Another criticism is that of gross inconsistency; e.g., when our brethren sing Psalm 150 in a worship service:

- Praise Him with the trumpet sound!
- Praise Him with the lute and harp!
- Praise Him with the timbrel and dance!
- Praise Him with the strings and pipe!
- Praise Him with the sounding cymbals!

Here they find themselves vocalizing imperatives (do this, do that) which they are on record as saying are unacceptable in divine worship. With one breath they follow the psalmist in commanding the use of instruments in praising God and with another breath they forbid the same.

In II Chronicles 29:28, "The whole assembly worshiped, and the singers sang, and the trumpeters sounded. . . ." as King Hezekiah led the temple worship. Instrumental music seems to have been basic to formal Old Testament worship. Perhaps someone will say, however, that instrumental music was not basic to synagogue services. So be it. But would anyone want to make synagogue order and content to be normative for us today? If that approach is taken, then the Old Testament Scriptures alone can be used in the Church of today, because the early Church had to wait many years for formal completion of the Canon. The New Covenant Church of the first century was no doubt influenced by the synagogue, but it was not a slave thereto.

This so-called "Regulative Principle" must be seen as an inferential principle and must be judged accordingly. It is not an absolute and one ought not to be deemed as sinning who goes against mere inference. True sinful activity is that which goes against the declarative Law of God and such Law is not inferential.

Christian people, it would seem, have an obligation to give serious consideration to the unstated implications of the declarative Law of God and to weigh carefully whatever inferences they may draw from them. But when one crosses the threshold from the room of declarative, explicit Law and enters the room of inference, one must tread carefully and humbly with his brethren, especially those who remain outside the latter room.

A final observation on the "Regulative Principle" may be in order. Some Christians make use of a similar principle when they assert: Since the New Testament does not explicitly command the baptism of infants, we will not baptize them. In several ways those previously mentioned do not follow the "Regulative Principle" on this matter. First, they observe infant baptism within a regular worship service; but where does the New Testament give support for baptizing anyone at any point during such a service? Secondly, they would have to agree that nowhere is there a command to baptize infants. Infant baptism is based in whole, or at least in part, on inference—even though that basis is found in some extremely cogent and compelling inferential data. Everyone should