *hades* in the Septuagint (or LXX, the Greek OT Translation). The righteous and the unrighteous souls go to their appropriate places in this realm of the dead. Even the soul of God’s Servant, the Messiah, was to go to this realm of the dead. However, God was not going to allow him to experience corruption or decay (Psalm 16:10; Acts 2:27-31).

The little that we read in the NT complements the OT (Luke 16:19-31). Human existence is shown to continue in *hades*, or paradise, or Abraham's bosom. Later in the NT, we are shown that the souls of believers enter Christ's immediate presence which is paradise or heaven (2 Cor. 5:6,8; Phil. 1:21-23; Luke 23:43;). In that state, the believer enjoys fellowship with other believers. All of them are alive, happy and conscious. It is clear that heaven is a better and more comfortable place than earth (Lk 16:19-31; Rev. 14:13; Phil. 1:23). As for the unbeliever, we presume that this inter-mediate state between death and the resurrection is still *hades*, which is a place of agony, whereby he or she undergoes conscious torment, awaiting the Great White Throne Judgment (Lk 16:19-31; Rev 20:11-15) [Thiessen, 340].

General Eschatology

This area of study includes the Second Coming of Christ, with the Rapture, the Judgments and Rewards, the Great Tribulation, the Millennium and the Final State of Eternity.

A. The Second Coming of Christ: Its Primary and Central Aspects

Just as Christ came the first time, He is coming a second time, according to the scriptures (Acts.1:11; 1Thess.4:16-18 Heb. 9:28). In the NT, "there are three principal Greek words used . . . with reference to Christ's return" (William MacDonald, *Believer's Bible Commentary*, 848). They are listed as follows:

- i. *parousia* : coming and subsequent presence alongside;
- ii. *apokalupsis* : unveiling or revelation;
- iii. *epiphaneia* : manifestation.

Of these, "the word most commonly used is *parousia* . . . Vine says it denotes both an arrival and consequent presence. [So,] when we think of the Lord's coming, we should think of it not only as a momentary event but as a period of time" (MacDonald, 848). These are facts on which most Evangelicals agree.

1. It is A Literal and Not Figurative Coming

There are five main facts about the reality of Christ's Second Coming.:

- (a) He is coming unexpectedly (Matt. 24:44);
- (b) He is coming personally (Jn 14:3);
- (c) He is coming visibly (Acts 1:11; I Thess. 4:16);
- (d) He is coming bodily (Acts.1:11);
- (e) He is coming gloriously (Matt 25:31; I Thess. 4:16; Rev. 1:7).

So, this is not merely a spiritual or figurative coming of Jesus the Lord to dwell in His people's hearts, as some outdated teaching held (Wayne Grudem, *Bible Doctrine*, 428).

2. **We should eagerly wait and long for His Coming**

This is the clear teaching of scripture (Rev. 22:20; Titus 2:12-13; Phil. 3:20; I Cor. 16:22b). It is a fact of life, on the one hand, that when Christians are caught up in the enjoyment of the good things of life, they have a less longing for Christ's second coming. On the other hand, Christians faced with suffering, persecution, old age, and are daily walking in deep communion with Christ, have a more intense longing for Christ's return (Wayne Grudem, Bible Doctrine, 428- 429). The call for every Christian is to be ready for this coming. This readiness involves living daily in full obedience to our Lord in whatever work the Lord has called us to do, so as to receive His commendation when He comes (Matt. 24:44; 25 :21).

3. **No one knows when Christ will return except the Father**

This teaching is also very clear in Scripture. No one knows the time of Christ's second coming (Matt. 24:44; 25:13; Mk 13:32-33; Luke 12:40; Acts 1:7). This therefore demands constant readiness on the part of every believer. It also demands that we should disbelieve anybody who claims to know specific dates when Jesus is coming back (Wayne Grudem, 429- 430).

4. **The final outcomes of Christ's coming are generally agreeable to most Evangelicals**

Those who take the Bible as the final authority for faith (Evangelicals) believe that Christ's second coming will lead to the following:

- (a) The judgment of unbelievers and their banishment to the lake of fire (Rom. 2:5,6,8,9; Rev. 20:11-15; 21:8; 22:15).
- (b) The reward of believers (Rom. 2:6,7,10; 2 Cor. 5:10; 2 Tim. 4:8).
- (c) The final judgement of angels. Possibly the evil ones are meant here 1 Cor.6:3; 2 Pet. 2:4; Jude 6).
- (d) The establishment of a New Heaven and the New Earth which will be the Eternal home of believers, where they will live with Christ (2 Tim. 3:10-13; Rev 21:1-5).
- (e) The establishment of the universal reign of the God, who will be worshiped in a never - ending kingdom without sin, sorrow and suffering (Rev.22:3-5; 21:3,4) [Grudem, 430].

5. **There are some Disagreements between Evangelicals concerning the final results of Christ's coming.**

These disagreements can be captured by the following questions:

- (a) How will events be before Christ's second coming?
- (b) How will events be after Christ's second coming?
- (c) What is the nature of the Millennium?
- (d) How does Christ's second coming relate to the Millennium?
- (e) Where will the church be in the Great Tribulation? (Grudem, 430).

(f) What is the place of Israel in the end-time events?

Answers to these questions will be handled later in our discussion.

6. Right Attitudes to have amidst Disagreements

- (a) We need to stay in high regard of the Bible as the final authority in this and other subjects.
- (b) We need to know that disagreements always come because of our different interpretations of various passages on this subject. However, disagreements do not constitute a disaster on our common faith.
- (c) We need to practice love at all times, in spite of disagreements on the secondary matters of the faith, like the details of Christ's Second Coming.
- (d) We need to study the issues of our disagreements carefully, for the sake of awareness about them and a unity with others who are also wrestling with these areas of disagreement (Grudem, 430).
- (e) There are some things that are beyond our current understanding until they begin to take place (cf. Dan12:4,9; Matt 16:3)

B. Details of Events Surrounding Christ's Second Coming

These secondary and less important areas of details have always engaged Christians in lively debates across church history. Therefore, these discussions should be done on a lighter note, compared with the primary ones.

1. We need to balance 'watching for signs' with 'being ready anytime'.

It is clear that there are scriptures that tell us that Christ's Second Coming might take place any time (Matt 24:33- 39, 42-44; 25:13; Lk 12:40; 1 Thess. 5:2). However, we also have scriptures that tell us about certain signs that are to precede Jesus' second coming. How then are we to resolve this apparent contradiction?

We need to observe, on the one hand the signs that are these days becoming more clear .On the other hand, we need to accept the fact that we must always be ready for that coming of Christ that could take place anytime.

2. The Signs of Jesus' Second Coming.

The disciples clearly asked Jesus three questions before He went to the cross: "Tell us when these things will be? And what will be the sign of your coming, and of the end of the age (Matt. 24:3)? Jesus answered by mentioning seven signs that would alert people of His soon coming (Matt.24:3-14).

- There would be false Christs (v.5).
- There would be wars and rumours of wars (v.6).
- There would be famines (v.7)

- There would be pestilences and earthquakes(v.7)
- There would be persecution (v.9).
- There would be defections from the faith (vs.10-13)
- There would be worldwide Gospel preaching (v.14).

It is a historical fact that all of these seven signs took place to some degree during the early church time, that is in the first century A.D.

However, like most prophecies, the near hand fulfillments and the distant future were blended together into one picture.

Other signs include among others the following:

- **The birth of nations and the restoration of Israel as a unique nation (Lk 21:29-33).**

The question can be asked, "What exactly is the Lord saying here about the trees?" As Willmington reasons, in the Bible, particular nations are symbolized as trees. "For example, the nation Assyria is depicted as a cedar tree (Ezek. 31:3), the Amorite nation as an oak (Amos 2:9), and here in Luke 21 the nation Israel as a fig tree" (Willmington, 326). He continues to say that "in the light of this, our Lord seems to indicate that when certain 'trees' (nations) begin to 'shoot forth their leaves' (show intense activity), one may know that His coming is at hand!" We can mention a number of nations that have shot up in modern times. Among them are the United States of America, Russia, Germany, Iraq, Iran, and Egypt. In Africa, a number of these nations like Ghana, Nigeria, Uganda, Kenya, Tanzania, and Rwanda have recently celebrated their golden jubilees of political independence. Moreover, many serious students of our times tell us that Africa's season to take centre stage in Christendom is now. In fact, Africa's church prophets are boldly declaring that it is now Africa's hour to rise and shine with the glory of God, for her light has come (Isaiah 60:1,2) !

Serious Bible students over the years have observed that Israel in many ways is God's time-table as far as eschatology is concerned. Derek Prince for example comments on Israel's restoration as a unique nation as follows: "On one day- May 14, 1948-Israel had been born as a complete nation with its own government, armed forces and all necessary administrative functions, [according to the remarkable prophecy of Is. 66:8] (Derek Prince, *The Last Word on the Middle East*, 52.

- **There would be a great salvation movement in Israel (Dan.12:1b; Rom.11:12; 25-26).**

Generally it is clear that most of the people of Israel are hardened to the Gospel. However, this will change in the very last days when they will experience "fullness", and "all Israel will be saved".

- **The coming of the Anti-Christ personality (2 Thess. 2:8).**

According to H. L. Willmington, the Anti-Christ is the greatest human being (apart from our Lord Jesus Christ) who will appear on planet earth (H. L. Willmington, *The King is Coming*, 80). Other titles given to identify this human figure include, the little horn (Dan. 7:8), the willful king (Dan. 11:36), the man of sin (2 Thess. 2:3), the son of perdition (2 Thess. 2:3), the wicked one (2 Thess. 2:8), and the beast (Rev. 11:7). This intellectual (Dan. 8:23), oratorical (Dan. 11:36), political (Rev. 17:11:12), commercial (Dan. 11:43; Rev. 13: 16,17), military (Rev. 6:2; 13:2) and religious genius (Rev. 6:2; 13:2) will one day arise to briefly become a world ruler in the seven year Great Tribulation period (Psalm 2; Dan. 11:36; Rev. 13:16; Dan. 7:25). However, he will be “utterly crushed by the Lord Jesus Christ at the battle of Armageddon (Rev. 19 . . . [and] thrown into the lake of fire.” (Willmington, 81, 99).

- **There would be a latter day glory of the people of God (Joel 2; Acts 2; Eph. 5).**

Through the outpouring of God’s Spirit and the preaching of Jesus Christ “in the last days”, “times of restoration” and “times of refreshing” were to come from God’s presence upon His people (Joel 2:28,29; Acts 2:17,18; 3:19-21). The final picture of the church presented to the heavenly Bridegroom Jesus Christ is that of glory: without “spot or wrinkle or any such thing”; for she will be “holy and without blemish” (Eph. 5:25-27).

- **There would be increased knowledge in the world, plus easy world-wide travel (Dan. 12: 4b).**

This is an amazing reality in today’s world, through great media advances and plane travel. World control and influence will be easy in the very last days. Scripture paints a picture of how a time will come when “peoples, tribes, tongues, and nations . . . and those who dwell on the earth” will watch at the same moment events taking place on a particular spot of the world (Rev. 19:9,10).

- **There would be a succession of world empires or kingdoms that would lead to the establishment of an eternal kingdom of God (Dan. 2).**

Most Bible scholars agree that the successive kingdoms represented here are: Babylon, Medo-Persia, Greece, Rome, and the Revived Roman Empire, before God’s own eternal kingdom will succeed and surpass all of them in a manner that will be manifest to all people.

3. The Resurrections

Christ’s Second Coming will be accompanied by resurrections. When the whole of human history is considered, there will be two resurrections at Christ’s Second Coming.

- **The Resurrection of the Righteous**

This is called the First Resurrection (Rev. 20:4-6); the Resurrection of The Just (Acts 24:15; Lk 14:14); The Resurrection of Life (Jn 5:29); the Awakening to Everlasting life (Dan.12:2) and the Better Resurrection (Heb.11:35) [Kevin J. Conner, Foundations, 298).

- **The Resurrection of the Unrighteous**

This is called the Second Resurrection (Rev. 20:4-6); the Resurrection of The Unjust (Acts 24:15), the Resurrection of Damnation (Jn 5:29); and the Awakening to Shame and Everlasting Contempt (Dan 12:2) [Conner, 298].

Scripture indicates that the First Resurrection will take place when Christ comes in the air (I Cor. 15:23; I Thess. 4:16, (Thiessen, 385). This will include the saved people of this age (Dan. 12:1; Rev. 20:4). The Second Resurrection will take place a thousand years later (Rev. 20:5,) (Thiessen, 386).

4. The Judgments and Rewards

The Resurrection will precede the Judgments with their respective rewards, and the Judgments with the rewards necessitate the Resurrections. The two events are vitally linked (Conner, 297). Generally, scripture indicates there will be judgment and rewards for all mankind (Acts 17:31; 24:25; Heb. 9:27).

- **The Judgment and Rewards of Believers.**

Scriptures tell us clearly that the righteous will be judged and rewarded (I Cor. 3:11-15; II Cor. 5:10; Rom 14:10-12; James 3:1). This is not a judgment and reward about the believer's salvation. That was settled at the Cross. It is a judgment of the believer's works and service for the Lord. All believers will stand before the Judgment Seat of Christ and give an account of themselves. This will take place at Christ second coming (Conner, 300).

Our Lord told parables that teach about the rewards of the believers (Matt. 25:20-23; Luke 19:12-19). The rewards include crowns described as those of life (James 1:12; Rev. 2:10); glory (1 Peter 5:2-4; Heb. 2:9); rejoicing (1 Thess. 2:19-20); righteousness (2 Tim.4:8); without corruption (1 Cor. 9:25-27; 1 John 2:18); and of gold (Rev. 4:4; 3:11). These teachings on rewards should be a motivation for the believer to serve the Lord faithfully, with the knowledge that his or her faithfulness will be rewarded (Matt. 25:21-23). Indeed the Saviour will meet the believer with a reward (Rev. 22:12; Luke 6:23).

- **The Judgment and Rewards of Unbelievers.**

Scripture also clearly tells us that the unrighteous will be judged and punished (Rev. 20:11-15; Jude 14,15; Rom. 2:5,8,9). This judgment will take place at the Great White Throne at the close of the 1000 year reign of Christ (Rev.20:11-15). The wicked will be judged according to their unrighteous works, and will receive fitting punishments as rewards, just like Balaam (2 Pet. 2:13-15) and Judas Iscariot (Acts 1:18).

- **Judgment of fallen angels.**

In the Last Judgment, the fallen angels are also included (2 Pet.2:4; 1Cor.6:3; Jude 6).

5. The Millennium

The word millennium means “one thousand years” (from Latin *mille*, a thousand, and *annus*, year = *millennium*). The term comes from Rev. 20:4-5, where it says that certain people “came to life, and reigned with Christ a thousand years”, otherwise the word “millennium” itself does not appear in the Bible (New Bible Commentary. S.v. “Eschatology”).

Millennialism in the largest sense is any secular or religious expectation of a future historical era of peace and righteousness. Religious millennialism believes that a Messiah (Jesus Christ) will come to establish a righteous utopia on earth, during which the whole earth will be filled with the knowledge of God. Christian millennialism (sometimes called ‘chiliasm’, from Greek *chilias* =1000 years) looks forward to a literal fulfillment of Rev. 20, which mentions a thousand years during which Satan will be bound and Christ will rule and reign over the world (Westminster Handbook to Evangelical Theology, 2000. S.v. “Millennium”). The rest of the dead (the unrighteous) do not come to life until the thousand years is completed

Through church history “three major views on the time and nature of this ‘millennium’ have been seen” (Grudem, 438).

- **Amillennialism**

The adherents to this view say that the millennium is “the present church age” (Grudem, 438). This is the interpretation given to Rev. 20:1-10). In this view, “Satan’s influence now over the nations has been greatly reduced so that the gospel can be preached to the whole world” (Grudem, 439). It is the departed saints who are in heaven now reigning with Christ. So Christ’s millennial reign is not bodily here on earth but heavenly. This is how they interpret Matt. 28:18 (Grudem, 439). So the view is a millennial, meaning that there is no future millennium; and that the 1000 years is merely a figure of speech.

