

**‘TEN  
TYPES’**

**WHO TROUBLE THE  
CHURCH OF GOD**

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# **‘TEN TYPES’**

## **WHO TROUBLE THE CHURCH OF GOD**

I first wrote this booklet several years ago. It arose from personal experience and observation, and from watching the havoc wreaked in the Church of God through our actions, unless we are constantly observant of all that we have been instructed to do in our relationships with one another and in our walk with God.

I have seen churches split and their witness destroyed; I have seen professing Christians seething with bitter enmity one towards another; I have seen people walking away in what they view as ‘righteous indignation’ because they were misunderstood, or they were not being sufficiently praised or acknowledged for their services; I have seen people traipsing from one church to another because their Minister did not endorse all of their pet doctrines or because some secondary aspect of church practice was not being observed. ‘My brethren, these things ought not so to be’ (Jas 3.10).

Happily, as I write this preface, I am blessed to be in a congregation marked by a strong sense of unity, of brotherly love and of commitment to the work of God. In such a situation we fervently pray, ‘Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it’ (Ps. 19.17).

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## THE CRITIC

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The Critic sees himself as the arbiter of truth, the judge of all doctrine. The standard by which others are judged, be they the Minister, the Elders or any other, is hoisted on his halyard and fastened to his banner. His benchmark is Scripture alone; that is, his private interpretation of it. Therefore, his specialist field is secondary matters. It is of no account to him whether the Lord's people through the ages and generations have prayerfully wrestled over the issues in question, and have come to varying conclusions. He cares not for the labours of saints, scholars, martyrs, the Fathers, the Councils of the Church, for those who have grappled with text and context in the original languages, of which he may know neither word nor letter. His yardstick is *sola Scriptura*, the Scripture alone, and as nothing matches it – with the sole exception of his personal understanding of it – why consult the views of mere men? If he aspires to the extremes of arrogance and conceit

not only to have ignored the inconvenient truth that no scripture 'is of any private interpretation' (2 Pet. 1.20), but also to have taken the matter to absurdity, he will in addition claim private revelation: 'This is what the Lord has been showing me'. It matters not if in the past two millennia it has not likewise been shown to the Church in general, or if it has been hidden in total obscurity from the darkened eyes of many of its godliest saints and scholars; for it has been shown to *him*, and perhaps some others who are privileged to be of like mind. If any in the Church oppose his wishes or his decisions, they are no longer opposing *him*. It is the Lord they are opposing. Did he not have the guidance of God in the matter?

If for a particular Critic his field is not that of doctrine, then it is conduct. He is a shrewd observer of what his fellow believers do, or what they fail to do. No eagle has ever had eye as sharp as that of the Critic.

The eye of the Critic is quick to discern those who may be of like mind as himself, and who are happy

to hear the criticisms or gossip which undermine others. With them he becomes a whisperer. He can often be recognised in the gatherings of the saints through the sudden dropping of the voice, or the changing of the subject, when one approaches who is not a secure ally to him in his critique. In any church the Minister is always a prime target. He may labour with sweat, tears and prayers in seeking to break the Bread of Life before the flock and in preaching the whole counsel of God. But let him be at odds with the Critic on any secondary issue and we shall quickly see how speedily the secondary takes the place of the primary, while the weightier matter of another's sweat, tears, prayers and faithfulness seem of little account.

Ultimately, the sin of the Critic is pride. He is not marked out for how he exemplifies obeying them that have the rule over us (Heb. 13.17), or 'in honour preferring one another' (Col. 3.13). And he is more likely to be a passenger than a labourer in his gathering place; let him devote his energies instead to his critical role.

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## THE BACKBITER

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The Backbiter is a destroyer of the Church of God. Through him, many congregations of the Lord's people exist no more. Their candlestick has been removed, and 'Ichabod' is written over their door. The Scripture classes backbiters in a list which places them between 'whisperers' and 'haters of God' (Rom. 1.29,30) – a list which states that 'they which commit such things are worthy of death' (Rom. 1.32), a judgment which overturns any worldly conceits we may have regarding what we think is 'true justice' and the view God takes of sin.

