

**THE IMPACT OF FALSE TEACHINGS IN THE DIOCESE OF KAGERA: A CASE
OF KABANGA DEANERY**

EMMANUEL JONATHAN MBONIMPA

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DECLARATION

I, EMMANUEL JONATHAN MBONIMPA declare that this research dissertation is my original work, and it has never been presented to any University or other institution for the award of any academic qualification.

Signature: 

Date: 

Name: Emmanuel Jonathan Mbonimpa (Student).

APPROVAL

This research work (dissertation): *The impact of False Teachings in the Diocese of Kagera: A Case of Kabanga Deanery* by Emmanuel Jonathan Mbonimpa registration number M21B09/032 has been under my supervision and is now ready for submission with my approval.



Signature:

Date: July 12, 2024

Name: Rev. Canon. Prof. Christopher Byaruhanga

DEDICATION

I dedicate this research to my daughter EMMY IRIHO who was born when I was in my first year of my Bachelors pursuit.

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LIST OF ACRONYMS AND ABBREVIATIONS

BTSDT-Bishop Tucker School of Divinity and Theology

CMS- Church Missionary Society.

KCBRP-Karagwe Community Based Rehabilitation Programme

KCTC- Kagera Christian Theological College.

KTCTC- Kagera Technical and Christian Training Centre

NAPS-Ngara Anglican Primary School

Prof. - Professor

Rt. Rev- Right Reverend

St- Saint

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ABSTRACT

This study looks at the effects of false teachings in the setting of the Diocese of Kagera, with a special attention on the Kabanga Deanery. It reveals the psychological, spiritual, and societal effects of false teachings on believers and their communities, by carefully analyzing the false teaching techniques (Matt. 7:15). It looks at the ways that false teachings might arise and lead parishioners to confusion, divisions, and spiritual vulnerability. The study also looks into how false teachings affect the integrity and solidarity of the Kabanga Deanery and how they affect programs for community development, pastoral care, and leadership. It intends to enrich pastoral initiatives that promote theological clarity, spiritual discernment, and ethical stewardship within the Diocese of Kagera by offering insights into the effects of false teachings in that particular area.

Chapter one serves as an introduction where, among others, includes the reason why this is an important study in our diocese. Chapter two gives a clear picture of how things were before coming of Christianity in the present Diocese of Kagera. It also looks at the four leadership periods of four Bishops so far. Chapter three investigates the current state of false teachings in the Diocese of Kagera. It also looks at the effects of false teachings, including conflicts and divisions in the church, deception and confusion, manipulation and exploitation, among others. Chapter four examines what originally causes false teachings to the extent that many Christians, specifically of this time find themselves prone to them. Fifth chapter looks at the summary of all chapters, that is, from chapter one to five. It also looks at what should the church do to mitigate false teachings.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

The crisis of the church and false teachings intersection is an intricate and continuing issue, which needs scholarly attention. This analysis therefore explores the church in Kabanga Deanery, the Anglican Church of Tanzania Diocese of Kagera and the false teachings. This chapter covers the general background of the study, statement of the problem, the purpose and objectives of the study, research questions, scope of the study, justification, significance, scope of the study, theoretical framework, Summary of Chapters of the Research Report and conclusion of the chapter.

1.2 Background of the Study

Ever since Jesus Christ warned the church to watch out for the false teachers whose primary intention is to cripple her with their false teachings (Matt. 7:15), the church has lived with false teachings up to today. It started a long time ago, as M'neile (1949, P. 94-96) highlights, "False Christian prophets did not appear till after the Lord's death, when the struggles with Judaizers began." False teaching is what technically known as heresy, which is defined by Merriam Webster dictionary as, "An opinion or doctrine contrary to church dogma."

From the early church times, false teachings were counted as dangerous since they targeted deviating the truth and orthodox teachings and beliefs. The church did not keep quiet when false teachings emerged. A good example is when Marcion said "God

of the Old Testament was different from the God and father of the Lord Jesus Christ” (Dowly, 1996, p. 105-106). This was counted as false teachings. After a thorough discussion by a number of meetings of some councils, Marcion was excommunicated. Sharp language was used routinely to refer to people who spread false teachings including ravaging wolves (Acts 20:28-31), tombstones and sepulchers. By the second century, a big number of books attacking Christian false teachings circulated. Among the well-known of these books were written by Bishop Irenaeus of Lyons. His book against Gnosticism which is referred to as ‘Against Heresies’ is one of the references used to refute false teachings. Since false teachings are seen as danger to the true Christian faith, the church was always awake in the early centuries when it was still young. They developed tools which were used to curb false teachings including canons, creeds, clergy and councils.

While rooted in history, theology and social-cultural experiences, the study of false teachings remains relevant today. It is among the setbacks that the church in the Diocese of Kagera has been fighting ever since it was started in 1985. Among the ways that has been used to fight false teachings is by starting the Bible College, which was called Kagera Technical and Christian Training Centre (KTCTC) in 1995. Before starting this college, evangelists were trained from Nyakato Bible College, in the Diocese of Victoria Nyanza, the mother diocese to Kagera. KTCTC prepared evangelists who went to teach the orthodox Christian teachings, and from there a few of them were spotted and taken for theological training in different parts of the country. The college was improved in 2011. From preparing evangelists, it added on theological training by offering Diploma and Certificate in Theology, hence the name changed to Kagera

Christian Theological College (KCTC). The presence of this college has helped the diocese to have its own ministers, both ordained and laity who are theologically well equipped to notice and trace any false teachings within the Diocese of Kagera. On top of this (clergy and laity training for ministry), a number of councils have been meeting to curb any theological false teaching whenever detected. For example, there was a time when every preacher who came from other dioceses or denominations required to have a letter from the diocese if he wanted to do any service within the diocese.

Although the Diocese of Kagera has shown such efforts to keep the church safe from false teachings, things have never been easy all the time. One of the recent waves of false teachings that hit the Diocese of Kagera started from that very theological college. A man called Timothy joined an evangelistic foundational course at the college. Because the college is nearby the cathedral, he started attending Sunday evening fellowships and went on to ask for a chance to teach. His teachings seemed to attract many and the number of the fellowship attendees increased because he mainly taught topics related to prosperity gospel, generational curses, renouncing surnames among others. After learning that he had people who supported his teachings (including the clergy), he decided to quit his studies and went on to circulate his teachings in other deaneries. The man was so strategic, he did all these when the diocese was in transition period. It became evident that one of the candidates (mind you in the Anglican Church of Tanzania, the diocesan synod is one with the mandate to elect a bishop by voting), had Timothy in his prayer team. After the enthronement of

the new bishop (not that who had the prayer team), he continued with his campaign to other deaneries, including Kabanga.

Since Kabanga is one of the giant deaneries and is situated strategically at the border of Tanzania and Burundi, Timothy made this place his new station. Kabanga is a business center, therefore many of his friends were those who are well-off. Some paid a lot of money so that he may pray for them. The pastor of that parish unknowingly supported him until he came to realize that he was planning to buy a land to start his new church, whose Christians would be those who adored his teachings from the Anglican church! The Reverend reported the issue to the diocesan office, and because he was the rural dean, the diocese allowed him to solve it since it was under his level of administration. A number of the deanery councils were convened to deliberate on the issue. The decision was made that he should be expelled and should not be invited anymore in that deanery. The diocese was informed what the deanery decided, and the news circulated within the whole diocese, hence Timothy did not come again.

