



"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

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George L. Faull, Editor

Command, Example, or Necessary Inference:

The Hermeneutic of Jesus?

--By Terry Carter

I recently read a booklet that argued that the hermeneutic (method of Scriptural interpretation) Jesus and the Apostles used was that of command, example, or necessary inference. What is meant by this is that unless we have been specifically commanded by Scripture to do something, have a specific example of Jesus or the early Church doing that, or it is necessarily implied by the Scripture that we must do it, we are forbidden to do it. This is an approach to Scripture that has been around for some time now. The work I read argues that it is the correct method since it is the one used by Jesus and the Apostles.

First of all, I need to say that it can be very valuable to ask whether there is a command, example, or necessary inference for a particular practice. If the answer is yes, it is definitely an allowable practice. But what if the answer is no? Does that mean that the practice is wrong or even sinful? The author I read believes so and claims that Jesus and the Apostles believed so too. It is that claim in particular that I would like to challenge here.

Without question, we must obey direct commands of the Scripture. Certainly Jesus and the Apostles believed this as well. Not to do so would be disobedience and rebellion by the very definition of the terms. Finding examples where Jesus and the Apostles obeyed express commands of Scripture is pretty easy.

I would also agree that we are to learn what God requires from us by means of example, as well. Paul says as much in **I Corinthians 10:6,11**. "6 Now these things **became our examples**, to the intent that we should not lust after evil things as they also lusted....11 Now all these things happened to them **as examples**, and they were written for our admonition, upon whom the ends of the ages have come." Again it is easy to find passages where Jesus and the Apostles referred people to examples from Scripture to indicate how they ought to behave.

With examples, some questions do begin to arise, however. For example, (pardon the pun, I just couldn't help myself), Jesus' baptism is surely an example for us

to follow. But what specifics of this example are we bound to follow? Must we be baptized in a river? Must it be the Jordan? Must John do the baptizing? Of course, these questions are answered rather easily. A little thought and study of other Scripture makes them obvious.

But the questions can be more difficult to address. How are we to understand the example Jesus gave us in washing the disciples' feet? Is it the specific act of washing feet that we are to emulate, or the more general act of serving one another? This question takes a bit more work to answer than the ones above. However, it is still not too difficult. Nevertheless, very tough questions can and do arise when making application of examples.

The situation gets even trickier when we come to necessary inferences. The problem is that it is difficult to agree on what implications are and are not necessary. The sad reality is that debates of this sort have led to many divisions in the brotherhood. Are songbooks necessarily implied? What about Sunday school? What about buildings, pews, instruments, Bible colleges, orphanages, homes for widows, missionary societies, etc.? The list goes on and on.

Both Alexander and Thomas Campbell recognized the problem with binding "necessary inferences" on others. I quote these men not for authority, but to demonstrate the reasoned conclusion of learned men.

"We only pretend to assert what everyone that pretends to reason must acknowledge, namely, that there is a manifest distinction between an express scripture declaration, and the conclusion or inference which may be induced from it." [Thomas Campbell in the Declaration and Address]

"The inferences drawn by the human understanding partake of all the defects of that understanding...These conclusions, then, are always private property and can never be placed upon a level with the inspired word of God. Subscription to them, or acknowledgement of them can never be rationally required as a bond of union." [Alexander Campbell in the Christian Baptist]

This is not to say that there can never be agreement about what is a necessary inference in a passage of Scripture. It is simply to say that we must be careful about reading our opinions into the Scripture and then binding that on others as a test of fellowship.

Depending on exactly how you define a necessary inference, I believe it is fair to say that Jesus and the apostles used them to make a point at times. Usually we are talking about the obvious logical conclusion from a statement of Scripture. Certainly God expects us to reason from the Scriptures. Paul certainly did as we are repeatedly told in Acts.

The real issue is not recognizing that we must obey what God has instructed us through command, example or necessary inference. The issue is whether something is forbidden if there is not a specific command, example, or necessary inference for it in Scripture.