- **Postmillennialism**

This is a view that says that “Christ will return after the millennium” (Grudem, 441). This age is said to be progressively being impacted by the Gospel to the extent that someday “a *millennial age* of peace and righteousness will occur on the earth” (Grudem, 441). So 1000 years is not literal but merely “a long period of time” (Grudem, 441).

- **Premillennialism**

This position says that “Christ will come back before the millennium” (Grudem, 442). This church age is viewed as continuing “until, as it nears the end, a time of great tribulation and suffering comes on the earth; then comes the millennium. Believers will then reign on earth with Christ for 1000 years” (Grudem, 442,443). A variant of this view says that Christ will return before the Great Tribulation. Christ is said to return two times: before the Great Tribulation and then before the millennium. The Great

Tribulation is said to take place on earth for seven years, while the church having been raptured will be with Christ (I Thess. 4:16-17).

Whatever details we may have concerning the millennial rule of Christ, Scripture seems to reasonably give us a certainty “that there is a future earth reign of Christ that will be markedly different from this present age” (Grudem, 448).

6. The Great Tribulation and the Rapture

The word “tribulation” comes from the Latin word *tribulum*. It was a name for an “agricultural tool used for separating the husks from the corn” (Willmington, 59). Willmington observes that in the Bible, “the theological implications would include such concepts as a pressing together, an affliction, a burdening with anguish and trouble, a binding with oppression”. Jesus Christ our Lord Himself said that there would be a time of “great tribulation” (Matt. 24:21). Although the word “tribulation” generally means great trouble, it is mostly used for the coming seven - year period that will come around the time of Jesus’ coming again (Holy bible Prophecy Edition, 133, 1985 by Thomas Nelson, Inc.). This period will experience trouble to a degree never seen before (Dan. 12:1). It will be the great day of God’s wrath (Rev. 6:17), and the hour of His judgement (Rev. 14:17).

The different views on the Great Tribulation “are in reality more properly views concerning the time of Christ’s coming for His church. This event is often referred to as the ‘rapture’ of the church, from the Latin translation of I Thess. 4:17, *rapturo*, ‘to lift up’. In the Greek original it is *harpadzo*, ‘to grab, to take up’ ” (Cohen, in The King James Red Letter Bible, 513, The Publisher).

There are various views on the Great Tribulation and the Rapture. The three major ones are as follows:

- (α) The Pretribulation Rapture of the church. Christ is believed here to come at the beginning of the 7 years of the Great Tribulation to save the church from this suffering (I Thess. 5:9, Rev. 3:10).
- (β) The Midtribulation Rapture of the church. Christ is said to come in the middle of the 7- year period. His coming is to lift His saints out of this Great Suffering period (Matt. 24:26-28; Rev.12:6).
- (γ) The Posttribulation Rapture of the Church.

Christ is said to come for His church at the end of the 7-year period. He delivers those saints who are still alive and resurrects the martyrs (Rev. 12:11). (Cohen, in the King James Red Letter Bible, 514).

It is a fact that “the great majority of the church throughout history has believed that the church will go through the time of tribulation predicted by Jesus” (Grudem, 45). However, a recent view (from the 19th and 20th centuries) that “has gained widespread popularity” is that of a pre-tribulation rapture of the church (Grudem, 445).

7. The Battle of Armageddon

The name Armageddon is “a name found only in Rev. 16:16” according to ISBE (Geoffrey W. Bromiley, General Editor, *The International Bible Encyclopedia*: S. v. “Armageddon”, 294). This place will be a rallying place of different leaders of the nations of the world. They will be demonically inspired to rise up in “rebellion against the world ruler,” according to the Bible Knowledge Commentary. The description of this battle which will be fought at the end of the Great Tribulation period is given as follows:

Satan, knowing that the Second Coming of Christ is near, will gather all the military might [of the recently created world empire] into the Holy Land to resist the coming of the Son of man who will return to the Mt. of Olives (Zech. 14:4). Though the nations will be deceived into entering into the war in hope of gaining world political power, the satanic purpose is to combat the armies from heaven . . . at the Second Coming of Christ. The war [will] continue right up to the day of the Second Coming and involves house-to-house fighting in Jerusalem itself on the day of the Lord’s return (Zech. 14:1-3). [John F. Walvoord, Roy B. Zuck, *The Bible Knowledge Commentary*, S.v. “Armageddon,” 968].

The evil combination of Satan the false prophet and the anti-Christ with their human armies will be defeated; and the threesome will be bound in the bottomless pit for 1000 years (Rev. 19:11-20:3). After a brief release and world-wide resistance, Satan with his spirit and human allies will be defeated by God’s fire and banished to hell forever (Rev. 20:4-10).

8. The Destruction of the Present Earth and Heavens

Scripture states this as a fact that “heaven and earth will pass away”, “perish”, and be “burnt up” (Matt. 24:35; Heb. 1:10-12; 2 Peter 3:10,11). It is believed that God will find it necessary to purge “the oily sin stains that remain on His gold and silver creation” after Satan and every other evil angel or human spirit have been judged and fittingly rewarded with eternal burnings (Willmington, 264, 265).

C. The Final State of Eternity

The ultimate and eternal states of the righteous and the wicked are heaven and hell, respectively. Below is an outline of these states.

- **Heaven, A dwelling Place of the Redeemed.**

Already God, the elect angels and the departure saints are in heaven. Both the Greek word *ouranoi* and the Hebrew *Shamayim* are in plural, meaning heavens. Scripture seems to teach that there are at least three heavens. “The first heaven is the visible and natural heaven with the sun, the moon, and the stars that we see with our eyes. The third heaven we know from II Cor. 12, is God’s dwelling place. It is the place to which the man was caught up and heard God speaking words that could not be uttered. The second heaven clearly ... must be between the first and the third [and] where Satan’s head quarters are located” (Derek Prince, *On Experiencing God’s power*, 461,462).

The eternal and actual place for the redeemed is the New Earth and the New Jerusalem.

The latter will be the new capital of the universe. It will be a central place for worship (Rev 21-22; Is. 66:22; II Pet. 3:9-13). It will be a place with no tears, sorrow, darkness, death and evil Rev 21:4,21,27; 22:15). There will be God's eternal light life and glory; and the believers will see God's face to face with His Name on their fore heads (Rev. 4 :14-16, 21:10-21,23-26; 22:5; Gen. 20-33) [Conner, 301-303].

- **Hell A Dwelling Place of the Unredeemed.**

The fallen angels, demonic spirits and the wicked dead now seem to be in their various prison houses. There they await the Day of the Great White Throne judgment. Hell or the lake of fire now seems to be unoccupied. Only after the last judgment will the human and demonic beings with their respective prisons and cells be cast into hell or the lake of Fire (Conner, 307).

Hell or Gehenna and the lake of fire will last forever (Matt. 25:46; Dan. 12:2; Rom. 6:23; Rev. 14:11). Hell was first prepared for the punishment of Devil and his angels. However the unredeemed will join that company (Is. 30:33; II Pt 2:4; Jude 6; Matt. 25:4,46; Rev. 21:8). This is a real place of eternal punishment outside the New and Heavenly Jerusalem (Rev. 21:8; 22:14-15). It will be a place of everlasting shame and contempt (Dan. 12:2; Rom. 2:16). This everlasting place of punishment will be a place of separation from the presence of God, His Holy angels and the redeemed. There will be no light, life, peace, joy, righteousness and salvation in it. Only darkness and a tormented conscience will be there for those who rejected and despised the grace of God! This is the hell that Jesus Christ died to save us from (Conner, 304-308)

CONCLUSION

1. We need to know that this is basically a summary of the issues in this great subject. Books have been written on each of the points raised in this discussion.
2. Perhaps it is best to end this discussion of a very great and very debatable subject of Eschatology with a consideration of its importance for the church. The great Bible scholar Charles C. Ryrie has summarized this for us in seven points (Ryrie, *Basic Theology*, 440):
 - (a) It provides the believer the necessary joy and comfort amidst the afflictions of this world (II Cor. 4:17).
 - (b) It prods and encourages the believers towards a holy and pure life (I Jn 3:3).
 - (c) It is as profitable to the believer as every other teaching in the Bible: for it reproves, corrects and instructs believers towards maturity and fruitfulness (II Tim. 3:16-17).
 - (d) It gives us a sense of certainty about the realities of life and death (II Cor. 5:8).
 - (e) It gives us a clear sense of certainty as we journey towards the end of history. We know how the story will end.
 - (f) It shows us the great reliability of Scripture, for we see prophecies being fulfilled as earlier given and written. Only a sovereign God can so order space, time and eternity.

(g) It “draws our hearts out in worship to a God who is in complete control and who will accomplish His will in history.”

For the unbelievers or the ungodly, eschatology is also of great importance, because it brings warning of their eternal plight in hell without Christ.

To despise Eschatology therefore, is to miss these many benefits gotten from its careful study.

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Deliverance Church

UGANDA

MARRIAGE, DIVORCE AND RE-MARRIAGE

DELIVERANCE CHURCH UGANDA

MARRIAGE, DIVORCE AND RE-MARRIAGE

Introduction

Having carried out careful study of Scripture as well as the teaching and practice of the early church on the subjects of marriage, divorce and re-marriage, and related issues, our teaching and practice on the above subjects is as follows:

Marriage

Definition of Marriage

Marriage is a God-ordained legal union exclusive between a man and a woman as husband and wife with their consent and public recognition, in a life-long covenant and loving relationship, sexually consummated¹ and mutually fulfilling. Marriage was ordained for companionship, mutual fulfillment, child-bearing and establishment of godly family and society, so that together husband and wife may fulfill God's purposes (Gen. 2:18-25; 1:26-28; Mal. 2:13-16; Matt. 19:4-6; Mk. 10:2-9; Rom. 7:2; 1 Cor. 7:2-5, 39; Eph. 5:21-33; 1 Pet. 3:1-7).

Summary of Bible Teaching on Marriage

According to our definition above and the teaching of Scripture on marriage:

- Marriage was instituted by God between man and woman in the Garden of Eden at the time man was morally pure (Gen. 2:18-25; 1:26-28).
- 2.2.2 Marriage is a divine covenant between **one man** and **one woman** (heterosexual and monogamous; Gen 1:26-28, 2:18-25, Matt 19:4-6, 1Cor. 7:2).
- 2.2.3 Marriage was also given so that man and woman would **mutually complete and complement** each other through companionship, fellowship, friendship, love, mutual support and sexual union (Gen 2:18-25, Eph 5:21-33, 1Cor. 7:3-6).
- 2.2.4 One of the reasons marriage was given is for procreation or **child bearing and upbringing** (Gen 1:28, Mal. 2:15, Deut. 6:6-9).
- That God created man, male and female, in His image and likeness (Gen 1:26-27) demonstrates God's intention for marriage to **mirror** His image.
- The Apostle Paul gives another dimension to God's purpose in establishing the marriage institution, which is "to demonstrate the relationship between **Christ and the Church**" (Eph 5:32).
- Marriage is to be **life-long**. Jesus affirmed the permanence of marriage when he declared: ". . . what therefore God has joined together ('yoked together' or **glued**

¹ It should be noted that most cultures recognize that if the marriage has not been consummated through coital sexual relationship, the marriage may be annulled, even if the two parties may have fulfilled the cultural, legal, and religious or church requirements, unless there is mutual consent. This is supported by Gen. 2:24 which gives three components that constitute the marriage relationship which include "leaving," "cleaving" and "one flesh," with sexual union being a key component in consummating the tri-partite process. Furthermore, Apostle Paul calls sexual intercourse within marriage a spouse's "right," which should not be denied by the other party, as that would tantamount to "defrauding" one another (1 Cor. 7:3-5).

together) let no man separate (Matt 19:6, Mark 10:7-9).

- Marriage **between blood relatives** is **prohibited** and regarded as incest by the Bible (Lev 18:5-17).
- “Marriage is to be **honored** by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral” (Heb 13:4).

In the light of the above, **biblical teaching** on the subject of marriage is **universally binding**, irrespective of race and creed. Society understands the importance of marriage for its continuity and stability. There has been, from time immemorial, a universal tendency by the state, cultural institutions and the Church to regulate marriage. The Ugandan law recognizes three types of marriage, namely: cultural marriages, civil marriages, and religious/church marriages. The Church does too, and should continue to recognize the validity of cultural, civil and religious marriages for couples who are not saved. This is the reason the Church only seeks to **bless** such marriages, after the couples get converted to Christ. **Unmarried members of Deliverance Church Uganda should enter marriage through a Church wedding.**

Church Wedding

Is a church wedding necessary? Does the Bible prescribe anywhere that Christians should enter marriage through a church wedding? Does any congregation have a right to require its members to wed in Church as an entry point to a marriage relationship? These and more are some of the questions commonly asked, not only by many born-again believers but also by church leaders in many Pentecostal churches.

While it is true that the Bible does not necessarily prescribe that Christians must enter marriage through a church wedding, our answer to the first question must be in the affirmative. Should the Church not be a custodian of such a sacred institution that is so fundamental to the survival of mankind, and which symbolizes Christ and the Church? To neglect such a noble responsibility would not only be irresponsible, but ungodly. We do so at our peril. A church wedding is of paramount importance as an entry point to a marriage relationship for the following reasons:

- To lay a godly foundation for the family, and impart a blessing.
- To give a godly public testimony as a witness for the Lord Jesus Christ.
- To celebrate the institution of marriage (John 2:1-7).
- To preserve the sanctity of the marriage institution, and to protect it against abuse and sexual immorality (Mal. 2:13-16; Heb. 13:4).
- To provide security to the couple through public testimony (Gen. 2:24; Mk. 10:9).
- For them to provide accountability to each other, to the Church and to society.
- For education of the young and the society in general.

Divorce

Definition: Divorce is the **legal dissolution** of a marriage by a court or other competent body (New Oxford American Dictionary).

From our definition of marriage and from biblical teaching, marriage is ideally a life-

long covenant relationship, and therefore divorce is prohibited as it is contrary to God's will (Mal. 2:16; Matt. 19:3-8). The church, therefore, does not sanction the divorce of any couple.

Re-marriage

Re-marriage after the Death of a Spouse

In the light of the Scriptural teaching that death terminates a marriage (Rom. 7:1-3; 1 Cor. 7:39), a person whose spouse has died is permitted to marry.

Re-marriage after Divorce

Since neither the Lord Jesus² (Matt.5:32; Mark 10:11-12; Luke 16:18) nor the apostles (1Cor.7:10-11) permitted re-marriage after divorce, and the early church prohibited re-marriage for a divorcee while the spouse is still alive, we too hold the same position.³ However in a case where the marriage has not been sexually consummated, it may be rendered null and void (Gen 2:24; 1Cor.7:2-3).

In the case of Divorce

We recognize that according to Jesus' teaching, divorce may take place in the case of sexual immorality (Matt.5:32; 19:9). It should be noted, however, that in the early church, sexual immorality in Matt.5:32; 19:9 was understood in terms of persistent sexual misconduct. The couple was, however, expected to exhaustively explore all avenues of repentance, forgiveness, and reconciliation before taking the option of divorce. Such a process sometimes included temporary separation if the circumstances required (*Heth and Wenham, Jesus and Divorce: The problem with Evangelical Consensus*, pp.23-25). We too take the same position.

Important Practical Realities

1. Desertion

Definition: Desertion is intentionally leaving the marriage against the wishes of the other spouse.

2. Separation

Definition: A decision that a husband and wife make to live apart while they are still legally married. The ideal is that marriage is permanent, but due to unbearable conditions separation may take place (1Cor.7:10-11). ²See Appendix 1. ³See Appendix 2

In our view, circumstances under which separation may take place include the following:

- i. Violence (physical, mental, emotional and spiritual).
- ii. Adultery.
- iii. Un-natural sexual behaviour (e.g. lesbianism, homosexuality and bestiality).
- iv. Marital irresponsibility (e.g. failure to provide, to protect, and to care for the spouse).
- v. Rebellion (lack of submission and love Eph.5:21-22,25).
- vi. Persistent denial of conjugal rights by a spouse.
- vii. Life-threatening sexually transmitted diseases.

APPENDIX 1

The early Church and Church fathers all seem to show unanimity in taking the “no remarriage” position.

