

TITUS 1: 9-10 AND CHURCH LEADERSHIP: TOWARDS AN ANTIDOTE TO FALSE TEACHING AND DOCTRINAL ERRORS IN THE CHURCH OF RWANDA

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ABSTRACT

Purpose: The study sought to examine the application of Titus 1:9–10 in addressing false teachings and the issue of unqualified church leadership in Rwanda. The research re-reads this biblical text through the lens of African Hermeneutics, emphasizing the Rwandan church context, with the goal of offering scriptural guidance for leadership appointment and doctrinal correction.

Methodology: The study employed a qualitative theological approach based on exegetical and contextual analysis. Using African Hermeneutics with Rwandan cultural characteristics, the research critically examined Titus 1:9–10 to explore its relevance and applicability to the modern Rwandan church. Key historical events, including the closure of over 10,000 churches between 2018 and 2024, were analyzed alongside ethical and leadership concerns within the religious sector.

Results: The study reveals that the crisis of false teachings and lack of theologically trained leaders in Rwanda mirrors the situation in the Cretan church addressed in Titus. It found that poor doctrinal grounding and the absence of ethical leadership have contributed to church closures and the erosion of public trust. The text of Titus 1:9–10 provides clear qualifications for church leadership, including the ability to encourage with sound doctrine and refute those who oppose it. If embraced, this biblical standard can serve as a corrective framework for appointing credible leaders and safeguarding the integrity of church teachings.

Conclusion: The analysis affirms the enduring relevance of Titus 1:9–10 as a manual for evaluating church leaders and addressing doctrinal error. The study concludes that the Rwandan church, and indeed the broader African church, stands to benefit from returning to scriptural criteria in leadership selection and training.

Recommendation: Church regulatory bodies in Rwanda should enforce theological training as a minimum standard for pastoral ordination. Additionally, seminaries and Bible colleges should integrate contextual African Hermeneutics in their curriculum to ensure doctrinal soundness and cultural relevance. Churches should also conduct regular doctrinal reviews to safeguard against false teachings and reinforce ethical leadership.

Keywords: *Church Leadership, False Teachings, Titus 1:9–10, African Hermeneutics, Rwandan Church, Theological Education, Ethical Standards, Church Closures, Sound Doctrine, Scriptural Application*

INTRODUCTION

The contemporary Rwandan church faces significant challenges of false teachings and doctrinal errors within the clergy, catechists, apostles and lay leaders. Being a major issue attributed to factors like lack of theological education, misleading teachings, confusion and division within the body of believers.

The main objective of this study is to apply a biblical text of Titus 1:9-10 to Rwandan church. The problem is the lack of trained leaders in the Rwandan Church which has led to false teachings and closure of churches from different denominations in Rwanda. African Hermeneutics with Rwandan Characteristics will facilitate an exegetical work of Titus 1:9-10. Therefore, the study includes the background of the study, the previous interpretation of Titus 1:9-10, the methodology of the study and the application of the text to the Rwandan context.

Background of the study

Steven J. Cole (2005:2-3) states that the contemporary world lives in a day when pastors, apostles, evangelists minimize the importance of sound doctrine and even speak against it as something that divides us and goes against Christ's commands to love one another. The New Testament is filled with warnings against false doctrine. Starting from Jesus who warned the world about the false prophets, who will come in sheep's clothing, but inwardly are ravenous wolves" (Matt. 7:15). Paul warned the Ephesian elders to be on guard for savage wolves, and then added that among your own selves' men will arise, speaking perverse things. Paul also, notified the Galatians about men who were preaching a false gospel (Gal. 1:6-9). In Colossians, he cautioned against being taken captive by philosophy and those who imposed rules about food and drink and the observance of certain days (Col. 2:8, 16). His pastoral letters frequently mention sound doctrine and warn against false teaching (1 Tim. 1:6-7; 4:1-3; 6:3-5; 2 Tim. 2:16-18, 25; 3:6-9; 4:3-4; Titus 1:10-16).

This study is part of that quest for a way to awaken the church in Rwanda to rise up to the challenges facing the nation to day such as false teachings, doctrinal errors, invasion of sects and self-proclaimed apostles.

