

Q&A PASTORAL COUNSEL

A Part of the Rise Up Men of God Ministry

Greetings in the name of our Lord and Saviour Jesus Christ. The following are Rev. Quek's responses to the unanswered questions that were posted at the RMG meeting held on 12th May 2025.

Q: Can pastor please suggest a specific age that, in your view, is appropriate for child to have a smart phone? Some schools, both primary and secondary, require them to have a smart phone for the teachers to communicate with them for homework or for group projects. It feels like there is no choice but to provide them with a smartphone. But at the same time, they cannot control themselves and end up chatting with friends and get distracted. Please help

A: Providing a specific age of a child for dealing with all life situations is



impossible. Children are unique and different. The situations children face today are complicated. The forces of the world in pressuring believers and our children to conform are great. Strict parental control of phone usage is necessary when it is impossible for children not to have a phone because of schoolwork. Do not let children use the phone for any other purpose than school work until they are old enough to have the discipline and discernment to exercise self-control. Once the homework part is done, take the phone away. If children need to take the phone to school for contact with parents, the advice is not to do so when they are in primary school. Primary school is before the age of 12, when a Jewish boy goes to the temple and returns as an adult.

Q: 1) Is it appropriate for parents to feed young children, or infants, during worship service on Sunday morning or SGH? 2) How old should young children no longer be in the cryroom and move to the main sanctuary?

A: These types of questions fall under the casuistic guidelines. It depends on the nature of the child. Children have different dispositions in character and emotional well-being. One cannot make an absolute rule like the Ten Commandments, which is apodictic. Some children do not need to eat during the worship, whereas others

may need to. The cry room is meant to help parents control their children without disturbing others in the main sanctuary. All parents must worship together with their children in the cry room. The cry room must not be seen or treated as a place where it becomes a babysitting room where all present are excused from singing hymns and listening to the message.

Q: Can rev quek share what does it practically mean to lead my family spiritually please? Sometimes my family don't listen to me, what should I do? Should I enforce or just let it be? Tks [sic]

A: To lead the family spiritually is to be exemplary in Christian conduct. According to the Holy Scriptures, parents live in holiness and righteousness. Let Christ be the Head and not the Guest at home where prayers are uttered constantly, and the Bible is read and obeyed. Christian parents must let their children know **1 Corinthians 11:1**, "*Be ye followers of me, even as I also am of Christ.*" Parents are actively involved in church activities, so the church is an integral part of their lives, not an appendix. Keep the Lord's Day holy by beginning and ending the Lord's Day in God's house. Attend church camp and encourage your children to attend fellowships and retreats. Your children will have Christian friends to help them believe

in and love Christ. Serve God together as a family. At the end of all these biblical Christian activities, pray and ask the Lord to bring peace and Christian love to your home.

Not listening to parents at times is normal, just as we do not listen to God, sometimes. Pray for your family all the time. What are the issues that they do not listen? If it is based on your personal preferences, ask yourself if what you ask of your family is reasonable or individualistic. Then you change because it is easier to change yourself than others. Change your preferences. If you insist on your preferences, then prayerfully ask the Lord to prepare all of you and in God's time and the right place, share with them why you would like them to do your preference. If the issues are moral, ethical, and biblical, then hold your ground and pray for God's timing so that you can share with your family why they must change.

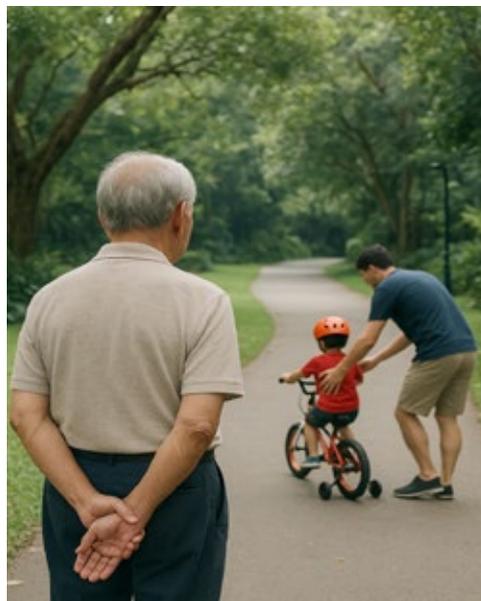
Q: The children in our church often have disagreements, which is expected among sinners even if they are saved by grace. Should we see roughhousing and fighting as something expected? Parents often leave children to play among themselves with little supervision while having their own conversations or fellowship, should we be holding our children (and parents) to a higher standard of discipline, especially in terms of behavior in the house of God? What should the right mindset be as Christian fathers?