1. Early writers—often referred to as Church Fathers- almost universally rejected remarriage after divorce. Among the Greek speaking fathers there was a total unanimity.
2. The early writers (Hermas, Justin, Arthenagoras, Theophilus of Antioch, Irenaeus, Clement of Alexandria, and Origen) all explicitly condemned remarriage after divorce or clearly presupposed this view.
3. Latin fathers (Tertullian, Ambrose, Innocent, Pelagius, Jerome, Augustine) equally prohibited remarriage, with the exception of Ambrosiaster (AD 366 & 386), whose views on marriage and divorce were strongly influenced by the Roman law (Wenham. *Remarriage after Divorce in Today’s Church*, p 22).

APPENDIX 2:

SEVEN REASONS WHY MATTHEW 19:9 CANNOT BE USED AS A VALID TEXT TO SUPPORT RE-MARRIAGE FOR DIVORCEES WHILE A SPOUSE IS ALIVE

There are seven major reasons in support of the view that Matt 19:9 was never intended to allow remarriage after divorce before the death of a spouse.

1. The first argument arises from history. The modern notion of divorce as a dissolution of the marital relationship with the possibility of remarriage afterwards was unheard of in the early Christian centuries, including the first five centuries of Christianity when both Jewish and pagan law permitted divorce and remarriage. The most probable explanation for this elevated view of “no remarriage after divorce” in the face of such widespread secular laxity is that the Apostles understood this stance as origin from Jesus teaching. The advent of the current popular notion only dates back to Erasmus who introduced it in the 1500s (Heth, *Divorce Remarriage: Four Christian Views*, p 95-96).
2. The modern notion that “sexual sin dissolves the marriage bond,” cannot be justified from Scripture as greater evidence in Scripture favors indissolubility of the marriage covenant, except by death.
3. Another argument usually used has to do with the word arrangement in the so called exception clause, “I tell you whoever divorces his wife, **except for marital unfaithfulness** and marries another, commits adultery ” (Matt. 19:9). Those who advocate for remarriage claim that this exception clause applies to both divorce and remarriage, and conclude that both divorce are permitted. Those who hold a no-remarriage position argue that:
 - a. The construction of Matthew 19:9 basically indicates that there are two conditional statements, one that is qualified and another that is un qualified or absolute:
 - A man may not put away his wife unless she is guilty of adultery
 - Whoever marries another after putting away his wife is guilty of adultery: A paraphrase of these two statements would read: “putting away one’s wife for

reasons other than unchastity are forbidden; and remarriage after every divorce is adulterous” (Heth and Wenham, *Jesus and Divorce*, p 117).

- b. The early interpreters of the Greek NT did not see the exception clause as applying to remarriage. Considering that they were closer to Jesus culturally, temporally, and linguistically, they most likely understood Jesus position as permitting no-remarriage. The modern interpreter has the burden of proof to show that they interpreted Jesus wrongly or that they knew Jesus as allowing remarriage, but deliberately chose to teach and practice to the contrary.
4. The **context** of the verses preceding verse 9 rather than favoring dissolubility of marriage, favors indissolubility: “For this reason a man will leave his father and mother and be united (glued) to his wife and the two will become one flesh. So they are no longer two but one. Therefore what God has joined together, let no man separate.” Jesus’ position on the subject of divorce and no remarriage appears so striking to his Jewish disciples that their immediate response is to say: “If this is the situation between a husband and wife, it is better not to marry” (v 10). Had Jesus permitted remarriage in his previous statements, such a response from the disciples would have been irrelevant.
5. The synoptic parallels: Luke 16:18 & Mark 10:2-12 are the closest parallels to Matthew 19:1-12. Everything that Luke has to say about Jesus’ teaching on this subject is found in Luke 16:18 : “Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery against her and if she divorces her husband and marries another man, she commits adultery” (NIV). In Mark 10:11-12 Jesus says, “Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery” (NIV). So in both Mark and Luke, there is absolutely nothing in their divorce sayings which suggests that Jesus permitted remarriage. And since Scripture must interpret Scripture, Matt. 19:9 must be interpreted in light of the other texts on the subject.
6. Paul’s understanding of the Lord’s teaching: Not only is there no hint of the “remarriage permitted” understanding of Mat 19:9 in Mark or in Luke, or in the early Church outside the New Testament, there is also nothing in Paul that would suggest a remarriage permitted stance of Matt 19:9. Paul’s teaching is that if separation or divorce occurs, the parties affected should remain unmarried or else be reconciled. (1 Cor. 7:10-11) He gives no hint of a sexual sin exception that permits remarriage. And when Paul specifically discusses the right to remarry, he always mentions the matter of the death of one of the spouses in the same context (1 Cor. 7:37; see also Rom 7:2-3). Thus were Paul does speak clearly on the permissibility of remarriage after divorce, we find in the same context the condition given as the death of one of the spouses (Heth, *Divorce and Remarriage: Four Christian Views*, p 95-116).
7. Lastly, a marriage covenant establishes a kin relationship between husband and wife, as strong as a blood relationship—“one flesh,” and “bone of my bones, flesh of my flesh” concept at creation. We cannot dissolve a blood relationship, for instance by incest or desertion, etc. It is a permanent relationship.



Deliverance Church

UGANDA

POLYGAMY

DELIVERANCE CHURCH UGANDA

POLYGAMY**Introduction**

Polygamy has been a persistent problem throughout the history of the Church. This has particularly been the case in Africa for the Christian missions which brought the Gospel to the continent. It has, for instance, been recognized that the issue of polygamy led to the formation of many of the separatist church groups in various parts of Africa (Hillman 1975:33; Barrett 1968:117 -118, Cited in Muthengi 1995, 74). After over fifty years of existence, Deliverance Church, Uganda currently finds itself in a similar predicament—of having to deal with polygamy and polygamy-related issues. This paper is a response to that quandary, and has the following objectives:

1. To raise questions that demand answers in relation to polygamy, some of which the author will attempt to answer and those that the Ministry Team needs to resolve.
2. To provide an overview of polygamy as practiced in Africa.
3. To discuss challenges facing the church today in relation to polygamy.
4. To provide an overview of how the Church has grappled with issue of the polygamy during its history.
5. To provide biblical teaching in relation to marriage and polygamy, with a view of gleaned biblical truths and principles which can be used for trouble shooting polygamy-related problems.
6. To propose suggestions and guidelines to specific problem areas for the Ministry Team to consider.

Questions that demand answers include:

1. What is polygamy?
2. Why is polygamy practiced in Africa and to what extent is it currently practiced?
3. What blessings, if any, does polygamy bring to the Church and society?
4. What problems and challenges does polygamy present to the Church and to society?
5. What does the Bible teach on marriage and polygamy?
6. Is polygamy consistent with biblical teaching?
7. Should the Church allow Christians to practice polygamy today?
8. How can church leaders in Africa deal with the problem of the polygamous state of new Christians in a way which reflects the spirit of the Gospel?
9. What should the church do with already existing polygamous marriages?
10. If and when a husband in a polygamous marriage puts away some of his wives with a view of reaching the ideal—monogamy—what happens to those wives and their children with regard to parental care, livelihood, inheritance, etc.?

11. Should polygamous converts be denied water baptism, Holy Communion, etc.?
12. Should polygamous members be appointed to positions of responsibility in Church?
13. What guidelines does DCU have to help her congregations to deal with polygamy-related

Meaning of Polygamy

Polygamy derives from Late Greek, **πολυγαμία**, *polygamia*. *Polygamos* (Gk) from *polys* “many” + *gamos* “marriage,” means “often married”—“a state of marriage to many spouses” or “frequent marriage.” It is a marriage that includes more than two partners and falls under the broader category of Consensual Non-Monogamy (the exchange of spouses by married couples for sexual purposes, also known as “swinging”). The term “polygamy” is not etymologically restricted to marriage of one man and multiple women which is technically referred to as **polygyny**, but it is often used as if it were. When a woman is married to more than one husband at a time, it is called **polyandry**, and a marriage which includes multiple husbands and wives is called **polyamory**—group or conjoint marriage. The term is used in related ways in social anthropology, sociology, as well as in popular speech. In contrast, monogamy is a marriage consisting of only two parties. Like monogamy, the term polygamy is often used in a de facto sense (in practice), regardless of whether the relationship is recognized by the state (Polygamy. Wikipedia. http://en.wikipedia.org/wiki/Polygamy#cite_note-1. Accessed on 24th February, 2015. Polygamy. http://www.etymonline.com/index.php?term=polygamy&allowed_in_frame=0. Accessed on 24th February, 2015).

Notwithstanding the technical meaning of polygamy explained above, this paper will take the common understanding and usage of the term “polygamy” as meaning “marriage of one man and multiple women at a time.”

Marriage and Polygamy in Traditional and Contemporary Africa

In this section, we discuss “Marriage” and “Polygamy” in traditional and contemporary Africa, with consideration of how the African mindset on marriage influences how polygamy is viewed.

Marriage in Africa

The foundation of any society is the nucleus family which in the African context is seen as a part of the whole. Unlike the West, in Traditional Africa, the African individual person is inconceivable without bringing into perspective the whole extended family. The affirmation of the individual is through collective and communal identity. In marriage, therefore, a woman marries not an individual but the family or relatives of the spouse. As Mbiti puts it: “I am because we are and since we are therefore I am [sic]” (Mbiti 1969, 108-109, cited by Kahiga 2007, 123). This cultural thought system is a strong epistemological base for communalism and African socialism upon which other institutions like marriages are founded. The cultural concept of marriage is

epistemologically (epistemology is the investigation of what distinguishes justified belief from opinion; the study of knowledge and justified belief) different from the western concept. An African woman gets married not only to her husband, but by extension, to the community or clan of her husband and she is expected to accord respect and hospitality to them all. Thus, there is a sense in which a woman is “married” to multiple partners even in a monogamous marriage. On the contrary, in the Western mindset, a bride gets married to the bridegroom as an individual, that is why the exchange of vows are specific to the individuals. The two become one and there is no pluralism but individualism that more often than not excludes the extended family because they are not part of the unity of the nucleus family (Kahiga 1969, 123-124, cited from ¹ Mbiti, J. S. *African Religions and Philosophy*, Oxford: Heinemann, 1969, pp. 108-109; Omoregbe, Joseph K. *Polygamy: a Pastoral Challenge to the Church in Africa*, AFER 21 no 6 D 1979, p 363-372+).

Polygamy in Traditional Africa

Traditionally, polygamy was accepted all over Africa as the cultural norm. After all, it was believed that the chief end of marriage was procreation. The more wives a man had the more would be his children, and the more children one had, the longer he would likely be remembered, long after his death. Such a man would have many descendants through whom the power of immortality would be manifested in that family (Mbiti 1967; Sarah 1981, 101).

While in monogamy a man marries one wife, in polygamy a man marries more than one wife in accordance with customary law. Such a man is normally wealthy, and hence capable of paying the dowry and taking care of the wives and their children. Furthermore, it was considered socially prestigious to have many wives.

Comparing the African and Western contexts on polygamy Kahiga argues:

While in the African context the practice has been formalized, in the Western context, it has taken the form of anonymous polygamy whereby the partners or concubines are *incognito* (disguised) and in different places. Further because divorce in the western epistemology is legal and acceptable on various grounds, after every divorce a man may re-marry and the woman may be married every time she is divorced. This means that, while African cultural epistemology allows synonymous polygamy, the western lifestyle tolerates anonymous polygamy as well as successive marriages after divorce which amounts to successive “polygamy” (Kahiga 1969, 121).

It would be wrong to assume that polygamy is always initiated by men. In some cases, in traditional Africa, it is the wife who requests her husband to marry a second wife usually not as an act of generosity, but as pre-emptive action to ensure that her husband will marry the right woman who will form a good companionship with her as a co-wife for the sake of harmony and peace. In African societies where polygamy is a norm, it is within the mindsets of women that a man will eventually marry a second wife anyway, therefore, women have no choice but to toe the cultural line, which is why women take

the pre-emptive action by initiating the process on behalf of the man so as to take care of their own interests for the sake of harmony.

Polygamy in Contemporary African Society

On 20 March 2014 Members of Parliament amended the marriage laws of Kenya to permit men to marry as many women as they want – amending the language of the original bill that would have permitted wives to veto any new marriages contracted by their husbands. “When you marry an African woman, she must know the second one is on the way, and a third wife ... this is Africa,” MP Junet Mohammed told the house, according to Nairobi’s Capital FM.

He said: “Under customary law, women or wives you have married do not need to be told when you’re coming home with a second or third wife. Any lady you bring home is your wife.” Samuel Chepkong’a, Chairman of the justice and Legal Affairs committee, told the Daily Nation newspaper. The bill found cross party support, but led to a walk out by women MPs who denounced the bill. The bill now awaits the signature of President Uhuru Kenyatta to become law. Church leaders in Kenya, on the other hand, urged the President to withhold his signature (Archbishop Denounces Legalization of Polygamy. <http://anglicanink.com/article/archbishop-denounces-legalization-polygamy>. Accessed on 17th July, 2015; See more at: <http://anglicanink.com/article/archbishop-denounces-legalization-polygamy#sthash.yyA8zilM.dpuf>).

Such a mindset is not isolated to Kenya, rather, it is rife in most of Africa, including Uganda. In the Republic of South Africa, for example, the Recognition of Customary Marriages Act 120 of 1988 extends the state’s recognition and regulation to both monogamous and polygamous customary marriages, although most South Africans, particularly ordinary people, prefer to avoid the problems associated with polygamy by having only one spouse (Baloyi 2013).

According to Wikipedia, “Uganda is one of the few predominantly Christian nations to legally recognize polygamous unions, with others being the Republic of the Congo, Zambia, Central African Republic and the Democratic Republic of the Congo.” There have been numerous attempts to outlaw polygamy in the country, the first of which was in 1987, though none of the active proposals have passed.

Polygamy is still widely practiced in a majority of tribes in Africa. In urban areas, many men are increasingly practicing disguised polygamy, instead of predictable polygamy.

Factors which Contributed to the Practice of Polygamy in Africa

Reasons for polygamy in traditional Africa include the following:

1. First, polygamy is encouraged by failure to produce children which in many cases is thought to be the woman’s fault. In such instances, a man decides to marry a second or third wife in order to remedy the situation (Mbiti 1967; Iteka 1981; Gitari 1988; Shorter 1974), partly to remedy the immediate concern of childlessness, and partly to remove the shame and anxiety of apparent unproductivity. Barrenness

is considered a tragedy that threatens both the family life as well as its future! (Muthengi Polygamy and the Church in Africa 59).

2. Second, polygamy is motivated by desire to secure alliance with good families In this case, marriage, from the African context, is viewed as involving families and communities rather than individuals (Hillman 1975:92).
3. Third, traditionally, polygamy was motivated by economic reasons. Marrying more than one wife and producing several children ensured division of labour and social security. Wives and their children worked in the fields which would enhance productivity. Young men engaged themselves in looking after cattle while the father's duty was to oversee the work force (Yego 1984, 63).
4. Fourth, some claim that polygamy has traditionally been motivated by a desire to care for widows (Mpolo 1987:101). For most African men, it is socially accepted (outside the church, of course), that, the brother or close relative should marry the widow of his brother or cousin in order to preserve the lineage of the departed (Africa Journal of Evangelical Theology 14 2 1995 African scholars argue that the African practice mentioned above reflects the provision of the Levitical law (Deut. 25:5).
5. Fifth, according to Mpolo and Baloyi, research indicates that in most parts of Africa (especially rural Africa), women abstain from sexual intercourse as soon as they know they are pregnant (Mpolo 1987, 1- 4; Baloyi 2013). From the time of conception up to birth and at least two to three years thereafter, the woman normally abstains from sexual union. Such a prolonged period of abstinence has in many cases resulted in polygamous situations. Not all African scholars agree on this claim, arguing that there were other factors involved in polygamy besides the desire to satisfy personal sexual appetites (Mpolo 1987).
6. Sixth, another factor which encourages polygamy among African men is prestige (Iteka 1981:107). In this case, some wealthy men get married to young good-looking girls in order to show off social status (Gitari 1988:42). Among the Kamba tribe of Kenya, polygamists boast of their younger wife or wives, calling them *katinda ngooni* (literally "one who occupies my heart").
7. Finally, polygamy is motivated by lust or evil desires. This factor is, however, disputed by scholars who argue that it should not be brought forth in the discussion. For instance, Shorter (1974) wrote:

It is completely wrong to imagine that male lust or male selfishness is the principal motive behind polygamy. Men could satisfy their lust through adulterous unions and by acquiring concubines. Polygamy serves the posterity and growth of the extended family and provides status and support for women in societies where they have no vocation other than marriage and the bearing of children to their husband's lineage (Shorter 1974:173).

