

GRACE & TRUTH



JESUS IS THE ONLY WAY

JOHN 14:6



TRINITY BAPTIST CHURCH

N A I R O B I

Editor's Desk

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

Keith Underhill

GRACE & TRUTH

Magazine



Cover: John 14:6 is undoubtedly Jesus' clearest and strongest statement about the exclusivity of His person and work as the only way for human beings to have access to relationship with God as Father. Many suppose that God is their Father and yet ignore Jesus. But it's only through faith in Jesus that one can receive the right to become a child of God (John 1:12).

Letter - Trinity Baptist Church ,
P. O. Box 57907 ,00200, Nairobi Kenya
Phone – 0728-431067 (Mobile)
020 2626 016 (Alternate)
020 2626023 (Alternate)
Email – info@trinitybaptistkenya.org

- 3 ***The Truth***
- 5 ***The Blessings God Gives***
- 8 ***What Is Wrong with the World?***
- 14 ***The Church's Mandate***
- 18 ***A Christian's Integrity in Public Office***
- 22 ***Testimony of the work of Grace***
- 23 ***Serpents, Stones, and the Son of God***
- 26 ***News: The Reformed Baptist Churches in Kenya***

Unless stated otherwise, Scripture quotations are taken from the Holy Bible, English Standard Version (ESV).

The Truth *Keith Underhill*

We pray that issue 114 was a blessing to you and that you have been longing for 115 to be distributed. We hope that you did not put aside what you read with the objection that it was 'too heavy', that it was only concerned with 'truth' and not experience. If so, you will be disappointed with 115, for our great concern will always be to bring you the truth as it is revealed in the Scriptures. It does demand concentration and thought, and often does not seem exciting. Sadly, many are interested in Christianity only because of what they hope to get out of it – they want to solve their immediate problems and feel good. This is one reason why many who call themselves Christians are not very interested in truth, and would find reading *Grace & Truth* boring. So we plead with you to keep seeking out the truth until you know it and are established in it. Why?

(1) The Gospel itself is truth. The Gospel is not about my feelings. It is not abstract philosophy. It is about Christ and historical events and their meaning – specifically His death, burial and resurrection (1 Corinthians 15:1-5). It is not enough just to mention the Name of Jesus. Who is He? Why did He die? These are the truths the Gospel proclaims. And if the answers are not according to the Bible, then they are lies and not the Gospel. So the whole of the Christian faith is centred in truth.

It is not enough just to mention the Name of Jesus. Who is He? Why did He die? These are the truths the Gospel proclaims.

(2) Salvation is by believing in the truth. John wrote to Christians who were being upset by false teachers, and he wanted them to have assurance of eternal life (1 John 5:13). One of the marks of a person who has salvation is that he believes in the truth and does not follow the lie. Read very carefully 1 John 2:21-27, 4:1-6. You may have a very strong faith in some teaching, but if it is not the truth then you are deceived. For example, John writes that if you do not believe that Jesus has come from heaven in the flesh then you are not of God!

(3) The Bible constantly appeals to truth as the way of solving problems in the Christian life. Experiences, as good as they might be, will never help you to pass through times of trial and temptation. Truth is the only secure foundation. For example, one of the ways to avoid immorality is to remember the truth, “your body is a temple of the Holy Spirit” (1 Corinthians 6:19). Knowledge of the truth of the beneficial results of trials will enable you to rejoice in such difficulties (Romans 5:3-4, Hebrews 10:34, James 1:2-4). If you rely on your feelings you will be up and down as a Christian and will never move on to maturity. Especially, you must know the truth of what happened to you in salvation (as Paul prays in Ephesians 1:17-19).

You may have a very strong faith in some teaching, but if it is not the truth then you are deceived.

(4) The Biblical method of instruction is first to present the truth, and only afterwards to make application. Every truth has its practical application. We cannot know how to live unless we first know the truth. When Paul writes to the Romans about the Gospel he preaches, the first 11 chapters are basically truth. From chapter 12, with the great word “therefore”, he makes application of these truths. He does the same in Ephesians (see 4:1).

Much more could be written. As you read your Bible look out for the words “truth”, “know”, and “doctrine” and realize how important they are. Labour to understand the great truths about God, man, sin, Christ, and salvation. Seek after truth before experiences. Genuine Christian experience will come through knowledge of the truth.

The Blessings God Gives- *Keith Underhill*

EPHESIANS 1:3

It is the custom to read a eulogy concerning the deceased at the funeral, referring to the character and achievements. Eulogy means ‘blessing’ (literally ‘a good word’) and is transliterated from the Greek word which is found 3 times in Ephesians 1:3. God has given us many blessings and Paul wants the Ephesians to join him in returning blessing to God. We aim to describe these blessings with which God has blessed us, and the response we must give to God.

The letter to the Ephesians properly starts here with a very long sentence of more than 200 words (as Paul wrote it) from verses 3 to 14. It is one of the most amazing and encouraging passages in the whole Bible and ought to be examined in detail. We ought to take a magnifying glass so as to give very careful thought. It is possible to divide the passage into 3 sections, each of which ends with the phrase, “to the praise of (God’s) glory” (verses 6,12,14). All the blessings are listed so that God’s greatness might be revealed and so praised.

- Verses 3-6 emphasize what the Father has done in eternity in election and predestination.
- Verses 7-12 emphasize what the Son has done in time in redemption.
- Verses 13-14 emphasize what the Spirit does in view of the future inheritance.

Verse 3 is introductory, and verses 4-14 list 6 specific blessings from eternity to eternity. This is the full picture, although not every detail is given. So also in a eulogy, only highlights from birth to death are given. May the result of our reading this and subsequent studies be that we will ‘eulogize’ our great God more and more. Assuming that you are a Christian, consider the following 2 questions.

1. WHAT BLESSINGS HAVE YOU RECEIVED?

We Christians have received “*every spiritual blessing*”.

(1) Our blessings are SPIRITUAL= of the Holy Spirit, given by the Spirit and not by man (see the same word in 5:19). They are listed in the subsequent verses as election, adoption, redemption, knowledge, inheritance, and sealing. These are new covenant blessings; they are to be distinguished from old covenant blessings which were largely earthly and material: progeny, harvests, military victory, prosperity (see Deuteronomy 28:1-14). Nowhere in the New Testament are such things called blessings!!