A: The answer assumes the behaviour is in church and not at home. The children are playing and not fighting. They must not be permitted to

use their fists but only their words if disagreements exist. Younger children ought to be supervised. Older ones who are more independent need little supervision, although it would be good for parents to talk and remind their children when they play with their friends in church. They must be considerate. Some children may require closer supervision if they are too boisterous. Other older church members can also speak and remind children who are too rough to tone down. We must care for one another as our brothers' and sisters' keepers.

Q: What advice does Pastor have for Christian grandparents? What can or should we do practically in our role as Christian grandparents? What if we see our children teaching our grandchildren something not so correct or unwise - what should we do?

A: Grandparents need to know their role. They must allow their children to bring up their children in the fear and nurture of the Lord. They need to trust their children to teach their children based on what they have learned growing up. Let your children make



their own mistakes, just as our parents let us make mistakes and learn from them. Allow your children to experience the same. No one is perfect. Always pray that your children will have godly wisdom to be godly parents and your grandchildren's salvation. If you need to give advice, pray for the right time, place, words, and heart preparation before bringing up the subject.

Q: How can we measure when someone is not covetous or minds earthly things? It feels hard to keep spiritual perspective especially when applying for scholarships because of all the attractive benefits of being able to learn more through overseas exposure and have all the material needs taken care of... also when it comes to spending(e.g. on daily food), how to decide when a cost is within ur means when theres always more money to fall upon in my life savings?

A: Covetousness is a heart issue. It is a desire for carnality. It is the love of carnality. It is a trust in the things of the world for peace of mind. The more things one has, the more secure one becomes. He is miserly. He believes he needs to save for a rainy day because he leans on his mammon for security. He desires more and more. This is evidence of carnality. When applying for a scholarship, a job or a school, evaluate the application from a spiritual perspective. How will this scholarship help me spiritually? If it does not, do not accept. A believer's material needs are taken care of by God in Christ.

Matthew 6:33, *“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”* The above “benefits” hide a

carnal heart. He thinks like the world and behaves like the world.

Believers are strangers and sojourners serving the Lord faithfully before they return to their heavenly home. This mindset must be in every believer to help make the above decisions.

Buy what food one can afford. Do not buy what you cannot pay for every month. Do not enter into any debt based on food matters.

Q: When earning a living, there is some care and thought to put in and effort to earn it and do honest labour. How to make sure what i do is in God's will without putting my own ambitions and plans above God's will and ensure that it isnt just a mere word profession of "if the Lord wills, i will do this or that" but rather a lifestyle? James 4:13-15 King James Version *13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.*

A: You know it is God's will because you understand everything you do with a spiritual significance. You are a living witness for Christ everywhere you go. See your duty at home as a spiritual one and not a carnal or worldly one. Your home must be the beginning of this spiritual perspective. Is it not true that everything you do at work is for the people in your home

and the home itself? When you can see your home and family from a spiritual perspective, you will begin to see everything from a spiritual standpoint. You go to work as a missionary for Christ and not an employee with an earthly motive and title, but a Christian and as an ambassador for Christ.

The moment you are born again, your spiritual eyes are opened. You see everything from a spiritual perspective. **Ephesians 6:12**, "*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*" Therefore, you deal with them with God's help by praying without ceasing.

Q: Ephesians 6:4 and Colossians 3:21 tell us fathers not to provoke our children to wrath/anger. What does this wrath/anger refer to, especially children, who will almost naturally get angry whenever we discipline them?