The answer to this rightly depends upon whether Jesus and the apostles lived according to this rule. A look at the Gospels will make it clear that they did not. In fact, we have examples, (sorry about the pun again), of Jesus and the apostles doing things for which there is no command example or necessary inference. Following are three examples of Jesus Himself acting or defending another who acted without a command, example, or necessary inference.

1 - THE FEAST OF DEDICATION

In **John 10:22-23**, we read about Jesus attending the Feast of Dedication in Jerusalem. This seems rather strange for someone who allegedly did nothing for which there is no command, example or necessary inference. You will look in vain to find any reference at all to this feast in the Old Testament. It is not there because it was not instituted until long after the Old Testament was completed. In fact it was instituted by Judas Maccabaeus in 164 B.C. to commemorate the purification of the temple after it was defiled by Antiochus Epiphanes.

Some argue that Jesus used this opportunity to teach but didn't actually observe it Himself. That may or may not be true. But in either case, the observance of this "unauthorized" feast did not keep Jesus away from the temple. Furthermore, we have no record that Jesus condemned the feast. I say, let's follow His example in this.

2 – SYNAGOGUES

All through the Gospels and book of Acts we find Jesus and the apostles attending services at the synagogues. But they had no command, example or necessary inference to "authorize" such worship. The Old Testament is completely silent about synagogues. It is not known exactly when they began, who started them, or why. But it was definitely something added by man.

In fact, you could argue that synagogues were in violation of God's command to worship Him in the place where He put His name.

"5 "But **you shall seek the place where the Lord your God chooses**, out of all your tribes, to put His name for His dwelling place; and **there you shall go**...11 "then

there will be the place where the Lord your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the Lord." **Deuteronomy 12:5,11**

Evidently, this didn't prohibit the synagogues since they never sacrificed there and it was allowable to teach anywhere. Still there was no command, example, or necessary inference for synagogues. Nevertheless Jesus and the apostles didn't seem to be troubled by that. They went to them, worshiped and taught there.

We see Jesus and the apostles in the synagogues constantly. They often challenged the teaching and practices of those who were there. However, they never challenged the legitimacy of the synagogues' existence. You may argue that Jesus didn't actually observe the Feast of Dedication, but He clearly worshiped in the synagogue. He taught and preached there. Paul did the same in Acts. No, it doesn't seem that they believed something was prohibited without a command, example or necessary inference.

3 – THE WOMAN POURING OIL ON JESUS' HEAD

In **Matthew 26:6-13**, we see a woman pouring oil on Jesus' head. She did this despite the fact that there was no command, example or necessary inference to do such a thing. The disciples were upset about it and called it a waste. The oil was very expensive and they said it should have been sold and the money given to the poor. But not one of them said it was wrong because there was no command, example or necessary inference for it. If that was the hermeneutic they were using and Jesus had taught them, you'd think this would be a good time to invoke it.

What is even more instructive is how Jesus responds to their criticism of this woman. He does more than just defend her, He praises her highly. He says she did a good work for Him. In fact, He says what she did will be told as a memorial to her wherever the Gospel is preached in the whole world.

"10 But when Jesus was aware of [it], He said to them, "Why do you trouble the woman? For **she has done a good work for Me**. 11 "For you have the poor with you always, but Me you do not have always. 12 "For in pouring this fragrant oil on My body, she did [it] for My burial. 13 "Assuredly, I say to you, **wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.**" **Matthew 26:10-13**

The irony is that by doing something for which she had no command, example, or necessary inference, she has become an example to us all. The question is whether

those who hold to this hermeneutic will follow her example and do a good work for Jesus.

If Jesus held the idea that something is prohibited without a command, example, or necessary inference, He surely would have condemned this act rather than praising it. If the disciples followed such a hermeneutic, one of them would have made that part of their complaint. Yet this is not at all what we see in the passage.

Clearly this is not the hermeneutic of Jesus or the apostles. I wonder what acts are being forbidden today which Christ would call good work for Him. What favor and praise of God are we forfeiting by adopting a hermeneutic that Jesus and the apostles never held?