Our Lord’s teaching is very clear, that we must be content with what we have, and not be anxious even about basic necessities, but to seek first the kingdom of God (Matthew 6:25-34). We are not denying that everything we have is from God, but it is possible for earthly

things to turn to be a curse rather than a blessing. For example, getting the job prayed for has often caused Christians to become unfaithful to the Lord by neglecting the means of grace because of the demands of the job. Likewise, riches are dangerous (think of Proverbs 30:8-9, 1 Timothy 6:9-10).

On the other hand, spiritual blessings are pure blessings, and we have every one of them! How rich we are spiritually. At best you may have some earthly gifts; you may have riches without health, or health without riches.

(2) Our blessings are IN THE HEAVENLY PLACES, where Christ is (1:20), and where we are (2:6). This is not heaven as opposed to where we are now - on earth, but it is the unseen world of spiritual activity, where the real battle is going on (so 6:12), what is otherwise called “the kingdom of heaven”. Non-Christians put all the emphasis on what they can see, on the things here and now. But we are strangers and pilgrims passing through this world; our citizenship is heavenly (Philippians 3:20). We are different, in the things we love, what we aim for, for our life is hidden with Christ (Colossians 3:1-4). What do you consider are your great needs? That will clearly show if you have a true interest in these blessings.

If Christ is yours by faith, then everything that is in Him is also yours.

- Sin as the greatest enemy – God has chosen us to be holy (v. 5), and redeemed us by the blood of Christ (v. 7).
- Knowledge of God – God has revealed His will to us (v. 9).
- A true and certain hope – God has given us an inheritance (v. 11) and guaranteed it by giving His Spirit (v. 14).

(3) Our blessings are IN CHRIST. Nine times in these verses Paul repeats this (vv. 3,4,6,7,9,10,10,11,13). Christians are united to Christ, just as a branch is joined to a tree and gets its life from the tree (John 15:1-5). Our Lord is not only our representative in heaven but lives in us (Galatians 2:20). All the blessings we receive through Him, as it were from His hand. This is why Christ, and especially His cross, is so central that there is nothing without Him.

We have **already** received all these things, in the sense that they are absolutely guaranteed. Once we had no personal possession of these blessings, but we now have all. This is not a hope that can be disappointed; it is not an unwarranted assurance. If Christ is yours by faith, then everything that is in Him is also yours. Even in this world if you are a son you rightly expect an inheritance from your father.

2. HOW HAVE YOU RESPONDED TO THESE BLESSINGS?

God blesses us by acting; we bless Him by speaking. Paul's purpose in writing these things is not just to give information, but to bless God, and to make all who read the letter to bless God with him. He is the leader and we join in the chorus. Whether in speaking before others (like Paul here), or singing, or praying, let us bless the Lord! God alone is the blessed One (Mark 14:61), the source of all blessing. In the Old Testament God's people said, "Blessed be the LORD, the God of Israel" (Psalm 106:48); now we say, "Blessed be the God and Father of our Lord Jesus Christ" (also 2 Corinthians 1:3, 1 Peter 1:3). There is no blessing from God as He is in Himself; all is through Christ (2:18). We must be thoroughly cleansed from our sins which is only possible through the blood of Christ. Note three things that are taught about Jesus Christ in this blessing:

- » God is the God of the Lord Jesus Christ (1:17) as regards His becoming our Mediator. He humbled Himself and became obedient to death on a cross (Philippians 2:8).
- » God is the Father of the Lord Jesus Christ, His eternal relationship within the Trinity (John 17:24). When Jesus called God "His own Father", He made Himself equal with God (John 5:18). It is because Jesus is both God and man in one Person that we receive blessings.
- » Jesus Christ is our Lord and we own Him as such, joyfully giving Him unreserved submission. As our Lord He saves us by presenting us to His Father, having fully reconciled us to Him. We were chosen in Him, we are adopted through Jesus Christ, we have redemption through His blood, in Him we have obtained an inheritance, in Him we were sealed with the promised Holy Spirit who is the guarantee of our inheritance. From eternity to eternity it is the Lord Jesus Christ.

"Bless the LORD, O my soul, and all that is within me, bless his holy name! Bless the LORD, O my soul, and forget not all his benefits,..." (Psalms 103:1-2).

"Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" And the four living creatures said, "Amen!" and the elders fell down and worshiped" (Revelation 5:11-14).

Let us join them in worship now and for ever!

What Is Wrong with the World? *Chris Kiagiri*

I. The God Who Made Everything (Genesis 1-2)

At the beginning of the twentieth century, the *Times of London* asked several prominent writers to contribute pieces under the theme, “What is wrong with the world?” G.K. Chesterton replied, “Dear Sirs, I am. Sincerely yours, G.K. Chesterton.” This was a man that understood the world and specifically humanity. In this second article in this series, we will look at how the Bible answers this question.

Last time, in *The God Who Made Everything*, we said that Genesis 1-2 sets the stage for Genesis 3. This is true, but there is a particular element in Genesis 2 that sets the stage for Genesis 3 - namely, Genesis 2:17 records one prohibition that is given to Adam and Eve: “*But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will certainly die.*” We cannot possibly come to Genesis 3 without noting this prohibition.

Genesis 3

How shall we understand this chapter? Sometimes when stories are told, they get the gist of a thing right, but may be sufficiently symbol-laden that you have to work your way through the details to understand the point. This may be the case here in Genesis 3. This serpent may be the embodiment of Satan or he may be the symbol for Satan; the Bible does not really care to explain which. What it does say about Satan can be drawn out pretty precisely, but we cannot really be sure what the communication arrangements were in Eden, and they do not adversely affect the main points of the narrative.

The Deceitful Repulsiveness of That First Rebellion (Gen. 3:1-6)

We are introduced to the serpent, a smooth talker (2 Cor. 11:14) who deceives, if it were possible, the very chosen ones of God (Matt. 24:24). We are also told that the serpent was made by God (3:1). The Bible does not set Satan or the serpent up as an anti-God, who stands over against God as his equal but polar opposite, like matter and antimatter, with exactly the same power. Satan is a created being, a dependent being. This passage does not tell us how or when he fell. He just shows up.