It should be pointed out that the status of women in Africa has changed greatly since the above statements were written. For instance, there are more educated and working women today than there were in 1974.

Merits and Demerits of Polygamy

For proponents of polygamy the practice has the following benefits:

1. It solved the problem of childlessness in preceding marriages. Having children enables the inheritance of land, which offers security and status, especially in the rural context.
2. More children are usually born to a polygamous family than a monogamous one.
3. It provided needed labor-force in the home.
4. It provided a process of care for widows and orphan through levirate marriage and widow inheritance, providing the benefits of a marriage relationship to the former and fatherhood to the latter. In this case it is deemed more appropriate for
5. It avails spouses for women in societies where woman exceed men numerically.

Demerits include:

1. Polygamy breeds hatred, rivalry and strife among co-wives none of which is a Christian virtue,
2. It gives room to favoritism. The husband is likely to favor one wife or some wives more than others. Jacob favored Rebecca more than Leah (Gen 29:30), and Joseph more than the rest of children (Gen 37:3-4).
3. Contentious co-wives might resort to vices like witchcraft to resolve the grievances to the detriment of the family.
4. The more the children the more unlikely that a father will be able to give each of them the personal attention love and care they need.
5. It is difficult for a polygamous husband to adequately meet the need for each wife.
6. It demeans the status of a woman, as women usually have no choice, but to accept the polygamous marriage.
7. It breeds hatred and strife among children, and division in the family along mother lines, especially as children grow older.
8. It may be difficult to distribute inheritance in a manner that is fair and just.
9. It goes against God's ideal in marriage, which is monogamy.
10. It inhibits those polygamous marriages from converting to Christianity, as a majority of them often view the cost working towards God's ideal too high to handle. They may also fear the stigma they are likely to face in the church.

Polygamy in Rabbinic Judaism

Concerning the Rabbinic aversion (dislike) to polygamy, the Jewish Encyclopedia notes: The same feeling against polygamy existed in later Talmudic times. Of all the rabbis named in the Talmud there is not one who is mentioned as having lived in polygamy. The general sentiment against polygamy is illustrated in a story related of the son of R. Judah ha-Nasi (Ket. 62a). A peculiar passage in the Targum (Aramaic paraphrase) to

Ruth iv. 6 points to the same state of popular feeling. The kinsman of Elimelech, being requested by Boaz to marry Ruth, said, "I can not [sic] redeem; for I have a wife and have no right to take another in addition to her, lest she be a disturbance in my house and destroy my peace. Redeem thou; for thou hast no wife." This is corroborated by R. Isaac, who says that the wife of Boaz died on the day when Ruth entered Palestine (B. B. 91a; Jewish Encyclopedia).

More than one thousand years ago, the noted German scholar Rabbi Gershom "the Light of the Diaspora" banned polygamy. According to the Jewish Encyclopedia:

An express prohibition against polygamy was pronounced by R. Gershom b. Judah, "the Light of the Exile" (960-1028), which was soon accepted in all the communities of northern France and of Germany. The Jews of Spain and of Italy as well as those of the Orient continued to practise polygamy for a long period after that time, although the influence of the prohibition was felt even in those countries (Jewish Encyclopedia).

This ban was also accepted as law by all Ashkenazic Jews, but was not recognized by Sephardic and Yemenite communities. Practically speaking, polygamy is almost nonexistent today even amongst Sephardic Jews, due to the fact that the overwhelming majority of them live in societies where polygamy is not legally and/or socially acceptable (Polygamy. Wikipedia).

A number of reasons are given for Rabbi Gershom's ban: (1) It was instituted to prevent people from taking advantage of their wives. (2) It was intended to avoid potential infighting between rival wives, which may also lead to the transgression of a number of biblical violations. (3) Rabbi Gershom was concerned lest the husband be unable to provide properly for all his wives, especially during the difficult times of exile (Polygamy. Wikipedia).

As far as Jewish thought is concerned, it would seem that polygamy is not, and never was, an ideal state. The mystical works are replete with references to husband and wife being two halves of one whole.

The Post-apostolic Church on Polygamy

Throughout the history of the church, the issue of polygamy has been widely disputed among theologians. According to Hillman (1975), Augustine endorsed polygamy. He argued that polygamy was not wrong as long as its purpose was for the multiplication of the race (Barrett 1968:116). He taught that the reason patriarchs had many wives was not because of fornication, but because they wanted more children. Augustine pointedly reasoned that polygamy was not contrary to the law of nature nor to the law of marriage itself (Nicene and Post-Nicene Fathers: Series I/Volume III/Moral Treatises of St. Augustin/On the Good of Marriage/Section 1. http://en.wikisource.org/wiki/Nicene_and_Post-Nicene_Fathers:_Series_I/Volume_III/Moral_Treatises_of_St._Augustin/On_the_Good_of_Marriage/Section_1).

Thomas Aquinas like Augustine argued that on the basis of natural law, polygamy was not prohibited (Hillman 1975:181, cited in Muthengi 1995, 56). Aquinas, therefore endorsed polygamy when he wrote:

A plurality of wives is said to be against the natural law, not as regards its first precepts, but as regards the secondary precepts, which like conclusions are drawn from its first precepts. Since, however, human acts must needs vary according to the various conditions of persons, times, and other circumstances, the aforesaid conclusions do not proceed from the first precepts of the natural law, so as to be binding in all cases, but only in the majority (Hillman 1975:181, cited in Muthengi 1995, 56).

Like Augustine, Aquinas strongly believed that the primary object and purpose of marriage was procreation and bringing up children. Consequently, the purpose in question could legitimately be realized in polygamous situations.

Periodically, Christian reform movements that have aimed at rebuilding Christian doctrine based on the Bible alone (*sola scriptura*) have at least temporarily accepted polygyny as a Biblical practice. For example, during the Protestant Reformation, in a document referred to simply as “*Der Beichtrat*” (or “*The Confessional Advice*”), Martin Luther granted the Landgrave Philip of Hesse, who, for many years, had been living “constantly in a state of adultery and fornication,” a dispensation to take a second wife. The double marriage was to be done in secret, however, to avoid public scandal. Some fifteen years earlier, in a letter to the Saxon Chancellor Gregor Brück, Luther stated that he could not “forbid a person to marry several wives, for it does not contradict Scripture.” (“*Ego sane fateor, me non posse prohibere, si quis plures velit uxores ducere, nec repugnat sacris literis.*” (Polygamy 2015. Wikipedia. http://en.wikipedia.org/wiki/Polygamy#cite_note-1. Accessed on 24th February, 2015).

The Protestant reformers manifested a great degree of differing opinions with regard to the issue of polygamy (Barrett 1968; Hillman 1975, cited in Muthengi 1995, 57). Luther and Melancthon argued that monogamy was not applicable to every situation. They believed that the Mosaic Law **sanctioned** polygamy. Luther, in particular, seemed to have it both ways as he claimed that “the Christian was at liberty under the Gospel to have more wives than one” (Barrett 1968:117, cited in Muthengi 1995, 57).

In contradiction to the Reformers’ view (except that of John Calvin), the Council of Trent strongly condemned polygamy. Calvin argued that polygamy was prohibited by natural law and that it hindered domestic peace by creating inferiority complex within each of the wives (Hillman 1975: 182, cited in Muthengi 1995, 57). For quite some time there was little discussion on polygamy until the nineteenth century, the era of worldwide missionary expansion.

The Contemporary Church and Polygamy:

How Major Church Denominations are Dealing with Polygamy

According to Harries (1953, cited in Muthengi 1995, 57), Christian missions in Africa espoused a common view on the issue of polygamy. Harries wrote:

On this crucial issue the mission authorities of all denominations have consistently refused to surrender their ground. They have always maintained, and still maintain, that acceptance of polygamy would be fundamentally inconsistent with the teaching of Christianity (Harries 1953:335-336, cited in Muthengi 1995, 57).

Opinions on how to handle polygamy in the Church vary considerably. Generally, the position of both the Roman Catholic Church and the Anglican Church is against polygamy (Pep 1997, 26). Earlier Western missionaries felt the need to confront polygamy at the point of conversion. In short, a man who wanted to be accepted as a church member was required to bring one wife into the church (where a formal church marriage ceremony would take place) after abandoning all the other wives, in order to remain in monogamous marriage. However, as Mugambi (1989:96) points out, this “common rule did not bring an easy solution to this problem,” an opinion shared by many. In this regard, Wunderink (2009:18) quotes Isabel Phiri, who argues that this is an example of where missionaries with good intentions did not provide a proper solution to the issue of polygamy, and in fact it promoted divorce without any responsibility being taken for the children. In the opinion of Bishop John Colenso, the practice of separating husbands and wives upon their conversion to Christianity is in opposition to God’s teaching (Hillmann 1975:32). Jenkins (2010:45) is convinced that: “This policy initially limited the impact of the so-called mission churches, while pushing believers toward new independent congregations, the African Initiated Churches or AICs.”

Baloyi contends that Jenkins’s (2010) observation gives us some insight into the AICs as churches that accommodated polygamists as full members. In the view of Jerkins James O Kombo, lecturer at Daystar University in Kenya, African-initiated churches (in Kenya) are more welcoming to polygamists, and as a natural consequence, one would probably find a number of (polygamous) families among the members of their congregations. According to Baloyi, Hillman shares the same sentiment (1975:33), and states that: “On the whole it is the Independent African Churches, composed initially of dissident Christians from Western-based churches, that have taken the more lenient positions.” In Zimbabwe, Densen Mafinyani took a stance on behalf of the Zimbabwean Council of Churches (ZCC) against the World Council of Churches (WCC), recommending that the latter should accept as members those churches which tolerate polygamy, because in the African context polygamy is neither wrong nor evil (De Bruyn, 1988, cited in Baloyi 2013). Those who tolerate polygamy in the church contend that African epistemology differs from the Western epistemology and recognizes both monogamous and polygamous unions as indissoluble; it also articulates that divorce is not an African concept, but a Western concept (Kahiga 2007:131). Some AICs opted not to resist polygamy, believing that “official polygamy” was not a great problem, but that “unofficial polygamy” was. Baloyi claims that it was as a result of this difference in outlook between the missionary churches and the AICs that the latter drew more converts who felt ill-treated by the former (Baloyi 2013).

Africa Inland Church, Kenya which began more than one hundred years ago, and is now one of the largest evangelical denominations in East and Central Africa, specifically

in Kenya, Tanzania, Zaire and Southern Sudan has over the years struggled with polygamy. Many of the first converts were in polygamous situations. The Africa Inland Mission, like other Mission organizations, originally held a strong view on polygamy. AIC out rightly condemned polygamy and upheld monogamy as the type of marriage supported by the Scripture. The denomination's official position on polygamy (1972 constitution), which has not changed much, may be summarized as follows:

1. No Christian man being a polygamist and no woman being a polygamous wife shall be baptized, unless in the case of the wife, she is the first to have been married.
2. Polygamists and polygamous wives may receive catechistical instruction, but it shall be made clear in the beginning that such instruction does not anticipate baptism. However, the first wife may be accepted for baptism.
3. Where men living in polygamy give evidence of a desire to live the Christian life, every effort shall be made to help and encourage them, looking forward to the time when all the wives but one may be put away without dishonor to them.
4. A polygamist shall not put away a wife against her will and without providing for her. In response to honest, earnest prayer, God will provide a way.
5. A woman adherent or member of the Church who consents to her husband's polygamous marriage shall be put under Church discipline.
6. An adherent or member who takes a second wife or concubine shall be suspended from the Catechumenate or church as the case may be, until such time as he repents and gives up the woman in question (Africa Inland Church Constitution 1972:49). For the most part, the position outlined above reflects that of other major church groups discussed earlier (Muthegeni 1995, 74-75).

Four Basic Positions on Polygamy

According to Anglican Adrian Hastings (1973:73), cited by Pamela S. Mann, there are four basic positions a Christian can take on the polygamy issue):

1. Polygamy is simply a sin, comparable with adultery.
2. Polygamy is an inferior form of marriage, not sinful where it is the custom but always unacceptable for Christians.
3. Polygamy is a form of marriage less satisfactory than monogamy and one which cannot do justice to the full spirit of Christian marriage, but in certain circumstances individual Christians can still put up with it, as they put up with slavery, dictatorial governments, and much else.
4. Polygamy is one form of marriage, monogamy another. Each has its advantages and disadvantages; they are appropriate to different types of society. It is not the task of the Church to make any absolute judgement [sic] between them (Mann 1989, 21).

There are also churches which are reluctant to allow women or the wives of polygamists to occupy prominent positions within the church or to permit a polygamist to occupy a church leadership role (Baloyi 2013).

Biblical Teaching on Marriage and Polygamy

How can we identify the counterfeit unless we first understand and identify the genuine? We can only address the subject of polygamy appropriately by first considering what the Holy Writ teaches on the subject of marriage, for that reason we will first and foremost consider what the Bible teaches about marriage as God intended it.

Biblical Teaching on Marriage

Marriage is a God-ordained exclusive legal union between a man and woman as husband and wife (heterogeneous and monogamous) with their consent and public recognition, in a life-long (permanent) covenant and loving relationship, sexually consummated. It was ordained for companionship, mutual fulfillment, child-bearing and establishment of godly society, so that together husband and wife may fulfill God's purposes (Gen. 2:18-25; 1:26-28; Mal. 2:13-16; Matt. 19:4-6; Mk. 10:2-9; Eph. 5:21-33; see also 1 Pet. 3:1-7).

Apostle's Paul's instruction to the Corinthian church that "*each man should have his own wife and each woman should have her husband*" (1 Cor 7:2), clearly advocates for a heterogeneous monogamous, which according to 1 Corinthians 7:3 should also be mutually fulfilling, and lifelong (1 Cor 7:39). This leaves no room for polygamy. God further demands that "marriage is to be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral" (Heb 13:4), which outlaws extra-marital sexual affairs for a husband or wife. It seems logical to conclude that a married person cannot enter a conjugal relationship or marriage to another partner (while the current partner is alive) without violating God's original creation order in Genesis 1:27-28 and 2:18-25, and the teaching of Paul and that of Hebrews 13:4.

Jesus, too, affirms this ideal in Matthew's gospel:

"Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'? So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate" (Matt 19:4-6).

From the above texts we can deduce the following:

1. God's original intention was that marriage should be monogamous and heterogeneous—between one man and one woman—"one whole and another whole."
2. That a man would "cleave" (be glued) to his wife—"become one flesh"—"one whole cleaving to another 'one whole' to become 'one,'" thus leaving no room for grafting another whole into that sacrosanct union.
3. That marriage would be an inseparable companionship—"what God has joined let no one separate." Polygamy does indeed interfere with the "gluing."
4. That marriage would be indissoluble.

Overview of Polygamy in the Old Testament

There are about eighteen cases of polygamy mentioned in the Bible. The first case of polygamy chronicled in the Scriptures is when Lamech, a descendant of Cain, “took to himself two wives, Adah and Zillah” (Genesis 4:19). Esau and Jacob, the sons of Isaac and Rebekah, and grandsons of Abraham and Sarah, were polygamists. Esau’s wives included daughters of the Canaanites (Hittite and Hivites), Judith and Basemath (Genesis 26:34), Mahalath, daughter of Ishmael (Genesis 28:9), and Adah and Aholibamah (Genesis 36:2). Jacob married Leah and her sister Rachel. Elkanah, Samuel’s father had two wives; Hannah and Peninnah. Gideon is said to have had many wives—“*He had seventy sons of his own, for he had many wives*” (Judges 8:30, NIV). King Solomon had “*seven hundred wives of royal birth and three hundred concubines*” (1 Kings 11:3). Rehoboam, the son of Solomon and successor to the throne, had a total of eighteen wives, and sixty concubines (2 Chronicles 11:21) and he sought many wives for his 28 sons (2 Chronicles 11:23). Abijah, son of Rehoboam, who had fourteen wives (2 Chronicles 13:2). Others frequently listed as polygamists are Abraham, Moses, Saul and David.