According to Cole (2005:4), Satan has always infiltrated the church in today's world with false teaching that invariably dilutes or digresses from God's grace in Jesus Christ. Thus, this study points out that, if today's churches buy into the modern idea that doctrinal truth is a personal preference of minimal importance, the gospel of Christ will be in danger, of

being carried away by varied and strange teaching. To deny the vital importance of sound doctrine makes the church to be the prime targets for the enemy's attacks.

Cole (2005) and Lock W. (1924:34) commented that the church in today's period live in a day when very few pastors devote themselves to teaching God's Word in a systematic way. Many pastors and evangelical churches, in an attempt to reach the unchurched ("seekers"), have abandoned teaching through the Bible verse by verse, for fear that some of the difficult doctrines may offend people. They aim the church service at giving the attendants what they want: topical messages on how to have a happy life, the miracle makers and others. They avoid talking about sin or judgment or anything controversial. In many cases, their messages could have come out of Reader's digest rather than the Bible!

From the above challenges, Titus 1:9-11 is a text that provided guidelines with regards to the requirement of church leaders to hold firmly the sound doctrine and a theological dimension to a predominantly moral lists of virtues and this devotion provides the basis for exhortation and rebuke to the false teachers and self-proclaimed apostles. According to Lock, W. (1924:131-132) comments that Titus 1:9-11 is to be devoted to the true worthy message which corresponds to the true teachings- the teachings of Apostle Paul.

The term *ἀντέχειν* ("to hold fast") in Titus 1:9 and 1 Tim 3:9 is closely linked to *πρόσεχειν* ("to be devoted") in 1 Tim 1:4, both emphasizing unwavering commitment to Scripture and apostolic teaching. Paul instructs that church leaders must anchor their message in the apostolic tradition, now preserved in Scripture, to rightly teach and correct. William Mounce (2009) affirms that such devotion equips leaders to encourage sound doctrine and refute error.

Previous readings and interpretation of Titus 1:9-10 and its effects

Many scholars such as Daniel L. Akin (2017:6) and C. Crowther (1988:12) have respectfully identified the suffering that the church and community undergo due to the problem of false teachings and doctrinal errors. They stated that the Island of Crete was known throughout the Mediterranean world as the mythical birth and burial site of Zeus, the chief Graeco-Roman god. Besides, inscriptions and archaeology show that Cretans were deeply embedded in worship of the emperor. In Crete, as in much of the Mediterranean world, the emperor was revered as the universal saviour, wielding total authority while citizens, though allowed to work, lived under the control of powerful leaders who dominated key resources.

According to Jeffer Hossler (2024:47) the problem of false teachings which started in early church, numerous internal and external challenges characterized by diverse beliefs and ideologies occurred. In Titus 1:9-10, Paul addresses critical issues within the congregations, emphasizing the importance of sound doctrine and warning against the dangers of false teaching. Cretans were badly known for their anti-gospel cultural reputation.

Hossler (2024:37-40) stated that the contemporary academic scholarship concerning Paul's correction and opposing false teaching within the letter to Titus 1:9-10 has been documented in Western countries and in Africa as well. In this careful exploration, scholars from diverse backgrounds and perspectives have contributed valuable insights that shed light on these crucial themes.

Belleville, Linda (2009:27) comments on the Pastoral Epistles mainly Titus 1. She notes that the issue of false and misleading teachings is a great challenge all over the world. However, Belleville (2009) goes a step further, asserting that Paul's primary concern, particularly in Titus 1:9-10 revolves around correcting and combating false teaching. While church order and structure are vital, Belleville contends that Paul's overriding objective was to address the theological and doctrinal challenges facing the early Christian communities.

Dillon Thornton (2016:65) investigates Paul's correction and warnings regarding false teaching in the Pastoral Epistles of Titus. He provides valuable insights into the nature of the opponents in the letter to Titus 1:9-10. Dillon (2016) emphasizes the significance of understanding the opponents' identities and their teachings in order to grasp the context and purpose of Paul's correction. He argues that these opponents posed a considerable challenge to the emerging Christian communities to which Titus was addressing.

