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**KING JAMES BIBLE
USED FOR ALL
REFERENCES TO
GOD'S WORD IN
THIS NEWSPAPER**

SPIRITUALISM

Spiritualism is termed in the Bible as divination, soothsaying, and sorcery. Spiritualistic mediums are called: WITCHES - magical powers through evil spirits (Ex. 22:18; Deut. 18:10) WIZARDS - magical powers, very intelligent; male witch (Deut. 18:11; I Sam. 28:3) DIVINERS - foreteller of the future by magical powers (Deut. 18:14) CONSULTERS of FAIMILIAR SPIRITS (Deut. 18:11) ENCHANTERS - using spells and charms (Deut. 18:10; Jer. 27:9) SOOTHSAYERS - telling the future (Isa. 2:6; Dan. 2:27) NECROMANCER - tell future by communicating with dead (Deut.18:11) SORCERERS - divination by the aid of evil spirits (Jer.



27:9; Acts 13:6,8) ASTROLOGERS - stars influence on man (Dan. 4:7; Isa. 47:13) MAGICIANS (Dan. 4:7; Gen. 41:8)

It is condemned in God's Word. It is an abominable practice. (I Sam. 15:23) Mediums are abominable and controlled by evil spirits in portraying that they are given information from the world beyond. (Deut. 18:12)

Works of mediums are effected through: SORCERY (Isa. 47:12; Acts 8:11) ENCHANTMENTS (Ex. 7:11; Numbers 42:1) INSPECTING the inside of BEASTS (Ezek. 21:21) SELECTING of ARROWS (Ezek. 21:21-22) OBSERVING the HEAVENLY BODIES (Isa. 47:13) OBSERVING TIMES (II Kings 21:2) DREAMS (Jer. 29:8; Zech. 10:2) RODS (Hos. 4:12) CUPS (Gen.

44:2,5) CONNECTION with IDOLATRY (II Chr. 33:5-6) BOOKS (Acts 19:19) MODERN MEDIUMS - tables, trumpets, Ouija boards, etc. ANCIENT MEDIUMS, like their modern brethren, were regarded with awe (Acts 8:9,11) were consulted in difficulties (Dan. 2:2; I Sam. 28:7) used mysterious words and gestures (Isa. 8:19) were regarded as wise men (Dan. 2:12,27) had a lucrative employment (Num. 22:7; Acts 16:16)

Moses' law: punished mediums by death (Ex. 22:18; Lev. 20:27) punished those who went to mediums (Lev. 20:6) forbade seeking to it (Lev. 19:31; Deut. 18:14) forbade Israelites to practice it (Lev. 19:26; Deut. 18:10,11)

Mediums receive their power through evil spirits. (Acts 16:16-19)

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"For if the trumpet give an uncertain sound, who shall prepare himself to battle?" 1Corinthians 14:8

The Original BAPTIST OBSERVER



"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls..." Jeremiah 6:16

Sounding Out The Faith

Sept. 2013 Issue

HAVE YOU BEEN PLANTED BY THE LORD?

What the LORD does in adding to His local churches is called "planting". (Psalm 92:13) there are many ways a man may become a member of a local, New Testament, Baptist church, but there is only one right way!

You may join because it is your duty. You may join to conceal your guilt. You may join to get financial aid. You may join to gain a social standing. The right way is to let the LORD add you. (Acts 2:47)

The true members of a local, New Testament church are a select group. They are those that have been "planted". The first church that Jesus built began with a "chosen" group. (John 15:16-19) When a member can leave the house of our LORD, and stay gone, the LORD did not add him. (I John 2:19) This local, "chosen" group is the only one that can show forth His praises. (I Peter 2:9; Acts 10:39-42) They are something

special to the LORD. (Deuteronomy 7:6-7; Hebrews 12:22-24)

The true members of a local, New Testament church are members in a "particular" way. (I Corinthians 12:27; I Corinthians 1:10) They have been "planted". In Psalm 92:13, the Hebrew word for "planted" is to transplant. (Matthew 15:13) To be planted is to be firmly fixed. (Psalm 1:1-3) Some think more of the weeds than the "plants" of the LORD.