What this means is that if we are going to follow the example of Jesus and the apostles, we must do things for which there is no command, example, or necessary inference. In other words, the claim that something is forbidden if there is not a command, example or necessary inference, is self defeating and therefore not valid.

It should be noted here that this was not the hermeneutic of King David either. He desired to build a temple for God for which he had no command, example or necessary inference. In fact, God says as much, but still praises him for his desire to build it. God didn't allow him to build it, but he laid the plans and supplies for his son Solomon to build it with God's blessing.

"15 And he said: "Blessed [be] the Lord God of Israel, who spoke with His mouth to my father David, and with His hand has fulfilled [it], saying, 16 `Since the day that I brought My people Israel out of Egypt, **I have chosen no city from any tribe of Israel [in] [which] to build a house, that My name might be there;** but I chose David to be over My people Israel.' 17 "Now it was in the heart of my father David to build a temple for the name of the Lord God of Israel. 18 **"But the Lord said to my father David, `Whereas it was in your heart to build a temple for My name, you did well that it was in your heart.** 19 `Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.' 20 "So the Lord has fulfilled His word which He spoke; and I have filled the position of my father David, and sit on the throne of Israel, as the Lord promised; and I have built a temple for the name of the Lord God of Israel. 21 "And there I have made a place for the ark, in which [is] the covenant of the Lord which He made with our fathers, when He brought them out of the land of Egypt."" **I Kings 8:15-21**

So without any command, example, or necessary inference, David decided to build a temple in Jerusalem. How does God respond? He doesn't condemn him for disobedience. Instead, He says David did well in desiring to do this. This is true despite the fact that the tabernacle, which was specifically commanded and designed by God, was still in use.

Saying that a command, example, or necessary inference is binding is certainly not logically equivalent to saying that a lack of these prohibits our action. That would be the inverse of the original statement. Any high school logic student can tell you that these are not logically equivalent.

Certainly Jesus and the apostles viewed commands, examples, and necessary inferences as binding on us. However, they clearly did not see the lack of them as prohibiting us. It is misleading at best to claim that their hermeneutic was that of command, example, or necessary inference.

Some may object that my position allows for us to substitute for what God has specified. I don't believe this is true. To substitute one thing for what God has specifically commanded is disobedience to the command. For instance, to substitute sprinkling for immersion disobeys the plain command to baptize, which means to immerse.

This is also true regarding examples. To save baptisms up for a special occasion rather than baptizing immediately as they did in the New Testament is disobedience to the plain example of Scripture. So substituting our own practices where there is a command or example is disobedience by definition.

As I considered substitutes with regard to necessary inference, I discovered something interesting. Every practice I could think of that is defended as a necessary inference, has substitutions which most everybody considers acceptable.

For example, Church buildings and songbooks are usually defended by saying that we have necessary inferences for them. We must have a place to meet and we must have a way for all to sing together. Yet most agree that we can meet other places besides a church building, a home for example. Most agree that we can project the words onto a screen rather than using songbooks. Every substitution I thought of that is clearly sinful was a violation of either a command or example, not a necessary inference. If you, the reader, can come up with one, I'd love to hear it.

What this means is that church buildings and songbooks are not **necessary** inferences. What is **necessary** is a place to meet and a way to sing the same words together. The **specific** means of accomplishing these tasks is a matter of choice or liberty. You cannot argue that church buildings or songbooks are necessary, just helpful. They aid us in obeying what we are bound to by command or example. It is necessary that we use something, but what we use is not specified. We have liberty to act as good stewards and use what is most effective in obeying God.

Therefore, virtually all agree that where there is silence, there is liberty. They may not accept this in principle, but they do in practice. This goes to the heart of the

discussion at hand. While many claim to believe that without a command, example, or necessary inference, we are prohibited from acting, they practice liberty where the Scriptures are silent. They recognize that where there are necessary inferences, the specifics of accomplishing them are a matter of liberty.

No, this was not the hermeneutic of Jesus and the apostles.

