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EDITORIAL

What Does The Bible Teach?

“Watch and pray, lest you enter into temptation.”

A friend of mine once told me a story about two men going into a restaurant and ordering some food. As usual, after the food was placed on the table before them, one of them prayed and gave thanks for the food. But when they opened their eyes, the food was missing. With astonishment the one who led the prayer asked the other, what happened to the food? Jokingly, he remarked, didn't the Lord say, “watch and pray?”

The Lord Jesus Christ was the man of prayer. When He fed the multitude of people with the handful of food, He first gave thanks to God for the food. (John 6:11) Before raising Lazarus from the dead, He thanked the Father for hearing Him. (John 11:41). Just before His betrayal, His trial and His crucifixion, He had gone into Gethsemane, where He prayed by saying, “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.” (Matthew 26:42). On the cross when they were nailing Him, and when He was lifted up and left suspended between heaven and earth to die, He prayed on and on by saying, “Father, forgive them, for they do not know what they do.” (Luke 23:34). The Scripture says: “For to this you were called, because Christ also suffered for us. Leaving us an example, that you should follow His steps.” (1 Peter 2:21).

As Christians, followers of Christ, we should always, in every situation, pray. But we should not forget to watch and pray,

because the Lord Jesus taught to "Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." (Matthew 26:41). Yet, how often it is very true that while people may be eager to pray, but they seldom watch. For example we pray to God to keep us from doing wrong, but when wrong comes, temptation comes, we forget and do that very thing for which we had asked God to keep us away from. We pray to God to forgive us of our sins and wrong that we may have committed. But on the other hand we are not willing to forgive others who have wronged us, even when they are sorry and ask for forgiveness. Christ taught, "For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive you your trespasses." (Matthew 6:14:15). We pray to the Father in heaven to provide for the necessities of the needy, take care of the poor and sick and afflicted people. But when we see the poor, and needy, and sick and afflicted, we are not willing to help them. We expect God to perform a miracle to help them! We are not living in the age of miracles today. The only way God is going to help people is through other people to whom He has provided ways and means, you and me. Likewise, how often do we pray that His Kingdom might increase; that those who have not heard the saving gospel of Christ might be able to hear it; that souls may be saved. But then, how often do we ourselves share the Good News of Jesus with those who have not heard of Him? This is the meaning of watching and praying. We need to watch our intentions and motives when we pray. God helps those who trust Him; who are willing to walk with Him and do those things that He was asked us to do. Prayer is a privilege of a child of God. Through prayer one communicates to the Father in heaven, just as He speaks to us through His written words in His book, the Bible.

"Sirs, What Must I Do To Be Saved?"

J.C. CHOATE

Not long ago I heard a radio preacher say that all one had to do to be saved was to "believe on the Lord Jesus Christ." He was referring to Acts 16 and the story of the conversion of the Philippian Jailor. Because of their preaching, Paul and Silas had

been arrested and beaten with many stripes, and then put in the inner prison with their feet fast in stocks. The story goes on to tell how at midnight they prayed and sang praises unto God and the other prisoners heard them. Then suddenly there was an earthquake so strong that the foundations of the prison were shaken. Immediately, all the doors were opened and their bonds were loosed. The keeper of the prison was awakened by all the commotion and he rushed in to see that the doors were opened. Believing that his prisoners had escaped, he drew this sword and was ready to kill himself but Paul cried out, "Do thyself no harm: for we are all here." The jailor called for a light, came trembling, fell down before Paul and Silas and brought them out and asked, "Sirs, what must I do to be saved?" Paul's response was that he should believe on the Lord Jesus Christ so that he and his house might be saved.

Now if we stopped reading right there and turned off our minds and accepted that brief answer without looking into the background of this man and his family, and without reading further in the text to see the remainder of the instructions that he was given, maybe we would conclude that all he and his family had to do to be saved was to believe on the Lord Jesus Christ. That, of course, is what has been done by those who believe that one can be saved by belief or faith only, that there is nothing else required to cleanse us of our sins. But for those who have open minds and want to know the whole truth, we must ask some questions and find answers for them. Why deceive ourselves into thinking that something is true when it is not true? Don't we honestly and sincerely want to know God's will and comply with it so we can be saved and *know* that we are saved?