The serpent is called a crafty being. This word could mean prudent (Prov. 12:23, 14:18). That is probably to say that he was a very intelligent being with sound judgment. He was clever. However, when he fell, his cleverness turned to craftiness and mischievousness. In his rebellion, the very same virtue that was such strength became twisted into a vice.

The serpent approaches the woman and avoids offering her a straight denial or a direct temptation. He begins instead with a question, “Did God really say that? Did God really say, ‘You must not eat from any tree in the garden?’” Notice what he is doing. He expresses just the right amount of skepticism. Except the person whose word is being questioned is the very God of the universe. The serpent smuggles in the assumption that that we have the ability, even the right, to stand in judgment of what God has said.

He exaggerates. God said they could not eat of the one tree. The serpent says, “Did he really say you must not eat from any tree in the garden?” He is casting God as the cosmic joy-stealer.

The woman replies with a certain amount of insight, wisdom and grace - at least initially. She corrects him on his facts: “We may eat fruit from the trees in the garden,” (3:2) “but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden’” (3:3, referring back to 2:17). His exaggeration is set aside, but then she adds her own exaggeration. She adds, “and you must not touch it, or you will die” (3:3, emphasis added). God had not said anything about not touching it. It is like she is riled up that God would prevent them from eating it. The first sin is a sin against the goodness of God.

She should have said something like, “Are you crazy? Look around! This is Eden; this is paradise! God knows exactly what he is doing. He made everything; including me. God knows everything, how could I possibly question his wisdom and love? What possible good can come of a creature defying his Creator?” Instead the woman flirts with the idea that God is simply a cosmic joy-stealer, bent on limiting the pleasure of his creatures.

Then comes the first overt contradiction of God. The serpent declares, “You will not certainly die” (3:4). The first doctrine to be denied, according to the Bible, is the doctrine of judgment. In many disputes about God and religion, this pattern often repeats itself. After all, if there is no judgment, then rebellion has no adverse consequences, so you are free to do anything.

The serpent holds out that rebellion offers special insight, even divine insight: “God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil” (3:5). Here is the big ply, the total temptation. It is partly true and totally false. Her eyes will be opened, and in some sense she will see the difference between good and evil. She will determine it for herself. God himself says so at the end of the chapter: “The man has now become like one of us, knowing good and evil” (3:22).

Yet the promise falls short. God knows good and evil with the knowledge of omniscience. He knows all there is to know about evil; but not by being a sinner. But, the woman is going to learn about evil by personal experience. She is going to learn about it by becoming evil.

In Hebrew, the expression “the knowledge of good and evil” is to have the ability to pronounce what is good and pronounce what is evil. Indeed this is what God had done in creation by declaring what he had made to be good. God has this sovereign, grounded-in-knowledge ability to pronounce what is good. Now the woman wants this God-like function. God said it is not good to eat that particular fruit. But if she does, she is pronouncing, independently, her own choices as to what is good and evil. She is becoming “like God,” claiming an independence, a self-existence, and moral absoluteness that belongs only to God. What then about this tree? What was the fruit? Nowhere does the Bible say it was an apple. It is not some kind of magical fruit, such that by ingesting it a chemical reaction gives you the ability to start pronouncing good and evil. Regardless of what this fruit is, it is an inevitable test. If God makes image-bearers and pronounces what is good and what is evil, then to come along at any point and say, “No, I will declare my own good. What you declare evil, I will declare to be good. What you say is good, I will declare to be evil” – this is why the tree bearing this fruit is called the tree of knowledge of good and evil. The tree is not crucial, the rebellion is. The image-bearer standing over against God. This is idolatry.

A lot of people think that “sin” is just breaking a rule. Rather it is a revolution; an invitation to de-god God. It makes me god.

The serpent’s temptation is not merely an invitation to break a rule. That is what a lot of people think that “sin” is: just breaking a rule. Rather it is a revolution; an invitation to de-god God. It makes me god.

“She also gave some to her husband, who was with her, and he ate it” (3:6). He is no less guilty in all of this. He was entirely complicit.

The Initial Consequences That Erupted from This First Rebellion (Gen. 3:7-13)

There is a massive inversion here in this chapter. God creates the man who loves his wife who comes from him, and together they are to be vice-regents over the created order. Now instead one of the creation order, the serpent seduces the woman, who hauls in the man, and together they defy God. The creation order is turned on its head. Now there is death. Because if you defy God what is left? What is left for you when you turn your back on the creator and sustainer of life?

Detaching from the living God who alone gives life will only lead you to death.

What kind of death then is it? It leads to all death – spiritual, physical, eternal. You cannot cut yourself off from God and not expect consequences. There are immediate results in the text. First, they realize that they are naked and they try to cover themselves with fig leaves. They have moral shame. Now there is no way back to the way it was before. There is no way back to Eden. They cannot undo this thing. They cannot go back to the way it was before. There is only one way that we will discuss later in the year – the cross.

There is a broken fellowship with God (3:8-10). There is a broken relationship with each other. Adam blames Eve. Eve blames the serpent. No one takes responsibility for their own actions. There is a sort of self-justification here. What I do wrong is always someone else's fault.

The Explicit Curses that God Pronounces (3:14-19)

God pronounces three curses.

The First Curse: To the Serpent

The LORD God said to the serpent,

“Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”(Genesis 3:14-15)

This is not an origins myth that tells us why snakes crawl on their belly. All women will not hate snakes. All women's offspring will not hate snake's offspring. This passage is deeper than that. What we see here is that the seed of a woman will one day crush the head of the serpent. It is the first pronouncement of the gospel. It seems dark amongst all of these curses, yet God offers a small glimpse of light.

Jesus will one day destroy the serpent, this devil, who holds people captive under sin, shame, and guilt. He will crush the serpent's head by taking their guilt and shame on himself. Christians, by living under the gospel and being reconciled to God because of the gospel, are destroying the devil and his work (Romans 16:20).