A: Wrath and anger are precisely what it states here. Do not provoke, which means do not make them angry because you want things done your way. If your child did it his way, you would reject it and say it is wrong. Parents criticise their children more than they encourage them. They make demands of their children according to their own expectations and do not allow them to grow at their own pace. Parents can be unreasonable. They do not grow with the children and often treat them like children when they are adults or young adults.

Discipline is meted out on an age-by-age basis. As the children grow older, the type of discipline must be adjusted according to their maturi-

ty. According to the Scriptures, the main goal in any discipline is that our children change, learn and understand why they have done something wrong. Parents need to remember to encourage more than chastise. When they chastise, do it in a manner that encourages them. Bear in mind the instruction of Christ in **Matthew 7:1-5**, "*Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*"

Q: Pastor often preaches from the book of Proverbs as practical advice for spiritual wealth, spiritual well-being, for example, verses on diligence are expounded as Christians' responsibility to be diligent in doing QT, praying, reading God's word, etc. However, is it right to view and interpret it from a material/financial perspective of practicality, for example, hard work/honest labour brings profit. Gather little by little by diligent labour rather than go for a lottery strike of a huge cash suddenly, being frugal spending etc? Can we take proverbs as a book for practical money handling and sense in a way that glorifies God?

A: The Bible is a spiritual book. King Solomon wrote the Book of Proverbs

to help Israel walk right according to the Bible, so that it can be a holy witness for Christ, since the national witness consists of a holy people living in the Land of Promise. The Book of Proverbs were written in clear, practical terms to help God's children live right with one another in the Promised Land. By way of application, principles are drawn to help Christians live peaceably in the church and at home. The Bible, including the Book of Proverbs, cannot be used for material and financial benefits. All things we do must glorify God. However, using the Bible as the blueprint for doing business is a misuse of the Bible.

Q: During the recent CBS, pastor said that there is no such thing as a simple life. What if some understand a simple life as a life of contentment. E.g. to not be covetous, to not be greedy, to not get into debt by spending on credit, to not be envious of others. Is this kind of simple life wrong?

A: The definition of a simple lifestyle is measured in terms of material and physical. There is no life of contentment without God in Christ. Godliness with content is great gain, God says in 1 Timothy 6:6. This is a promise for believers only. This promise is a practical reality of every believer's heart, mind and soul, if he wants it and trusts God to attain it.

Q: How can we deal with social anxiety and feelings of inadequacies and not being as socially apt or "charismatic" as others who can naturally build friendships and warm interactions? The awkwardness in interactions of not knowing

what to say often makes me want to run away from people and keep a distance.

A: Social anxiety usually comes when the person measures himself based on the standards of the world. He desires the world's acceptance and fears rejection and ostracism. A Christian is a child of God blessed with the mind of Christ, for God has delivered him from the bondage of sin and opened his eyes to see spiritual truth. "The god of this world is the devil" is a truth he could not see before. Now that he sees this truth, why would he still measure himself by the standard of the devil and be accepted by the devil's world, when he is already a child of God? The inadequacies usually come when the yardstick of acceptability and who we desire acceptance from is misplaced, for the child of God. As a child of God, he needs to know that if God has accepted him by saving him from sin, death and hell, why does he not begin to see himself as a child of God saved by God's grace and mercy? The moment he reverts back to seeing himself like an unbeliever and measures himself based on the standards of the world, misery returns. The believer must stop thinking like an unbeliever by studying the Bible more. The study of the Bible will fill his mind of Christ with the knowledge of God, helping him to think biblically more and more. The sanctifying work of the powerful Word of God is real.

To have friends, the Bible says we must show ourselves friendly. **Proverbs 18:24** "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." When interacting with others, focus on the other person and not yourself. Ask him what he is doing and what his interests are. From there,

talk about things the other person is more familiar and conversant with. In this manner, you will soon forget about your awkwardness.