Now we want to ask a few questions to find out what one must *really* do to be saved. First of all, who was this jailor? Did he know about God? Had he ever been taught about Jesus Christ? There is no indication of either. Living in a city given over to paganism and idolatry, that understanding of "god" was his background. Probably he knew that Paul and Silas had been arrested because of their preaching about a man called Jesus Christ, but certainly he, himself, was not a believer in Christ at the time Paul and Silas cried out that his prisoners had not run away and that he should do himself no harm. Naturally such an unexpected circumstance, following an earthquake that opened the doors of his prison and tore away the stocks that held his

prisoners, would have convinced him immediately that these men must have been messengers of a powerful god. He was so impressed with their genuineness that he fell down before them in penitence for his part in their punishment and begged to know what he should do to be saved. Paul and Silas explained that if he and his family really wanted to be saved, they must believe on the Lord Jesus Christ. But how could they believe in Him if they didn't know anything about Him? It was at this point that *"they spake unto him the word of the Lord, and to all that were in his house."* But why did they do this? So that they might become believers in the Lord. The scriptures say that **faith comes by hearing and hearing by the word of God** (Romans 10:17). We see this sequence of events unfolding in the story of the Philippian jailor: he was **taught** about Jesus so that he could believe in Him, and so that as a result he could **be saved**.

So, going back to the incident related at the beginning of our article, all the radio preacher had to do was to *read on and learn the full answer to the question*, but he didn't **want** to tell his hearers the rest of the story. His teaching was that *all one has to do to be saved is to believe on the Lord Jesus Christ*, and he was willing to misuse a Scripture in order to try to prove his point! But what would have been revealed if he had read further, with an honest heart? As we have seen, in order that the jailor and his family *could* believe, they had to be **taught the word of the Lord**. Did they believe, once they had heard the Gospel? yes they did but that was not the end of the incident; the Scripture goes on to tell us how the man's faith saved him, *"And he [the jailor] took them [Paul and Silas] the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."*

You will notice that the man believed in God with all his house, and as a result of this new conviction or faith in God, he washed Paul and Silas' stripes, which showed repentance. Then he and his family members (those old enough to believe and repent) were baptized. Why did they do this? Because after the Lord's death, burial, and resurrection, Jesus commanded the apostles to **go into all the world and preach the gospel to every creature and He promised that when one believed and was baptized, he would be saved.** (Mark 16:15,16). So Paul

and Silas had the opportunity to teach this man and his family, and when they believed, repented, and were baptized in compliance with the commands of the Gospel, the Lord saved them as He had promised He would do. In response, the family showed their love and appreciation by offering Paul and Silas some food which they had prepared. What a story of conversion!

A Place Where No One Wants To Go

FRANCIS DAVID

There are some places in the world where we may not like to go. If a country is affected with all kinds of insecurity no one dares to go there. The Bible tells us about a place where no one will ever think to go. This place is called hell. Hell is a reality. Hell is a kind of place where all who are disobedient will go. The book of Matthew tells us about this place. We turn to Matthew chapter 25 and there we see how the writer gives the picture of the judgement day. Beginning from verse 31 we see how the Son of Man (Jesus) will judge the world. It says like this: "When the Son of man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory." All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. "And He will set the sheep on His right hand, but the goats on the left." We read further that those who were disobedient He told them, "And these will go away into everlasting punishment, but the righteous into eternal life." In 41 verse we read, He says: "Depart from Me you cursed into the everlasting fire prepared for the devil and his angels." So we see here, that this place would be a place of everlasting fire and an everlasting punishment.