If "planted", your time, money, and labor is firmly set in the house of God. (Romans 6:22) If you have been "planted", you are satisfied with the fatness of the LORD's house. (Psalm 36:8-9) If "planted", your happiness is that you can approach God. (Psalm 65:4)

The local "house" you are planted in is untouched by human hands. It is built by the LORD. (Psalm 127:1; Hebrews

3:4) It is built for the Spirit. (Ephesians 2:21-22) If you believe God has planted you, empty your hands of self-pity and worldly pleasure, and serve Him. (Philippians 2:12-15)

The future for those that have been "planted" is to flourish, to break forth as a bud, to bloom. The place to bloom is in the courts of God. (Psalm 65:4) Then to be "planted" and to bloom in the courts of our God for eternity. (John 14:1-3)

God's pleasure is to "plant" all in His house. He does this so tenderly to draw all to salvation first. (II Peter 3:9; John 3:16; Ephesians 2:8-9) He paid such a great price for His local, New Testament churches so He could "plant" those that would be saved and Scripturally baptized. (Acts 20:28) God "plants", you can't! (Acts 2:41-47)

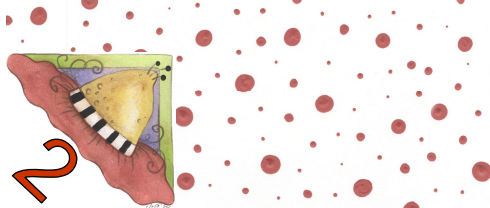


INSIDE THIS ISSUE:

HAVE YOU BEEN PLANTED BY THE LORD?	1
THE TENTH MAN	2
THINGS CONTRARY TO SOUND DOCTRINE	3
WHEN THEY WILL NOT ENDURE SOUND DOCTRINE	4
WHEN THEY WILL NOT ENDURE SOUND DOCTRINE	5
HONOR OR DISHONOR	6
THINGS CONTRARY TO SOUND DOCTRINE CONTINUED	6
HINDERED GOSPEL	7
SPIRITUALISM	8



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THE TENTH MAN

In Luke 17: 11-19, the tenth man is just what all men ought to be to please God. He should be studied very carefully for the purpose of improving ourselves.

Numerically, he shows the new order Christ set in motion. Religiously, he disproved the theory that theology is good without true worship. Theoretically, he disproved the majority is God's standard. In his cleansing, he disproved the idea that Christ has only to do with the soul and spirit. (John 15:11; 16:24; 8:12; Luke 11:13; Matthew 7:7; James 1:5; I John 3:22) He identified himself to be with Christ and His new order. (Matt. 19:28) He broke away from his company and became an "odd-ball" for Christ.

Let's consider the state of the ten before they were cleansed. They were all lepers. God only is able to cleanse the lepers. They were idolaters. (Acts 15:13-16) They were strangers. (Eph. 2:11-13) They were without Christ, without the commonwealth of Israel, and afar off.

What did the ten do that made them great? They cried mightily for mercy. They lifted their voices together. They addressed the right person, "Master", Jesus. They declared their need, "Have mercy on us." They obeyed the command of Christ. Their faith put them on their way and the cleansing happened. The law was honored and their works

were observed, but faith in Christ cleansed. (Leviticus 14:22; Romans 4:5)

What was the state of the tenth man before he met Christ? He was a Samaritan. Condemned by the society of the Pharisees; (John 4:9; 8:48) his genealogy was rejected. (II Kings 17:24-25)

What did the tenth man do that made him greater than the nine? He turned back from his old path. (II Corinthians 5:17; Isaiah 55:7) He glorified God with a loud voice. He humbled himself and fell on his face. (Revelation 1:17) He was grateful and gave thanks to Jesus. (Ephesians 5:20; I Thessalonians 3:9)

The stumbling blocks the tenth man met when he turned back were many. There was the stumbling block of parting company. (Luke 9:57-61; II Corinthians 6:14) There was the stumbling block of being called a devil. (John 8:48) There was the stumbling block of politics. (John 4:9) There was the stumbling block of being a stranger. (Luke 17:18)

By turning back, the tenth man found that Jesus had expected all ten to return. (Luke 17:17) Jesus blessed the tenth man's faith even though a stranger. Jesus trusted him in service. (Luke 17:19; Genesis 18:19)

GAINSAYING OF CAIN BALAAM KORAH

TEXT: Jude 3; Numbers 16:1-40

INTRODUCTION: These three men furnish us with examples of evil that has existed since the very dawn of human history. It was rampant in the days of Jude. It is prevalent in the world today.