What is more, in practice it is not the hermeneutic of anyone even today. All who claim it as their hermeneutic are inconsistent. They practice liberty where there is no command, example, or necessary inference, while saying that there is no liberty in such matters.

Summit Welcomes Terry Carter As New President of Summit



Summit wishes to welcome Terry A. Carter who has taken the position of President as of August of 2013.

Terry and his wife, Lisa, have transitioned from their home in Ft. Wayne, IN to Bunker Hill, IN. Terry was Principal of the Christian School in Harlan, IN for the past 7 years.

Mr. George L. Faull, Founder and President of Summit Theological Seminary until this time has now taken the Chancellor position. He will be promoting the School in the Independent studies, as well as the Summit School of Preaching Resident Program when asked to come and speak by sister congregations and meetings.



Please continue to pray for these men and the work that Summit wishes to do in keeping with our motto to "Take God's Word into God's World."

We also wish to take this time to thank all of you who have sent in words of encouragement, prayers, supported us with monetary gifts, and/or stopped in to visit us when in the area.

The body cannot function with only a few members so we appreciate the help and assistance for the others in the Lord's Body who have generously assisted with the progress all of these years.

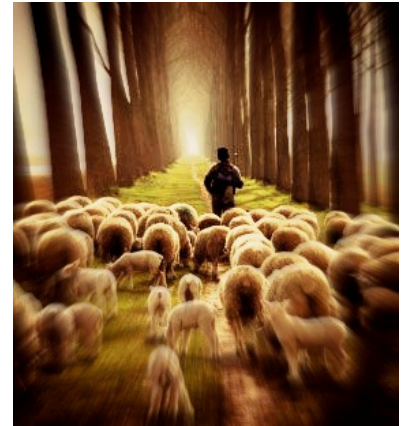
Please contact us if you wish to have either Terry Carter or George L. Faull come and preach to your congregation and discuss Summit's progress and/or programs.

HELPING TO KNOW IF YOU ARE A LEADER

Are You a Leader?

Many want to know if they could ever be a leader in the Lord's Church. I believe there are some questions that can be asked that will help you decide that question.

Before we ask these questions, however, I think some basics ought to be recognized:



FIRST: The Bible does give qualifications for both Elders and Deacons.

SECOND: Some people think that they are a leader simply because they happen to be boss of the person that has the clout or the purse. They may not have the position they have because of leadership abilities but have somehow inherited them.

THIRD: We need to realize that leaders are usually not born leaders but have learned from experience or because they happened to be in the right place at the right time.

Now, let's ask these questions to help determine if you are a leader:

1. Do you know your strengths?
 - × Can you name them?
 - × Could others name them right off?
2. Do you know your weaknesses?
 - × Can you name them?
 - × Will they hinder you as a leader?
3. Do people come to you with their problems?
 - If so, is it because of your position, financial status, job or influence due to any of these?
4. Are you an unselfish person?
5. Can you:
 - × Accept criticism graciously or do you have a tendency to be defensive at criticism?
 - × Delegate responsibility or do you have to do it all?
6. Do you:
 - × Genuinely like people or do they usually get on your nerves?
 - × Micro-manage people to whom you delegate responsibility?