The Bible describes this place as a furnace of fire. In Matt. 13:42 we read: "and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. This will be the kind of fire which will be 'Unquenchable' (Mark. 9:48). It would be a place of torment (Rev. 14:10). Seeing all this we can truthfully say that no one wants to go to such a horrible place. There will be no second chance for those who are there. God has given us choice to decide here whether we obey Him or not. Some religious groups teach that you will go to purgatory and there will be a second chance for you to come out of hell. This is a false doctrine and

absolutely foreign to the word of God. There is a beautiful story in the Bible which tells us about the situation of the ones who are dead and have gone from this world. In Luke chapter 16, we read the story of the rich man and Lazarus. "There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate," desiring to be fed with crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores.

"So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torment in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom." Then he cried and said, "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." We read further that this rich man again requested Abraham, that he may be allowed to tell his brothers or to warn his brothers not to come to this horrible place but Abraham said: "Between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us." "He also said that your five brothers have Moses and the prophets, let them hear them." This particular story tells us that how tragic it would be for those who go to such a place.

The hell would be full of people who are wicked and are far from God. The book of Revelation tells us that all who practice and love lie will be there. "But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death. (Rev. 21:8). John now tells all those who come to Him: "Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through gates into the city. (Rev. 22:14). Dear friends, God doesn't want that anyone should go there. He has given His only begotten Son for the whole world (John 3:16). Our God is long suffering and He doesn't want that any should perish. Our Lord is not slack concerning His promise, as some count slackness, but is long suffering toward us, not willing that they should perish but that all should come to repentance (2 Peter 3:9). Today, you can make your choice and it is an invitation to you to come to Him. Believe in Him, Confess Him as

the Son of God, repent of your old sinful life and be baptised for the forgiveness of your sins. By doing this, you will be added to one true church (Acts 2:47). Then it is required of you to remain faithful to God (Rev. 2:10). You can escape hell by obeying God's commands. Wouldn't you do that?

What is wrong with Instrumental Music in Christian Worship?

PAUL SOUTHERN

In praise of music the poets of the ages have produced some of their greatest lines. Shakespeare called it "the food of love," and Carlyle described it as "the speech of angels." Truly, music is a golden language, spoken alike by all peoples. William Congreve had grasped this great truth when he wrote:

Music hath charms to soothe the savage breast,
To soften rocks, or bend a knotted oak.

Although some folk die with all their music in them, every normal person loves music's golden tongue. One must be extremely eccentric who is not moved by the warbling of birds, the music of the stars, and the songs of the saints. As Shakespeare has said:

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, strategems, and spoils,
The motions of his spirit are dull as night,
And his affections dark as Erebus.

That music is universally appreciated needs not to be argued. It has been used throughout the centuries to fit man's every mood and manner. Early in the history of God's people we find them expressing their deepest emotions in appropriate musical compositions. Joyful occasions were marked with cheerful anthems. Sad hours were observed with solemn songs. Today, music still wields a mighty influence upon the life and destiny of nations. Someone has said: "Let me write the songs of the nation and I care not who writes her laws."

WHAT KIND OF MUSIC SHALL WE HAVE?

Realizing the great influence of music, we can well understand why God has always made music a part of worship. But

what kind of music shall we have? Why does the church of Christ sing in the worship but not play? What is wrong with instrumental music in Christian worship? There is only one infallible way by which these questions can be safely settled. In all matters involving man's religious duty it is "to the law and to the testimony" (Isa. 8:20) that we must appeal. One's personal likes and dislikes cannot be used as criteria. Jeremiah said: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23). "There is a way which seemeth right unto a man; but the end thereof are the ways of death" (Prov. 14:12). "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah." (Isa. 55:8).

GOD HAS SPOKEN CONCERNING MUSIC

Since God has spoken on the subject of church music, it is important that we observe what He has to say. In the New Covenant there are certain passages that deal directly and specifically with the matter of music in Christian worship. By way of introduction to our study let us read these inspired words.

1. At the institution of the Lord's Supper—"And when they had sung a hymn, they went out to the Mount of Olives." (Matt. 26:30; Mark 14:26).
2. When Paul and Silas were at Philippi—"But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them." (Acts 16:25).
3. To the church at Rome—"and in order that the Gentiles might glorify God for His mercy. As it is written, Therefore I will praise thee among the Gentiles, and sing to thy name." (Rom. 15:9).
4. To the church at Corinth—"What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also." (1 Cor. 14:15).
5. To the church at Ephesus—"addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart." (Eph. 5:19).
6. To the church at Colossae—"Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God." (Col. 3:16).
7. To the twelve tribes of the Dispersion—"Is any one among you suffering? Let him pray. Is any cheerful? Let him sing

praise." (James 5:13).