Though he was not invited by the church after that decision, he had made a lot of friends whom he continued to communicate with. His followers decided to leave the church and started meeting on their own. They started as a prayer group who continued attending the normal Anglican services. But later, (when I joined that deanery as the pastor of Nzaza Parish) the deanery went more steps ahead. It required those who were still going to that prayer station, to either stop and continue being recognized as Anglicans, or continue with it and be expelled. Many continued with Timothy while a few decided to come back to their Anglican origin. Those who came back had to stand in front of the church and confess that they will never go

back to those prayers. The deanery prepared the environment that helped those who came back to continue with their weekly fellowship meetings which were led by the dean. After this, those who remained there decided to start their new church which is under that false teacher, though he continued operating the church from a far. This is the background of the problem, which has compelled the researcher to conduct this study within Kabanga deanery.

1.2 Statement of the Problem

The church is experiencing false teachings from false teachers. However, Jesus had warned the church very early as he was doing his earthly ministry that, “Watch out false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves” (Matt. 7:15). These false teachers do not aim at making people know who Jesus Christ is, nor do they warn people of their sins, which is the central purpose of Christianity. Instead, they insist on prosperity that has to do with physical wellbeing like healing of chronic diseases, dealing with generational curses, getting promotions at working places and many more, while skipping the true gospel that insists on Salvation by grace. Kagera Diocese has the role to play in dealing with this problem, where Kabanga deanery is found. This need has motivated me as a researcher to carry out research.

1.3 Objectives of the study

The objectives of the research were:

To investigate the coming of Christianity in the Diocese of Kagera.

To examine the causes of false teachings.

To investigate the current state of false teachings in the Diocese of Kagera.

1.5 Research Questions/Hypotheses

The research answers three questions which are:

How did Christianity come to the Diocese of Kagera?

What are the causes of false teachings?

What is the current state of false teachings in the Diocese of Kagera?

1.6 Literature Review.

The issue of false teachings has been a problem, not only to the church, but also to the community. Many people have written about what false teachings have caused.

According to Evans (2005, P 5), “In a Christian Church conceived from the beginning as a community bound by a shared faith and a shared personal commitment to Christ,” but false teachings aim at crippling this, hence distort personal spiritual well-being. Many people have found themselves in confusion, doubt and even discouragement because of false teachings.

On a community level (where the church is included), false teachings tend to destroy unity and harmony within the community of both, believers and nonbelievers, while intensifying divisions, conflicts, disintegration and denominational splits. In the journal by Grant, Robert M, Marty, Martin E and Brauer, Jerald C. (1971, P 91-107),

the author of the article describes a sect called Ranters whose teachings were unbiblical to the extent that it allowed incest and all kinds of heterosexual immorality, for instance, “when any man requested a woman the leader would say, Go increase, and multiply.”. Moreover, false teachings can distort the reputation and credibility of any Christian believing community that may be built for a long period. In one of its online prints in 2016, the South African newspaper “The Sunday Independent” reports that, “Christianity, is fast losing its historic moral credence and spiritual cogency. The unexplained mushrooming of false prophets and dodgy pastors within the Christian domain is crippling the moral greatness of that sacred religion.” The newspaper shows how false teachings are doing to the church today.

What false teachings can affect go beyond personal belief to community and church in its entirety. Besides, false teachings, “Have the capacity to stir up spirituality, to clarify the truth, and, paradoxically, to encourage the reader to seek the truth so as to avoid falling into the same errors” (Evans, 2003, P XV).

The early church, whose period runs from first to fifth century AD, contended with a number of false teachings including Gnosticism, Arianism and Docetism. Early church fathers such as Ignatius, Justine Martyr and Irenaeus were in front line. Before his martyrdom around 107, Ignatius had this to say on Docetism, “So do not pay much attention when anyone speaks to you apart from (choris) Jesus Christ, who was of the family of David, the child of Mary, who was truly born, who ate and drank, who was truly persecuted under Pontius Pilate...” (McGrath, 1995, P 136). Church councils also were among the instruments that used to refute false teachings. These include the council of Nicaea (that came up with the Nicæan Creed in 325 AD) and that of

Chalcedon (451 AD), which came up with the conclusion that “Jesus Christ is one Person with two full and complete natures” (Byaruhanga, 2005, P 62). Young (1991, P, 9), affirms that, councils were “Used to contrast true Christian teaching with the ‘knowledge falsely so-called’ of the heretics.”

During the medieval period, the church was centralized. It was when scholasticism rose and theological scholars like Thomas Aquinas came up with systematic roadmap. A good example is when Thomas Aquinas “Denied the Platonic theory that the soul is like a sailor in a ship...he also denied the Averroist theory that the one soul is shared by all humanity” (Edwards, 1997, P 242).

Reformation and post reformation eras was the period that came after medieval period that ran from 16th to 19th centuries. Scholars like Martin Luther, John Calvin and Ulrich Zwingli came up with new doctrinal perspectives that opposed what the Roman Catholic had taught for hundreds of years, which they termed as false teachings. “Luther in particular was critical of the excessive rationalism of scholastic theology. He thought to restore the personal immediacy of the biblical message and the assurance of salvation that comes from trust in the word of God” (Hodgson & King, 1983, P 9). The aftermath of reformation was followed by the spread of protestant denomination, which led to diversified theological and doctrinal differences. Confessions, catechisms, biblical criticism and enlightenment led to debates on scriptural interpretation as well as the authority of the tradition. people who stood firm for Christianity in this period was Friedrich Schleiermacher, whom Hodgson and King (1983, P 14), affirm to be someone who “Stands within the tradition

of Augustine and the Reformation, but who realizes that that tradition must be transformed if it is to be responsive to the challenges of the modern age.”

Modern era stands as the last period we are living in so far, which started in the 20th century onwards. It has witnessed the proliferation of theological liberalism and influence of secularism encroaching the church and posing substantial challenge to the orthodoxy Christian teachings. Besides, it is an era that has witnessed the intrusion of prosperity gospel, the teachings that discard faith by grace. But theologians like Karl Barth (1886-1968) have stood firm, “By stressing the otherness of God...believed that they could escape from the doomed human-centered theology of liberalism” (McGrath, 1997, P 107). Moreover, evangelical movements, ecumenism and interfaith dialogue have helped discussions that look at addressing these theological differences by fostering unity among Christianity.

The church has fought false teachings throughout its history through theological writings councils, doctrinal formulation. The aim of keeping doctrinal integrity and theological orthodoxy has remained as the central idea throughout the church history.

False teachings pose a number of challenges as we have seen them, but still the church has a role to play in dealing with false teachings. This is what a number of scholars have suggested.