- × Have a mentor or a role model you can speak to often?
 - × Usually end up agreeing with the last person that you spoke to about a matter?
7. Does your wife have an unusual amount of influence on your decisions?
 - × Have you been called “hen-pecked” or suspicion that you are?
 8. Are you a good listener?
 9. Will you give time to people who may question your motives?
 10. Do you go up to the eagles’ nest to look around or do you think you would rule from the captain’s cabin?
 11. Would people describe you as one who is conformed to the age of one who has been transformed by a renewed mind...that is, are you a thermometer or a thermostat?
 12. Does your wife share a desire for you to be in a leadership role?
 13. Can you keep confidence?
 - × Do you enjoy being the first to tell people the news of what is going on?
 14. Are you a toucher? And if so, why are you a toucher?
 15. Are you punctual?
 16. Can you allow others to be heroes without cutting them down when you hear them complimented?
 17. Are you an insecure person, or a person who knows who he is?
 - × Do you suffer from paranoia?
 18. Do you tell the people the truth in as kind of a way as possible?
 19. Do you try to create leaders and heroes of those whom you are leading?
 20. Are you:
 - × A jealous or envious person?
 - × A caring and empathic person or are you callused and apathetic?
 - × Yourself able to take orders?
 - × A goal-setter?
 - × SMART?
 - S.pecific
 - M.easurable
 - A.chievable
 - R.esourceful
 - T.imeable
 - × An organizer?
 21. Has anyone ever described you as courageous?
 22. Can you be effective in communicating your ideas publicly and privately?
 23. Do you:
 - × Compliment people?
 - × Fellowship with the ones you wish to lead?
 - * Who? Where? How? When? Why? What?
 - × Know how to say “Thanks” for a job well done?
 - × Have a tendency to lord-it-over people or do you lead by example?
 - × Believe your motives for desiring leadership are pure before God?
 - × Believe you have been seasoned enough to lead?
 - × Handle stress well?
 - × Get mad or do you get even? Or do you strive for peace and tranquility?
 - × Feel that you have a good grasp of the faith and knowledge of what hill you would be willing to die on?
 - × Have a good workable knowledge of the Word of God?
 24. Can you:
 - × Change, or even stop, your own method of doing things without bitterness?
 - × Multi-task without frustration?
 - × Take criticism of your wife and children without becoming angry?
 25. Does your family demonstrate good leadership on your behalf?
 26. Is there anyone in the Church who could have undue influence on you that you might wish to please them, rather than God?
 27. Does tradition mean so much to you that you would insist on others doing them?
 28. Do your children have an undue influence on your decisions?
 29. Are you a person who rather enjoys strife and debate?
 30. Are God and His Word the real source by which you will make your decisions and regulate your own life as well as the basis of leading those you choose to lead?
 31. Are you a man of prayer?
 32. Would you die rather than surrender your faith in Christ?

Think about these questions and be honest with yourself. Write down the question then answer it, and ask how you could improve and work on correcting your failings.

Remember that a river is not greater than its source so as a leader, you need to be a source that is a great foundation of God’s wisdom, love, and grace.

INTERVIEWED BY AN ANGEL

This is a preliminary interview of a woman by an angel before standing before her Creator at judgment. The angel is interviewing a newly deceased woman.



ANGEL: Well, young lady. Are you ready to stand before God and everyone who has ever lived to give an account of your life?

WOMAN: I guess I have no choice.

ANGEL: That is correct, but we want to give you this preliminary interview to be thinking about before that day. You have just

arrived from earth and some questions are in order.

First, are you a Christian?

WOMAN: Yes, I loved the Lord and was a serious Christian.

ANGEL: Did you make your life count for God while you were on earth?

WOMAN: Well, I don't know. I don't think I know what you mean.

ANGEL: Well, let's start with the basics. You are a woman, are you not?

WOMAN: Well, yes I am, but there's not a lot that a woman can do for God on earth, you know. So much gender prejudice and all.

ANGEL: Oh, come, come! That is a 21st century thinking and simply propaganda from the enemy. All you were forbidden to do was teach in the Church assembly or have authority over a man. Now why was woman created in the first place?

WOMAN: Well, Eve was made to be a partner for Adam.

ANGEL: Yes, that is correct. But not just a partner, but specifically his helper. Where did woman come from? Why was she created? What was she to do? All of these

are important questions for a Christian woman to consider.

WOMAN: I don't understand your question.

ANGEL: Well, surely you know woman was made from man, for man, and to the glory of man? Did you fulfill that purpose as a woman?

WOMAN: Well, what you're saying is offensive to me. It is chauvinistic. Besides, some women never marry.

ANGEL: That's true and they will obviously be judged with a different criteria but come now, let's get an honest answer to my question. We are not really interested in what your progressive century's ideas were.