A summary of the foregoing passages reveals the following facts regarding music in Christian worship:

1. Christians are commanded to sing. Reverence for God demands that we follow heaven's instructions in this respect. Jesus said, "If you love me, you will keep my commandments." (John 14:15). Church music must be vocal.
2. Christians are told what to sing. Psalms, hymns, and spiritual songs constitute the musical compositions of the church. A psalm is a sacred or pious song. The Psalms represent the heritage of sacred song which the church derived from the Jewish tradition. A psalm might be the story of man's deliverance, or a commemoration of mercies which he had received, without any definite effort to ascribe praise to God. In classical Greek, as to conquerors. In the Scriptures it is a song or hymn of praise to God. The Greek word was always used for a composition addressed to, or in praise of, a god or a hero. In the New Testament times it meant hymn of direct praise and glory addressed to deity. The Greek word for song by itself might mean any kind of song: battle, harvest, festal, or hymeneal. "Song" is the generic term—the general word for a song, whether of praise or on any other subject. Hence Paul qualifies "song" with the word "spiritual." This does not mean that such a song is divinely inspired, but that it was composed by spiritual men, and within the area of spiritual things. Gospel thought goes beyond the Jewish Psalms, and since Christians needed a wider range of poetic utterances than those in which there is a direct address to the deity, spiritual songs were composed for every phase of gospel fact and feeling. Thus, in making vocal music in the praise of God, Christians are restricted to the use of "psalms, hymns, and spiritual songs."
3. Christians are told how to sing. To be acceptable, singing must be "with the spirit" and with "the understanding (or mind) also." In 1 Cor. 14:15 Paul infers that there was an ecstatic singing like the rhapsody of some prayers without intelligent words. However, the inspired apostle commands singing that reaches the intellect as well as stirs the emotions (See Eph. 5:19; Col. 3:16). "God is spirit, and those who worship him must worship in spirit and truth." (John 4:24).
4. Christians are told when to sing. When the church comes

together in public assembly to worship God, gospel singing is one of the acts of spiritual worship. "I will proclaim thy name to my brethren, in the midst of the congregation I will praise thee." (Heb. 2:12). Here we have a picture of public worship, when the people of God are assembled to exercise their privilege as citizens of the kingdom of God in keeping with divine instructions. (See 1 Cor. 14:15-33; Eph. 5:19; Col. 3:16). Although the reference in Hebrews applied first to the nation of Israel assembled in Jerusalem for worship, in its gospel application it refers to the body of believers under the mediatorial reign of Christ.

THE INFALLIBLY SAFE COURSE

Those who accept the New Testament as their rule of faith and practice are bound to admit that when Christians sing or make vocal music, they are respecting the will of God. He definitely and specifically tells Christians to sing. In obeying His commandments they are following a course that is safe. It is universally admitted among professing Christians that doing the will of God as set forth in the New Testament certainly meets the approval of heaven. All must agree that this position is infallibly safe. Here is common ground upon which all can unite in the worship of God.

WHY IS IT WRONG TO USE INSTRUMENTS IN WORSHIP?

In this study, however, we are concerned with the matter of instrumental music along with vocal music in Christian worship. Should church music be restricted to unaccompanied singing? What is wrong with instrumental music in Christian worship? There are many reasons, high and holy, why we believe mechanical instruments in Christian worship are wrong. The limitations of space and ability forbid any attempt to discuss them fully at this time. However, there are four lines of reasoning to which we call your attention. They are: (1) The Biblical argument. (2) The exegetical argument. (3) The historical argument. (4) The lexical argument.