The church has to stand as a guardian of orthodox doctrine. The entire history of the church is painted with the church as a custodian of the whole truth and orthodox doctrine. That is what Evans (2003, P XVI) insists, “Church itself over the centuries had had to ‘correct’, or ‘expressly revoke’ many things which it had allowed to

appear in its teaching.” The history shows that the church was not silent whenever the orthodoxy doctrine was tempered with. When writing about grace during Pelagian controversy, which Pelagius was against, Augustine insisted that, “This grace of Christ, without which neither infants nor grown persons can be saved, is not bestowed as a reward for merits, but it is given freely (*gratis*), which is why it is called grace” (McGrath, 1997 P 219). Also, things like authority of scripture, the deity of Christ, and doctrine of salvation were kept secured no matter the false teachings the church encountered. By holding up doctrine, the church walks in the footprints of the past church and keeping it for the next generation by sieving out false teaching.

The church has to discern and disciple. To make sure that false teachings are well delt with, the church has to make sure that false teachings are discerned at their early stages. This may be done by preaching, teaching and discipleship which in turn may help people be capable of knowing the scriptures, theology, and ethics. For example, “The early church responded strongly to those who deviated from the truth and claimed to have special knowledge outside the biblical text, as can be seen in the epistles and in the action taken in Acts 15:1-31. It barred heretics from its fellowship and prayed for their salvation. It did not, however, call for them to be put to death” (Adeyemo 2006, P 3389).

The church should concentrate on correction and confrontation. False teachings are inevitable as long as the church is still on earth. When they appear, the church should not feel ashamed to promptly and firmly confront them as the previous church because, “One of the Devil’s devices has been to invent new notions which go against the law of Christ” (Evans, 2003, P XV). This may be done through pastoral counselling,

teaching and even disciplinary measures. When these false teachings are unfearfully confronted with orthodoxy teachings, the church will be protected from all spiritual harm by making sure that doctrinal purity is observed.

The church should invest on education and apologetics. Making sure that false teachings are expelled from the church, it cannot be done by people who are not well prepared. Adeyemo (2006, p 1203) laments the way people are hostile to soaking themselves into the word of God as he says, “One of the reasons there is so much religious heresy on our continent (with so many unfortunate consequences) is that many think that they do not need to study the word of God before dispensing it to others.” But in reality, a good number of church members should be prepared theologically who will be able to defend their faith. Besides, the church should endeavor to hosting seminars, providing literature and different theological discernment. When the church is fully armed with knowledge and understanding of orthodoxy doctrine it will be able to defend the faith and courageously oppose false teachings.

The church should continue praying and depending on God. This has been the tendency of the church throughout the history, which was initiated by Jesus himself as he was praying for unity in the church, as Adeyemo (2006, P 466) says, “Thus Jesus prayed for his church to be united as his agent of salvation on earth (John 17:26).” This teaches the church to continue seeking for God’s intervention through prayer whenever things that threaten church’s unity like false teachings appear.

1.7 Justification of the study.

Kabanga deanery has several times witnessed a number of teachings which has left the church in tears. One of the notable recent occasions is what said to be a revival which forced people to renounce their sur names, stopped to eat beans and paying some money that people may be prayed for. Sunday services that were following Anglican liturgy were discouraged, since it was said that they were not friendly to the presence of the Holy Spirit in the service. In this deanery, the teachings caused some of the Christians who regarded themselves to be more spiritual than others to leave the church and start other churches. This has caused the church to lose its focus on important things like involving in developmental activities and its mission and concentrate on solving the problem that has been caused by false teachings. This is what compelled me as a researcher to take study on these challenges facing God's church in this Deanery in order to shade light that can lead to solving the problem.

1.8 Significance of the study.

The research may remind the church that we are living in times that were prophesied where people are "having a form of godliness but denying his power." (2Tim. 3:5). Such people are everywhere nowadays and their teachings are sweet to many who are not well versed with the word God. The study may also serve as a reminder which will remind people that we are living in perilous time which calls us to be very careful on every spiritual teaching we ingest in.

The findings of this study may act as a source of information to future researchers who would like to do further studies on the topic in our diocese.

Also, church leaders (laity and clergy) may learn the methods that were used to fight false teachings in different times and apply them to fight that very problem in our present time.

Lastly, it has also equipped the researcher with more research skills and knowledge about the false teachings (heresy) in the church ministry, especially in Kagera Diocese.

1.8 Scope of the Study.

The scope of the study bases on three important areas which are geographical, content and time.

1.8.1 Geographical scope.

The research was conducted in the Anglican Diocese of Kagera. This diocese has three districts of Ngara (where the headquarters of the diocese is), Karagwe and Kyerwa. The diocese is located in North-West of Tanzania. It borders the dioceses of Biharamulo and Lweru in East, while in North borders Uganda and Rwanda. In West it borders Burundi while in South borders the Diocese of Kibondo in Tanzania. It is in Kabanga deanery, in Ngara District where all information were collected from, and where all the proposed recommendations will be directed.

1.8.2 Content Scope.

The content scope of this study mainly was limited on investigating how false teachings were dealt with in different times, examining the effects of false teachings and suggest the role the church should play in dealing with false teachings, and how all of these can be a lesson to Kabanga Deanery as far as false teachings is concerned.

1.8.3 Time Scope.

Time scope is the presentation of a chronological sequence of events along a drawn line that enables a viewer to understand temporal relationships quickly. This study covered the period of 2018 to 2021. This is because it was the period when this problem was taken seriously in the diocese and especially in Kabanga Deanery.

1.9 Conceptual/Theoretical Framework.

The church is facing a significant challenge of false teachings today. Many of the teachings are not orthodoxy, which in turn has affected the church. The church has the role to pray, specifically in making sure that this does not continue to spread and cause more havoc.

To address this problem, the following problem statement, objectives and research questions have been identified.

Problem: The church and false teachings.

1.9.1 Objectives

To investigate the coming of Christianity in the Diocese of Kagera.

To examine the causes of false teachings.

To investigate the current state of false teachings in the Diocese of Kagera.

1.9.2 Research questions

How did Christianity come to the Diocese of Kagera?

What are the causes of false teachings?

What is the current state of false teachings in the Diocese of Kagera?

The central concept of false teachings holds a crucial importance, particularly regarding its effects to the church and the role the church should play to halt its escalation.

It is necessary to define this concept of false teachings which is used interchangeably with the word heresy, the word that is its technical term.

Brand (2015, P.738) sees false teachings as something that “Involves false doctrine”, while Merriam Webster dictionary defines it as, “an opinion or doctrine contrary to church dogma.” Bercot (2006, P.332) on the other hand, looks at the effects of false teachings in this view, “The church was called a virgin, for she had not as yet been corrupted by worthless teachings... from these men have come false Christs, false prophets, false apostles-men who have split up the one church into parts through their corrupting doctrines.” Gaebelin (1984, P.191) sees that, Warnings against false prophets are necessarily based on the conviction that not all prophets are true, that

truth can be violated, and that the gospel's enemies usually conceal their hostility and try to pass themselves off as fellow believers. At first glance they use orthodox language, show biblical piety, and are indistinguishable from the true prophets... thus it is vital to know how to distinguish sheep from wolves in sheep's clothing. Jesus does not explicitly say who will have the discernment to protect the community but implies that the community itself, by whatever agency, must somehow protect itself from the wolves.