Did you or did you not fulfill your basic purpose as a woman?

WOMAN: Well, I thought I was supposed to glorify Christ, not man.

ANGEL: Oh yes, glorifying God is the supreme purpose of both man and woman but that is done by the woman by being a suitable help to her husband. She was made to help him to glorify his God and fulfil his work.

So you were married?

WOMAN: Yes, I was married.

ANGEL: Is he still living?

WOMAN: I do not really know or care.

ANGEL: Whatever do you mean? If you do not know or care, it sounds as if you're apathetic to his well being? You were in a covenant with him before God and in God's eyes were one flesh.

WOMAN: Well, I divorced him.

ANGEL: Why? Did he commit fornication?

WOMAN: No, I just did not love him anymore.

ANGEL: Is that a confession of sin or are you offering that as justification for you not fulfilling your basic purpose as a woman?

WOMAN: It is just a fact. I fell out of love with him.

ANGEL: So when you say, "I don't love him anymore" it is an admission of guilt! Did not the Master command older women to teach the younger women to love their own husbands and to respect them?

WOMAN: Yes, I was told that but he was not respectable and so I just could not love him anymore.

ANGEL: Are you saying God commanded you to do an impossible thing? Was it a command or a suggestion?

WOMAN: Well, I felt both of us would be happier apart.

ANGEL: Happier while disobeying a plain command of God? Is marriage happiness the highest goal of life? I wonder if he really was happier when you divorced him.

WOMAN: No, he wasn't but he was not always respectable and he did not love me like a husband should love his wife or like Christ loved the Church. Men are commanded to love their wives and not be bitter of them!

ANGEL: And you think you were always lovable but he was never respectable? Is that it? Do you think there is any possibility of you not loving and respecting him may have caused him to do things and say things that were hard to respect?

WOMAN: No! I tried to love and respect him, but you just do not know my husband. He never loved me like Christ loved the Church. He spoke awful to me.

ANGEL: But you always were subject to him like the Church is submissive to Christ, right?

WOMAN: I do not like this submissiveness stuff. The very word insinuates that I am inferior to him.

ANGEL: Oh, really? Was Christ inferior when He went home and was subject to Mary and Joseph?

WOMAN: No, I suppose not.

ANGEL: So, it sounds like you think being an independent woman, free from a husband's restraint was your idea for happiness and personal self-fulfillment? It sounds to me like you may have eaten the forbidden fruit just like mother Eve did.

WOMAN: Well, I did what I thought was right in my own eyes for me and my children.

ANGEL: I think that is true, but of course, you were warned about doing that. I am surely not God and cannot read hearts nor can judge you. That is why Jesus is appointed judge.

These questions are to prepare you for meeting the God who knows all.

WOMAN: You seemed to think a woman's worth should be evaluated by the happiness and contentment and well being of her husband and children. I actually heard a preacher say that once.

ANGEL: That's the way I see it, too, but then, what do I know? I'm just remembering why God made woman in the first place and it seems that's not the way the women

I've been interviewing the last 100 or so years feel. They seem to think man is her helper instead of her being his helper.

WOMAN: Well, all I know is I did a lot more for God than he ever did. I told him over and over his responsibility, and I quoted Scriptures to him till he would not listen anymore.

I decided that the kids and I could be better Christians without him. So I divorced him and was able to sacrifice and give more to God than I ever could married to him. Don't you think so?

ANGEL: Well, I keep thinking about what Samuel said to Saul. "Behold, to obey is better than sacrifice and to listen than the fat of rams for rebellion is as witchcraft and stubbornness is as idolatry."

WOMAN: Well, I do not look at it that way. I was not being rebellious and stubborn. A Christian woman married to a hypocrite should just divorce him and get on with her life for the sake of the children.

ANGEL: Is that what Paul told a Christian woman to do if she was married to an unbeliever? Did he not say, "If he is content to dwell with her, let her not leave him."? **I Corinthians 7:13**

WOMAN: Yes, but my husband was a professed Christian so that does not apply to me. I was suffering terribly in that relationship.