Q: How does a Christian respond when he receives feedback that he is socially awkward / socially inept? How does the Cross and the Gospel relate to this aspect of life? Thank you pastor :) [sic]

A: Thank him sincerely. Let him know that now that you are a believer, feeling awkward is the right feeling because this world is no longer our home. We are now strangers and sojourners passing through, on my way to our heavenly home.

Q: All sins must be sincerely repented before God, for every sin—whether committed against another person or not—is a sin against God. But what should a believer do when he continues to struggle with lingering guilt after repenting of a sin that affected someone else—such as harbouring lustful thoughts toward a woman, or unjust anger toward a brother—especially when the other person is entirely unaware of it? If God has already forgiven him through the finished work of Christ, how should he deal with that ongoing sense of guilt? Is it necessary—or even right—to confess such private sins to the person involved, when doing so might disturb or stumble them unnecessarily? What guidance does the Scripture offer for handling situations like this, where confession could do more harm than good?

A: Sins committed against God only,

repent before God only. Sins committed against man are sins against God, so they must be repented before God and man. When lusts begins in a believer heart, he must repent immediately. At this initial stage of sin, he sins against God only. He repents before God only. This also applies to the sin of anger that remains at the initial stage and is repented of before God immediately.

When the guilt of sin remains, it is usually due to lack of faith and or knowledge of the Bible. If God has forgiven you why can't the believer forgive himself? Could it be that he thinks he needs to do something "good" to offset the sin he has committed? This is the thinking of the old man before salvation. To "do something good" to get rid of guilt and feel good is to imply that Christ's death on the cross for him was enough to remove him from the bondage of sin, the penalty of sin, which is death and hell, and the dominion of sin so that he could overcome sin, but Christ's death is not enough to erase the guilt of sin in his heart! Correct this falsehood with God's truth. Trust God to help you succeed in overcoming this self-righteous "must-do-something" good mentality to offset a wrong.

Q: What type of hairstyle is appropriate for men? Why is slightly longer hair that touches the shoulder, not appropriate?

A: The hairstyle that is appropriate for Christian men is a style that glorifies God by not stumbling anyone or distracting someone from seeing Christ in you. In the early days when missionaries went to China to witness for Christ, godly men like William Burns and Hudson Taylor wore Chinese clothes and had pony-tail hairstyles,

which Chinese men wore.

The second Christian principle is to see yourself as a servant, i.e. a slave to all. Christians have surrendered their rights and preferences to God in Christ when they denied themselves, took up the cross designed for them by Christ to follow Christ.

Q: Pastor, how should we understand family planning? For example, after marriage, we should plan when to have a child (maybe 5 years later, when there is financial stability). What is your view of dual income, no kids? Can Christians get married and not want to have children?

A: Family planning means planning for the family's spiritual wellbeing. It must not be based on the family planning of the world. To have a child or not is to be decided before God's mercy seat in prayer. The issue is not to have or not to have a child but whether God will bless you with a child. Children are an heritage of the Lord, which means they belong to God. The issue whether God would entrust you with His child or not? **Psalm 127:3**, "Lo, children are an

heritage of the LORD: and the fruit of the womb is his reward." Financial stability is not the basis for deciding to have or not to have a child because it is very subjective and the focus is carnal which means it is wrong. A living being is about to enter into your life to be brought up in the fear and admonition of the Lord or else that person will die in sin and cast into hell. This is the biblical significance to be considered when having a child or children.

As the head of the house, the husband must decide if his wife ought to or ought not to work. The decision he makes must be spiritual in nature and not carnal. For example, not having bigger homes, a more luxurious lifestyle, or even financial stability for God in Christ must be his only stability.

Why do Christians marry and not want to have children? The issue is the reason behind the decision. Is the decision made for the glory of God? If it is not then it is wrong. Is it based on faith and trust in God, for if not, then it is a sin for whatsoever that is not of faith is sin (cf. **Romans 14:23**)?



Q: How should a Christian view contraceptives?

A: As long as the contraceptives taken do not contravene God’s Word such as not taking a life, Christians are permitted to use them.