The Second Curse: To the Woman

To the woman he said,

“I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.” (Genesis

3:16)

There will now be pain in childbirth. The first command that God gave Adam and Eve was to be fruitful and multiply (Gen. 1:28). Now this very part of their life and being will become painful. The whole creation order is out of whack.

Her desire will now be for her husband. What does this mean? There is only one other verse in the Bible where these two verbs are used together. It is in the very next chapter. Genesis 4 talks of Cain and Abel. Genesis 4:7 says, “sin is crouching at your door; it desires to have you, but you must rule over it.” The woman desires to control the man, but he is physically stronger and beats up on her. What we see here is the destruction of the marriage relationship. Rebellion against God destroys every relationship. As you read through the next chapters of the Bible you see homicide, double murders, polygamy, genocide, rape, and worse all because at the beginning someone said, “I will be God.”

The Third Curse: To Adam

And to Adam he said,

“Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you; and you shall eat the plants of the field. By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.” (Genesis 3:17-19).

Adam listened to the woman instead of God. The whole created order of which we are a part is now not working properly. It is under a curse, subjected by God himself to death and decay.

Long-Term Affects that Flow from this Rebellion (Gen. 3:20-24)

The Lord made garments of skins as coverings for the man and his wife. They had used fig leaves, but His coverings were more permanent. The skins of an animal imply the shedding of blood. He knows they need to be covered. He does not just tell them to take off their fig leaves and be open and honest with one another and everything will be okay. He gives them skins at the price of an animal. This is the first sacrifice in a long line of sacrifices that reaches all the way to the coming of Jesus. He is declared as the Lamb of God who takes away the sin of the world (John 1:29). By his death and through his blood we are covered over. Our shame and our guilt are addressed because he dies in our place. This points to that.

How Does Genesis 3 Fit into the Bible and Our Lives?

Willful rebellion not sociobiology

Genesis 3 describes willful rebellion not sociobiology. How do evolutionists answer these questions: Where do morals come from? Where do notions of right and wrong come from? Some people believe there are a group of genes that move us toward certain behaviors and keep us alive and reproducing. People can develop a certain bias toward working together, because it is for their own good, that is then called good or evil but which is nothing more than happy selections of genes that equip you, across generations, with advantageous behavior. Socio-biology attempts to explain notions of right and wrong at a purely naturalistic level.

They cannot, however, explain certain instances of selflessness. For instance, someone in a concentration camp who pretends that he or she did something forbidden in order to be hanged so that some other inmate could go free.

The fall as described in the Bible makes sense of our world that is twisted and immoral.

Evil in vertical terms

Genesis 3 does not think of evil primarily in horizontal terms, but rather in vertical terms. We tend to think of evil horizontally - as something committed against another human being. However, in the Bible what is said to make God angry most frequently is idolatry. It is the supreme evil that makes all other evils supremely evil.

What We Most Need

We need to be reconciled with God. God stands over us and pronounces death upon us because we have wilfully chosen rebellion. We need to be reconciled to him. We need someone to save us. You cannot make sense of the Bible unless you come to an understanding of what the Bible says our problem is. You must understand the problem in order to understand the solution. Our ultimate problem is our alienation from God, our attempt to identify ourselves merely with reference to ourselves – an idolatry that “de-gods” God. We must have reconciliation back to this God, or we have nothing.

Humanity is messed up. We are contradictions. We have an image of the divine, yet we are evil in our hearts toward our creator. Now we are beginning to understand the plot-line of the Bible. There is something completely wrong with us and with the world. Who will fix it?

In the next issue of Grace & Truth we will examine part 3 of this series.

The Church's Mandate- *Nelson Munjiri*

What is the church's mandate? This is an age old question that we still have to answer lest we run a race in the wrong direction with enormous zeal, cross the finish line but in the wrong direction and still expect to be celebrated for our loyal ambassadorship. Consider this;

“Church spokespeople have been roundly criticized by the secular media for presuming to offer advice, ‘pressuring’ the government, criticizing judges, and for commenting on the eternal destiny of those who condone practice or condone what the Bible condemns as gross immorality. The laws of our country are in the process of changing so that to speak openly of homosexual and other practices as sin can be called a hate crime. We are told by the secularists and by liberal church folk that the law, politics, and the morality of others is none of our business, that separation of Church and state means Christians have no right to meddle in public life, or even to comment on either morality or the law.” (R. Sutcliffe, 2003)

So what is the church's mandate? At what point can we say, as the secularists and liberal church folk, that the church has surpassed its mandate? Or is defrauding its mandate?

In this respect, we seek not logical statements, as convincing as they can be, or religious beliefs handed down through generations. We simply seek to ‘logically’ get our mandate straight from the One who ordained the church; namely the thrice Holy, infinitely wise and all powerful God. Using His divinely breathed directives on what the church's mandate is; using His spoken and recorded word as our yardstick; and the accounts of His dealings with His people in history as He ordained this institution in the Scriptures.

Previously in Eph 3:8-10 *“.....to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things so that through the church the manifold wisdom of God might be made known to the rulers and authorities in the heavenly places” (emphasis added)*

We saw the church is here for the display of God's manifold wisdom. It will be on this basis that the mandate of the church is further expounded first, in light of this mandate and the world, and secondly with the church and itself.

Eph 3:20-21 *“...Now to Him who is able to do far more abundantly than all we ask or think, according to the power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever amen” (emphasis added)*

The Mandate and the World

1 Tim 3:14-15 *“...the church of the living God, a pillar and buttress of the truth”* (emphasis added)

Immediately after Paul wrote the above statement to Timothy, he made clear what this truth is. Not just a relative, customize-to-fit kind of truth, but the absolute truth on which everything else finds meaning or lacks it.

1 Tim 3.16 *“..Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*

In short, the incarnation, ministry, death and resurrection of Christ. This is the truth the Church of the Living God confesses. So how is the truth of this manifold wisdom of God displayed in the church's engagement with the world? How is He most glorified in this interaction? Let us carefully consider the matter at hand.