Towner Philip (2006:63) was emphasizing the need to grasp the specific challenges and predicaments faced by these unexperienced early church leaders. They struggled with issues, including the prevalence of false teaching. Towner (2006) raised the crucial role of church leaders, particularly elders (presbyters) and overseers (bishops) in confronting and mitigating these challenges. He underscores the profound interconnection between Paul's directives concerning the behavior of church leaders. The imperative task of correcting and countering false teaching was a priority in Pauline churches.

Thomas R. Schreiner (2011:34-35) shared about the false teachers in the Pastoral Epistle of Titus which are primarily characterized by their false doctrines and teachings. These teachings deviate Cretan community from the core doctrines of the Christian faith. Thomas

(2011) claims that their theological deviations are not minor discrepancies or differing interpretations, rather fundamental challenges to essential Christian beliefs. Thomas, further notes that the false teachers in the letter of Titus 1:9-10, display Judaizing tendencies, which means they promote a legalistic approach to faith, contrary to what Paul was advancing to teach them. The Judaizers upheld Mosaic Law and circumcision as essential for salvation, opposing the gospel of grace. Paul counters this in Titus 1:9–10 by urging strong leadership and sound doctrine to correct and prevent false teaching.

The Africa faced the challenges of prosperity gospels, false teachings and internal conflict between church leaders and Christian members. Thus, African authors took a time to think and propose some solutions by making the Epistle to Titus to be understood to Christian community.

Besides, Sewkpo (2015:29) analysing the Epistle to Titus 1:9, brought out the imperative verbs that have been used in interpretation such as speak and teach or exhort what befits sound doctrine and it shows the urgent and necessity that leadership in the church requires. Nevertheless, Ngewa (2009) outsourced from Titus 1:9 clearly used analogy of African farmers who are satisfied with many different kinds of weeds. The farmer must carefully trace their path to the point where they started in order to uproot the whole plant. Using such illustration Ngewa (2009) shows that the errors pictured in weeds which needs to be uprooted in African churches. In Rwanda those errors should be uprooted by allocating the false teachers and preachers and after, give them advice to study in the accredited theological schools.

J. B. N. Ikenye (2007:5) talks about verses 9-10 and explains the necessity of having highly qualified leaders with character that Proper church administration needs such leaders for the purpose of being God's house hold. The book of Titus 1:9-11 stresses that sound doctrine goes hand in hand with the life of sanctification and the doing of good works.

The problem of false teachings, doctrinal errors and self-proclaimed false prophets is also widespread in East African countries. For instance, over 700 devotees of the Movement for the Restoration of the Ten Commandments of God were all burnt to death and others poisoned to death. The followers were led to their death through the teachings of the self-proclaimed prophets and leaders. The two prominent leaders, that is, Credonia Mwerinde and Joseph Kibwetere falsely taught that the apocalyptic end of the world was to happen on 31st December 1999. To avoid the deadly apocalypse, the devotees were to follow the

Ten Commandments to the letter. Besides, since the earth was coming to an end, they encouraged their followers to sell their possessions (BBC NEWS, 2020: 4).

In this study, my intention to tackle the false teachings and doctrinal errors would be relevant to the present Rwandan context and would bridge the gap between the correct teachings and its practice in order to combat the misleading teachings. Rwandan Church is the focus of this study and the problem of false teachings, doctrinal errors and low level educated church leaders have caused the alarming crisis in Rwanda. Almost 10,000 churches and places of worship were closed since July 2024 and the same action started in the year 2018. The cause for that closure was that some religious leaders were misleading people with false teachings. People were asked to surrender their money and property with the promise that whoever gave more will get a better place in heaven. As if this is not enough, some church leaders asked their believers to surrender the little they have with the promise that God will pay their debts, Kagire (2018:2-3), Morgan Lee (2024:3).

Probably, the problem of false teachings and doctrinal errors in Rwanda is based on biblical illiteracy, leads to the misinterpretation and consequently to wrong or no application of Titus 1: 9-10. Besides, the problem lingers due to the lack of a leadership training manual or the failure to implement the guidelines of Titus 1: 9-10.