Q: Can Rev. Quek share some guidance and practical advice with a Christian man who is in a relationship with another like-minded fundamental Christian girl pls?

A: The biblical guideline is to do all things to God’s glory. The sins of the lust of the flesh, the lust of the eyes and the pride of life are real and active in every believer’s heart. Avoid places where temptations abound. Pray for the fear of God to remain in both hearts so that both will not fall into sin. Understand one’s weakness and avoid those places and activities that may cause one to sin.

Q: I have a desire to learn God’s word through FEBC, but fear that it becomes a mere academic pursuit of achievement and that all the head knowledge gained is so much more compared to the level of faith the Lord has given in my heart from His word to live out in obedience. Any advice?

A: Studying the Bible and filling one’s mind and heart with God’s Word before the trial of life comes has always been God’s way of protecting His children. The “academic” part of learning begins with the mind. What has been learned will be applied to the believer’s heart when the temptation comes. If the believer has not learned the truth beforehand, will he be able to know what to do without God’s truth? He will probably stumble and succumb because of his ignorance.

Q: Song of Solomon is not taught in our church. Since it is part of the Bible, should it be taught to all as part of the ‘whole counsel of God’? If not, when and when would it be appropriate to be taught?

A: The Song of Solomon, also called the Song of Songs, is a love story within the bond of a Christian marriage. Godly intimacy is described and is best studied by Christian couples who are married or about to be married.

Q: Is it right to think of the power of the gospel in light of the parable of the sheep and goats, believing and trusting that the gospel and Christ’s death on the cross for sins can turn a disobedient child of the devil(a goat) into an obedient child of God(a sheep)?

A: **Matthew 25:31-33**, “*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the*

sheep on his right hand, but the goats on the left.” The parable of the sheep and goats warns every professing believer to make sure of his salvation. The parable of the wheat and tares reveals that the world is made of believers and unbelievers. There will be a separation by Christ at the last day. The focus is not on the power of the gospel but on the danger of false faith and false confession because of the false gospel. The ones who receive the gospel are the focus of the parable of the sheep and goats.

Q: In Genesis 4:17, it was mentioned that Cain knew his wife. Was the wife a descendant of Adam and Eve?

A: The wife of Cain was probably one of the children of Adam and Eve.

Q: A question was asked previously about children playing badminton or soccer on Sunday afternoon in the courtyard area. It was mentioned that the BOE will have to think about this matter. Has the BOE or session made a decision?

A: Organised games like badmin-



ton and soccer are not permitted on the church premises on Lord's Day. Kicking or throwing the ball around is not organised soccer. However, children will behave as children and playing together is one of the ways they spend time together after the worship service on the Lord's Day. This is church family life that should be encouraged within limits. The children will be asked to tone down when noise disturbs others, just like adults when they talk and laugh too loudly. But playing together is how children fellowship with one another, just as adults fellowship by sitting and talking. Children should not expect adults to run around and play like them after worship service, just as adults should not expect children to behave like adults.

Q. What would the Church of Ephesus, as shown in Revelation, be like in our day and age? What would be the signs in the works of such a church that would reveal that it had lost its first love? How does the BOE guard our church against the ministries and fellowships going through the motions of prescribed works?

A: **Revelation 2:1-7**, “*Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. 4 Nevertheless I have somewhat against*

thee, because thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” [Emphasis added] The modern version of the church of Ephesus in Revelation is a church strong on doctrines but lacking compassion. It is a church that emphasises external behaviour bordering on pharisaism. Leaders and members are legalistic and measure and judge one another based on the externals such as whether they attend church or prayer meeting and other Christian activities like Bible Study regularly. If they do not, they are assumed to be carnal. The church, i.e. the believers, did not lose its first love because a Christian cannot lose his first love, which is the love of God shed abroad in the hearts of every believer by the Holy Spirit at the time of their salvation.