1.10 Summary of Chapters of the Research Report.

This research has five chapters:

Chapter One: Introduction

This chapter introduces what the church in Kabanga Deanery in Diocese of Kagera has suffered for long time, that is false teaching. The chapter gives the wide-ranging of the background of the study, problem statement, objectives of the study, research questions, literature review, justification of the study, significance of the study, scope of the study, theoretical framework, chapter summary and chapter conclusion.

Chapter Two: To Investigate the Coming of Christianity in the Diocese of Kagera.

In this chapter, investigation of the coming of Christianity to the Diocese of Kagera is done, how the situation was before the coming of Christianity, after the coming and after being the diocese in 1985. It as well looks at the four leadership of four Bishops so far, that is Bishops Christopher Ruhuza, Edwin Nyamubi, Aaron Kijanjali and Darlington Bendankeha.

Chapter Three: To Examine the Causes of False Teachings

The chapter investigates the current state of false teachings in the Diocese of Kagera. It also looks at the effects of those false teachings including conflicts and divisions among the church, deception and confusion, manipulation and exploitation, among others.

Chapter Four: To Investigate the Current State of False Teachings.

This chapter examines what originally causes of false teachings to the extent that many Christians, specifically of this time find themselves easily deceived.

Chapter five: Conclusion and Recommendations

This chapter provides conclusion of the research, gives recommendations and provides suggestions on areas for further study.

1.11 Conclusion.

This chapter serves as the general introduction to the research. It has provided introduction, background of the study, problem statement, objectives of the study, research questions, justification of the study, significance of the study, scope of the study, theoretical framework and summary of the chapters.

CHAPTER TWO

THE COMING OF CHRISTIANITY IN THE DIOCESE OF KAGERA.

2.0 Introduction

This chapter discusses how Christianity entered in the Diocese of Kagera. It should be known that this area has been under different ownership since the time the Anglican Church was introduced in Tanzania in 1864, while Christianity entered in Ngara, the headquarters of the diocese in 1930s. The chapter endeavors also to investigate what the church and Christianity at large has been doing under different times of leaders up to this time.

2.1 Christianity in Kagera under the Diocese of Eastern Equatorial Africa and the Diocese of Mombasa.

When under the dioceses of Eastern Equatorial Africa and Mombasa respectively, the whole area which includes the present day diocese of Kagera had not been evangelized, and had neither a church nor a known Anglican Christian. Christianity had not been introduced; hence, the place needed evangelism, which did not happen until the time Central Tanganyika Diocese was inaugurated in 1926.

After the defeat of the Germans in the First World War, Tanzanian Lake Zone towns like Mwanza, Musoma among others, received many guests from England. This led to starting of the chapels for these people including St. Paul Kirumba, St. Igogo, St. Nicolas Nyamagana (all of these are found in Mwanza), St. Stephen Tabora and St. John's the Baptist in Murgwanza Ngara. These chapels did not help the spread of

Anglicanism since they were built for the whites who were rulers, and traders. During that period, the present diocese of Kagera had one Chapel (St. John the Baptist Murgwanza-Ngara) that was not for the natives, but for the whites who had come for colonial purposes.

2.2 Christianity in Kagera under the Diocese of Central Tanganyika.

After the birth of the Diocese of Central Tanganyika from Mombasa Diocese in 1927, CMS (UK) decided to handover Tanganyika into CMS Australia because of the decrease of finance. It is said that after that handover, among the first places to be reached for the purpose of evangelism was Ngara (the present Diocese of Kagera's headquarters) in 1932. Reverend Lionel Bakewell arrived in this place and started schools where mature people started learning reading and writing, including reading the word of God. He later started schools where children learnt writing and reading. Murgwanza Primary School (which is still operating but under government ownership) is among those schools. Missionaries also started Murgwanza Hospital, and later Katoke Teachers College (which is now in Lweru Diocese). The involvement of the missionaries in health and schools was used as a means to attract many people into Christianity.

2.3 Christianity in Kagera under the Diocese of Victoria Nyanza.

The lake zone that included regions of Mwanza, Kagera, Shinyanga and Mara was very far from the diocesan headquarters, which was in Dodoma. This necessitated the

place to have its own diocese, and on March 13, 1963, the Diocese of Victoria Nyanza (DVN) was born and Bishop Maxwell Lester Wiggins became the first Bishop. The second Bishop was John Rusibamayila, who was one of the students from Murgwanza Primary school that was started by Bakewell. Among the great works that were done by this bishop was increasing of the number of parishes from 27 to 53. It is during his leadership the Dioceses of Kagera was born on 11th August, 1985, and Bishop Christopher Ruhuzza became the first bishop.

2.4 Christianity in Kagera under its Own Leadership.

The birth of Diocese of Kagera was a blessing to the whole of Kagera region, especially Ngara District. Despite the region by that time having five districts of Bukoba, Muleba Biharamulo, Karagwe and Ngara, it was in Ngara, and Murgwanza village in Particular, that was able to accommodate the diocesan headquarters.

2.4.1 Bishop Christopher Ruhuzza

This first bishop of this diocese played a very important role in making sure that the diocese reaches many places where Christianity had not been introduced. His leadership period started in 1985 and ended in 1993. He made sure that the diocese continued with what the missionaries had started including Murgwanza Hospital and Katoke Teachers College and evangelizing the rural area. Moreover, he made sure that the diocese prepares people for gospel propagation. The diocese sent a good number of people in St. Phillip's Theological College in Kongwa Dodoma for pastoral ministry

training. These helped the diocese to increase the number of parishes while observing orthodoxy teachings.

2.4.2 Bishop Edwin Nyamubi

He was elected in 1993 as the second bishop of Kagera. One of the important part the diocese played was receiving refugees from Rwanda and Burundi in 1994. The diocese provided land, buildings, among others, to make sure that the refugees get all the needed requirements and are well taken care of. A big number of pastors, especially from Rwanda, including one Bishop (Bishop Augustin Mvunabandi who is now a retired bishop of Kigeme Diocese), were received and given chance to do pastoral services. When they left, the diocese had many vacant parishes. It was required to start a crush program at the Bible College, which had started operating in 1995. This helped to cover some gaps that had been left by refugee pastors. The presence of this college helped to produce evangelists who went back to their home churches and teach sound teachings. Moreover, it is during this period where the department of mission and evangelism started cinema showing in villages. This helped a good number of people to joining the church, hence more parishes started.

2.4.3 Bishop Aaron Kijanjali

This was the third bishop of the Diocese of Kagera who came into power in 1998. Many things were done during his time. Among others, the diocese continued widening Murgwanza Hospital, starting of schools like Mchungaji Mwema Secondary School,

Ngara Anglican Primary School (NAPS) and Katoke-Lweru Secondary School (now in Lweru Diocese), starting Karagwe Community Based Rehabilitation Program (KCBRP) and Tumaini Fund (for orphans and widows support). All of these helped at large in spreading the gospel to the community in one way or the other, hence it led to starting another diocese of Lweru in 2006 that included by then three districts of Muleba (the headquarters) Bukoba Rural and Bukoba Municipal. By 2017 the ministry had grown again to the extent that Biharamulo diocese (which is the youngest diocese in the Province of Tanzania so far), was born. Its geography includes Chato district (from Geita region that was under Kagera diocese) and Biharamulo district. It is during this period where the diocese saw that there was a need to make the Bible College (Kagera Technical and Christian Training Centre) a theological college (Kagera Christian Theological College) in 2011. Though it is counted as the time that was peaceful, it is the time where false teaching traces started to be noticed in some places, and the diocese did not keep quiet whenever that was heard. A number of strategies were developed to curb false teachings including reporting any entry of a preacher from out of the diocese by a letter, evangelists and pastors being care takers of prayer groups, increasing training of evangelists and pastors, among others.