To inspect the issue deeply, RGB (Rwanda Governing Board) in collaboration with local authorities, conducted inspections to assess whether churches in Rwanda meet the required standards including, Morgan Lee (2024:3). The Rwanda Governance Board (RGB) representative who oversees faith-based organizations was interviewed about the matter. She responded that the problem is not the large number of churches closed. The issue is whether this number aligns with our desired standards. Such as the churches building should at standard according to legal requirements, if leaders of these congregations have the qualifications mandated by law, which is having a bachelor's degree in theology, and the quality of teachings that those churches offer to the church goers (Niyitegeka, 2024:2).

In 2018, a similar inspection resulted in the closure of over 7,000 churches for non-compliance, with a five-year grace period granted for rectifying deficiencies Morgan Lee (2024:3). President Paul Kagame himself ordered the closure of over 6000 churches for the same reason (Kagire, 2018:6; Niwenshuti, 2013: 60). Paul Mucyo (2024:3) shared that in Rwanda some churches are pocketing the tithes of the vulnerable members instead of using it to give back to the community, they build their own houses and buy their cars. There is a significant disorganization in some churches in Rwanda—so much chaos is

going on where members are fighting each other. Thus, the problem of misleading teachings and the untrained, incompetent, liars, it was in Cretan church has also displayed in Rwandan church.

RESEARCH METHODOLOGY

Having recognized the kind of the study under investigation, the study employed African Hermeneutics with Rwandan characteristics interpretation to understand the problem caused by false teachings and doctrinal errors, and the African Hermeneutics with Rwandan Characteristics can read the text of Titus 1:9-10 for solving the problem of Rwandan Church. Africa Hermeneutics with Rwandan characteristics is the key in this study and the scholar Anne Nasimiyu –Wasike (1981:15) called African stories, proverbs, norms, values and virtues “the Fifth gospel”. According to Nasimiyu (1981), those are necessary components of biblical interpretation. She explicated that African stories and proverbs of faith, are examples of fifth gospels and each African country has its uniqueness. This study adopts African Hermeneutics with Rwandan characteristics, aligning biblical interpretation of Titus 1:9–10 with traditional Rwandan values such as harmony, unity, and honesty, echoing Nasimiyu’s (1981) concept of the African Fifth Gospel.

The Immediate Context of Titus 1:9-10

Titus 1:1–16 centres itself on the administration of the church. The particular verses 9-10 talks about the church leader, who has to be firm in the word in order to exhort, correct, rebuke and refute the false teachings. But the overview of the context of the whole chapter 1 of Titus is subdivided as follows: Verses 1–4 form the salutation and, in this salutation, the apostleship and services of Paul are discussed. Jeffrey (2019:3) affirmed that Titus 1:1–4 identifies Paul as a conversionist who believes that the world is corrupt because people are corrupt and that people were truly converted so that salvation would come. Verses 5–9 concern the selection and qualification of leaders in church administration. In Titus 1:5–9, Paul defines the foundational qualities of leaders: Above reproach, not open to the charge of wickedness. Paul called Titus to turn the unfaithful Cretans into Christians who looked like ideal Romans from a social and cultural perspective.

Translation and Exegesis of Titus 1:9– 10

This section consists of the Greek text and its English translations for more precision and clarity.

ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾗ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. ¹⁰ Εἰσὶν γὰρ πολλοὶ οἱ ἑκαὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς

English translation

⁹ He must hold firmly to the trustworthy message as it has been taught so that he can encourage others by sound doctrine and refute those who oppose it. ¹⁰ For there are many rebellious people, full of meaningless talk and deception, especially those of the circumcision

Key words and Phrases

Verse 9, ἀντεχόμενον

ἀντεχόμενον is a middle present participle that expresses continuous and repeated action, to hold firmly, to cling to something. This means that the elder must not shift from the message given to him to one that is trustworthy. He must keep on sticking to the unadulterated message as it came from God, Gyabah (2017:26). The verb ἀντεχω “Holding fast” a verb, ἀντεχω “to hold against,” or “to withstand.” In the middle voice, as here, “to hold firmly to, cleave to.” In classical Greek, the middle voice meant “to hold out against.” While the participle ἀντεχόμενον may function independently as an imperative as translated by the NET Bible and the NIV, it could be dependent and related in a sense to the verb of verse seven, “the overseer must be,” and the negative and positive responsibilities expressed in verses 7 and 8.