I. The Biblical Argument

At the very outset it should be noted that we are living under the gospel and not under the law of Moses. "For the law was given through Moses; grace and truth came through Jesus Christ." (John 1:17). The law was only a guide unto Christ, "so that the law was our custodian until Christ came, that we might

be justified by faith. But now that faith has come, we are no longer under a custodian." (Gal. 3:24,25). Jesus "canceled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross." (Col. 2:14). The gospel is "the power of God for salvation to every one who has faith, to the Jew first and also to the Greek." (Rom. 1:16). Men are now judged in all matters of work and worship according to the gospel, by Jesus Christ. (Rom. 2:16). Looking at the matter of instrumental music in Christian worship from the gospel viewpoint, we note several reasons why it is wrong.

Christ Never Commanded It

1. Christ never commanded it. Jesus said: "all authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." (Matt. 28:18-20). Did Christ ever command the use of instrumental music in Christian worship? If so, where is the command to be found? Nowhere in the New Testament do we find command, example, or necessary inference for the use of musical instruments. Jesus has all authority in spiritual things. God speaks to us in this dispensation through His Son (Heb. 1:1-2), and we are commanded to hear Him. (Matt. 17:5).

Do All By Christ's Authority

2. We must do all in His name. "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17). In the absence of any command from Jesus for the use of mechanical instruments in Christian worship we cannot use them by His authority, or in His name. All reputable Greek scholars agree that "in the name of the Lord Jesus," means in accordance with the command of Jesus. (Matt. 28:18).

The Holy Spirit Never Commanded It

3. The Holy Spirit never commanded it. Before Jesus left the earth, He promised to send the Holy Spirit to guide the apostles into all truth. "When the Spirit of truth comes he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." (John 16:13; see

also John 14:16-17). After Christ ascended, the Holy Spirit came to the apostle, who spoke "as the Spirit gave them utterance." (Acts 2:1-4). In all of their teaching of which we have any record the apostles were guided by the Holy-Spirit. They authorized Christians to sing (Eph. 5:19; Col. 3:16), but nowhere in the Scriptures does one find that the Spirit-guided apostles commanded instrumental music in Christian worship. Since the Spirit was to guide the apostles into all truth, we conclude that playing instruments of music in worship was not a part of the truth that Christ gave to the church.

The Apostles Never Used It

4. The Apostles never used it. The known habits of worship in the lives of the apostles show that they did not use instrumental music in the apostolic church. Both the New Testament and church history are silent on the subject. If the apostles' doctrine included the playing of instruments in Christian worship, it is reasonable to conclude that an example of such usage would be found in the New Testament. (Acts 2:42). We do find an apostolic example of singing. (Acts 16:25).

Not In New Testament

5. The New Testament Scriptures do not include it. Paul was inspired to write: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." (II Tim. 3:16-17). Note that the scriptures make us "complete, equipped for every good work." Evidently, instrumental music in Christian worship is not good, for God has nowhere told Christians to make this kind of music in worshipping Him. On the other hand, the New Testament furnishes us with both command and example for singing, so it must be a good work.

Does Not Pertain To Life And Godliness

6. It does not pertain to life and godliness. Similar to the foregoing scriptures is a statement from the apostle Peter. "His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence." (II Pet. 1:3). The Lord has revealed to man all things that pertain to life and godliness. Surely, then, no essential things has been omitted. Since God's word gives no instruction for the use of instrumental music in Christian worship,

such usage does not pertain to life and godliness.

No Scriptural Reason

7. There is no scriptural reason for using it. Christians must be able to give a reason for the hope that is in them. "Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence." (1 Pet. 3:15). Every reason given must be scriptural, "whoever speaks, as one who utters oracles of God." (1 Pet. 4:11). Paul demands that we "test everything; hold fast what is good." (1 Thess. 5:21). Since we live under the gospel (Rom. 1:16), all things must be measured by it. The gospel nowhere commands instrumental music, therefore its use in Christian worship is unscriptural.