2.4.4 Bishop Darlington Bendankeha

He was elected in 2017 when he was doing his Master of Arts in Theology at Uganda Christian University, and he is still the diocesan bishop up to date. During his leadership, the church has witnessed a lot of things that have helped taking the word of God to different places while observing the physical and intellectual part of the

surrounding community. Parishes have continued being produced, Kagera Christianity Theological College introduced certificate course on top of Diploma, starting another program for helping the disabled (CBIDO), broadening Ngara Anglican Primary School (NAPS), continuing providing secondary and high school education through Mchungaji Mwema Secondary School, starting Murgwanza Institute of Health and Allied Science (MURIHAS) taking Murgwanza Hospital doctors for specialists studies. Others include building churches (including new Cathedral that is under construction) and vicarages, buying motorbikes for pastors, taking pastors for further studies, continuing teaching Bible Knowledge in secondary schools, among others. Moreover, the diocese has been conducting conventions annually to foster pastoral ministry, spiritual growth and evangelism within the diocese without depending on the outside ministers.

In a nutshell, the coming of Christianity in the Diocese of Kagera has been a blessing. Ngara district as the home to this diocese is seen as among the places of Tanzania that has played an important role in producing people who have helped the country in one way or the other. People like Gilman Rutihinda, (who was a Bank of Tanzania governor from 1989-1993), Joseph Rugumyamheto, Dr. Naomi Katunzi, Rose Nyamubi and so many others who are the church products. The church has played an important role in making sure that people know who is God and get knowledge that brings impact and changes in their physical lives. That was the intention of the missionaries and it has been propagated until today.

CHAPTER THREE

CURRENT STATE OF FALSE TEACHINGS

3.0 Introduction

Satan is skilled at disguising himself and creating counterfeit goods, discernment allows us to distinguish between what is right and what is nearly right. There is always a combination of lies and truth in deception. The devil can seem, as an angel of light, and because of this power evil is hard to identify, even false teachers can do the same. 2 Corinthians 11:13-15 says that, “For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light.” So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. Therefore, spiritual discernment is more crucial than ever in our age because of the growth of false teachings inside the Christian faith. In order to avoid falling prey to deception, it is crucial that we learn to study God's word and seek the guidance of the Holy Spirit.

3.1.0 The Current State

The following is the current state of false teachings we need to beware of.

3.1.1 The False Prophets

False prophets assert that they are speaking new and authentic revelation from God. They profess to know people's futures or the future events that will transpire. Nevertheless, neither God nor scripture are the source of any of the false prophets'

foretelling. The predictions of the False Prophets are either manufactured, calculated, or obtained through techniques like divination from a demonic source. Jeremiah 14:14-15 says “And the Lord said to me, “The prophets prophesy lies in my name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart” The following details and traits of false prophets can be discovered by dissecting Jeremiah 14:14-15: Misguided visionaries false prophecies made in God's name. False prophets do not hear from God since God does not speak to them. False prophets are not sent or directed by God. False prophets declare false dreams, predictions, and visions. False prophets may gain power by divination in order to foretell events or make statements about the lives of others.

False prophets lie from their hearts. Matthew 24:11 says “And many false prophets will arise and lead many astray.” This passage uses the word many, where Jesus issues a warning, saying that several false prophets would arise and that these false prophets will lead a great number of people astray.

Matthew 24:24 says “For false Christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.” Jesus is warning against false prophets who would also work amazing signs and wonders and trick people by seeming to be miracle workers. Deuteronomy 18:21-22 says: And if you say in your heart, ‘How may we know the word that the Lord has not spoken?’ When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him. We are urged by the Bible to identify

and investigate false prophets. A genuine prophetic word from God is always true and accurate. Nevertheless, false prophets' prophecies are unreliable and erroneous. 1 John 4:1 says: “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.”

3.1.2 Prosperity gospel Preachers

Many prosperity preachers tend to mind their own stomachs. The money is what drives them. Mammon is their real god, and they are frauds. As he is typically the church's founder, he will normally transfer the leadership to his wife and kids upon his passing on in order to preserve all of the family's wealth and possessions. In addition to being a pyramid scheme, his church is also his business. His supporters are the company's weekly donors, and he serves as both the managing director and chief marketing. He makes Christianity more consumer-focused, that is, a business. 2 Peter 2:3, KJV says: “And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.”

The prosperity preacher's core beliefs include the false health and wealth (prosperity gospel), the seed-faith concept, and the New Apostolic Reformation teachings. He will gather his fortune from his followers by spreading these bogus teachings. The prosperity preacher has a skill at manipulating his audience to keep giving him money for his extravagant lifestyle by twisting the scriptures and employing psychological and coercive tactics.

We are cautioned against false teachers who are “imagining that godliness is a means of gain” in 1 Timothy 6:3-5. This indicates that, rather than serving God with a pure heart, they view God's things or labor as a way to get financial gain. Philippians 3:18-19 states that those who resemble the prosperity preacher are “enemies of the cross” whose “god is their belly... with minds set on earthly things.” Jesus said in Matthew 6:24. No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Though he poses as a minister of God, the prosperity preacher actually serves the interests of money. He is comparable to Balaam, who (Numbers 22-24) would sell other people's souls into idolatry, covetousness, and wickedness in order to benefit financially.

3.1.3 The smooth talker

These are master of flattery and speaking, for the most part, the wisdom of the world. The Smooth Talker is a great speaker and orator who oozes attractiveness and is very up to date. He is proficient in both language and speech. However, his beliefs are not grounded in solid biblical doctrine. Instead, in order to provide the impression of expertise and creativity to his audience, the smooth talker makes up for his lack of good teaching by using catchy but unbiblical language, humanistic ideas, worldly wisdom, and misleading stories. His main beliefs are in psychology, humanism, and new age ideologies, yet he occasionally quotes from the Bible. For instance, the smooth talker may employ strong language, such as unbiblical and misleading

statements and ideas like you are enough, you can live your best life now, God cannot do anything without your permission, and you are a little god. Colossians 2:8 says that, “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.”

The teachings of the Smooth Talker center on enhancing man's sense of self-worth and increasing his self-assurance and faith in himself as opposed to relying solely on God.

His philosophy promotes an inward-focused outlook on life and self-improvement. Hardly does he instruct followers to deny themselves, and he rarely teaches on being Christ-centered (Matthew 16:24). He preaches happiness above all else and fails to acknowledge the biblical necessity and regularity of suffering. He views that message as an unpopular message, thus there is no doctrine of suffering. He is a motivational speaker whose philosophy elevates human effort rather than the work of Christ. His doctrine also emphasizes increasing man's reliance on his own powers and wisdom rather than first seeking guidance and insight from God.