THE WAY OF CAIN IS THE WAY OF: *Hypocrisy* - Cain brought a sacrifice, but has a faithless spirit. (Heb. 11:4) *Envy and jealousy* - cruel master (Song of Solomon 8:6) *Selfishness* - Cain was first in his own cause. (Prov. 18:17) *Irreverence toward God* (Gen.4:9) *Violence and Cruelty* - He began with a sacrifice and ended with murder. (Gen.4:8) *Impenitence* - When God rejected his offering, he became angry. *Godlessness* - The way of Cain leads to certain judgment.

THE WAY OF BALAAM IS THE WAY OF: *A prophet for hire* (Jude 2) *Error* (I Tim. 6:3-5) *Double-mindedness* (James 1:8) *Stubbornness* (Num. 22:21-34) *Compromise* (Rev. 2:14) *Perverseness* (Num. 22:32) The way of Balaam is destructive to those that follow it.

KORAH was a Levite of the priestly tribe. He was a relative of Aaron and had a very honorable service to perform for the LORD. (Num. 4:1-4,15) He enlisted the help of two prominent Reubenites, Dathan and Abiram, to bring charges against Moses and Aaron.

GAINSAYING OF KORAH - rebellion against God's divine order and providence God had called Moses and Aaron for their specific tasks.

(Num. 16:5; Ex. 3:10; 4: 14-16; Heb. 5:4) God also had a work for Korah. (Num. 4:1-4, 15) Korah was unwilling to abide in the calling God had for him. (I Cor. 7:20-24) Korah, like Diotrophes, loved the preeminence. (III John 9) Korah's sin was first against God. (Num. 16:11; Psalm 105:15; Isa. 30:8-12)

KORAH WAS PROMPTED BY LUSTFUL AND ENVIOUS AMBITION: *Sought priesthood* (Num. 16:8-11) *Sought own glory* (Prov. 25:27) *As the sin of Lucifer* (Isa. 12:13) *Absalom acted similarly* (II Sam. 15:1-4) *Early disciples had this problem* (Luke 22:24-26)

KORAH WAS PROMPTED BY INGRATITUDE FOR GOD'S GOODNESS (Num.16) God had separated (vs.9) God had brought near (vs. 10) Channel of service (vs. 10) Ingratitude was a serious sin (Gen. 40:23; Judges 8:35; I Sam. 25:21; Eccl. 9:15) Ended in destruction - his sin revealed by God (Num. 16:5, 23-33; 32:23) Destruction was fitting (vs.32-33) Know the consequences (Prov. 17:19; Jude 4)

CONCLUSION: The way of Cain is the way to Hell. Cain sought to achieve righteousness his own way. Cain tried to by-pass God. The error of Balaam leads to judgment. Balaam sought to bribe God. Balaam sought the way of compromise. The way of Korah lead to destruction. Korah rebelled against God's man. Korah manifested his displeasure with God's order.

HINDERED GOSPEL

THE UNREASONABLE THAT HINDER THE GOSPEL (II Thess. 3:11-14) ***Those that want** a ministerial mouth piece. They want to hear "smooth doctrine". (Isa. 30:8-12) Just forget about whose field of labor we are in. (John 4:37-38) Do what I say, or I won't pay. (Prov. 29:18) ***Those who expect** ministerial perfection. They want their way instead of the Holy Spirit. (Acts 20:28; Heb.13:17) They cannot bear a little ministerial folly. (II Cor. 11:1-2) They could not "eat" the pastor at first, but wish they had later. (Gal. 4:15-16) ***Those who want** a ministerial drudge. They expect the minister to preach without pay. (I Cor. 9:12-14; II Cor. 11:8) They want him to preach a "dead" sermon that does not offend anyone. (Rom. 11:13-14) They want a preacher who will follow wherever the sheep lead. (Titus 2:15; II Tim. 4:1-3) ***Those that want** a ministerial pauper. They say, "LORD, you keep the pastor humble, and we will keep him poor," or, "LORD, how we will work if we like the pastor!" ***Those who wish** for a ministerial proxy. They want a man to preach like their preacher "friend". (I Cor. 1:10-17) They cannot bear to counsel with the pastor. (II Tim. 3:1-9) ***Those who labor** for a ministerial concentration of power. (Matt. 20:25-26) Equality is God's plan. (II Cor. 8:13-15) Power is through the Spirit. (Zech. 4:6) ***Those that labor** to make merchandise of the souls of men (II Peter 2:2-3) by cheap religious belief. They look at "quantity instead of "quality".