ANGEL: Oh yea, but Paul had already addressed the Christian woman and repeated the Lord's command, "Let not the wife depart from her husband, but if she departs, let her remain unmarried or be reconciled to her husband." **I Corinthians 7:10-11** Sometimes as Christians the need is to apply "suffering for righteousness sake" to the marriage relationship itself.

WOMAN: Well, we just do not agree. It seemed right to me and I cannot go back and change it now. My preacher wanted to talk to me but I was too busy studying for my final exams to talk to him and I had already made up my mind to go on with my life. Jesus wants us to be happy.

ANGEL: Well, young lady, I hope you were not studying for the wrong final exam.

WOMAN: Oh, I'm not worried. I did many wonderful things in the Lord's name, especially after I left my husband.

ANGEL: Yes, but good works do not carry any weight here. I've many more to interview so you are dismissed for now.

WOMAN: Thank you. Goodbye.

ANGEL: Next!

THE RESTORATION MOVEMENT HAS CHANGED...IT NEEDS RESTORED, TOO!

We Have Changed:

1. From Bible based unity to ecumenical unity. (The unity of the Spirit has been traded for the Spirit of unity.)
2. From the Bible as the authority to pragmatism. (From "What does God say to 'does it work?'")
3. From the leadership of local autonomy to denominational polity. (A staff-led, one-man Pastor system who is often under great influence of para-church organizations with an agenda to denominationalize the Church has replaced the evangelist and elders mutual ministry.)
4. Christ's terms of pardon to mere denominational jargon of recent years. (From people being baptized **INTO** Christ for the remission of sins, to inviting Jesus **INTO** your heart. I.e. from the Son of man's plan to the plans of the sons of men.)
5. From the Great Commission to reach a dying lost world, to meeting the felt needs and giving advice for a fulfilled life to the un-churched. Pop-psychology replaces the answers only Christ can give.
6. Preaching "what God demands" to "what men want to hear".
7. The Doctrines of Christ and His Apostles to "Just give me Jesus".
8. From being a "People of the Book" to following the latest fads and message of well-known household named preachers made popular by the secular media and denominational magazines.
9. The Holy and reverent congregational worship of God into a spectator sport of watching musicians and singers whose music, appearance, and gyrations would fit better on "America's Got Talent".
10. Our vocabulary of 'Calling Bible Things by Bible Names' and 'Speaking as the oracles of God' to the language of Ashdod (Part God's language, part denominational jargon).
11. The ordinances of Christ, (Baptism and the Lord's Supper) to mere formality and convenience.

We are not regarding baptism for the remission of sins being done "the same hour of the night" but saving our baptisms up for a mass-baptism on special days. We no longer gather together in one place on the First day of the week with the



express purpose to partake of Jesus' own self-appointed memorial but regulate it to a side room or even remove it lest we offend the visiting un-churched or sectarians that visit us. (I Corinthians 11:20, Acts 20:7)

12. From suffering for Christ as faithful soldiers of Christ to being AWOL when the Army gathers for inspection and the call to duty.
13. From the plea to **restore** the New Testament Church to the plea to **customize** the Church to our times.
14. Our emphasis from converting souls to get ready for Heaven to seeing great numbers of people in our Church pews.
15. From women learning in silence and in all subjection to women teaching men and having roles of leadership in the Church over the men. I Corinthians 14, II Timothy 2

~ANNOUNCEMENTS & NOTICES~



Summit School of Preaching Spring 2014 Dates

BEGINS – January 14th, 2014
BREAK – Mar 31st – Apr 3rd
ENDS – May 8th, 2014

Registration Week

Current Students Dec 2nd – 6th, 2013
 New Students Dec 9th – Jan 3rd, 2014



Introducing the NEW....

LEAP

PROGRAM

January 24th & 25th, 2014
 Co-Instructors
 Terry Carter / George Faul



See Website or Flyer Insert

1 Credit Courses in 2-Day Sessions! Men/Women

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