The backbiter lacks the moral backbone to look those against whom he murmurs in the face and raise with them whatever his issues might be. His weapons are the weapons of the coward. It is in the back that he stabs. Whether the calumnies he raises against another be true or false, his sphere is evil speaking. His task is the quiet word sown



here, the knowing look cast there. But the seed he sows is discord among brethren, and in so doing he takes on the mantle of those whose hallmark is the six things which the Lord hates, the seven which are ‘an abomination unto him’ (Prov. 6.16).

Here is the sum of the matter, and the backbiter should mark it well: ‘Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour’ (Ps. 15.1-3).

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## THE GRUDGE

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The Grudge harbours resentment in his heart. He remembers old wounds and former slights. The world without God is cursed by grudges. At the approach of every New Year we invite all of the neighbours in our small community for a celebratory meal. There is not one to whom we would not open our house with gladness and welcome. But we find that there are some who do not come because of grudges against one another. They would like to be there, but they are afraid the neighbours they have fallen out with will also be there, so they stay away. My father worked in a steel factory which was owned by two brothers. For twenty years each brother was there every day – but each was in his own office, and between their two offices there was a great gulf fixed. They had fallen out, and such was their grudge that each was resolved not so much as to look on the other's face.

But for the godly, there is no place for grudges or resentment in any guise. It is not even a matter of whether our resentment arises from slights imagined or real. There will be times when our judgement is correct, and when we may rightly discern that another in the fellowship has not given us our place, or has not appreciated our work, has misunderstood us, or worse, has deliberately slighted or abused us. It makes no difference. We are called on to ‘turn the other cheek’. That includes doing so in much more extreme cases than someone just slighting or offending us. It is speaking of the actual thing itself – someone going to the length of becoming ‘physical’.

I have heard people speaking of being ‘treated like a doormat’. And – the point is what? Are we above our Lord? Did he not leave us an example, that we should follow in his steps? ‘When he was reviled, he reviled not again’ (1 Pet. 2.21-23). He was bruised, beaten, mocked, spat upon, scourged, humiliated; crucified. He was faultless – holy, harmless and undefiled, and separate from sinners. What did he do? He said, ‘Father, forgive them, for they know not what they do’. ‘Go thou and do

likewise.’ Love your enemies. Pray for them that spitefully use you and persecute you.

I work in a very complex and contentious field – that of criminal and civil court cases, assessment of insurance claims of brain damage or other psychological impairments, tribunals, family disputes and much else in what may be viewed as a ‘minefield’. These cases are often on a major scale in terms of outcomes. It is often on the basis of my evidence that decisions are made on issues of life imprisonment, claims amounting to millions of pounds or whether families will have their children removed to a place of safety. It is not the safe route to the maxim of ‘how to win friends and influence people’. A few years ago, an individual who lost a major case because of my evidence decided to make it their life project to destroy me and my reputation. I do not use social media or check up on these things, but at times I understand that the campaign continues. It has threatened my work at all levels from Government, through the academic institutions, to any organisation which commissions my services. Every complaint, however vexatious, made to the

formal bodies which regulate my practice – without whose licence I cannot practise at all – takes days of my time to answer, until dismissed as being without foundation. I found an excellent way to deal with the matter – just to add the person to my daily prayer list, for their wellbeing and prosperity and health, and for their family, and for their salvation. What a blessed way to replace for me any sense of acrimony with concern, even fondness, to replace the temptation of a vengeful spirit with wishes of goodwill!

Harbouring resentment is a sin of a deadly nature, for by it we proclaim that we are more righteous than God. By holding a grudge we are telling God that the sins or slights of another against us are greater than our sins against him. For he has fully and freely forgiven us for our sins, which deserved eternal death, and the Lord says, ‘But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses’ (Matt. 15.7). Is there therefore a more parlous sin, and one more likely to close the door of heaven against us? Rather we are told, ‘Be kindly affectioned one to another with brotherly love; in honour

preferring one another'; 'Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye' (Col. 3.13).

And if any have need for a further word let it be merely this. The Saviour washed the feet of Judas Iscariot.

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## THE DISCOURAGER

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The Discourager makes a point of letting you know just how bad the situation really is. He may even seem to take delight in ensuring that you have heard the word of discouragement. Do you look for blessing? Do you pray for increase? Do you rejoice when someone new comes into the meetings? Is your heart glad when there is a good turnout? The Discourager will soon put that to rights. The numbers are not what they used to be. Such a family does not attend any more. There is no point planning any new venture since there will not be the people to do the work needed. And it is certainly futile to have great schemes for moving forward since we do not have the money to resource them.