κατὰ τὴν διδασχὴν : Is translated to ‘According to the teaching, as it has been taught, as it has been taught. Harold Greenlee (1989:31) states that the whole phrase is also conflated: He must adhere to the true doctrine; he must have a firm grasp of the unchanging message of the tradition.

πιστοῦ: Faithful, trustworthy or which can be trusted.

Παρακαλεω ἐν τῇ διδασκαλίᾳ: To offer encouragement in the healthy teaching. To encourage men to follow sound doctrine. Ngewa (2009:343) states that encouragement involves exhorting people to get on the right course. Elders do such good work if they know what constitutes ‘sound doctrine’.

τοὺς ἀντιλέγοντας ἐλέγχειν: to refute, to contradict, to be opposed to, to speak against. To refute, to defeat, to show the error. Ngewa (2009) shares that those who oppose sound doctrine need to be refuted. This means that the elders should expose their errors in a way that convicts them that they are in wrong. ἀνυπότακτοι: Insubordinate (men/people), irresponsible, out of control

ἀνυπότακτοι: Undisciplined, irresponsible. They assert their rights and insist that their opinions and interest out weight those of others.

Ματαιολόγοι: Empty talkers, idle talkers, foolish talkers. They are men who engage in foolish questions. They teach fictitious stories about the patriarchs, which serves no useful purpose.

The interpretation of Titus 1:7–9 corresponds with the imperative commands given to Titus, which include *λάλει ἃ πρεπει τή υγιαίνουση διδασκαλία* meaning (teach what merits sound doctrine) and *τυπὸν καλῶν ἐργῶν* translated to ‘model of good deeds’ and *ἀφθορίαν* translated to integrity or purity, *σεμνοντήτᾱν* translated to gravity or dignity, and *λόγον ὅλην* translated to comprehensive speech. All these commands disclose the significance of irreproachable leadership needed in the Cretan church, Sewakpo (2015, p. 9).

Themes and Patterns

Hossler (2024) highlights that Paul, in Titus 1:9–10, emphasizes correction, rebuke, and refutation as essential responses to false teachings. Correction involves confronting error with truth, using tools like knowledge and discernment (Towner, 1994). Rebuke goes further by dismantling the influence and sources of error. Refutation requires believers to be deeply rooted in Scripture, capable of defending sound doctrine through rigorous understanding. These actions protect the church’s core beliefs and uphold its integrity.

Corrective, rebuking and refuting measures from Titus 1:9-10 and its application to Rwandan Church.

From the exegetical and hermeneutic work of Titus 1:9-10, there are some measures that can be taken by the contemporary church in Rwanda.

Hossler (2024:135-136) shared that the corrective measures for combating false teaching within the church should be displayed. Their practical implementation has to be rooted into the life of any church in Rwanda. Hossler (2024) states that Paul outlines specific strategies such as correction, rebuke, and refutation to identify and address false teachings, providing actionable steps to uphold the church’s foundational beliefs and values.

Titus 1:9 implies the engagement of church leaders in confrontation for addressing the issue head-on. In the dynamic landscape of theological discourse and evolving religious beliefs, safeguarding the purity of teachings remains paramount. Paul’s insights offer tangible strategies that, when meticulously applied, serve as a robust defense against the intrusion of erroneous doctrines, actively fortifying the church and preserving the integrity of its teachings, Hossler (2024:36)

Hossler (2024) explains that Paul urges Titus to confront false doctrines directly (Titus 1:9), stressing the urgency of protecting the gospel's integrity. Towner (1994) affirms this involves firm, face-to-face opposition without compromise, motivated by concern for the church's spiritual health. This confrontation is not hostile but rooted in discernment and pastoral care. In contexts like Kigali, Rwandan church leaders are called to address doctrinal errors boldly yet respectfully, prioritizing truth over personal conflict.