According to the false theology of the smooth talkers, man is superior to God; he is the leader and God is his associate; he is in control and can use God as a tool to fulfill his own ambitions. For example, one of the online services that was done by a Nigerian Televangelist Joshua Iginla on the Easter Service their prayer point was “My father, in less than 24 hours, restore and promote me in Jesus name (Amen).” 2 Timothy 4:3 says: “For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.”

Thus, the Smooth Talker tickles the audience's itching ears. He uses his polished speech to impress those who listen to him. Instead of encouraging humility, he indirectly promotes selfishness. Typically, the smooth talker is an antinomian. He hardly ever preaches against sin, and his teachings do not emphasize being broken or humble before the Lord. Rather, the smooth talker's goal is to promote self-confidence in oneself. Instead of promoting the genuine gospel of Jesus Christ, he preaches and teaches a false gospel of himself. Romans 16:18 says: "For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naïve people."

3.1.4 The miracle magician

The person who enjoys performing miracles and signs is the one who is known as the miracle magician. For the Miracle Magician, the congregation serves as the audience, the pulpit serves as the stage, and he himself is the artiste. Only in front of the cameras or on stage will he be able to heal and win over the hearts of the crowd. He is unable to heal in a hospital where patients are seriously sick nor can he do it to someone in a closed-off house while no one is around to observe him.

His intention is to marvelously show off and flabbergast his supporters with so-called testimonies, miracles, and even prophecies. His miracles and signs are what entice more people to follow him. Such a false teacher will also turn to selling various allegedly anointed items, such as oils and water, promising blessings, protection, and healing to the buyer. Matthew 24:24 says "For false Christs and false prophets will

arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.”

The issue with the miracle magicians is that they do not attribute God's signs and wonders to him. Miracles and signs do not belong to God, they are theirs. The probability of using magic and sorcery is very high. The miracles are organized and performed with the help of paid volunteers. The wonders and indications are planned deceptions and orchestrated illusions.

When Moses went to seek the freedom of the Israelites, we know that some of the miracles performed by God were duplicated by Pharaoh's magicians (Exodus 7:11, 22). Despite the fact that Moses was a genuine prophet of God and spoke on behalf of God, the Egyptian magicians did not respect the God of the Israelites.

The narrative of Simon the Sorcerer appears in Acts 8:9-24. Simon was so skilled at sorcery and magic that Samaritans believed he possessed divine power whenever he performed. Acts 8:10-12 says, “They all paid attention to him, from the least to the greatest, saying, “This man is the power of God that is called Great.” And they paid attention to him because for a long time he had amazed them with his magic.” In this fascinating account of the interaction between Simon the Sorcerer and his disciples, we learn that, some mistakenly believed that Simon's sorcery has divine power, and Simon's magical abilities surprised the Samaritan people, who paid him long-term attention. Moreover, Simon's sorcery caused the Samaritans to regard him as a "god." He was referred to as "the power of God that is called Great." According to verse 9, Simon said that "he himself was somebody great."

There are striking similarities between Simon the Sorcerer and his own Samaritan disciples and the relationship between The Miracle Magician and his followers today. Firstly, the Miracle Magician has an attitude about himself in which he presents himself as exceptional and outstanding. Secondly, the Miracle Magician's followers are drawn to and attentive to him due to their amazement and captivation with his magic tricks and illusions. Thirdly, because of the signs and wonders, they see the miracle magician's followers often raise him to the position of a deity or godlike being. Fourthly, the followers misinterpret the miracle magician's signs and wonders as acts of God while in reality they are not originally from God.

These false teachers have entered the church, and the following are characteristics they do all share which the church needs to be awake.

In their behavior and way of life, there is always a hint of pride, arrogance, and selfishness. There is a continuous hypocrisy. Both stealthily and explicitly, they want people's admiration and respect and lack true humility because they think of themselves as God's gift to their followers.

They belong to the heretics group because they improperly divide the Bible to suit their need. They frequently misunderstand what God says in the Bible or quote it out of context. They have little regard for God's word since they pervert the scriptures to suit their own agenda.

They scarcely give any attention to the authentic gospel of Jesus Christ. They may quote texts in their teachings, but in the end, they want people to follow them rather than Christ. False teachers always exhibit characteristics of cult leaders who abuse

their power to mistreat people, especially those who follow them. It is well known that a large number of false teachers worldwide take advantage of their followers or abuse them physically, emotionally, psychologically, and sexually. They feel to be having authority over them.

In the end, they are motivated by money and personal gain. They are wealthy and live costly lives, much like worldly celebrities. Their luxurious lifestyle is made possible by the money they so readily obtain from their easily deceived followers.

Through the application of strict shepherding teachings, they regard themselves as "spiritual coverings" or "spiritual fathers." As a result, they start acting like fake Christians and mediators to their followers who do not live as Christianity requires them.

3.2 The Effects of False Teachings

Among the things the church in Kabanga Deanery need to pay much attention to is the effects that are caused by false teachings. These prerequisites need to be well understood so that the church may be very careful not to relinquish to false teachings since they aim at destruction. These effects of false teachings include:

3.2.1 Conflicts and Divisions among the Church.

In Romans 16:17, Paul tells the Romans that, "I appeal to you, brothers and sisters, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them." False teachings often create division and

conflict within communities, specifically in the church. Disagreements over interpretations of doctrine or ideology can lead to gaps, schisms, and even hostility between followers who hold differing beliefs. The church's Great schism that occurred in 1054 caused by what is known as filioque controversy (whether the Holy Spirit proceeds from the Father and the Son or from the Father through the Son) was because of false teachings. Therefore, the church should be active all the time to avoid such conflicts and divisions.

3.2.2 Deception and Confusion

False teachings always lead to deception, confusion and leading people astray. False teachings tend to distort truth and wisdom, which end up causing confusion, doubt, and a lack of clarity. This can result in emotional distress and spiritual turmoil. Paul warned the Colossian church to be watchful of such teachings as he said, "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ" (Colossians 2:8). In the same way, the church should be very careful not to entertain false teachings so that she can remain at peace, out of deception and confusion.

3.2.3 Manipulation and Exploitation

An individual or a group can use false teachings to manipulate and exploit others for personal gain, power, or control. This can be done in various forms, including financial exploitation, psychological manipulation, and the abuse of authority of the church. By

offering fake promises of salvation, finances, and many other things which people may be in need of, false teachers may use persuasive tactics emotional manipulation and selective interpretation of the scriptures for their personal gain. This is equal to what Peter said in 2 Pet. 2:1 that, "But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction." The church should avoid this by any means to keep Christians safe from such unscrupulous people.

3.2.4 Impact on the Society

False teachings can have broader societal implications, influencing cultural norms, values, and policies. In many cases, they may contribute to social unrest, intolerance, and even violence, particularly when coupled with extremist ideologies. "For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions" (2 Tim. 4:3). Though today's people are eager to hear every kind of false teachings regardless whether they are false teachings or not, the church need to intervene to mitigate such challenges that come with false teachings.