This is the current state of affairs, consider it breaking news; there is a righteous, thrice Holy God who abhors sin, of purer eyes than to see evil and cannot look at wrong, whose fury burns against unrighteous men and yet forebears with their vile, sinful, wretched, arrogant, prideful, filthy state; both poor and rich, educated and uneducated, male and female, slave and free. What then will be of first importance? What should be of great concern? Is it their uneducated, poor, un-empowered, bound state or their desperate need of salvation from certain, impending, and unabated, unbearable, eternal wrath from an all knowing, all powerful Righteous God? Consider also, whilst still pondering on the same, **which is more God glorifying, is it that the uneducated have become educated, the poor - rich, the un-empowered - empowered or that the desperate helpless sinners have been fully justified by this same God – by grace through faith in the person and work of God's only Son?** (Please keep the question in address in mind as you read on; how is the church's mandate in displaying the manifold wisdom of God displayed in the church's engagement with the world?)

Albert Mohler while addressing a similar issue wrote,

“In a 1904 essay, “The New Evangelism,” Rauschenbusch called for a departure from “the old evangelism” which was all about salvation from sin through faith in Christ, and for the embrace of a “new evangelism” which was about salvation from social ills and injustice in order to realize, at least partially, the Kingdom of God on earth. He called for Christian missions to be redirected in order to “Christianize international politics”.....my concern is the primacy of the Gospel of Christ — the Gospel that reveals the power of God in the salvation of sinners through the death and resurrection of the Lord Jesus Christ. The church's main message must be that Gospel. The New Testament is stunningly silent on any plan for governmental or social

action. The apostles launched no social reform movement. Instead, they preached the Gospel of Christ and planted Gospel churches. Our task is to follow Christ's command and the example of the apostles.....The church is not to adopt a social reform platform as its message, but the faithful church, wherever it is found, is itself a social reform movement precisely because it is populated by redeemed sinners who are called to faithfulness in following Christ. The Gospel is not a message of social salvation, but it does have social implications. (Albert Mohler, 2010)

Consider also the apostles, as was mentioned by Mohler, who were without doubt, under an oppressive governing authority, extreme poverty (e.g. the Macedonian church in 2Cor. 8) yet they repeatedly and unreservedly spoke, not about transparency, social action/justice/change/reform, but of what is of greater importance, the Gospel.

1 Cor 15:3...For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures,

Acts 2:38...And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Eph 2:8...For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.

And the list goes on.....Rom 1:16, Phil3.8-21, 1 Tim 1:15-16, 1 Tim 3:16, Rom 4:22-24.....and on.

A true church knows what is of first importance and pursues it, not by ignoring 'social implications' but by upholding the Gospel and addressing these social needs by the Gospel. The world has one major problem, SIN. This is the cause of all the pain and suffering, wars and calamities. Even if we have perfect health care, education, retirement systems etc. and have done everything good but do not proclaim the Gospel, we are just but 'clanging cymbals', claiming to love but ushering many to hell (where there is immeasurably greater pain and suffering) by denying them the truth - without which no one comes to saving faith.

The world has one major problem, SIN. This is the cause of all the pain and suffering, wars and calamities.

"...with respect to those who are not currently disciples of Christ, the Church has a single message: Repent of sin and believe in Christ. In its initial contact the message of the Gospel is not so much "God loves you and has a wonderful plan for your life", but "God is holy;

you are a sinner. Repent or face his eternal judgment.” The fact of God’s love makes repentance efficacious, but frankly, without repentance, God does not have a wonderful plan for your life.....This proclamation of sin and forgiveness is the Church’s business toward the world. Everything it does is to this end. Certainly, the saved of Christ need to live good moral lives to honor their Saviour, but the witness this has is to corroborate the Gospel, not to displace it.Moreover, since the lives Christians lead are a testimony to the truth the world does not want to hear, they will be hated not only for what they say but for what they try to do” (R. Sutcliffe, 2003)

(Matt 28:19-20) Go therefore and MAKE DISCIPLES of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

The thought behind the word ‘make’ shows that the work is far from over once proclamation is done. But just as the first creation was nothing of our own doing and everything of God’s; this second creation (disciple making) is also an impossible process, by carnal means. It is God who gives the new heart to receive seed (Ez 36.2), water, food and warmth through the church (Acts 2.42, 1 Cor 3.6, Heb 5.12) to give the growth, and sanctifying Spirit (1Pet. 1:2) and the providence (Heb 12.11) to give fruit.

The Gospel is not a message of social salvation, but it does have social implications.

In conclusion I echo Albert Mohler’s words, *‘The Gospel is not a message of social salvation, but it does have social implications.’*

References

- Albert Mohler blog post, Monday, March 15, 2010 “Glenn Beck, Social Justice, and the Limits of Public Discourse.”
- R. Sutcliffe, Aldergrove Baptist Church, 17th August, 2003, “The Mandate of the Church”

Next Issue: The Mandate and the Church Itself

A Christian's Integrity in Public Office- *Sakwa Buliba*

“Shadrach, Meshach and Abednego replied to the king, “O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up” (Dan 3:16-18).

Nebuchadnezzar, the king of Babylon was a mighty general. After he had set up an image of gold, he summoned all the administrators and governors in his vast kingdom to come to bow down and worship the image of gold he had made. The command was issued with a threat whereby whoever declined to worship the golden image would be thrown into a burning furnace (Dan 3:6). All the leaders in Babylon were required to be present and it appeared like a call for these leaders to publicly acknowledge their absolute loyalty to the King by bowing to the statue he had made.

Nebuchadnezzar clearly recognized the spiritual issues involved and knew full well that to bow down was tantamount to submission to the Babylonian gods. The king had already learned that the God of Israel is the God of gods and the Lord of lords (Dan 2:47). However, he seems determined to erect a god to whom all his subjects, including the three Jewish servants of Yahweh, Shadrach, Meshach and Abednego, should pay homage.

When it was reported that the three champions of faith turned against the king's edict, the king could not believe it, 'is it true....that....?' he asked them in shock (Dan 3:14).

Their answer to this question was an even greater test for them. It is one thing to make a stand for God; it is a greater thing to stick to your stand when pointedly asked, "Is it true?"

Peter could follow Jesus after His arrest, but he wilted and denied Jesus when asked, "Is it true?"

It is one thing to make a stand for God; it is a greater thing to stick to your stand when pointedly asked, "Is it true?"