HONOR OR DISHONOR

The purpose of this article is to remind each local church that we can be a vessel of honor or a vessel of dishonor in the house of God. (II Tim. 2:20) It is also designed to point out to those people who say, "There are too many hypocrites in the church," that there have been all kinds of church members. Let's consider some of those mentioned in the New Testament.

There were those vessels of dishonor. The Jerusalem church had a betrayer, Judas Iscariot. Consider some of his characteristics. He was numbered with the twelve. (John 12:4-6) He had deceived the other disciples. (John 13:21-29) Consider, if you will, some of his actions. There was his act of betrayal against Jesus. (Matt. 26:14-16) He went to the enemies of Christ, the chief priests. He sought self gain, "What will ye give me?" The price was right, 30 pieces of silver. (Zech. 11:12,13; I Tim.

6:10) He led the mob out against Christ with swords and staves. He kissed Jesus and said, "Hail, Master," in order to reveal Him to His enemies. Judas ultimately committed suicide repenting only to himself.

The Jerusalem church later had members that lied to God, Ananias and Sapphira. They lied to the Holy Spirit. (Acts 5:3) Remember, God hates a lying tongue. (Prov. 6:16-19) It is a sign of vain religion. (James 1:26) Both of them died at church, were buried without a song, a prayer, a sermon, or a funeral service of any kind. (Acts 5:5,10)

Churches have had to deal with men of self praise, as Diotrefes in III John 9,10. Diotrefes was a member of a church, "I wrote unto the church". Because Diotrefes loved the pre-eminence, he would not receive the Apostle John. Diotrefes would "prat

against the apostle with malicious words" when God says they are to be worthy of "double honor" when they rule well. (II Tim. 5:17-19) He would turn those out of the church if they did receive the brethren. Diotrefes was certainly a vessel of dishonor in the house of the LORD.

Churches have had and do have vessels of honor. Along with the one betrayer among the twelve, there were eleven good vessels. A good man, a vessel of honor, was found to take Judas' place. (Acts 1:15-26) Look and see how that each of these "vessels of honor" loved and died for Christ. Along with two liars in the church, there were over 3,000 good vessels. Along with the lovers of pre-eminence there are the Demetriuses "who have good report of all men," (III John 12) Let us strive by the grace of God to be vessels of honor in the house of God.

THINGS CONTRARY TO SOUND DOCTRINE CONTINUED FROM PAGE 3

neither what they say, nor whereof they affirm". Those who oppose sound, Biblical doctrine want others to see themselves as learned teachers, yet they really have nothing new to teach, except that they don't agree with the consistent teaching of pastors and others within our work who have spent their lives standing and contending for the same truths. Such "learned and able teachers" are too stubborn and proud to sit under the "old things" of traditional Baptist doctrines, and are beginning to encourage others to seek out instruction from non-Baptists, who have not

the Holy Spirit as Comforter to teach and lead them.

Things "contrary to sound doctrine", (my description and commentary), are described in verses nine and ten of the passage: LAWLESS, DISOBEDIENT, UNGODLY, SINNERS, UNHOLY, PROFAN, MURDERERS OF FATHERS AND MOTHERS, MANSLAYERS, WHOREMONGERS, THEM THAT DEFILE THEMSELVES WITH MANKIND, (Lit. homosexuals) MEN-STEALERS, (Lit. those who dominate others, bringing them into captivity) LIARS, PERJURED PERSONS; (Lit. those who falsely represent themselves and their purpose) AND IF THERE BE

ANY OTHER (such) THING (similar to these), we are to acknowledge all these as being contrary to SOUND DOCTRINE.

This message, this DOCTRINE, was committed to Paul's trust according to vs. 11 Paul here commits this same message to Timothy to be the steward of. The faithful minister of the gospel today will not only preach salvation by grace through faith in Jesus Christ, but he will preach these sayings also. He will continue to proclaim God's righteousness, and the keeping of ourselves unspotted from the things of this world. These are sound doctrine also.