3.2.5 Stagnation of Spiritual Growth

False teachings can prevent intellectual growth, critical thinking and spiritual growth. When individuals hold firmly these false teachings, chances are they may reject new

ideas, evidence, or perspectives that challenge those beliefs, hindering personal and collective progress. It is dangerous when people are stagnant spiritually as Paul says, "Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more" (Eph. 4:19). Stagnation of spiritual growth that is caused by false teachings make a person block all possible ways of learning and thereby continuing to believe in false teachings he has ingested. This becomes dangerous since a person becomes an enemy of all new ideas, even if they are productive ideas. Thus, false teachings need to be prohibited by any means for the betterment of the church.

In conclusion, living as a Christian is not a playground, rather, a battlefield always. We do not battle against flesh and blood; rather, it is a spiritual conflict between good and evil. The devil is constantly trying to prevent people from seeing the real message of Jesus Christ. By using false teachers who pose as sincere believers, he is rendering people blind. Therefore, it is imperative to recognize and comprehend the characteristics of these false teachers as Jesus said, "Beware of false prophets, who come to you in sheep's clothing, but are ravenous wolves within." Matthew 7:15. We must constantly be on guard and exercise great caution while separating good from evil.

CHAPTER FOUR

THE CAUSES OF FALSE TEACHINGS

4.0 Introduction

The issue of false teachings encroaching the church is alarming to the extent that it makes people question, why today's Christians are so easily deceived by false teachers? Jesus as he was here on earth warned the church that deception will be a prominent feature in these unprecedented end times (Matthew 7:15, 24:5). Moreover, even disciples warned the church, "Not to believe every spirit, but test the spirits to see whether they are from God because many false prophets have gone out into the world" (1 John 4:1). This chapter endeavors to investigate some of the things that make Christians prone to false teachings.

4.1 Insufficient Word of God

Many of those who find themselves entangled in false teachings lack a solid foundation of the Word of God. They do not pay much attention on the word of God and examine it the way people of Berea did (Acts 17:11-12). Many of these find themselves prone to false teachings since they do not have a strong foundation that can withstand false teachings (Matt 7: 27). Nevertheless, when a person is well armed with the Word of God he will have access to a lot as far as false teachings is concerned. Firstly, a person will be clothed with truth (John 17:17). This will make a person to make a reference to the word of God whenever he feels like what he have heard has some traces of falsehood. It is through this means where Jesus defeated

Satan when he brought false interpretation of the word of God (Matt 4:4). Secondly, the word of God helps Christians to discern how false teachings are (Heb. 4:12). Thirdly, when a Christian is well versed with the Word of God, he is clothed with instructions and corrections which guide him away from false teachings and hold him to truth (2 Tim 3:16-17). Thirdly, it is only the Word of God that serves as a protector against all falsehood that is brought by the devil. Lastly, the Word of God is referred to as the sword that is counted as one of the armor of God, which Christians are encouraged to have so that they become strong enough to fight the evil plans of the devil, including false teachings.

The Word of God can help any Christian to fight and win false teachings. However, when it misses, chances are people will not be strong enough to discern and fight false teachings. The word of God stands as the weapon that stops and protects all satanic attacks.

4.2 Eager to Listen to Comforting Lies

Many Christians always want to hear a message that is sugarcoated, pleasant and soothing. Anything that is harsh, painful and aim at rebuking their sins is not accepted but rejected. Many choose rather listening to comforting lies than harsh truths. The problem with many today's Christians is that they prefer a God who is soft, loving and benevolent. In addition, whenever they find themselves in hard times or tests they tend to think that they have been left by God, bewitched or attacked by Satan. However, thinking erroneously that way, lead them to start looking for any way

forward of getting out of such challenges. That is why at the end they find themselves succumbed to false teachings.

Since false teachers are opportunistic who tend to use many Christians' problems, they soothe such desperate Christians with words that promise them to get out in such situations at a go. Since Christians are eager to listen to any words that can make them relieved and without disturbing their peace, they find themselves prone to teachings, which are not sound but destructive. Paul approves this as he says, "For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths" (2 Tim 4:3-4).

The apostle Peter reaffirms the truth that believers will be judged: "For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God (1 Peter 4:17)?"

4.3 Spiritual Blindness

This is a situation where a person is not able to see or understand all about the truth that is found in the word of God and become vulnerable to the false teachings. When a person is spiritually blind, he cannot discern the truth that is found in the word of God since it prevents him. Moreover, such a person cannot understand the word of God, or even distinguish between false and authentic teachings, hence becomes easily swept and misled by false teachings.

Spiritually blind people often rely on human wisdom. That is why a lot of them put trust and belief on those whom they call prophets, apostles, men and women of God, papa, gods, Jesus and many more. Such people believe that their spiritual leaders are everything in their lives. They cannot accept any advice that may lead to leave their men of God or go against their teachings. This reliance at the end is what makes them susceptible to false teachings. Even if a person will be told to do hard things like offering huge sums of money to get spiritual ministry, leave their spouses and marry others, making human sacrifice, among others they will accept. They will believe the order is from God since their men of God do not err.

Spiritual blindness always leads to many resisting or rejecting what is spiritually true when presented to them. This is what John 3:19-20 talks about, which he calls a verdict, “This is the verdict: Light has come into the world, but people loved darkness instead of light because their deeds are evil. Everyone who does evil hates the light for fear that their deeds will be exposed.” Resisting the truth implies there is another side which will be enticing them. In addition, since such people will be lacking God’s power that always repels that of Satan, they will find themselves in merciless hands of false teachers and their false teachings.

4.4 Following the Majority.

Many people tend to follow the majority, even if it is on the way to destruction without even questioning the validity of their beliefs, that they may be following the crowd on the way to destruction. Sincerity is not enough; it should be on the right direction and with right people. It can be very costly at the end of the road if caution

will not be taken, thus, we should not be lulled by a sense of complacency that, since we are on the side of the majority, we are safe.

In 1 Kings 18:21-40, Elijah did not comply with four hundred and fifty prophets of Baal at Mount Carmel. He set out to prove that his God is the true and living God while alone, regardless of the big number of false prophets of Baal. No matter how hard the false prophets called upon their god to send fire to the altar, Baal did not show up. However, God vindicated Elijah by sending fire to consume the sacrifice at the altar, proving that one man and God make a majority. If we are holding on to the truth and it seems the whole world is against us, we should be sure that truth stands by itself. It has no need of endorsement from the majority or big names. Nevertheless, when we go astray from this truth, we will be easily entrapped by false teachings together with the majority (Matt. 7:13-14).

4. 5 Satan's Plan.

All Christians and true believers of Christ know and believe that Satan is their archenemy (1Pet. 5:8). This one works with his team including evil spirits (Matt 12:24-27), false teachers (John 8:44) among others. There is no verse that explicitly says false teachings is Satan's plan, but a number of them talk about false teachings. Since many of these verses talk about deceiving as one of Satan strategies, we can be sure that false teachers are one of his masterpieces. In Matthew 7:15, the apostle tells what Jesus said about false teachings. He warns that people need to beware of false teachings that come through false prophets who pretend to be good people (in

sheep's clothing), while they are in reality deadly as ravenous wolves. This should be Satan plan; rather he could not need to hide that extent if he was not against Christ.