Before they responded, Nebuchadnezzar offered them a second chance, just in case someone had maliciously brought these treasonous charges against them. The king might have been perturbed, 'Was it by design or by fault, deliberate or inadvertent, that you have not worshiped my gods? What! You whom I have fed and brought up, trained and maintained at my cost, that I have been so kind to and done so much for, you that

'have been reputed for wisdom' (Dan 1:18-20), he might have grumbled, and therefore should better have known your duty to your prince; what! No, here is a second chance for you' (Dan 3:15).

Here are the lessons we may draw from this Babylonian incident:-

1. DO NOT START OFFERING EXCUSES

"...O Nebuchadnezzar, we do not need to defend ourselves before you in this matter..."
V 16

We can imagine the enormous pressure on Shadrach, Meshach, and Abednego to compromise. Everything in front of them - the enraged king, the enflamed furnace, the enticing music, their subdued compatriots, and their frowning competitors - all of it conspired to convince them to dump their integrity.

They could have rationalized it by saying we'll bow down physically but inwardly, we remain "standing up". They could have reasoned that the king had been so good to them; it would appear the height of thanklessness not to bow to his golden image.

They could have justified bowing by arguing that they were being forced against their will and these are "orders from above", after all their office demands that they obey the king. They would have reasoned that in any case, "Everyone is bowing down." Or they may have reasoned among themselves, "We can do our people more good by being officers in the king's service than by being ashes in the king's furnace".

True faith doesn't look for loopholes; it simply obeys God and knows that He will work all things for the good of His people.

On the contrary, they told him firmly, "There is nothing to say" (Dan 3:16). They attest to that fact that true faith doesn't look for loopholes; it simply obeys God and knows that He will work all things for the good of His people. Integrity rests on God's commands and promises, not on arguments and explanations. In essence, they admitted their fidelity to the rule of Jehovah and thus made no attempt to defend themselves. Such an answer makes it clear that they feel their case is not in their hands anyway. It implies that it is the Lord Himself who will deal with this king who thinks he is sovereign on earth.

They did not adopt their colleagues' artful approach of, "O, king live forever" (Dan 3:9), probably framed to put the king in good humor to act in their favor. No. They said, "We don't have to tell you anything", in effect admitting that the charge against them was true; therefore, no defense or apology needed.

2. REMEMBER THE WORD OF GOD

"..... the God we serve is able to save us from it, and he will rescue us from your hand, O king....." V17

The three Jewish men could have judged the situation by the king's threat or by the heat of the burning fiery furnace. They could have become fascinated by the horn, flute, zither, lyre, harp or hearkened to the music being played (Dan 3:5). They could have become scared by Nebuchadnezzar's gigantic ego or the frown of hundreds of other men gazing at their seeming 'irrationality'.

While refusing to bow down to idols, these three Hebrew men must have known they would be put to task, yet they feared God rather than man. At the heart of their commitment was their view of God. These young men, taken as captives from Israel to Babylon, took with them their knowledge of God's commands. From their very first days of captivity in this pagan country, they decided that the most important thing they could do was obey God. They knew that God had commanded Israel that..."*You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me*" (Ex 20:1-5).

How were these three young men able to resist the temptation to bow to the image and compromise their integrity and their witness? Ultimately they were enabled to stand by the all sufficient grace of God which is magnified in our times of weakness (2Cor 12:9-10). They knew God's Word and His clear command against idol worship. They knew that idol worship was one of the main reasons Judah was in captivity in Babylon (2Chr 36:14-16). They had experienced the delivering power of God's grace in Daniel 1 when they made a choice to refuse the king's idolatrous food which would have defiled them (Dan 1:8). We too need to maintain a ready recall of God's Word and His past deliverances, so that we will be enabled to maintain our integrity when the fiery trials and afflictions come upon us unexpectedly.

Integrity rests on God's commands and promises, not on arguments and explanations.

3. BE FAITHFUL AND LEAVE THE RESULTS TO GOD

“But even if he does not.....we will not serve your gods or worship the image of gold you have set up...” V 18

Imagine how they must have felt as they stood alone among hundreds or thousands of bowed bodies! Some in their vicinity undoubtedly must have shouted “Bow down or you’ll burn!” Our duty is not to guess what will happen but to be faithful to God’s clearly revealed will, allowing Him to take charge of the results. Yes, sometimes God does protect us from the fire but other times He protects through the fire itself. When the king’s commands contravene God’s Biblical requirements, that is the time to disobey the king. Scripture presents the clear guideline for when believers should not obey the authorities. In Acts 5:29, for instance, Peter declared, “We must obey God rather than men,” when being questioned by the Jewish Council on why he continued teaching about Christ.

Nebuchadnezzar’s threats could not cause these three young Jewish men to bow because they had already “bowed” their heart to Jehovah and now their “heart was fixed upon Him. Their believing confidence in God and their dependence upon him (Dan 3:17) enabled them to look with so much contempt upon death, death in all its terrors and pains. They trusted in the living God, and by that faith chose rather to suffer than to sin; they therefore feared not the wrath of the king, but endured, because they had an eye to Him that is invisible (Heb 11:25, 27). They were ready to burn rather than betray their God!

Our duty is not to guess what will happen but to be faithful to God’s clearly revealed will, allowing Him to take charge of the results.

However, remember that when we have good grounds to disobey the authorities, we must be prepared to accept the consequences as were the three men of integrity. As a follower of Jesus, when everyone else is bowing down to pride or prosperity or pleasure or corruption or tribalism, you will stand steadfastly for righteousness, even when you are the only one standing (Acts 5: 40-42). You will shout with the Psalmist, “My heart is fixed, O God, my heart is fixed: I will sing and give praise” (Ps 57:7 KJV). Years earlier Job had voiced a similar affirmation declaring “Though He slay me, I will hope (wait on, trust) in Him” (Job 13:15).

Testimony of the work of Grace- *Simon Muriithi*

This is the testimony of one of the young men, Simon Muriithi, who has very eagerly come to a saving faith in Christ. We witnessed his baptism on 12th June 2011 at Trinity Baptist Church.