It is clear from the OT that polygamy became an accepted practice in Israel, and that there was an attempt to regulate it. The Torah, Judaism’s central text, includes a few specific regulations on the practice of polygamy, such as Exodus 21:10: “If he takes another wife for himself; her food, her clothing, and her duty of marriage, shall he not diminish.” Deuteronomy 21:15–17, states that a man must award the inheritance due to a first-born son to the son who was actually born first, even if he hates that son’s mother and likes another wife more; and Deuteronomy 17:17 states that the king shall not have too many wives. The king’s behavior is condemned by Prophet Samuel in 1 Samuel 8. (The understanding of the Jewish perspective on co-wives may also be derived from the Hebrew word for co-wife found in the Tanakh, **הַרְצָה** [Tza’rah], which forms the same root as the Yiddish word, **תורצ** [Tzoo’rus], meaning “trouble”.) It is important to note, as explained by Israeli lexicographer Vadim Cherny that the Torah carefully distinguishes between concubines and “sub-standard” wives with prefix “to” (lit. “took to wives”). Despite these nuances to the biblical perspective on polygamy, many important personalities as shown above had more than one wife (Polygamy. Wikipedia).

Polygamy was considered a realistic alternative in the case of famine, widowhood, or female infertility like in the practice of levirate marriage, wherein a man was required to marry and support his deceased brother’s widow, as mandated by Deuteronomy 25:5–10. Despite its prevalence in the Hebrew bible, scholars do not believe that polygyny was commonly practiced in the biblical era because it required a significant amount of wealth. Michael Coogan, in contrast, states that “*Polygyny[polygamy] continued to be practised well into the biblical period, and it is attested among Jews as late as the second century*” (Brooks 2015).

While it is true that legislation existed under Mosaic Law to regulate polygamy (Exod 21:10-11), such legislation did not thereby legitimize polygamy. Rather, it is a sufferance

exercised by God, a divine permission, which best explains the accounts of polygamy in the Old Testament. The parallel with respect to divorce legislation has often been put forth as an explanatory model of such divine toleration. In the instance of divorce, the regulations in Deuteronomy 24:1-4 are interpreted by Jesus as permissive legislation because of Israel's hardness of heart (Matt 19:8; Mark 10:5). Yet from the beginning this was not so. In other words, Jesus indicates that the existence of sin among the people of God requires regulations so as to prevent sin from wreaking further havoc among God's people (Davies 2005).

In the Old Testament, polygamy was practiced by the wealthy and powerful, although gradually there was a trend towards monogamous unions that was implicitly sealed and acknowledged in the New Testament on the basis of equality of a man and a woman. The indissolubility of marriage was stressed and affirmed in the New Testament.

Nevertheless, God's ideal for marriage is expressed in Genesis 2:18-25:

The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him." Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh she shall be called 'woman,' for she was taken out of man. That is why a man leaves his father and mother and is united to his wife, and they become one flesh. Adam and his wife were both naked, and they felt no shame (NIV).

Overview of New Testament Teaching on Polygamy

Not only God's original intention in marriage articulated in the early chapters of Genesis as being between "*one man*" and "*one woman*," but in the New Testament, this understanding is also reiterated by Jesus and Paul. In the context of a discussion about divorce, Jesus reaffirms the divine intention that marriage is between two people (male and female), where the two become one (Matt 19:4-6; Mark 10:2-9). Similarly, Paul endorses the union of one man and one woman (Eph 5:31). In the extended discourse concerning marriage in 1 Corinthians 7, the presumption is both explicit and implicit: "*each man should have his own wife and each woman her own husband*" (v. 2).² Thus, when Paul comes to outline the requirements for a bishop/elder or a deacon, he indicates that the "*bishop/elder or deacon must be the husband of one wife*" (1 Tim 3:2, 12; Titus 1:6). This, like the other ethical characteristics of church leaders, is not a restriction limited to elders and deacons alone, but rightly defines the characteristic of all Christians. In other words, Paul is not invoking a new ethic for the leaders of God's people, but is reinforcing the creation ordinance for all people, as depicted in Genesis 2 and reaffirmed by Jesus in the Gospels.

DELIVERANCE CHURCH UGANDA

RESPONSE TO POLYGAMY-RELATED ISSUES AND PROBLEMS

1. What should be the Church's attitude towards toward polygamous Christians?

According to the Bible, a person becomes a Christian, not by works, but as a free gift of God through faith, by believing on the Lord Jesus Christ (Rom 10:9-11), receiving him in his heart (John 1:12-13; 1 John 5:13) as his Lord and Savior. Positionally, every such a person justified by God and declared righteous before Him. This is how the rest of Christians need to view polygamous Christians. They are not substandard Christians. Rather, like the rest of us, they can then be expected to grow in godliness (1 Pet 2:1-2; 2 Pet 3:18), not as a means of earning salvation, but as an outworking of God's grace (Eph 2:10; 4:17-31), and producing fruit that befits righteousness (Matt 3:8). Polygamous Christians should be received by the church and taken through a process of discipleship like any other Christian.

2. What can we conclude from the Bible teaching on marriage and polygamy?

It is clear from the Bible—God's original intent in creation (Gen 2:18-25), Jesus assertion in Matthew 19:4-6 and Mark 10:10:2-9, as well as from Apostle Paul's teaching in 1 Corinthians 7 that God's original intent for marriage is between **one man** and **one woman**, in a loving life-long union and companionship, which leaves no room for polygamy. Although polygamy was permitted in the Old Testament, Christians who called to be holy as God who has called them is holy (1 Pet 1:15-16) and to live blameless lives (1 Pet 2:11-12), cannot settle for less than God's ideal. The Church must uphold monogamy which is prescribed by Scripture as God's ideal for marriage and help polygamous Christians to work toward that ideal.

3. Should the Church allow Christians practice polygamy today?

It behooves the Church, the body of Christ to pursue God's ideal, and not permit "*members of Christ*" (1 Cor 6:15) to practice polygamy. How can those who are called "to be holy as God who has called them to be holy" (1 Pet 1:15-16) live by lower standards? We are called to "*live such lives among pagans [unbelievers] that, though they accuse us of doing wrong, they may see our good deeds and glorify God on the day he visits us,*" and setting an example in godliness to unbelievers (1 Pet 1:12). The Church should uphold monogamy.

4. What should the church do with already existing polygamous marriages?

Although there are no quick fixes to the situation of new converts who join our congregations as polygamists, they must be helped to work toward the ideal of transitioning to a monogamous marriage "*in a spirit of fulfilling all righteousness.*" This process should include:

- a. Taking the new converts through discipleship classes.
 - b. Mentoring.
 - c. Providing structured teaching on the biblical teaching on marriage.
5. **Which of the many wives should be recognized as the lawful wife for those transitioning from polygamy?**

The Ministry Team should decide.

6. **The Plight of Wives Who Are Put Away and that of their Children:**

If and when a husband who has converted to Christianity (got saved) in a polygamous marriage puts away some of his wives with a view of reaching the ideal—monogamy—what happens to those wives and their children with regard to parental care, livelihood, inheritance, etc.? The immediate problem faced by the wives divorced or separated from polygamy has usually been that the discarded wives cannot obtain livelihood for themselves and their children. Even if such wives are permitted to remarry many of them are unlikely to be able to find new husbands. In societies organized around a family economy, singleness may not be a viable economic option for such women who have left their father's and their husband's homes (Jones 2011, 394). Conversion to Christianity does not exempt converts of their responsibilities arising from their former life prior to conversion. On the contrary, it should empower them to joyfully and lovingly respond to those obligations. My opinion is that if a polygamous Christian reaches the ideal of monogamy by putting away some of his wives, he must provide for the welfare and livelihood of the wives affected together with their children, until such children are grown up and are able to look after themselves and their mothers, or until the wives who have been put away have remarried. In this case the husband would only be required to support the children who have no support. This should be done by him whether it is him or his wives who initiate the process of reaching the ideal of monogamy.

7. **Should polygamous converts be denied water baptism?**

In response to the preaching of John, "people went out to him from Jerusalem and all Judea and the whole region of Jordan. Confessing their sins, they were baptized by him in the Jordan" (Matt 3:5-6). Apart from strongly warning the religious leaders not to take water baptism presumptuously, there is no evidence that John the Baptist turned away anyone whom came to him to be baptized, apart from Jesus whom he felt unqualified to baptize (Matt 3:14). Apparently, the Early Church baptized converts immediately after conversion, without first waiting for them to resolve their current social or marital state. Three thousand new converts were baptized and added to the Church on the day of Pentecost (Acts 2:41), The Samaritan converts were baptized soon after they responded to Phillip's teaching (Acts 8:12). In spite of Ananias and other disciples questioning the genuineness of Saul's conversion, Saul was baptized on the very day of his first encounter with Ananias, without first being quarantined until

he exhibited the fruit of repentance (Acts 9:18-19). I do not find evidence in Scripture to deny polygamous Christians baptism.

8. **Should polygamous converts be denied Holy Communion?**

Paul writes to the Corinthians:

So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. That is why many among you are weak and sick, and a number of you have fallen asleep (1 Cor 11:27-30, ASV).

According to this text, the decision for a Christian to partake or to abstain from partaking of the Lord's Table is not for the Church leadership to make, but a personal one. Each believer is to examine himself to ensure that his spiritual condition befits participation in the Lord's Table. After all, the Lord Jesus allowed Judas Iscariot, who had already conceived in heart to betray him, to participate in his Last Supper (Matt 26:20-29). The implication of this is that, a Christian should not sin persistently and at the same time continue participating in the Lord's Table presumptuously. If he does, God himself will judge him (1 Cor 11:32).

9. **Should polygamous converts be denied a church wedding?**

According to the Deliverance Church, Uganda doctrinal paper on Marriage, Divorce and Re-marriage, a church wedding is of paramount importance for the following reasons:

- a. To lay a godly foundation for the family, and impart a blessing.
- b. To give a godly public testimony as a witness for the Lord Jesus Christ.
- c. To celebrate the institution of marriage (John 2:1-7).
- d. To preserve the sanctity of the marriage institution, and to protect it against abuse and sexual immorality (Mal. 2:13-16; Heb. 13:4).
- e. To provide security to the couple through public testimony (Gen. 2:24; Mk. 10:9).
- f. To provide accountability to one another, to the Church and to society.
- g. For education of the young and the society in general.

It is evident that, in light of this, that permitting polygamous Christians to wed in church while in a polygamous state not only erodes the dignity of a church wedding, but also goes against God's ideal from creation, which is monogamy. If the Church cannot uphold God's ideal, who will?

10. **Should polygamous members be appointed to positions of responsibility in Church?**

Any leadership role in the Church puts an appointee into a position which demands of him/her to be a role model, and where they are required to live by example and

to command respect (1 Tim 3:7-8; Titus 2:3-5). Can such a leader command a good reputation from both unbelievers and believers (1 Tim 3:7), which is not just a requirement for elders but a biblical expectation of all Christians are urged, "as aliens and strangers in this world . . . to live such good lives that among the pagans that, though they accuse us of wrong-doing, they may see our good deeds" (1 Pet 2:11-12).

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Deliverance Church

UGANDA

**THE ROLE OF WOMEN IN THE
CHURCH**

DELIVERANCE CHURCH UGANDA

THE ROLE OF WOMEN IN THE CHURCH

Introduction

This is an important subject, and one of great controversy. The controversy or debate has gone on throughout church history and is still going on.

Many times there has been a lack of clarity on what women should be doing in Church, in terms of church ministry, leadership and government. Whereas some churches allow total equality of the woman with the man in ministry, other churches permit no ministry at all by the women. In between these two positions is the approach that tries to offer balance and avoid extremes.

Every group of churches is therefore faced with the challenges of coming up with a position that should be based on the Word of God. We believe that today Scripture should be the final court of appeal for all matters of faith and practice, including this vital subject.

In this paper, we'll deal first with the areas where most Evangelical Christians agree. Then we will deal with the areas where there is controversy. Unless otherwise stated, it should be noted that in every section of this paper, the mention of women is always in connection with their ministry, leadership and government.

This paper will be discussed under the following sections: 1. Women in God's Creation Order; 2. Women in the Old Testament; 3. Women in the Inter-Testamental Period; 4. Women in the New Testament; 5. Women's Ministry in the Church; 6. Government in the Church; 7. Ministry, Government and Leadership; 8. Problem Scriptures in Paul's Writings; and 9. Ongoing Questions of Debate.

1. Women in God's Creation Order

In Genesis, we have an account of Creation, which includes that of mankind (Gen. 1-3). Woman is created after man in order to complete and complement him. She is called by God "a helper suitable for him" (Gen. 2:18), and by Adam "bone of my bones and flesh of my flesh" (Gen. 2:23). In this creation order, man has no edge (advantage) over woman because of his masculinity and woman has no handicap (disadvantage) because of her femininity. Together, they express the image of God: God's image is made up of that which is *both* male and female. *Both* Adam and Eve lived in the Garden of Eden, *both* walked with God, and *both* were commanded to "be fruitful . . . increase . . . fill the earth . . . subdue it . . . and rule it . . ." (Genesis 1:28).

Although there was equality in their creation – "in the image of God He created them" – there were nevertheless differences between them – "male and female He created them" (Genesis 1:27). This refers not only to physical differences, but also to emotional and functional differences which stemmed from their distinctive sexuality.

These differences are not meant to cause conflict and competition, but are deliberately created so that man and woman complement each other.

Not only were there differences between male and female in God's creation, there was also a certain order between them. This is clear from the story of creation itself, and is summarized in Paul's argument in 1 Cor. 11:3: "The head of every man is Christ and the head of woman is man, and the head of Christ is God". It is interesting to note that the explanation given for this refers back to creation, i.e. in 1 Cor. 11:8 which mentions man's prior formation, and the fact that woman's origin was from him. So, the order of creation is a matter of God's own choice. This order is also reinforced after the fall, along with other consequences, namely, that with trouble and toil man will now work, that with increased pain woman will bear children, and that to the woman God says, "Your husband will rule over you" (Genesis 3:16). We need to emphasize that the consequences of the fall brought corruption to an already existent state of affairs.

Much fear and misunderstanding have risen from this submissive and supportive place accorded to the woman. However, as we shall see in other biblical accounts, the woman's role is not synonymous with inferiority, passivity, inaction and mindlessness. A woman can indeed fully carry out her responsibilities with initiative, authority and excellence.

To summarize, woman is created equal with man in terms of her relationship with God. She was made to complete and complement him and can do this by virtue of the differences which exist between the sexes. Nevertheless, though she is called alongside man, she is also called to recognize his headship, and to work with him supportively.

2. Women in the Old Testament

In the early days of Israel as a nation, male leadership was assumed, although "exceptions occurred at all periods" of her history (ISBE, Vol. 4, p.1092).

(α) Miriam

We see Miriam with Moses and Aaron "remembered as a national leader (Mic. 6:4)" (Ibid.). Deborah as a judge and prophet in (Jgs4:4ff.), "took the initiative in rousing her people against the Canaanites, and Barak agreed to go to war only if she accompanied him". Moreover, "her leadership is celebrated in a victory song" (Jgs 4:4ff & ch.5) [Ibid.].

(β) Huldah

This prophetess was "a woman of high standing who was consulted" by king Josiah's chief men (2 K. 22:14-20). Here outspoken words to the king may have influenced him to initiate his reforms (Ibid,1093).

(c) Isaiah's wife

This woman was a prophetess who seems to have shared the prophetic ministry with her husband (Is. 8:1-3).

(d) The Proverbs 31 Woman

This wife or woman shows initiative, exercises authority in certain areas of responsibility given to her, and takes advantage of every opportunity to display excellence. She is diligent, skillful, kind, shrewd, industrious, hospitable, prudent and far-sighted. Besides, she was a benefactor to the disadvantaged, a business woman and a land owner. Her wisdom and opinion was respected by the city leadership of men (v.26).