Judging is what every believer and unbeliever does. It is impossible not to judge. Therefore, all believers need to judge correctly. Jesus taught believers how to judge rightly in **Matthew 7:1-5**, “*Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in*

thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.” Judge with a heart of understanding and compassion by acknowledging and realising that we all struggle with sins. Give others the benefit of the doubt before any conclusions are made. Ensure that every judgement is with prejudice and based on clear truthful evidence. When judgment is made, do so with a heart to help and restore and never to condemn. Keep one's love for God burning hot by always loving Him all our hearts, soul, strength and might so that we can love our neighbour as ourselves. To love God in this manner, we must always study God's Word daily and pray without ceasing.

Q. How should I view someone going to a non-VPP B-P church as an ordinary member for some time now? This person seems to agree everything with me about the Bible, but does not find anything wrong with the non-VPP church and does not want to leave the church.

A: A non-VPP church is a church that believes the Bible in its original languages has mistakes. This means that in that non-VPP church, all doctrines have come under attack since all doctrines came from a Bible with mistakes. These non-VPP churches are clever to say that these mistakes are only in numbers and in the names of people and places (i.e. the least important and do not affect their salvation, the more important), so that their followers are gullible enough to fall into their trap. Their followers fail to ask their leaders “How do they know that the mistakes are limited

to only the numbers and names of people and places?” Have these leaders seen the original copies of the Bible in the original languages? The answer is an obvious no because these leaders say the originals are lost. So then how do they know? The truth is that they have no basis to claim such sacerdotalistic knowledge. Furthermore, did Jesus not say that he who is faithful in the least is also faithful in the much? (cf. **Luke 16:10**, “*He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.*”) Here these leaders are saying the opposite about God who is NOT faithful in the least, but He is faithful in the much, since God did not preserve the least important parts of the Bible, such as numbers and names of people and places but only preserved faithfully all the much, i.e. other parts of the Bible that pertain to doctrines! This one speaks with a forked tongue like the serpent in the Garden of Eden.

You have to help your friend understand the deadly deception in believing in the Non-VPP view of the Bible, i.e. the Bible has mistakes. To believe in non-VPP view of the Bible, i.e. the Bible has mistakes, is to believe the God of the Bible makes mistakes. This is not the God of the Bible who has revealed Himself in the perfect Bible as One who cannot lie and cannot make mistakes. Why would your friend continue to attend a church and support it by his presence and substance a church that believes in a different God from the God of the perfect Bible?

Pray that God will open your friend’s eyes, but you need to share the truth with him so that God can take the truth you share to help him see.

Q. What is the situation of the Bible-Presbyterian movement in Singapore - can the Singapore B-P movement be said to be still alive today? What spiritual battles are the Singapore B-P movement engaged in today?

A: The B-P movement as a single united body died in October 1988 when the B-P synod of Singapore was dissolved. From that moment onward, every B-P church did what was right in their own eyes. That B-P church remains fundamentally sound when “their own eyes” are aligned with God’s Word. In this sense, the B-P movement is still alive in that particular B-P church. The B-P movement was born to earnestly contend for the faith once delivered unto the saints seventy years ago, when it came out of the Presbyterian church of Malaya, which became part of the ecumenical movement.

The spiritual battles are fought within and without the B-P church since some B-P churches are no longer true to their original founding purpose regarding church governance, preaching the gospel, and obeying the doctrine of biblical separation, among other doctrinal distinctives.

Q. Is it appropriate to say that Calvary Pandan and other BP churches like True life or Gethsemane that this is best or right way for a church to be in view of scripture, the doctrines we hold on to and our stance like VPP, fundamentalist, conservative etc and that other churches should have the same doctrine and stance as us. Not trying to say that we are superior or that others are inferior if they don’t follow

us, but this is the right way of Christianity.

A: Evaluate every church based on its present spiritual state, not its past reputation. For every church keeps changing, and the devil has not spared any church from its insidious attacks. The best way to destroy a church is from within its leadership. When leaders change, sadly not for the better, the church dies quickly. Do not compare any church against another church, but compare every church against the Holy Bible to see if it is sound or not. Begin the comparison from within our church before looking at other churches. In this way, the church will be careful not to stray from the truth and the glory of God will not depart from it. ✠