Am a sinner saved by the grace of God through faith in Christ Jesus. The Lord saved me in 2009; a while back, I thought that I was saved because I once repeated a ‘salvation prayer’, but the truth of the matter is that I wasn’t really saved! As 1 John 3:9 says, “Whosoever is born of God does not commit sin.” However, for me I was always going back to my former sins – taking Christ back to the cross, while He died and resurrected for me and so shaming His holy Name. It is a shame that all men love sin rather than God their Creator. I was happy to be in sin until when Christ came into my life.

I got to hear the Christ-centered gospel put in rap music and some sermons that I was given by a friend. They really convicted me so that I was able to see myself as one dead in my transgressions and sins (Eph. 2:1), gratifying my sinful nature and living for this world, loving sin and hating God. What a wretch I was – deserving the eternal punishment of God in hell like all who obstinately refuse to turn to Christ for their salvation. Yes, I deserved death! The wages of sin is death (Rom. 6:23). But thank God because He is rich in grace, love and mercy! All these wonderful blessings overflowed in me and so He made me alive with Christ even when I was dead in my transgressions. I repented of my sins, believed in Christ and it was by grace that He saved me. Yes I turned away from all these vile sins to serve the true and Living God. Then sins became very distasteful and I abhorred them! I got to understand the gospel and salvation as Ephesians 2:8 says: For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. (Eph 2:8-9)

I now rejoice that I am in Christ and so I am not under the wrath and condemnation of God because the old is gone – I am a new creature. I glory in the Lord Jesus Christ who has saved me and given me a portion and an inheritance incorruptible reserved in heaven for me. I have been baptized into Christ as a sign of fellowship with Jesus Christ in his death and resurrection; of forgiveness of sins, and of giving up unto God, through Jesus Christ and walking in the newness of life adorning the gospel as I look forward to being with Him in glory. Meanwhile He has placed me in the church – Trinity Baptist Church that I may serve Him. I delight in being in the company of believers and to hear the faithful proclamation of God’s Word and under a biblical eldership watching over my soul as those who will give an account to God (Heb. 13:17). May the Lord help me to be faithful and persevere up to the end... to His glory forever!

Serpents, Stones, and the Son of God- *Chris Gatihi*

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives and the one who seeks finds, and to the one who knocks it will be opened. Or which one of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

Matthew 7:7-11

Good fathers don't give bad gifts to their children. They only give their children good gifts, the best of gifts. And Jesus reasons with us to make His point. He's been reasoning with us throughout the Sermon on the Mount. He wants us to think about how foolish our unbelief in the Father is.

If God feeds the birds, and you are of more value to Him than birds, then how is it possible that He won't feed you (Matthew 6:26)? Answer: it's not possible. If God clothes the grass with splendor, and you are of more value to Him than grass, then how is it possible that He won't clothe you even more gloriously (Matthew 6:28-30)? Answer: it's not possible. If evil fathers (yes, that's you!) give good gifts to their children, then how is it possible that the perfect Heavenly Father will give bad gifts to His children (Matthew 7:11)? Answer: it's not possible. The Heavenly Father only gives the best gifts to His children!

But Jesus isn't done making His point. If a father is asked by his son for a piece of bread and subsequently responds by giving him a stone (Matthew 7:9), he would be the worst possible father. Similarly, if a father is asked by his son for a piece of fish and subsequently responds by giving him a serpent (Matthew 7:10), he would be the worst possible father. Even those fathers who Jesus describes as evil fathers would be outraged at such a gesture demonstrated by any father (Matthew 7:11). Wouldn't you?

**If God feeds the birds,
and you are of more value
to Him than birds, then
how is it possible that He
won't feed you?**

But pause with me for a moment. Have you ever considered why Jesus specifically uses the images of bread, stone, fish, and serpent? Were these just random objects that He is using simply for the sake of illustration? It's highly unlikely. Turn back just a few chapters.

*Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting forty days and forty nights he was hungry. And the tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread."
Matthew 4:1-3*

Now picture this scene. Jesus hasn't eaten for at least forty days and forty nights. He's hungry. If there's anything that He would want His gracious Father to provide for Him, it's a tasty meal of bread and fish. But what does He get instead? Remember, Jesus is in a dry wilderness. He's almost certainly surrounded by what?

Serpents and stones everywhere He looks. When Jesus is teaching us about persistence in prayer, He doesn't pull the images of bread, stone, fish, and serpent out of thin air. He's drawing from His intense spiritual battle in the wilderness. He knows what it's like to be tempted to doubt the goodness of the Father. He's been there. If there ever was anyone in any situation who had a legitimate reason to doubt that the Father gives good gifts to His children, it was Jesus in the wilderness. When the Son of God was longing for bread and fish, it seemed as though the Father had given Him only serpents and stones.

His response? **Faith.**

The truth Jesus teaches us about the nature of the Father in the Sermon on the Mount is the same truth He was clinging to in the wilderness during His time of hunger and temptation: the Father only gives good gifts to His children (Matthew 7:11).

If there ever was anyone in any situation who had legitimate reason to doubt that the Father gives good gifts to His children, it was Jesus in the wilderness.

Jesus not only teaches us but shows us by His example in the wilderness how to submit to the Fatherhood of God.

So what's the connection between the wilderness and this teaching on prayer? Well, Jesus was undoubtedly praying during His time of fasting in the wilderness. Fasting and prayer go hand in hand (Matthew 6:5-18). But, more specifically, Jesus seems to make it clear that when we pray, God often isn't going to answer us immediately (Matthew 7:7-8). Our asking is often going to have to turn into seeking. And seeking is often going to have to turn into knocking. Going from asking to seeking involves adding an obstacle of distance. Going from seeking to knocking involves adding an obstacle of a door which is closed. Over time, the obstacles to prayer become bigger, not smaller.

Here's the point. Often when we pray for something specific over a period of time, our temptation is to abandon praying because it feels like we're moving farther from rather than closer to our prayer being answered positively. Our temptation is to abandon praying because it feels like God has given us serpents and stones rather than fish and bread.

But in the midst of such temptations, the way we submit to the Fatherhood of God like Jesus did is by continuing to ask, seek, and knock rather than to stop praying. And the reason we can continue to ask, seek, and knock with unflinching confidence when it feels like we've been given serpents and stones is because the story *can't* end with serpents and stones. It's impossible. The Father only gives good gifts to His children (Matthew 7:11).