The Discourager's greatest asset is sometimes viewed as being *realism*. He does not just make it up. He picks out weaknesses wherever he can find

them. If the people are few, or aged, or infirm, or if we have little strength and few resources, that is the realism on which the carnal appetite of the Discourager feasts. It was ever so from the beginning. View that baleful scene at the foot of Sinai. God's appointed servant is in the Mount. He stands in the very presence of the Everlasting God. He is being handed eternal laws by which God will judge not alone Israel but the world, not alone in the ages past but until heaven and earth shall pass, for not one jot nor one tittle shall be abated from these tables. But the carnal mind wars against the Spirit, and the cry is raised: 'Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him' (Ex. 32.1).

The heathen says, 'Where is now their God?' (Ps. 115.2). The enemy says, 'There is no help for him in God' (Ps. 3.2). That is realism. But how does the Lord's servant respond? He says to the heathen, 'But our God is in the heavens: he hath done whatsoever he hath pleased' (Ps. 115.3). He looks at the enemy, and he asks, suppose it is tens of thousands that set themselves against me, what



shall I do? Here is what he did: ‘I laid me down and slept’ (Ps. 3.5). And he awaked, for God sustained him.

We do not have a naïve view that all of the plans we have will turn out to be God’s plans. We submit ourselves to all of his providences. We simply wait on the Lord to see whether he will show us favour. But it is with heavenly realism we wait. What resources did they have at Jericho? What resources did Gideon have when he sent most of his army home? But seven priests blowing trumpets brought down the wall of Jericho. And by the sword of the Lord and of Gideon the enemies of God were routed. That is heavenly reasoning, and when the Discourager whispers in our ear we listen instead to another voice which says, ‘Be strong and of a good courage’ (Deut. 31.6). He will not fail us nor forsake us.

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## THE PASSENGER

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The Passenger is there to get and not to give. His primary question is not, ‘How do I serve the Church?’, but, ‘How does the Church serve me?’ ‘How do I like the preaching?’ ‘How much do I get from this or that meeting?’ He travels at the least possible cost, and comes and goes as he pleases. He does little if any work: that is left to others. In his congregation, he cannot be relied on for any task.

The Passenger likes to be at ease, and to have no unwanted burdens or expectations laid on him. He may be fulfilling God’s inalienable obligation that we must gather together as the Church, but he does not pause to reflect how the Church is there for him to gather at it. How are the lights on? How are the doors open? How is the building warm to welcome his arrival? How does he find everything ready for the comfort of his worship? How are the seats clean, the floors swept?

The Passenger knows nothing of the toils of those around him who bear ‘the burden and heat of the day’ in the Lord’s service. He has not read, or has read with dimmed and avoidant eyes, the divine exhortations which say, ‘Let not thine hands be slack’ (Zeph. 3.16), and ‘Whatsoever thy hand findeth to do, do it with thy might’ (Eccl. 9.10).

The Passenger will not be found in the ‘commendation’ list Paul sent to the local church (Romans 16) – Phoebe, ‘a servant of the church which is at Cenchrea’; ‘Priscilla and Aquila my helpers’; ‘Mary, who bestoweth much labour upon us’; Urbane, ‘our helper in Christ’; ‘Tryphena and Tryphosa, who labour in the Lord’; and ‘the beloved Persis, which laboured much in the Lord’. We can only urge the Passenger to consider the words of Isaac Watts:

‘Must I be carried to the skies  
On flow’ry beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?’

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## THE INDISCIPLINED

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The Indisciplined ultimately recognises no authority but his own. He is above rule, above authority. Like the Passenger and the Wanderer he comes and goes as he pleases. He will always be at arm's length from a full commitment to the Church. He will either stand back from fully belonging to any congregation and therefore being expected to be in attendance at the meetings and under the rule of the Elders, believing that he is therefore under no man's discipline, or, even if he does fully belong he will still consider himself to have individual liberty as to how he governs his actions in relation to the Church. The command, 'Obey them that have the rule over you and submit yourselves: for they watch for your souls' (Heb. 13.17), is alien to him. For none has rule over him. He does not understand what the concept of discipline and rule in the Church implies; or if he understands it, he tacitly disregards it. He is a law unto himself.