1 TIMOTHY 3:11

THINGS CONTRARY TO SOUND DOCTRINE

Timothy was to meet "certain persons" head-on and charge, or warn, them that they teach no other doctrine, including both the way of salvation and the means of proper service after salvation. While there is concern over those who pervert the gospel as the means of eternal life; in this and other passages in the New Testament where this phrase "sound doctrine" is used, the meaning is clearly not just the teachings of salvation. It is also how one conducts himself in righteousness after salvation. I offer this article as the expressed opinion and concern about the modern compromises currently overwhelming the minds of so many who would have us forsake the carefulness of keeping ourselves in righteousness and holiness. It is also a reminder that we cannot very adequately contend for the faith if we do not "keep ourselves" from things that defile, and wholly within the love and righteousness of God. (Joshua 6:19; Acts 15:29; I John 5:21; Jude 21; II Corinthians 6:14-7:1)

We currently hear the cries of those who would deny any "sound doctrine" that does not give an exact statement for commanding or forbidding specific circumstances in the world we live in. I fear these modern philosophers would have us forsake many Baptist traditions, and excuse them as being unscriptural. Paul had much to say in the first century, under inspiration of the Holy Ghost, that still applies today. Some accuse the pastors of New Testament churches today of being overly concerned and old fashioned, who do not limit themselves

to the preaching of the gospel of salvation to the lost, but who also preach a circumspect walk and righteousness that true Baptist have ever stood for. Those that also would teach God's people today to not accept worldly standards. To them, such doctrines just shouldn't be contended for in these last days when we should be so earnestly preaching salvation to a lost and dying world. I agree that we need to be concerned and busy about preaching the gospel to the lost. However, I've also realized over the past couple of decades that our effectiveness is lost when we act, look, and sound just like the lost world around us, except when we are pleading with tears our concern over their lost condition and certain destiny. Brethren, I'm convinced we have more access into the lives and interest of the lost around us when we portray Christ's righteousness in everything we do. With Biblical reasoning, I'm also convinced this is why Paul admonished first century church members to abstain from all appearance of evil. (1 Thessalonians 5:22) When serving the LORD as a priority is diminished as we minimize worship and service times so we can have more play time, and our outward appearance is no different than that of the world we live in, (tattoos, hair lengths, and styles of clothes) are we really being the peculiar people the LORD has asked us to be? (Titus 2:14; I Peter 2:9)

Paul tells Timothy in chapter three of the first epistle written to him, that doctrine, and sound doctrine especially, was to be in the forefront of his ministry.

I find very interesting the phrase "sound doctrine" is used four times in three pastoral epistles, and each time it denotes our social interaction with each other and the world we live in. It is not the belief of our definition of church or the practice of the ordinances. These things are to be contended for also, but a good minister's work will also include attention to doctrine in other matters, especially these things of social and conduct issues.

Paul exhorts Timothy to give heed to Godly edifying which is in faith. (vs. 4) This edifying to be carried out through admonishment and exhortation, was to be directed toward those already saved and inside the LORD's churches, and would have the end product of charity, a good conscience, and faith unfeigned. In other words, faithful service and obedience is to be according to honorable Biblical standards, not according to modern compromises of justification and going along with the world's trends.

Verses six and seven of this passage in I Timothy has always intrigued me. I'm very interested how we fulfill over and over again the statements even in the Old Testament, such as "... there is no new thing under the sun". (Ecclesiastes 1:9) While this idea, and the descriptions of "vanity" are dealt with abundantly in this Old Testament book, the statement here in the New Testament is that some had "turned aside unto vain jangling; desiring to be teachers of the law; understanding

Continued on page 6





WHEN THEY WILL NOT ENDURE SOUND DOCTRINE



II TIMOTHY 4:1-5
I charge thee therefore before God, and the LORD Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will



Please consider with me this final charge of the aged Apostle Paul to his young protégé, Timothy. As personal as this passage may sound, let's not forget that it was penned by inspiration from the Holy Spirit of God.