(e) Esther

As a queen with certain leadership and rulership authority, she saved her own nation from destruction, together with Mordecai and her husband (Esther 1-11).

3. Women in the Inter-Testamental Period

This period of Israel's history was also the Roman Empire period. There seemed to have been "a reaction against the growing freedom of women . . ." in society. The attitudes among the Jews "became more negative" (Ibid.). Women were described as those who were "prone to change their minds suddenly through false reasoning and by nature weak and evil" (Ibid.). Thus, in Orthodox Judaism, a woman remained under male tutelage and control, in both public and private life (Ibid.). Moreover, public worship saw a limit to the participation of women as they were "confined to an outer court, fifteen steps below the men." Such a separation also seems to have existed in the synagogues (Ibid.) It is recorded that "everyday, a Jewish male thanked God that he had not been created a gentile, slave or woman" (Ibid.) Divorce was also easy to obtain by a man, but not by a woman. Such a divorce could be obtained by the husband even for the offence of the wife burning his dinner! (Ibid, 1093).

It is clear then, that women were restricted in both their social and religious life. An isolation of women from men existed to the extent that "any kind of religious leadership of women was made exceedingly difficult" (Ibid, 1094).

4. Women in the New Testament

Against the aforementioned Jewish background, the New Testament is seen to liberate women and give them a place of honour. Anna the prophetess who held Jesus as a baby is portrayed as serving God in the temple (Lk 2:37,38). Anna as a prophetess then goes on to make a public prophecy about Jesus.

In Matthew's genealogy of Jesus, four women are mentioned; namely Tamar, Rahab, Ruth, and Bathsheba (Matt.1:3,5ff.) This was against the prevailing Jewish genealogical writings which "normally included only males" (Ibid.). The Gospels also portray Jesus as a religious leader who often had women in His company, unlike other teachers of His day; and He accepted their worship and service. He even revealed Himself as the risen Christ first to a woman, Mary Magdalene (Matt 27:25; Lk 8:1-3; Matt 28:1-8; Jn. 20:11-18).

The Apostle Paul also had women in his ministry team. Notable among them were the following: Priscilla, who with her husband Aquilla, were the apostle's fellow labourers

in Gospel ministry (Acts 18:24-26). Lydia who was the first convert in Europe, and opened her house to the Gospel (Acts 16:14,15,40); Phoebe, a Deaconess of the church of Cenchreae and excelled as “a helper of many” (Rom.16:2); The apostles mentions about ten women’s in Rom. 16. They are designated as fellow-workers in the Gospel in one way or another. names Euodia and Syntyche, who were Paul’s “fellow labourers . . .” who “ labored with [him] in the Gospel” (Phil.4:3). The apostle Paul mentions how a number of the apostles had “a sister” or “a wife” to help them in ministry (1 Cor. 9:5).

The apostle John had a woman he calls “the Elect Lady” in his ministry. Although some scholars take this to be a reference to the body of believers in a particular place, it is more reasonable to assume that the reference is to a particular woman in that body of believers (2 John). His charge to her was to do the leading role of guarding doctrinal purity in the church. The writer of Hebrews mentions women in his list of “the elders [who] obtained a good testimony” (He. 11:2).

The equality of the sexes regarding salvation is clearly taught by the New Testament. In Galatians 3:28, we read that “there is neither Jew nor Greek, slave nor free, *male* nor *female*, for you are all one in Christ Jesus” [authors’ emphasis]. In other words, the divisions which characterized the ancient world, on the grounds of race, status and gender, are demolished in Christ. We are redeemed, irrespective of our nationality, social standing, or gender. So, in the Body of Christ, we’re brought into a unity, where there is no discrimination on these grounds.

Gender equality is therefore realized in the Body of Christ. The women are as much a part of the “royal priesthood” and the “holy nation” as the men (1 Pet. 2:9). Paul stresses that this equality of men and women as heirs of that great salvation in Christ should manifest in high quality relationships. The wives are to submit to their own husbands “as to the Lord”; while the husbands are to love their wives “as Christ loved the church” (Eph 5:22). The redemptive order in no way abolishes the natural, creation order. Rather, it enables the creation order to function according to God’s design. Christ’s coming and the salvation He brings releases both the man and the woman to fulfill the creation order completely. Through redemption in Christ, women are not released from the creation order with man’s headship, but enabled to fulfill it. Any situations whereby women are involved in leadership or governance should be seen as exceptions to this rule.

5. Women’s Ministry In The Church

As we would expect of the Church as the Body of Christ faithful to Its Head Christ, a large and positive functioning place is given to women. Church ministry involves both men and women. The following points are clear in the New Testament:

- (a) Women may **prophesy**. Paul recognizes and encourages this (1 Cor.11:5; 1 Cor. 14:5,31). Philip’s four daughters who prophesied are an example of this (Act 21:9).
- (b) Women may **pray**. They prayed in the upper Room with the men prior to Pentecost (Acts 1:14)

- (c) Older women may **teach** younger women (Titus 2:3-5).
- (d) Women were **filled with the Holy Spirit** (e.g. at Pentecost Lk 1:39-41; Acts 1:14, 2:1-4), and were thus enabled to use the gifts of the Spirit as outlined in I Corinthians 12:1-12. Paul specifically says that these gifts are available to every one of us as believers in Christ.
- (e) Women can **support** ministry. Jesus was often accompanied by single and married women, which was unthinkable to a traditional Rabbi (Matt 27:55-56; Lk 8:1-3). Paul also mentions those women who “contended” at his side (Phil. 4:3). Furthermore, Paul defended the right for a married man of God to have his wife traveling by his side (I Cor. 9:5).
- (f) Women may **serve** the Body of Christ. Lydia gave Paul hospitality (Acts 16:15) Dorcas also endeared herself to many by this same practice (Acts 9:39). Then Phoebe served the Church at Cenchrea (Romans 16:1). This is all positive and liberating.

6. Government Within The Church

The New Testament picture of church government seems to be generally male. The following texts attest to this:

- (a) In the gospels Jesus appointed **twelve** men designating them **apostles** (Mk 3:13-19).
- (b) In Acts 1 when a new **apostle** was being chosen Peter stood up amid a mixed group (verse: 15); but only men were considered (verse 21).
- (c) In Acts 6 when **the seven** were chosen to be in charge of serving at tables, only the males were chosen.
- (d) In Acts 15, the Jew/Gentile controversy was debated before the **apostles** and **elders** (who were men), and the decisions were made by them. Then they (Apostles and Elders) with the whole church chose **men** to communicate their decision to the churches.
- (e) The qualifications for **an elder** in Timothy and Titus can only be applied to **a man** (1 Timothy 3:1-7; Titus 1:5-9).
- (f) Whenever **apostles** are mentioned in the New Testament, they are always men (Mk 3:13-19; Acts 1:23-26; 14:14). Junias is mentioned among the apostles, but it is debatable whether this is an apostle. It is also debatable whether this is a male or female name (Rom 16:7).

Government within the church thus seems to have been always exercised by men, both in teaching and practice.

7. Ministry, Government And Leadership

We will now deal with some of the issues associated with the three terms mentioned in this sub-heading.

- Diaconia or Ministry/ Service

In the New Testament (N.T.), the Greek word for ministry is *diaconia* which basically means *service*. Two aspects of deaconing ministries run side by side in the N.T.. The first aspect is the *general service* of any believer, and the second aspect is that specifying the *office of deacon*.

- Diaconia as General Service.

In the New Testament church, everyone was seen as having an attitude and a place of service. We read for example in I Cor. 12:5 that “there are different kinds of *service*, but the same Lord.” In Acts 6, the twelve agreed that it would not be right for them to neglect the Word of God to *deacon* tables. So, they appointed others to *deacon* tables, while they gave themselves to prayer and the *deaconing* of the Word (Acts 6: 4). In other words, their role was seen as part of the *diaconia* of the church, although it was a different aspect of *diaconia* from waiting on tables. In fact, what is interesting from this passage is that men of spiritual gifting and qualification are not appointed as deacons per se, but to *deacon* tables, and thus bring peace to the daily administration in the Church.

Later we read that Paul and Barnabas fulfill their *diaconia* in their missions in Acts 13-15. Then later in the N.T. we read that the five-fold ministries were given by the Lord with the purpose of equipping the saints for their *diaconia* (Eph. 4:12). Stephanas is also described as someone devoted to the *diaconia* of the saints (1 Cor. 16:15). Then Timothy is “to do the work of an evangelist, making full proof of his *diaconia*.” (2 Tim. 4:5)

- ii. Diaconia as an Office.

There emerges a *clearly recognized and specific* deaconing ministry in the N.T. For example Phil. 1:1 reads: “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus at Philippi, together with the bishops (overseers/elders) and *deacons*. Then I Tim. 3:12 reads: “A *deacon* must be”

In the broader sense of Christian Ministry or *Diaconia* then, women obviously have a clear role. Priscilla, Lydia, Dorcas, Phoebe would presumably all be examples. Yet *there may also be evidence of a more formal recognized “Deaconess” role*. We seem to see some hints of this in the following texts:

- Romans 16:1. “I commend to you, Phoebe our sister, who is a *servant/deacon* of the church in Cenchrea....”
- In the middle of his discussion on the qualification of Deacons in I Timothy 3:11, Paul says: “Likewise, *the women...etc.*” It is possible that he is simply referring to the previous qualifications of deacons, with the comment on *their wives* forthcoming. It is equally possible that the phrase introduces the thought, “Likewise, the *women deacons* must be”

This discussion seems to give us some reasonable grounds to recognize both the *generic* and the *specific* role of the women in *diaconia* in the Church. In other words, a

woman can give service both *generally* in the Church like any other believer; and she can also serve in the *office* of deacon in the Church.

The office of the deacon serves with delegated authority under the Elders.

- Government and Leadership as Part of Diaconia

We have already seen that government in the church generally seems to be carried out by men. In the context of the wider diaconia of the saints both men and women are seen to be involved. We will now attempt to define more clearly what we mean by government, or the responsibilities of elders.

Elders have three prime areas of responsibility:

- i. To give themselves to uphold the doctrine of the church (Acts 6:3-4; 1 Pet. 5:1,2; 2 Jn 1; 3 Jn 1. Note that apostles refer to themselves as Elders. 1Tim. 3:2; Titus 1:7-9).
- ii. To exercise the authority inherent in the oversight and guidance of the church (Heb. 13:17; 1 Thess. 5:12)
- iii. To shepherd the flock of God (Acts 20:28; 1 Pet 5:2-3).

Government therefore embraces top leadership of the church, and having charge of the saints of God. These tasks have been allotted to the elders. They are therefore the ones who have the final authority and final accountability in the Church. This is an awesome and special diaconia, set apart from other forms of diaconia. From this discussion, it is clear that women can exercise leadership and delegated government at various levels under apostles and elders, who are men.

8. Problem Scriptures in Paul's writings

There are two major passages to be considered here which have been used to silence the ministry of Women:

- 1 Tim. 2:11-12

“Let the woman learn *in silence* with all subjection. But I suffer not a woman to preach, nor to *usurp authority* over the man but to be in silence”.

The silence here does not mean absolute silence, because women could pray and prophesy according to 1 Cor. 11:4 and Acts 21:9. They could also teach, Acts 18:24-26; Rom. 16:3, Titus 2:3-5. Therefore, Paul would not be contradicting himself. Paul's meaning seems to be that the woman should learn in quietness: meaning in “stillness of spirit, undisturbed by strife and discord” (O Conner, *The Church in the New Testament*, 248).

Generally speaking no church today would take Paul literally, that women should be absolutely silent in church. Otherwise women could not sing, pray or teach in any Church classes, e.t.c.

The meaning of “usurping authority” here seems to be related to the woman's husband. One translation puts it this way: “I do not permit a married woman to practice teaching or domineering over a husband” (Williams). This text then could be talking about the

proper husband-wife relationship and their respective testimony to the world (O Conner, 249).

It is also possible that Paul has in mind the pagan worship of Diana, the goddess of Ephesus. In the temple of Diana, it was *the women* who conducted the whole religious ceremony from the worship to the teaching. So, godly women were not to be like those devotees to Diana. Understanding this setting of the times for this text therefore gives us a reasonable understanding and application of this passage today (O Conner, 249).

- 1 Cor. 14:34-35

“...as in all the congregations of the saints, women should *remain silent* in the churches. They are *not allowed to speak*, but must be in submission, as the law says. If they want to enquire about something they should ask their own husbands at home; it is a disgrace for a woman to speak in church.”

Paul certainly does not intend women to be absolutely silent in church, since as previously seen they could pray, prophesy and teach.

In what way then does he want women to be silent? From the context, O Conner argues that there are two possibilities:

- i. This injunction to silence may be joined logically with what has been discussed immediately before it i.e. the word prophesy (verses 29-34). If this is so, then Paul is saying, let two or three prophesy, but let the weighing of the prophecies be done by two or three male prophets, since it is a function of government. When this is going on, let the women be silent, and ask their husbands at home.
- ii. More probably, these verses may be joined logically to what is discussed immediately afterwards, i.e. the understanding of teaching (verse 35). If this is so, then Paul is saying, when anyone is expounding the word and an obscure, difficult or controversial point is being raised, it is disgraceful for a woman to interrupt publicly and take issue or ask for clarification. There is a time and a place for such matters. She should ask her husband at home. Not interrupting the ministry of the Word may be assumed as a rule that would also apply to men; but at Corinth, a clear word needed to be brought to the women who were in the practice of breaching the peace in this way (O Conner, 251,252).

It should also be noted that some scholars see this passage as a problem text, in that they suppose that a scribal note in the margin eventually got into the original apostolic text as a gloss. It is argued that the apostle could not be presenting two contradictory positions in the same context; for he had earlier stated several things that all believers could do in church settings (Fee,Gordon?).

Thus in this text, we should see Paul’s primary concern as that of establishing God’s governmental order in the churches, as well as decency and propriety. This is not a blanket prohibition to the women, but a plea for silence in particular circumstances.

9. Ongoing Questions Of Debate

We are still faced with questions, when all is said and done. Has not God often used women in the roles of both leadership and governance within the church throughout the centuries? Were not the New Testament statements simply a reflection of the prevailing culture? Does God mean the church forever to be deprived of the rich resources available to us in the women? These questions will undoubtedly go on being debated. We shall examine two basic and opposite views at this point.

(a) The First View: Women May Lead but not govern.

i. The Two Roles Should Not Be Confused.

If women have a gift to lead, in one way or another, it will probably emerge! However, government in the church seems to always have been in practice and doctrine a male role. Leadership and government are not the same things, and we should distinguish carefully between them. There are immense opportunities for women to take leading roles within the church, without necessarily having government and this should be encouraged and fostered.

ii. Let Us Not Lean Heavily On Cultural Arguments.

We believe there is much confusion on the cultural issue. The argument of those who include women in government in the church is often that the prohibitions to this in the New Testament reflect a cultural predisposition, which should no longer have any influence on us. We believe this is a dangerous move. What is at stake is this: was Christ's birth into the Jewish race, at the time that He was born, a cultural "accident"? If so, how much else of His teaching is also a reflection of His culture rather than the eternal abiding word of God? Could He have been born elsewhere in culture and come up with different answers? There are things that change according to culture for example styles of worship. The heart of worship of the God and Father of our Lord Jesus Christ does not! Despite modern, more visual forms of communication, the preaching of the word retains its high place.

We believe that the New Testament answer to the question of women in government in the church is not a reflection of prevailing culture, but a reflection of the created order of God. We believe that Christ could well have changed this if He had wished or even come at a different time to have taken on more godly cultural forms, had there been any. As it is, however, God prepared the Jewish culture with all its understanding of family, covenant and albeit male headship in order to manifest His son with an understanding of the Father's heart. This is profound and must not be discharged lightly.

(iii) We Need To Consider The Ecclesiological Argument.

If the church is the bride of Christ, that creation of His to be without spot and blemish, can we afford to see it fashioned in any other way than that both taught and practiced by Christ and His apostles? It does seem to us that we cannot afford to be careless about the order of the church which as the redeemed society should reflect the most perfect and harmonious order of things.