The Indisciplined has subscribed to the myth that ‘Christian liberty’ means we do as we please, especially as regards the Church and our relationship to it. He has no concept of the integral connection between Christ’s salvation and Christ’s visible Church. He makes the claim that his personal belief is all that is needed to secure the safety of his soul. He does not recognise that ‘faith without works is dead’ (Jas 2.17) – not merely such works as in his personal liberty he sees fit to do, but those works that the Lord by his divine ordinance requires of us. One such work is to be part of the Church as appointed and governed by God, with its structures of authority to which we are all subject. The Indisciplined lacks all understanding of how fearful was the position of the man in 1 Corinthians 5.5. It was by the disciplinary authority of the visible body, ‘when ye are gathered together’, and with the power the Lord Jesus Christ has given to his organised Church on earth (verse 4), to ‘deliver such an one unto Satan for the destruction of the flesh’. That ultimate sanction of being out of the gathered Church and of access to the means of grace that

God has entrusted to it, was with a view to achieving the repentance of the individual, and his return to the fold, so that ‘the spirit may be saved in the day of the Lord Jesus’.

But what of the Indisciplined, whose personal liberty lifts him above the commands of God and the discipline of his authorised body on earth. His false liberty exalts him above the Church and its appointed authority under God. Let him rest on his prejudice that it is ‘full of hypocrites’ or those who otherwise do not have the light he has; let him lean on the broken crutch of his belief that the Lord somehow looks favourably on where his liberty has led him; let him indulge his conceit that in standing apart from God’s earthly ordinance of submission to ‘them that have the rule over you’ he is not counted with those who have in fact declared, ‘We will not have this man to reign over us’ (Luke 19.14).

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## THE WANDERER

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The Wanderer shares much in common with the Passenger and the Indisciplined. His view is that his personal liberty allows him to wander at whim wherever the fancy takes him. Who gave him that liberty and exalted him above the commands of Scripture and the call of God to obedience is something that never enters his consideration. He accepts it as a *given*. Because it is part of his civil liberty he mistakenly assumes that it is also a liberty under God.

‘There is a special event on here, I will go to that.’  
‘There is a new meeting there, I will try it out.’  
‘Such and such a preacher is on at this place, I must go there.’ Or now and again, ‘I’ll just give it all a miss today’. It makes no difference. No one will miss him, for no one relies on his support, in attendance, in labours, in sacrificial giving. Can we look to him at least being there to make up healthy numbers in the congregation. No, because

the ‘wanderlust’ (not inaptly named) has spirited him off elsewhere (or nowhere). Can we look to him to put his hand to the plough and share the work? No, because if it is done this week he will be missing next week, or who knows how many weeks, or if we will ever see him again. Give him the most straightforward task. Will you welcome the people in at the door on the next Lord’s Day? Yes, of course. And then we see the people coming in, none to welcome them, or shake their hand, give them an order of service. Can we look to him for the honest tithe from his income, for sacrificial giving. No, for if we rely on him our barns will be empty, our building will be untended, our faithful Ministers will have no reward for their toils.

The Wanderer is a parasite, reaping where he has not sown, luxuriating in the fruit of the labours of those who have gone forth weeping, toiling in the service of the gospel. And so the barren soul of the Wanderer seeks to eat the titbits gathered by the labours of others, while he despises the manna, honestly gained, which the Lord has prepared to fill the obedient soul.



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## THE DIVIDER

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The Divider is marked by party spirit. He exalts and promotes his own partisan views above God and his commands. Because he thinks his own interpretation of Scripture is correct, that interpretation is given precedence over all else. He stirs up factions within the Church. He is a whisperer. He is unable to ‘provide things honest in the sight of all men’ (Rom. 12.17) because his doings are not for all men’s eyes and his whisperings are not for all men’s ears. Rather, he works behind the scenes with those of his faction, those he believes to be of one mind with him. His allies are the Critic and the Backbiter.