The way we submit to the Fatherhood of God like Jesus did is by continuing to ask, seek, and knock rather than to stop praying.

You don't believe me? Look for yourself at the way the story ends when Jesus is in the wilderness:

*Then the devil left him, and behold, angels came and were ministering to him.
Matthew 4:11*

In other words, this story ends with fish and bread for the Son of God, not serpents and stones. And if you don't stop praying, your fish and bread will come in due time as well.

*"It will come in the best time when it [comes] in God's time, neither too soon nor too late."
--Thomas Manton*

News: The Reformed Baptist Churches in Kenya

Murungi Igweta

Trinity Baptist Church exists for the sole purpose of bringing glory to God the Father, Son and Holy Spirit by pursuing the following objectives:

- The united worship of God.
- The edification of all the members through the preaching and teaching the whole counsel of God as revealed in the Bible.
- The proclamation of the Gospel for the salvation of sinners and their incorporation into the church.
- Fellowship amongst the members of the church.
- Planting new churches.

TBC is missional in that it has endeavoured to plant churches in various parts of the country, making a great effort to the unreached communities in Kenya. So far, there are church plants in North Pokot, Rendille (Rendille, and Samburu), Turkana, Garsen (Malakote), and among the Digo people in Kilifi. Moreover, there are sister churches with whom we share the same convictions, in Bungoma, Mumias, Funyula, Siaya, Bondo, Kisumu, Nyando, South Nyanza, Buret, Gilgil, Susua, Meru North, Makueni, Machakos, Kitui, and Nairobi through which there is inter-church dependency. The ultimate goal for all these churches is where they will all be independently running their own affairs in terms of leadership, resources and propagation, like some are already.

For example, in Pokot, there are 11 local churches, with over 150 baptized believers, but only three pastors and one Kenyan missionary – just to show the need for more workers for this ripe field. Besides, TBC has sponsored 11 nursery schools, 9 primary schools and 1 secondary school, which are all government schools.

It is in this region that the Reformed Baptist Association (RBAK) held the annual General meeting on February this year. During the meeting, there were twenty five delegates representing churches from around the country. The hospitality of the brethren was remarkable as many left their work to cater for the delegates. Many goats were slaughtered; pancakes were baked, among other things.

Most importantly, the pastors had a great time of learning the Word of God on the doctrine of adoption, having had the privilege of hearing a seasoned pastor from Wales, Geoffrey Thomas of Alfred Place Baptist Church in Aberystwyth. The teachings were well presented and it was heart-warming to hear of our sonship through Christ (Gal. 4:4-6); that was planned by God before the creation of universe (Eph. 1:45); brought to us who believe by the Holy Spirit (Rom. 8:15) and will be consummated in us at the revelation of Christ (Rom. 8:19). So we can exclaim, “*See what kind of love the Father has*

given to us, that we should be called children of God; and so we are!” (1John 3:1). You can also be part of this wonderful family of God if you would put your hope and trust in Christ. The meetings ran from Monday to Thursday and there were opportunities of visiting around the area. The pastors were taken to Kasei Secondary and Kamketo Primary school and there were opportunities of ministry to the children.

The Association provides a forum for inter-church relationship, so that well established churches can be of help to the needy churches in order to accomplish a project or a mission without encroaching into the independency of a local church. For instance, a church with more leaders can give one of them to a church that does not have any; hence we have two Kenyan missionaries Amos Wamukota in Pokot and Patrick Ochieng in Rendille. Projects like church planting can be undertaken by a group of churches within the Association - such information is shared in the association meeting.

The Association has a constitution called **Guiding Principles** that states its purpose as, *‘to provide the local churches with an organized fellowship for mutual encouragement and counsel, through which they can better fulfill the purposes for which they exist. This Association in no way compromises the independence and authority of each of the local churches within it. It further states that it has ‘no authority to make demands of any sort upon any member local church. When requested by a local church, the Association may give advice to the church, but it has no power to enforce its judgment. The Association may request a local church to take on a specific responsibility, such as to arrange a conference, but this is always subject to the decision of the local church. If any joint project shall be considered, such as literature, evangelism, education, or conferences, it must be under the direct control of one of the local churches.’*

Any Church that subscribes to the 1689 Confession of Faith is welcome to join RBAK. You can obtain the confession at our website (<http://www.trinity.or.ke/wp-content/uploads/2011/06/1689-Baptist-Confession-of-Faith.pdf>). The manner in which a church may join is by making written application, signed by two office bearers including the following statements:

1. Acceptance of the 1689 Baptist Confession of Faith as true to the Bible.
2. The church has an official membership of baptized believers, with the number of members and the date the church was constituted indicated.
3. The date of the church meeting that voted to apply for membership in the Association.’

Usually application forms are available from the chairman of the Association. The chairman is the pastor of the church that will be hosting the following AGM and so the post is held for one year, revolving around the member churches. This year the pastor is David Ngetich of Glory Baptist Church in Kericho. We hope to have to have the next meetings in February 2012. He may be contacted through rbakenya@gmail.com

Grace & Truth is a quarterly magazine to promote a deep knowledge of the Bible, so that the Triune God is well known, appreciated and glorified as God, through His Son Jesus Christ the Saviour.

It is sent to you free of charge through the generous contributions of other Christians. If you are able to help with the costs then please send Kshs. 30 a copy, or 120 for the year through the provided address below. We pray that the Lord will greatly profit you through this magazine. Please pray for us that the will Lord will use this periodical for His glory.

Editor:

Keith Underhill

Producer:

Ken Sakwa

Design:

David Kuria

Published by:

Trinity Baptist Church

P.O. Box 57907 00200 Nairobi.

Tel: 020 2626 016 or 0202626023

Cell phone: 0728 431067 (for M-Pesa)

E-mail: info@trinity.or.ke

website: www.trinity.or.ke

You may send your questions, comments and compliments to:

**THE EDITOR,
GRACE & TRUTH MAGAZINE
using the address above.**

You may obtain your virtual copy by logging onto our website.