Just as we have no doubt that God can bless single parent families or divorced people, we have no doubt that God can bless a church fashioned with irregularities. However, on this subject, questions of pragmatism should never be confused with questions of principle. God appears to be blessing some of these church ministries, and may in His wisdom and grace continue to do so. Nevertheless, it is our responsibility, with God's help, to seek to build what God has appointed to our care as excellently as we can and according to New Testament patterns as we see them.

(b) The Second View: Women May Both Lead And Govern

i. This Is The Meaning Of The Creation Order.

God's original intent for the woman in the Creation Order was to rule and exercise dominion with the man. "She does this in loving harmony with and in submission to the man" (Gen.1:27, 2:18). So, the role of women embraces both leadership and governance.

ii. Some O.T. Examples.

Miriam, Deborah and Huldah, the Proverbs 31 Woman, and Esther, are among the prominent women who were involved in both leadership and government roles.

(iii) Some N.T. Examples.

Lydia, according to Eusebius the church historian, "led the Phillipian church for a time" (Ralph Mahoney, *The Shepherd's Staff*, Sec. C9. p.79). Phoebe, also according to Eusebius, "oversaw two churches and travelled extensively in ministry" (Ibid.). Euodia and Syntyche were spoken of by Paul the apostle as his "fellowlabourers", which Mahoney says, "implies that they were doing a work similar to that done by Paul" (Ibid.). The Elect Lady, seems to have been a spiritual leader of some prominence and authority. According to Mahoney, "John charges her with the responsibility to guard the doctrinal integrity of . . . the church, . . . [which] would be the role normally associated with an Elder in the church (Acts 20:17; 28:31)." He concludes that she may have "filled the role of a senior Elder or Pastor" (Mahoney, Sec.9, p.80).

iv. Some Accounts of the Early Church.

Tertullian, one of the earliest Latin Fathers, notes that women appear in a very early reference to ecclesiastical orders. Four titles, he writes are applied to the women clergy, all of which occur in the NT. "Widow", "Deaconess", "Presbyter", "Virgin". Also in the Catacombs we find representation of women clergy and they are shown presiding at the Lord's Supper. Then we have the Montanists, who were the evangelicals of the Third century. Among them were Priscilla and Maximilla, who were ladies of rank. Women were elected by the Montanists as Deacons, Pastors, President-Presbyters or Bishops. Opinions vary as to when the organized order of the women clergy died out. All agree that it lingered longer in the East than in the West (O Conner, 242).

Eusebius the Church historian, of the 4th Century, speaks of Potamania Ammias who was a prophetess. She was among a number of women "who were equally distinguished for their love and zeal in the cause of Christ" (Ibid.).

There is also a testimony from the Nile-basin in North Africa, of two women, namely Fatuma and Pricilla Perepeta, who were leaders in the church (Joel Elowsky, *How Africa Shaped the Christian Mind* [Odd Papers]).

Therefore, according to this second view, in the midst of this ongoing debate concerning “the role of women in the church,” we could reasonably make the following two points in conclusion. Firstly, it is clear that leadership and rulership in the Bible was generally masculine. Secondly, in certain circumstances, anointed, gifted, consecrated and chosen women of God were never denied leadership and rulership in the church

Conclusion

After examining this important subject in the Bible with due considerations of grammatical and Historical factors, it is indeed clear that government is generally male. However, it can also be noted that this is not always the case, for various examples of female government can be seen both inside and outside Scripture. The lesson suggested seems to be that when there is no male government worth talking about, God allows female government to function. Other ministries have also reached this same conclusion. Every local church leadership thus faces the challenge of handling these matters with knowledge, wisdom and discernment. When every decision is being made, the aim should ultimately be to glorify God and to edify the church



Deliverance Church

UGANDA

HYPERGRACE

DELIVERANCE CHURCH UGANDA

HYPERGRACE TEACHING

IS IT BIBLICAL?

Introduction

Taking a stand against false doctrine or heresy has never been easy, and a majority of God's servants would rather go about their business in quietude, hoping that the false doctrine in question will reach its life span and die out naturally. Dietrich Bonhoeffer (February 4, 1906 - April 9, 1945), a German Lutheran pastor who openly withstood Adolf Hitler rightly notes: "Silence in the face of evil is itself evil. God will not hold us guiltless. Not to speak is to speak [sic]. Not to act is to act" (cited in Hamel 2015). Hamel warns that silence or inaction over false doctrine and heresy could have dire consequences:

Many Ministers are simply afraid to confront the false doctrine of Hyper-Grace so they remain silent. They do not realize that when it comes to false doctrine spreading like a disease, silence is synonymous with surrender. They wrongly continue to preach their favorite doctrines hoping that in time the false doctrine will simply go away. All the while the false doctrine becomes more deeply rooted and tangled as Satan is left to have his way with God's family (Hamel 2015).

The Ministry Team, as an "an apostolic team" whose responsibility among others is to guard the doctrine that is taught to our congregations, has a duty not only to provide sound doctrine, but also to rebut and correct heresy. Such is the expectation in Scripture for all ministers whose role is to provide shepherding, instruction and governmental care to the flock (Acts 20:28-31; 2 Tim 2:15-18; 3:16-17; 4:2-5). A careful analysis of hyper-grace teaching is necessary at this point to determine whether or not it is sound doctrine or heresy.

The Teaching of Hyper-grace in a nutshell

What is *hyper-grace*? The term *hyper-grace* has been used to describe a new wave of teaching that emphasizes the grace of God **to the exclusion** of other vital teachings such as righteous living, repentance and confession of sin. Hyper-grace teachers maintain that all sin, past, present, and future, has already been forgiven, so there is no need for a believer to ever confess it. The teaching goes on to say that, when God looks at us, He sees only a holy and righteous people. The conclusion of hyper-grace teaching is that we are not bound by Jesus' teaching, even as we are not under the Law; that believers are not responsible for their sin; and that anyone who disagrees is a pharisaical legalist (What is hyper-grace? <http://www.gotquestions.org/hyper-grace.html>. Accessed on 8th April, 2015).

Characteristics of Hyper-grace Churches

According to Joseph G. Mattera, *hyper-grace churches* have the following characteristics:

1. The preachers never speak against sin. *Sin* is usually only mentioned in the context of forgiveness of sins in Christ but hardly ever in the context of taking a stand against sin, except of course when they condemn the sin of “legalists” and “Pharisees” who are the ministers they vilify for preaching against sin.
2. The lead pastor never takes a cultural stand for righteousness. There is over-emphasis on positional righteousness, but not on righteousness in daily living. Righteousness in terms of the actual doing and completing the will of God as found outside the Gospels in various places is ignored. The example of a drunkard given by Andrew Wommack, a hyper-grace advocate himself, illustrates this very well in his book, “Grace the Power of the Gospel”:

What would happen if someone came to your church service drunk? Most Christians would go up to them and start ministering God’s love, mercy, grace, saying, “Jesus loves you and died for your sin. He wants to forgive you and change your life.” They would minister the Gospel to the total sinner—relationship to God based on in his grace, not their performance. What would happen if that person came back the next week drunk again? Those same people who ministered grace, forgiveness, and mercy, would turn around again and say, “If you don’t straighten up now that you are a saint, God is going to get you.” Change your ways or the wrath of God will come upon you!” Can you see how inconsistent that is? While they were a sinner, God would extend grace toward them. But after they are saved, they have to straighten up, or face God’s wrath. . . . That is not what God’ Word teaches . . . This inconsistency—grace to be born again and works for daily maintenance—is the very reason it is harder for some Christians to receive healing than salvaion (Wommack 2007, 48-50).

What Wommack is suggesting is that we should not confront anyone for continuing in sin after he/she has got saved and tell them to live a godly life thereafter, because that would contradict salvation by grace, and the teaching of God’s Word. But isn’t this what Apostle Paul, the champion in teaching grace, teaches, for instance in 1 Corinthians 5, 2 Corinthians 6:14-7:1, Galatians 5:16-23; 6:1, Ephesians 4:17-5:19, Philippians 2:12-13, etc.?

3. The Old Testament is almost totally ignored. In hyper-grace churches, the Old Testament is treated as only *types* and *shadows* for sermon illustrations but has no real value regarding our standard of living today. They even teach that Jesus’ words spoken before His resurrection are part of the Old Covenant and no longer applicable to born-again believers (Hamel 2015).
4. People who live immoral lives are allowed to teach and lead ministries. Sexual immorality, for instance, is usually rampant in many hyper-grace churches—even amongst small group leaders—because there is very little accountability.

5. The lead pastor speaks often against the institutional church. Many hyper-grace pastors constantly denounce churches that are conservative in their values because they believe those churches represent the “old school” that is no longer relevant to today’s culture.
6. The lead pastor preaches against tithing. These pastors denounce tithing as a law that was done away with in Christ.
7. The lead pastor only preaches positive motivational messages. Those attending hyper-grace churches only hear positive messages on health, wealth, prosperity, God’s love, God’s forgiveness and how to succeed in life.
8. Key members of the church are regularly living sinful lives with impunity. Those attending a hyper-grace church will most likely find that, because of the strong emphasis on grace—with no teaching against sin or on repentance, judgment or hell—there is an atmosphere of loose living, with many involved in sexual immorality, as well as other physical vices. (Joseph G. Mattera. <http://www.charismanews.com/opinion/the-pulse/40060-eight-signs-of-hyper-grace-churches>. Accessed on 8th April, 2015).

Joseph Prince, a key proponent of hyper-grace, argues that Christians should not confess their sins as taught in John 1:9 because their sins are already forgiven—past, present, and future. He also teaches that 1 John 1 is not written to believers but to sinners (Joseph Prince, The Light, UBC TV, Tuesday, June 6, 2015, 10:30-11:15pm). In his book, “Destined to Reign,” Joseph Prince also strictly denounces the New Testament doctrine of fasting. In his phenomenally popular book, “Destined to Reign,” page 45, Joseph Prince says “If you receive a word from someone which brings your sins to remembrance or instills an expectation of punishment for sins in your life, don’t fear it. Just throw it out the window.” In the same book in page 53, Prince says, “Repentance and confession of sin are never necessary” (cited in Hamel 2015). Sikh adherents strictly denounce the spiritual practice of fasting. Interestingly, in his book, «Destined to Reign,» Joseph Prince also strictly denounces the New Testament doctrine of fasting. (pages 275-276)

Exactly who is Joseph Prince? According to Hamel, a pastor from Singapore:

Xenonamendar Jegahusiee Singh [now Pastor Joseph Prince] grew up as the son of a Sikh Priest and a Chinese mother. Singh grew up believing as all Sikhs believe that all religions are right and no religions are wrong. To the Sikh, “All paths lead directly to God.” Those in the Sikh religion take upon themselves a new last name during the time of the “Baptism into the Khalsa.” The Baptism into the Khalsa ceremony is undertaken as part of the individual’s personal spiritual evolution. At the time of the Khalsa the initiate is proclaiming that they are ready to give their lives to living according to the high expectations of Guru Gobind Singh. Also at the time of the Khalsa, in order to express their commitment, men adopt the last name “Singh” and women adopt the last

name “Kaur.” As a young man Singh was involved in the occult at which time he said “supernatural experiences” led him to investigate Christianity. For over six years after becoming a Christian, Xenonamendar Jegahusiee Singh kept his Sikh name until just before being appointed the Senior Pastor of Singapore’s New Creation Church in 1990. Today Xenonamendar Jegahusiee Singh is better known to the world of Christianity as Joseph Prince (Hamel 2015).

Sikh adherents strictly denounce the spiritual practice of fasting. Interestingly, in his book, “Destined to Reign,” Joseph Prince also strictly denounces the New Testament doctrine of fasting (pages 275-276; Hamel 2015). Could it be that Joseph Prince is carrying the baggage of his early life Hindu influence into his interpretation of the Bible?

Positive Aspects of Hyper-grace Teaching

In dealing with hyper-grace teaching we should not make the mistake of *throwing the baby with the bath water*, but rather, we need to acknowledge what they are teaching right. Hyper-grace teachers are to be commended for giving due attention to teaching their members “grace,” a subject you do not hear taught often in Evangelical or Pentecostal churches. If we adequately taught about the grace of God in our congregations, most our members would not have as gullible and vulnerable as they often are. They would have been able to distinguish between wrong teaching and correct teaching. Hyper-grace teachers are to be commended for teaching that “grace is a free gift of God,” and that “salvation is by grace through faith. They also rightly teach that positional righteousness before God is attained only by grace, not our performance, that believer is under grace, not under the law, and that salvation is maintained by grace (Wommack 2007, 49, 63).

A major undoing of hyper-grace doctrine, as seen in Wommack’s writings, is that they see *grace* and *good works* as incompatible, even in daily living (Wommack 2007, 175-184, cf. Eph 2:8-10; 4:17-5: Rev 2-3), they do not appreciate importance of godly living in maintaining fellowship with God (2 Cor 6:14-7:1), and they do not deal with sin. But perhaps their biggest pitfall of adherents of hyper-grace is that instead of “rightly dividing the word of God” (2 Tim 2:15), they bend it to validate their teaching. They pull Bible texts out of context, instead of interpreting them within the immediate context and wider context of the whole canon of Scripture, and worst of all, most of them develop an un-teachable attitude and a seared conscience which resists correction, preferring to soothe their itching ears with what they want to hear, which according to Apostle Paul is an ingredient of end-time apostasy (1 Tim 4:1-2).

Focus Audience of Hyper-grace Movement

Hyper-grace teachers and churches, like most cults, false teachers and heretics, seem to focus their outreach efforts, not so much on the unsaved, but on already converted churched Christians, especially those from Pentecostal churches. By their cunning and

craftiness, and deceitful scheming, they take advantage of immature or disgruntled gullible Christians with their subtle heresies (Compare with Eph 4:14). Jude does not have kind words for these teachers: *“For certain men whose condemnation was written about long ago have secretly slipped among you. They are godless men, who change the grace of God as a license for immorality, and deny Jesus Christ our only Sovereign and Lord”* (Jude 4).

The Biblical Teaching on Grace

Occurrence

“Grace” is a major Bible doctrine. The LXX uses the word *charis* (Greek) about 190 times of which about 75 times refer to a Hebrew equivalent *hen*, which connotes “grace” (NIDNTT 2:115-123). “Noah found grace in the eyes of the Lord” (Gen 6:8, NKJV), and consequently he and his family were saved from God’s judgment through the flood (Gen 6-8). The author of Proverbs informs his readers that “God gives grace to the humble” (Prov 3:34; cf. Jam 4:6). Isaiah notes that “though grace is shown to the wicked, he will not learn righteousness” (Isa 26:10). God promises to pour a spirit of “grace of supplication” upon the house of David and the inhabitants of Jerusalem (Zech 12:10). Notably, “the law was given through Moses, but grace and truth came through Jesus Christ” (John 1:17).

The New Testament employs the term *charis* 175 times, mostly in Pauline letters (100 times). Apostle Paul reminds the Church in Ephesus that they “are saved by grace through faith, not by works” (Rom 11:6; Eph 2:5, 8-10)—“having been justified by grace” (Titus 3:7). Apostles and elders in Jerusalem noted that the Gentiles through Apostle Paul’s ministry had experienced salvation by grace like they (Acts 15:11). In his letter to Titus Paul also noted that “grace has appeared to all men” (Titus 2:11). The Christians in Achaia became believers “through grace” (Acts 18:27). Barnabas pursues a fact-finding mission to Syrian Antioch on behalf of the Jerusalem church and discovers that the Gentiles are also recipients of this grace (Acts 11:23). In Ephesus, Apollos helped those “who had believed through grace” (Acts 18:27). Paul assures believers in Christ that sin will not master them, because they are no longer under the law, but under grace (Rom 6:4), and that those “who receive the abundance of grace and the gift of righteousness will reign in life through Jesus Christ” (Rom 5:17). But those who receive God’s grace should not take it lightly, which is why the writer of Hebrews gives a stern warning to his readers about the dire consequences of abandoning grace, for grace once abandoned cannot be regained (Heb 10:29; 12:15ff).

Meaning

In LXX the most frequently used term for “grace” is *hen*, mostly in the sense of *favor*—“*unmerited favor*.” It denotes the stronger coming to help the weaker who stands in need of help by reason of his circumstances or natural weakness. He acts by a voluntary decision though he is moved by the dependence or request of the weaker party. When used in reference to God, *hen* refers to his undeserved favor in election.