He joins his voice in the sweet song of the Psalmist, ‘Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!’ (Ps. 133.1), but his voice is betrayed as a falsehood by his actions. He hears the supplication of the Lord himself to the Father – there is nothing the

Saviour prays for more than this, for it is a five-fold supplication – ‘Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are’, ‘that they all may be one’, ‘that they also may be one in us’, ‘that they may be one, even as we are one’, ‘that they may be made perfect in one’ (Jn 17.11-23). But the swelling torrent of his carnal lusts drowns out the Saviour’s prayer. He hears the command of the Lord’s apostle ‘to keep the unity of the Spirit in the bond of peace’, resting on its perfect seven-fold foundation – ‘one body...one Spirit...one hope of your calling, one Lord, one faith, one baptism, one God and Father of all’ (Eph. 2.3-6). But his ears are deaf to heaven’s command. The secondary matters governing party spirit are on the throne, and the primary matters of obedience and submission are on the scaffold.

The Divider breaks up churches. It is indeed his special skill. There are, of course, reasons when, often with prayers and many tears, the child of God can reach no other answer but to leave a church. This is a particular heartbreak for many in these days of apostasy, when a church, once

faithful, abandons (sometimes by formal decree) its faithful Confessions, its ancient Creeds, its godly standards in order to enjoy the goodwill and applause of a godless world as it plunges deeper into sin. That, however, is not the territory of the Divider. He is a promoter of ‘splits’.

I spoke to a man recently whom I had met once or twice before. I knew he was in attendance at a small but godly meeting of good people whose only desire was to honour the Lord. He told me he was no longer there. He was not in agreement with some secondary point of doctrine or practice (‘secondary’ rather exalts its status about ten degrees above what it merited). He therefore sought out some ‘purer’ form of meeting place which more closely matched his standards. He joined a small congregation in another area – a congregation I knew well in terms of its history as being a ‘split’ from another body of believers with which I was familiar. I asked him how it was going and he told me there were problems: this congregation had now split, and he had aligned himself with the protagonists who had caused the split. (This time the division was not on the basis

of either church doctrine or church practice but, as is so often the case, a clash of personalities.) I did not pursue my questions any further, but in any event I had no need. He volunteered the information that the split from the split had now split: a group had decided to go their own way.

Let us weep for the Church of God! This is the work of the Divider. It is 'earthly, sensual, devilish' (Jas. 3.15). The Divider's work is the outcrop of fleshly pride. Here the answer of the great Apostle: 'For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?' (1 Cor. 3.3,4). For his own pride and fleshly satisfaction, the Divider is ready to rupture the body of Christ on earth.

Beware therefore of the Divider. Go to whatever length it takes to maintain the unity of the Spirit in the bond of peace. Only then can there ever be blessing in the Church of God.

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## THE HEDONIST

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Hedonism is literally what its Greek origins proclaim it to be. It is the pursuit of pleasure. It is the doctrine that drives the godless world today. It stands in direct opposition to the Lord's eternal decree, as taught to us in the opening words of our Shorter Catechism, 'What is the chief end of man?', and its answer, 'Man's chief end is to glorify God, and to enjoy him forever'. Thus, by relegating our own pleasures to a lower place, we find the highest pleasure of all, the enjoyment of God.

But alas! The hedonism of the world has invaded, even pervaded, the Church of God. It has emptied our Christian youth groups and other works of their leaders. Who is left to labour faithfully and sacrificially in the Lord's vineyard, to be there week in, week out, year in, year out in the service of others, to give over the time that others have for their pleasures and personal pursuits? Our

Christian Sabbath has ceased to be the *Lord's* day, and has become a family day, or whatever other kind of day most pleases, and attendance on the means of grace is strictly for a Sunday morning, when it suits, and preferably for as short an intrusion into it as may be possible.

The Hedonist bases all of his actions on his carnal lusts. In 'choosing a church' his question is not, 'Lord, what wilt thou have me to do?' (Acts 9.6), but, 'Where does my fancy take me? Do my type of people go there? Do they have a programme of social events?' All things considered, there are, of course, many practical considerations which may be relevant to our quest for a church when, for example, we move to a new area. However, in dealing with these considerations, pleasure is the Hedonist's yardstick, and if by that yardstick it falls short then it is discarded. He seems altogether unaware that his spiritual choices are carnal. And like the Wanderer and the Indisciplined, if his carnal whims are not met where he is going, he will wander off to somewhere else. There is no sense of sacrifice, of subjugating his preferences to the costly service of God.