This was a solemn charge, with responsibility stemming from the fact that even as the Apostle Paul wrote this during the first century, there were already these warnings given to recognize and avoid the dangers of compromise. Dangers would corrupt and turn the earliest forms of true Christian doctrine and practice into the diversity of denominationalism that is so abundant and popular in the world today. So much attention is given in our modern churches, and yes, even in Missionary Baptist churches, that we be quick and ready to be "open minded" about others' doctrines and ideas, and not so careful about "contending for the faith". After all, how can we expect to win anybody if we are so stubborn to not allow new ideas occasionally? I wish some of our Baptist brethren of this mindset would become more familiar with these epistles in the Scripture in which Paul instructed these pastors to be careful that change not be allowed in doctrine and practice. That their attention be given to equipping God's people for faithfulness through reproof, rebuke, exhortation, and doctrine. By inspiration, most of the church epistles have the same content and expected end in their subject matter. If these things were so important in the first century, how much more careful should we be today?

Let's examine just a few of the statements found here in this second epistle to Timothy: In ch.1:15, Paul names Phygellus and Hermogenes as two that had departed from the faith. This would be unheard of today, at least in this form of public media. Surely a slander suit is soon following. At the least, a harsh reprimand for the aged apostle, who has now lost his mind completely to mark some with the permanent stigma of public humiliation in such case. No! I find rather, a consistent pattern in the recorded life and ministry of Paul to use these and others as the present examples of warning and public scorn of those who had forsaken the faith and commitments of their service to Christ through New Testament churches. See also ch.2:17-18; 3:8; 4:10,14.

In verses two of the second chapter, Paul tells Timothy: And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Then he goes on in the next verses and describes the faithfulness and endurance he expects from a faithful minister of the Words of truth. They were to be as a soldier, unencumbered with the affairs of this life. They were to be as expertly trained athletes, always mindful of the rules regulating the boundaries of the competition. He then mentions the husbandman, always careful for the crops, seeking an abundant harvest. Suffering and endurance of hardship was a part of this spiritual labor, but would be well worth the effort, v.7-13. Then in verses 14-19, he warns

of the danger of corrupt doctrine, that really has no value at all, except for the corrupting and subverting of the hearers. The way to remain as a faithful minister of God's Word, is to shun profane and vain babblings, and to be careful not to stray from the right division of God's Word, using this as the absolute foundation for all preaching and doctrine, v.15; ch.3:15-16. We should always be careful not to bring shame and dishonor to God and His house of worship, (v. 20-26) Remember, it is the pillar and ground of the truth. (I Timothy 3:15)

Chapter three of this book opens with a warning of the perilous days to come, which most would have to admit we are experiencing now. A description of this time begins in v.2, and continues through at least v.5 in list form. Ending this list are "...lovers of pleasures more than lovers of God", and those "having a form of godliness, but denying the power thereof". Christianity today is filled to the brim with multitudes of people who want the prestige of being recognized as "Christians", and even Baptists, but who will not evidence their love to God and others through faithfulness to His Word and obedience to His commands, John 15:15,21,23-24; 15:10; I John 5:1-3. Let me suggest that the form and power of Godliness is found in keeping and proclaiming the Word of God accompanied by the Holy Spirit as Comforter, as found within New Testament churches. When those claiming Christianity (those having a form of godliness) and even some Baptist brethren

that depart from faithfulness within New Testament churches will not adhere to the truths of God's Word, they are showing themselves to be enemies of His work and service. The admonishment is given in v.5, that from such we are to turn away! Verses 6-8 and 13 warn us that such deceivers would continue in efforts to be known as brethren worthy of respect and honor, but we are warned that they would be the very corrupters of the LORD'S people.

There is so, so much more for the faithful minister of God's Word today to be careful of. Yes, we need to faithfully preach the Gospel of Jesus Christ to a lost and dying world, but we also need to be wary. Paul told the elders in Ephesus to take heed how they ministered the Word of God. Being aware of the dangers there, that God's people would encounter from within and from without, being ready to confront anything that would draw them away from the pure Words of Truth that would produce salvation and instruction in righteousness. (Acts 20:27-32)

Preaching the gospel is important to get people saved and on their way to Heaven, but making full proof of one's ministry is being fully capable of equipping and bringing the LORD'S people into the mature stature of the fullness of Christ. To the place where they can be firm and confident in the doctrines of the Bible, having the foundation of the assurance of salvation and the confidence in why they believe what they believe, Ephesians 4:11-16. Without fulfilling this, one is simply not a faithful minister of God!

not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an