Is it any wonder, therefore, that Jesus the Son of God—almighty and omnipotent—comes to seek the lost, that is to say the “object God’s wrath”? (Luke 19:10). For Paul, *charis* (Greek) is the essence of God’s saving act in Jesus Christ, which took place in the sacrificial death, including all its consequences in the present and future (Rom 3:24ff). Paul unfolds *charis* in a stubborn conflict with the rabbinical ideas of justification by works and synergism—justification is not by works or through the law, but by God’s grace as a gift through the redemption which is in Christ (Rom 3:21-31; Gal 2:21; NIDNTT 2:115-123). It is unmerited favor of God expressed in Christ and communicated through the Holy Spirit, which for evangelicals, “is the heart of the gospel—the good news—from which the evangelical movement derives its name (Olson 2004, 193).

This grace is received “through faith” (Eph 2:5, 8), that is, by faith as the instrument or means. It is noteworthy that Paul presents faith as the ground or procuring cause of the salvation. Instead, in Ephesians 2:5, “**grace**” is put emphatically first—“by grace it is that ye have been saved.” Nothing else than grace could give life to the dead, but grace could indeed do even that (Expositor’s Greek Bible). The “grace of God” in Acts is a reference to “merciful action of God in Christ by which people become believers” (Casarella 1997, 434). Hence, “the wrath of God” deserved by all unregenerate sinners (and in the context of Ephesians 2, by Gentiles), only now serves as a dark background that contrasts the glorious exhibition of God’s grace towards the unregenerate (Hoehner 1984, 643).

Place of Works alongside Faith and Grace

Notwithstanding that faith is one of the most important aspects of the New Testament, James emphasizes that, for those who have experienced the grace of God, “faith must be accompanied by works” (Jam 2:17): whereas Paul says that “one is saved by faith apart from works (Rom 9:32), James says that “faith without works is dead” (Jam 2:17). So, is there a contradiction between Paul and James? In Acts 11:17-18, the Gentiles who believed in God were “granted repentance that leads to life.” The expected outcome of such an experience was that those who became believers consequently became “obedient to the faith” (Acts 6:7). According to James such obedience includes doing the will of God, which includes kindness to the poor. A person, he says, is “justified by works and not faith alone” (Jam 2:24). There is no contradiction between Paul and James, but rather, their perspectives are mutually compatible. In most of his letters, Paul emphasizes on the necessity of works in a believer’s life. The Galatian Christians are instructed by Paul to “walk in the Spirit,” and “not to gratify the desires of the flesh” (Gal 5:16-26), because those who sow in the Spirit through obedience and good works will reap everlasting life (Gal 6:4-10). Although Christians in Ephesus are “saved by grace through—not by works” (Eph 2:5, 8-9), they are required to abstain from sensuality, every kind of impurity, greed, sexual immorality, etc., which are improper for holy people, but to “put on the new self, created to be like God in true righteousness and holiness” (Eph 2:10; 4:17-5:12). It is, therefore, clear that Apostle Paul does not ignore good works, but

because of his focus on justification by faith, he emphasizes that it is faith that saves. It is likely that James is dealing with a situation where people were saying that belief alone was enough without bothering with such things as charity, and so he is trying to redirect them on course. It is evident from the letters of Paul and that James that there is a significant point of contact between them (Davids 1997, 367-368).

Throughout Pauline corpus he shows that God makes possible the good works that believers do (Phil 2:12-13; cf. Heb 13:20-21). James, on the other hand, does not ignore faith. Believers are characterized by faith (Jas 1:3; 2:1). According to James, God gives wisdom which consists of “mercy and good fruits” (Jam 3:17). Like Paul, James also notes that these works which are to accompany faith find their ultimate origin in God, who “gives more grace to the humble” (Jam 4:6). Moreover, it takes faith (trust in God) to approach God fruitfully in prayer (Jas 1:6; 5:15). Thus, for both Paul and James, the demand for Christian works is predicated upon one’s experience of grace (Eastman 1997, Faith, Faithfulness, *Dictionary of the Later New Testament and Its Developments*, 365). As Green puts it: “God’s grace is given freely, but it also enables and invites human response, so that people are called to behave towards God with worship, gratitude and obedience; and towards one another in ways that reflect and broadcast the graciousness of God” (Green 2000. 527).

Critique of Hyper-grace Teaching

1. First, hyper-grace preachers are wrong in denigrating those who speak against sin, and condemning as merely “legalists” and “Pharisees.” Like Apostle did Paul did, it is the duty of preachers and teachers of God’s Word to “teach the whole counsel of God” (Acts 20:27). After counseling Timothy that “All Scripture is God-breathed (inspired by God) and is profitable for teaching, rebuking, correcting and training in righteousness, that the man of God may be equipped to do every good work” (2 Tim 3:16-17), Paul charges him: “Preach the Word; be prepared out of season and out of season; correct, rebuke and encourage—with great patience and careful instruction” (2 Tim 4:2). Paul further warned that “time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather for themselves teachers to say what their itching ears want hear” (2 Tim 4:3-4). Christians are required to live godly lives that are distinct from those of unbelievers (1 Cor 6:14-18; 1 Pet 2:11-12). Christians are warned not to indulge in the works of the flesh, as those who so would not inherit the kingdom of (Gal 5:19-21). Jesus summarily rebuked a majority of the seven churches in Revelation chapters two and three.
2. Second, pastors of churches that uphold the hyper-grace teaching are not right in not taking a cultural stand for righteousness. Their over-emphasis on positional righteousness should be balanced with emphasis on righteousness in daily living. As the New Bible Commentaries rightly points out:
 Salvation *sola gratis, sola fide* (by grace alone, by faith alone) can be misinterpreted, as Rom. 6:1ff. makes only too painfully clear. Paul’s teaching is travestied when

righteousness of living and a high moral tone to life become forgotten on the mistaken assumption that Christians can live carelessly, for if they sin their lapses only give the grace of God more room for display. Hence the call now to good works, not on the ground for claiming God's favor (denied in v.9), but as the necessary consequence of their new life in Christ as His new creation (cf. 2 Cor. 5:17). Tit. 2;14 is the best commentary (NBC, Ephesians, 1110-1111).

Righteousness in terms of the actual doing and completing the will of God as found outside the Gospels in various places is ignored by hyper-grace teachers. In response to Cornelius's narrative of his vision, Peter says: "But in every nation whoever fears him and works righteousness is accepted by him [God]" (Acts 10:35). That is to say, God commends and accepts those who "fear Him and do works of righteousness in response." In Romans 12:1-2 Apostle Paul entreats Christians that in light of God's mercy already extended to them as mentioned in Rom. 9:11, 15, 16, 18, 23; 11:30-32, etc., they should "offer their bodies to God as living sacrifices, holy and acceptable." Corinthian Christians, already addressed by Apostle Paul as "those who are sanctified" (1 Cor 1:2), "brethren" (2:10; 15:1), and as the "temple of God" (6:19), are challenged to "flee sexual immorality" (6:18), and to "honor God with their bodies" (1 Cor 6:20). Much as Apostle Paul addresses Galatian Christians as "sons of God" (Gal 4:26), he not only admonishes them to "walk in the Spirit" (5:16), which means living a life that is consistent with the "fruit of the Spirit"—love, self-control, etc. (5:22-23), but he also warns them against indulging in the acts of the sinful nature (5:19-21). Similarly, the "saints in Ephesus, who with all other believers have been "chosen to be holy and blameless," "whom God adopted as his sons" and who along with other saints "had received redemption and forgiveness of sin" are still charged by Apostle Paul "to no longer live as Gentiles do, in the futility of their minds," but to "put off falsehood and speak truthfully," etc.—works (Eph 4:17, 25-31), not as a means of salvation, but an outcome of salvation. The necessity of good works is also found outside Pauline epistles. The chastening of the Father (God) upon his children has the positive outcome of yielding "the peaceful fruit of righteousness" (Heb 12:11). In Peter 2:24 Christians are to die to sin and live to righteousness and be prepared to suffer for righteousness' sake (3:14), and in 1 John 2:29; 3:7-10, believers are those who act righteously in word and deed proclaim their righteous Lord and expose the error of the false teachers.

3. Third, hyper-grace is not correct to disregard and ignore the Old Testament, as merely *types* and *shadows* for sermon illustrations. In this respect one wonders why hyper-grace proponents still possess Bibles. Shouldn't they just be using copies of the New Testament? The truth is that the New Testament and Old Testament are organically connected, with the *New* building upon the *Old*, not eradicating it altogether! Consider the numerous references on OT in NT for didactic teaching or for instruction. According to Johnson:

We need to rediscover and appreciate with deeper levels of insight that the bond

between God's partial and preparatory words of promise spoken by Israel's prophets [in the Old Testament] and his final word spoken in Jesus, the Son who is the Word (Heb 1:1-2; John 1:1, 14). The contemporary estrangement of the Old Testament from the New Testament is an anomaly in the history of the Church. From the Apostolic period through the Church Fathers, the Middle Ages, the Renaissance, and Reformation, the Church maintained a hearty confidence that God's role as the primary author of Scripture, speaking his message infallibly through distinctive voices, secures harmony and unity in the Bible's message from Genesis to Revelation (Johnson 2007, 4).

Grant Osborne underscores the importance of the Old Testament in the New Testament:

Of all the sources for studying the New Testament, none is as pervasive [inescapable, ubiquitous] as the Old Testament itself. Every book, except Philemon and 1-2 John, contains either quotes of or allusions to the Old Testament. There are approximately three hundred quotes in the New Testament and literally thousands of allusions. The prevalence of such quotations and allusions shows that early Christianity was rooted in Judaism, and the Old Testament was their canonical Scriptures. Just like we anchor our messages on the two Testaments, so they [Peter, John, Paul, etc.] anchored theirs on the Old Testament (Osborne 2006, 323).

The words of Augustine sum up his belief in the unity between the two Testaments: "The new is the old revealed; the old is the new concealed" (Hall 2007, cited in Johnson 2007, 4).

4. Hyper-grace pastors are not right in "allowing people who live immoral lives to teach and lead ministries. To let sexual immorality, for instance, to become rampant in their churches—even amongst small group leaders because of lack of accountability is being disrespectful to the teaching of Scripture. In 2 Corinthians 6:14-7:3, Christians are warned "not to be equally unyoked in ungodliness with unbelievers" (cf. Gal 5:19-21; Eph 4:19-31; 2 Tim 3:15-17). Those who lead must do so as an example in godliness (2 Thess 3:9; 1 Tim 4:12).

Hyper-grace lead pastors cannot be right in "speaking against the institutional church, or denouncing them as conservative 'old school' that is no longer relevant to today's culture," if their reason for doing so is because these churches are challenging hyper-grace heresy. Scripture demands that we correctly interpret Scripture (2 Tim 2:15), that we reprove error or sin (2 Tim 3:16-17), we discipline impenitent persistent believers, quarantining them whenever necessary, because "a little leaven leavens the whole lump of dough" (1 Cor 5).

Indeed very little is said about tithing in the New Testament, but it is a biblical principle that preceded the Law of Moses (Abraham, Isaac and Jacob all tithed before Moses gave the Law), was mentioned by Jesus (Matt. 23), and is also mentioned in other passages, like Hebrews 7. There is no instruction to tithing in Paul's writings, for instance. Instead, there is emphasis on generous giving,

according to every person's choice and ability, and even "beyond one's ability" if one has the grace to do so (2 Cor 8:1-3).

Contrary to the hyper-grace pastors who only preach positive motivational messages, such as health, wealth, prosperity, God's love, God's forgiveness and how to succeed in life, we have to be careful to include in our preaching the whole counsel of God so that we feed the flock a balanced diet (2 Tim 3:16-17) instead of just the sweetness of feel-good messages. We must do this so that we are free from the blood of all men (Acts 20:26-27). How many of us would feed our children on sugar, ice-cream, and chocolates every day and every meal? We all endeavor to give our children a balanced diet, don't we? How much more should we endeavor to give God's people a balanced diet?

It is not surprising that key members of hyper-grace churches are regularly living sinful lives with impunity, if these observations against them, by Mattera and others, are true. This would be expected of any church which does not teach or warn its members against relapsing into sin or which does not teach repentance, judgment or hell, and carry out discipline on impenitent Christians who persistently live in sin. There is likely to be an atmosphere of loose living in such congregations, with many church members being involved in sexual immorality, as well as other vices. Hyper-grace teaching that Christians should not confess their sins as taught in John 1:9 because their sins are already forgiven—past, present, and future, is unbiblical. Hyper-grace teachers claim that 1 John cannot be used to teach the need for Christians to repent and confess their sins because the letter was written to unbelievers. On the contrary, Apostle John's purpose in writing his first letter, as an eye-witness of Jesus Christ, was to "re-assure Christians in their faith (1 John 5:13) and to counter false teaching" (John 4:1-6). That the initial readers were Christians is also clear from 1 John 2:12-14, 21—these readers possessed "the anointing" (2:20, 27) that is, the Holy Spirit. There is, therefore, nothing in John's first letter to suggest that it was written to unbelievers as claimed by proponents of hyper-grace. John's readers like himself (note the use of the collective pronoun "we" which includes John himself, other first eye-witnesses and his readers) are in "fellowship with the Father," which implies that they are born again or Christians (1 John 1:3-5, 3:1-3, 5:12-13), but they are not to think that "they are sinless, as that would be self-deception" (1 John 1:8). Instead, whenever they sin as Christians, they are to acknowledge their present sins (or own up their current wrong-doing) and confess them (repent), and God will forgive them (1 John 1:9). This is a cause/effect statement implying that we cannot have the second without the first Jesus' words to the seven churches in the book of Revelation strongly contradict the idea that Christians never need to repent.

To the church at Ephesus, Jesus said, "Consider how far you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lampstand from its place" (Revelation 2:4). Jesus rebukes five of the seven churches and demands repentance from them (Revelation 2:4, 6, 20; 3:3, 15-19).

Far from believers being unaccountable for their sin, they must answer to Jesus for their disobedience (see also 2 Corinthians 5:10).

Considering that there is so much teaching in Scripture on the validity of repentance and confession by believers, which Bible then are the hyper-grace proponents reading? Emphasis on the beauty and power of grace cannot be done at the expense of the "whole counsel of God" (Acts 20:27). While it is true that Christians have been forgiven by God, it doesn't mean that we no longer have to confess our sin. James 5:16 says, "Confess your sins to each other and pray for each other so that you may be healed." If we are to confess our sins to each other, why would we not need to confess them to God, since every sin is ultimately a sin against God (Psalm 51:4)?¹ John 1:9 gives clear instruction to believers about confessing sin. It begins with the word "if": "If we confess our sin, He is faithful and just to forgive our sin and to cleanse us from all unrighteousness." As blood-bought children of God, we do not continue to confess our sin in order to be saved from hell, but we confess and repent in order to reestablish an intimate fellowship with our Father.

Dealing with Hyper-grace Teaching

1. Study the Word of God and employ proper rules of interpretation at all times. This can be done by "correctly handling" the Word (2 Timothy 2:15), from the Greek term orthotomounta, which literally means "to cut straight." Paul may have had in mind stone masons, plowing, road builders, or tentmakers here. Jesus was full of both "grace and truth" (John 1:14). The two are in delicate balance, and a tip to either side can result in a false gospel (Litfin 1983, 754).
2. Provide new converts with discipleship classes covering the basic Bible doctrines including topics like grace, salvation, justification, righteousness, righteous living and confession of sin, etc. (See Matt 28:16-20; Tim 3:15-17). "Prevention is better than cure."
3. Avoid making similar errors in formulating doctrine. We cannot have credibility to correct heresy if some of our teaching and practice have no biblical backing, or if we bend the word of God to validate what we want to practice. This would demand that "we first remove the log in our eye before we can remove the speck in our brother's eye."
4. Provide the correct teaching to the congregations in a written form, such as a pamphlet, a tract, church bulletin, or books etc.
5. Re-preach sermons on basic Bible doctrines from time to time to refresh immunity against false doctrine/heresy.

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