The second measure which has been raised was correction, involving challenging false teachings with accurate information. According to Hossler (2024:78), and Towner (1994:78) the correction of false teachings advocated by Paul, involves the use of specific arms such as 'knowledge, discernment, and spiritual insight. In 2 Corinthians 10:3–5, Paul speaks of the spiritual warfare in which Christians are engaged in, emphasizing the need to demolish strongholds and take every thought captive to obey Christ.

Hossler (2024) notes that this metaphorical language highlights the active role believers must play in confronting false teachings. Knowledge serves as a foundational weapon in this correction and confrontation. Paul encourages believers, from Rwandan Church to be well knowledgeable in the Scriptures and the teachings of Christ, enabling them to discern truth from falsehood. Discernment is another crucial aspect which involves the ability to recognize subtle distortions and false doctrines. This needs that believers in Rwandan context could meet in COP (Community of Practice) and read the Bible together, interpret it in Rwandan daily life and apply it in their lives.

Hossler (2024) concluded that the corrective process, as voiced by Paul, is parallel to administering a solution to counteract the poison of false teachings circulating within the church. Rwandan church has been facing the false teaching from colonial till to day. But, after 1994 genocide the ground of false teachings became large. Some of them are about healing miracles, getting wealth, getting visas to abroad and others. In Rwanda, correcting falsehoods involves more than just identifying and condemning erroneous doctrines; it requires the meticulous provision of accurate information grounded in the unchanging truths of the gospel.

Anglican church of Rwanda and other churches have underlined that by educating their church leaders from low level to the higher. Hossler (2024:140-141), Belleviller (2009), shared about the essence of rebuking which lies not only in correcting erroneous teachings but also in dismantling the platforms from which these teachings come from. By shedding light on specific individuals who deviate from the truth, Paul underscores the necessity of accountability within the Christian community. This accountability extends beyond the

confines of local congregations, permeating the broader theological discourse. Paul's approach to rebuking sends a clear message: the preservation of sound doctrine requires an active and vigilant attitude against those who would distort the gospel message.

Carol (2009:98) and Hossler (2024:142) contribute that rebuking is not a license for the attacks or divisive actions. Paul addresses, in his epistle to Titus 1:9-10 the need for discernment and wisdom in the corrective process. The goal is not to scratch down but to build up, not to destroy relationships but to foster restoration. Rebuking, when carried out with discernment, ensures that correction is not a harsh judgment, but an intervention aimed at reclaiming individuals and communities for the truth of the Gospel.

Refutation is another measure that Paul was advancing and scholars like Towner (1994), Dillon (2016) clearly explain Titus 1:9-10 with full examples of logical expositions and vigorous arguments against false teachings. They all recognize Paul's commitment to intellectual engagement and rigorous theological discourse. Similarly, in 2 Corinthians 10:4-5, Paul emphasizes the importance of demolishing arguments and every pretension that sets itself up against the knowledge of God, highlighting the necessity of engaging in intellectual combat to uphold the integrity of the gospel message. Refuting false teachings thus emerges as a rigorous intellectual exercise that demands believers to be firmly grounded in their faith and equipped with a comprehensive understanding of biblical truth. Interestingly, Hossler (2024:143) called for the community of believers saying that the act of refuting is not exclusively reserved for scholars or theologians as so many people claim. Rather, Paul's encouragement for believers to be ready is assured, to give a reason for their faith (1 Pet 3:15). It implies also a collective responsibility within the church among the church leaders, lay people and the community at large. It involves cultivating a culture of intellectual engagement motivated by those leaders where believers are encouraged to ask questions, seek understanding, and defend the truth with clarity and conviction. Thus, the urgency of implementing these corrective measures discussed from Titus 1:9-10 cannot be exaggerated, as they serve as essential safeguards against the harmful effects of unchecked false teachings.

Application of the Epistle 1:9-10 to the Church of Rwanda

Rwanda in its Christianization history, around 85% of the whole population were Christians. But, in many events, such as divisions, conflicts till to 1994 genocide, it was contrary to say that total transformation took place from the truth of the Gospel.