Many other verses reveal in one way or the other that Satan is behind this false teachings scheme. These include 2 Cor. 11:14-15 where Paul reveals that Satan disguises himself as an angel of light. Even his servants do the same. In 1 Tim. 4:1 Paul warns his readers that the time was coming where people would depart from their faith by devoting themselves to deceitful spirits and teachings of demons. 2 Pet 2:1 says about false teachers who would rise from the churches he was writing to. These would secretly bring destructive heresies, denying Jesus who bought them and cause destruction for themselves.

These are some verses, among many others; which give a clear picture about what scriptures talks as far as false teachings is concerned and satanic deceptive plan and his agents. The Bible does not explicitly give verses that reveal Satan as the initiator of false teachings. Nevertheless, it gives a theological reflection that sheds light that Satan should be in false teachings agenda, since these teachings align with his plan of making people forget and go away from the truth of God.

These discussed reasons as to why false teachings, among many others that are with and within the church, make Christians find themselves swayed from the truth of the word of God. This is not for the specific church, rather everywhere the church is found in this world, including the Diocese of Kagera and Kabanga Deanery in Particular. Nevertheless, although such hurdles surround the church, the role of the word of God is irreplaceable and remains the only means for combating false

teachings. This is because it offers truth, discernment, spiritual armor and instruction for strong foundation for orthodoxy teach. When grounded in the word of God, Christians are guarded against false teachings and remain strong in faith, without fearing false teachings.

CHAPTER FIVE.

SUMMARY AND WAY FORWARD

5.0 Introduction

This chapter endeavors to look at the summary of this study from chapter one to chapter five, while at the same time giving the way forward, that is, what it should be done as far as the issue of false teachings is concerned.

5.1 Summary

Chapter one introduced what the church in Kabanga Deanery in Diocese of Kagera has suffered for long time, that is false teachings. The chapter gives the wide-ranging of the background of the study, problem statement, objectives of the study, research questions, literature review, justification of the study, significance of the study, scope of the study, theoretical framework, methodology chapter summary and chapter conclusion

Chapter two investigated the coming of Christianity in the Diocese of Kagera, how the situation was before the coming of Christianity, after the coming and after being the diocese in 1985. It has as well looked the four leadership of four Bishops so far, that is Bishops Christopher Ruhuza, Edwin Nyamubi, Aaron Kijanjali and Darlington Bendankeha.

Chapter three investigated the current state of false teachings in the Diocese of Kagera. It also looked the effects of those false teachings including conflicts and

divisions among the church, deception and confusion, manipulation and exploitation, among others.

Chapter four examined what originally causes of false teachings to the extent that many Christians, specifically of this time find themselves easily deceived.

Chapter five looked at the summary of all chapters, that is, from chapter one to five. It also looked what should the church do to make sure that false teachings do not cause havoc to the church.

5.2 Way Forward

To what extent should we combat false teachings with the utmost commitment? Early church fathers addressed heresies with zeal and considerable amount of time. All the congregations to which the apostles wrote letters were specifically admonished, either positively to maintain their profession and stand fast in the truth or negatively to avoid false teachers and not allow unusual and different doctrines to turn them away from what they had received from apostles. Furthermore, at the 39th Session of the Council of Constance, it was decided that a general council should be held at least every ten years to look into and correct any faults that may have arisen in the church during that time. What should the church do to make sure that false teachings do not cause havoc to the church? The following is the way forward.

5.2.1 The Church should be Knowledgeable in the Word of God

One major factor in the spread of false doctrine in the church is the overall lack of Bible knowledge and discernment among believers. While it may seem illogical, the Bible really tells us that we should have the authority to correct those who introduce false teachings into the church. Paul's teachings at Berea were not just accepted; his audience challenged him to prove his points by comparing them to the Bible. (Acts 17:11). Luke commended them as being noble for this. Paul was very knowledgeable with the word of God to the extent that he rebuked Peter when he went astray from the word of God (Gal. 2:11-21). Christians need to be taught to study the Bible on their own and contrast what is taught with what they have read.

5.2.2 People must be Held Accountable for their False Teachings

One thing that helps false teachings flourish is the unwillingness to hold people accountable for their incorrect instruction. It is necessary to confront, rebuke, and punish individuals who spread misleading information. False teachings spread and fuel divisions and strife within the church when ignored because those who promote it have successful ministries. Councils that will be there to trace any erroneous teachings within the church can do this. This is what was done by the early church, and whenever a person was found to be teaching heresy like Marcion, Arius, Pelagius and Montanus were held accountable, hence excommunication. Church discipline serves to safeguard God's people from mistake and its repercussions while also preserving the glory of Christ and His truth.

5.2.3 Church Leaders must be ready to Confront Falsehood

In order to counter false teachings, the church requires pastors, elders, and educators who can face deception head-on (Titus 2:8; 1 Peter 2:15). False teachings can flourish in churches with unprepared and inadequately trained leadership, even in those where the members are ready to study God's Word and the church is ready to enforce discipline. The less Pastors and elders will be equipped to spot erroneous teaching the lower criteria for their preparation for the ministry are. People who lack a solid background in the Bible, its languages, and the principles of accurate interpretation could be deceived by new ideas that appear to resolve conflicts or solve issues.

5.2.4 Encouraging Critical Thinking

Christians should be taught to be curious about every teaching they come across. They should not just accept every teaching, rather weigh it and be sure if is in accordance with the scriptures. This is equal to what John said, "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world" (1 John 4:1). This enables believers to critically evaluate teachings against the truth of Scripture to discern between true and false teachings. Moreover, they should seeking wisdom and understanding (Prov. 9:10), test all things to verify if is in line with the word of God (1 Thes. 5:21) and guard themselves against deception (Col. 2:8). When critical thinking is promoted and grounded in biblical principles, believers can effectively mitigate the influence of false teachings, empowering them to discern truth from falsehood and remain steadfast in their faith.

5.2.5 Government Involvement

Since Tanzanian government gives every citizen freedom of worship, it is not easy that it can get directly involved in false teachings issue. However, it can make sure that false teachings do not continue the way it has been. It can establish regulatory bodies or agencies tasked with monitoring religious organizations and educational institutions to ensure agreement with standards of truthfulness, accuracy, and accountability in their teachings. These bodies can investigate complaints of false teachings and take appropriate action when necessary.

It can as well promote education and awareness programs to equip citizens with critical thinking skills and the ability to discern between true and false teachings. This can be done through public education campaigns, curriculum development in schools, and partnerships with community organizations. The Government can also enact laws and regulations that prohibit specific forms of false teachings or deceitful practices, such as financial exploitation or motivation to violence. Legal frameworks can provide a basis for prosecuting individuals or organizations that engage in harmful false teachings. It is the government's responsibility to address harmful false teachings, they must also uphold the principle of religious freedom, ensuring that individuals have the right to practice their faith and express their beliefs without unnecessary interference. This may involve creating a balance between protecting citizens from harm and respecting their religious liberties.

In conclusion, whenever a challenge emerges in this world, people learn how to mitigate its negative outcomes. A good example is different diseases like TB, COVID 19 and AIDS when they hit the world at first time and were discovered, their effects have

been diminishing. This is because people developed means that enabled them to live with them. False teachings are here to stay. They were discovered time immemorial, but the church learnt how to live with it throughout the church history. The Diocese of Kagera, especially Kabanda Deanery should endeavor to learn to live with it without compromise

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