As a young Christian I was connected with the local parish church. It was all of a buzz with events and activities and plenty of young people ‘of good class’. But what it lacked was the Gospel. Following prayer, the Lord in his grace led me, by strange means, to a mission hall attended mainly by down and outs. Its activities were its evangelistic services, its monthly all night of prayer for revival and its weekly open-air meetings, where if we were at times spat upon we at least had the protection of our Gospel sandwich boards. Everything a young person could look for! The only person who came even decades within my age range as a sixteen year old was only half my age, a girl of about eight, the daughter of the mission superintendent. So, with the rigid thinking of a teenager I concluded that if this was God’s will for me I would probably never meet anyone I could marry or have a family with. However, it was the path of blessing, indeed the only path in which blessing can follow, the path of ‘Not my will, but thine, be done’ (Lk. 22.42).

Here is the Lord's condemnation of the Hedonist: 'For men shall be lovers of their own selves ... lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof' (2 Tim. 3.2-5). And here is the Lord's call to his people: 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God' (Rom. 12.1,2).



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## THE SHEEPDOG

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A few years ago we had a number of troublesome phone calls from a man who claimed to have attended some of our meetings. He had found our number and wanted to be back in touch. He asked where we were now worshipping. He asked nothing about the ministry of the Word, the godliness of the people or any other primary matter. His questions were: Did the women cover their head? Did they wear the 'long skirt'? What version of the Bible did we use? On these and like issues he had already separated from the church he had been attending. He now gathered with a few 'like-minded brethren' in a meeting which was no church. It was established on no authority. It was without elders, without government. He was under no man's rule. He told us, 'I am the Lord's sheepdog – I bite the heels of the believers'. To this role he was arrogantly self-appointed, pretending it to be the appointing of God.

These are such as trouble the Church. Let us be clear. We do not set aside secondary matters as being unimportant. Of course we must seek to establish the purest biblical practice in all points, both great and small. But we are reminded of the Lord's words: 'Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone' (Matt. 23.23). That makes it clear that both primary and secondary matters are important. However, if our main focus is on any secondary matter and not on the primary matter of obedience to the foundations of the Gospel we will err greatly and do despite to the Church of God.

## ***CONCLUSION***

If we are to add any other to that list of the types who trouble the Church of God, it is *the Absent*. The Absent has decimated the presence and influence of the professing Church in our land. Sadly, for the people of God they often include their close family members – their wife, husband, their children, their grandchildren. They may have been brought up in the house of God from their earliest years. Some may once have professed a Christian testimony. But in their droves they have left God’s Church. Some of the Absent once maintained their presence until it became sporadic and then ultimately ceased. Or why can they not just stay at home these days and watch the service while it is being streamed live? Is that not the same as ‘church’? No, it is not. And those who begin by watching it live, soon find it is more convenient to watch it at whatever time best suits, and eventually even more convenient not to watch it at all. Such is the path of the Absent and, alas, unconverted, whatever their claims.

Let there be no mistake – the livestream is a great blessing to those who are unable to get out to the service. They would long to be gathered with the Lord’s people, but they can nevertheless watch them gathering, and they can take part in the worship. We have also seen some of the most frail and disabled rejoicing when by some means they have been helped to get to the meeting. They may have been housebound for every other purpose, but to this they have risen, arriving, as those stricken souls rescued from Paul’s shipwreck, some of them on planks of wood – coming on crutches, on walking frames, in wheelchairs. Such is the path of the child of God.

In conclusion, we reflect on these ‘10 Types’. Let us not be self-deceived. We set them forth as a warning, as an example – not just to turn ourselves away from such, and from their destructive influence, but to guard our own souls, lest we fall into these or other grievous errors, and thus damage the testimony and unity of the Church of God. For ‘we are all as an unclean thing, and all our righteousnesses are as filthy rags’ (Is. 64.6).



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The quotations in this booklet are from the King James Bible, for the following reasons:

1 Unlike most modern versions, it has remained faithful to the Hebrew and Greek text received down through the ages by the people of God.

2 As 'all scripture is given by inspiration of God' (2 Tim. 3.16), it places accuracy and precision of translation first, and style and fluency second.

3 It stands pre-eminent as great English literature, and its beauty is unsurpassed.

4 For 400 years it has been embedded in the language and the very being of the English speaking peoples of the world, and it is the easiest version to commit to memory.