Hossler (2024:143) evoke that confronting False Teachers involves addressing erroneous teachings directly, acknowledging their presence, and proactively taking steps to rectify

doctrinal deviations. In a local church setting, leaders can initiate confrontation through various means. In Rwandan church, educated leaders are less contrary to the gross task of teaching and equipping believers. But, the Government of Rwanda has put gear in education, whereby the leader of any church has to have a bachelor's degree in Theology. Thus, biblical literacy, doctrinal education which plays a crucial role, is going to be regular attended. If the leaders to be selected and appointed to lead the church are educated, equipped enough in order to nurture and equip the congregants, Rwandan church will minimize the false teachings. In Rwanda, any new church to be opened, first, a leader has to be selected with a package of qualities full and appointed in the area where church building is complete and acquiring also enough land.

Rutayisire (2015:65), Gatwa (2005:153), agree that confronting the challenge of false teaching within a local church setting, particularly in Rwanda, demands a vigilant and biblically grounded response. This exercise has to be possible through COP (community of Practice) where believers meet from a grass root level. Pastors also, working in the same area, youth draw inspiration from the apostle Paul's Pastoral Epistle to Titus 1. Thus, this section explores practical strategies for implementing Paul's model of confronting false teachers and teachings. Focusing on the pillars of theological and doctrinal education, open communication channels, and pastoral counseling, local churches can fulfill this necessary and urgent call in Rwanda.

Linda (2009:45), Hossler (2024:134) importantly said that correcting false teaching within a local church is a crucial responsibility to ensure that the congregation is firmly rooted in sound doctrine. In Rwandan Church, this process involves guiding individuals back to the solid foundation of biblical truths and correcting any misconceptions that may have arisen. This has been done in small groups, Bible study, workshops and in prayer groups where the leadership of the church plays a pivotal role. Briefly the implementation of corrective measures can be achieved through various channels, each tailored to address specific needs within the church community.

Hossler (2024:156) emphasizes that sharp rebuke is vital for preserving doctrinal integrity, especially within church leadership. In the Rwandan Anglican Church, this requires strategic measures such as leadership-led initiatives and formal communication. One effective approach is issuing pastoral letters from Bishops, Archdeacons, or Pastors to address false teachings directly. These letters offer authoritative biblical guidance and are distributed via newsletters, public platforms, or church websites. This structured communication helps safeguard sound doctrine across congregations.

Aloso, the Kinyarwanda translation use the word ‘*Gucyaha*,’ which means to give a genuine and strong advice. However, this is different from quarrelling since it is about telling something with sincerity. This rebuke was to be sharp and severe, meaning that Titus had to tell them the truth in light and show them their sins and ask them to stop and follow Jesus’s gospel.

The study found that Rwandan tradition, the moral, pure people in Rwanda would be selected among those who attended an informal training called “*Itorero*,” which translated to a gathering of trainees. Such selection was participative because it was done by the community not an individual as it happens in some situation. In this objective the study discovered that AHRC is a very contextual method well integrated in Rwandan Culture. Also church services or community gatherings present another significant opportunity for rebuking false teachings.

The challenges that churches face today in Rwanda from 2018 is that some churches are not fulfilling the government requirements for worshipping places. This resulted to close more that 10,000 of churches in the whole country. Thus, where church leaders can use sermons, teachings are not applicable to all churches. These public forums provide a platform for leaders to communicate with the congregation, fostering a sense of unity and understanding around sound doctrine. Churches leaders in Rwanda are called to integrating these moments into their regular church services ensures that corrections are made in a timely and impactful manner, reaching a broad audience simultaneously.

CONCLUSION

Furthermore, the corrective measures advocated by Paul are notably evident in instances where false teachers and erroneous teachings had already permeated the fabric of the early church. Through Titus 1:9-10, Paul addresses these deviations from orthodox belief with clarity and conviction, urging believers to correct their course and adhere steadfastly to the true gospel. Thus, the application of Titus 1:9-10 to the Rwandan Church using the existing organs working within and outside the church will promote the steadfast of Rwanda church.

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