Makes Worship Vain

8. It makes worship vain. Jesus said regarding the scribes and Pharisees: "In vain do they worship me, teaching as doctrines the precepts of men." (Matt. 15:9). According to Jesus, the worship of the Pharisees was vain because it was based on the commandments of men. The same principle applies in the church today. Instrumental music is a human innovation which man has introduced into the worship without divine authority. Any act of worship which springs from the traditions of men is vain. Jesus requires that we worship God in "spirit and truth." (John 4:24). Acceptable worship demands that Christians abide in the truth, and take "the sword of the Spirit, which is the word of God." (John 17:17; Eph. 6:17).

Acting Without Faith

9. It is acting without divine faith. The Christian life is a life of faith. Paul says: "the righteous shall live by faith," (Rom. 1:17), "for we walk by faith, not by sight." (II Cor. 5:7). Without faith it is impossible to be pleasing to God. (Heb. 11:6). If a thing is to be done by faith, it must rest upon the authority of Christ. Faith comes by hearing the word of Christ. (Rom. 10:17). The New Testament does not authorize the use of mechanical instruments in Christian worship, therefore they cannot be of faith.

Adding To God's Word

10. It is adding to the word of God. The New Testament authorizes disciples to sing. (Eph. 5:19; Col. 3:16). "Through him then let us continually offer up a sacrifice of praise of God, that is, the fruit of lips that acknowledge his name." (Heb. 13:15). In

praising God with the fruit of our lips we are doing what the Lord commands. The use of instrumental music in Christian worship is adding to the word of the Lord. Paul set forth a principle which is applicable in this connection when he warned the Corinthians "to live according to the scripture." (I Cor. 4:6). The man or angel that preaches any other gospel provokes the anathema of heaven upon him. (Gal. 1:6-9). "Any one who goes ahead and does not abide in the doctrine of Christ does not have God; he who abides in the doctrine of Christ has both the Father and the Son." (II John 9). There is no escape for the man who goes beyond the word of God or who shows disrespect for the will of heaven. (Heb. 2:1-3; Rev. 22:181-9).

II. The Exegetical Argument

Exponents of instrumental music in Christian worship have used all kinds of exegetical arguments in an effort to defend their position. Their interpretations are not only amusing but also nonsensical in many respects. We shall now note briefly some typical examples of their exegeses.

Does The Bible Say Not To?

1. They maintain that the New Testament does not tell us NOT to use instrumental music in Christian worship. In answering this argument, let us note first of all that God has a right to restrict membership in His church. (See Acts 2:27-47; Heb. 5:8-9). God has also placed restrictions around the worship just as binding as those regulating church membership. The logic of silence is unsound. God did not tell Noah *not* to put ten stories in the ark, but He did tell him to make it three stories high and heaven's specifications eliminated all other dimensions. God did not tell Noah not to make the ark of mahogany, but when He specified gopher wood. He eliminated all other kinds of wood. (Gen. 6:13-22). In doing just what God commanded, nothing more and nothing less, Noah was a faithful servant. (Gen. 6:22).

God did not tell Korah, Dathan, and Abiram not to take the priestly authority to themselves, but He limited their scope of activities when He confined them to the inferior service to the tabernacle. (Num 16:1-35; 26:9-11). Other members of the Levitical family were designated for the priestly work to which Korah and his company aspired. Korah was definitely excluded from the office of the priesthood by the assignments authorized by God. Because of their rebellion in assuming priestly prerogatives Korah and his followers paid the penalty of perishing by an

earthquake and flames of fire. In the New Testament haughty Korah is coupled with such unrighteous characters as Cain and Balaam. (Jude 11).

God did not tell Nadab and Abihu, "you shall not offer strange fire," but He did tell them how to worship, and His positive instruction eliminated all other plans. The Lord instructed Aaron to burn a sacrifice on the altar. (Ex. 30:1-10). He said burn it with fire from the altar before the Lord. (Lev. 16:12). He said, "Ye shall offer no strange incense." (Ex. 30:9). But God did not say, "Ye shall not offer strange fire." Because there was a negative silence, Nadab and Abihu assumed they could get fire anywhere they desired. The inspired record says they "offered strange fire before Jehovah, which he had not commanded them." (Lev. 10:1). The fire which they could use was limited by a positive command. For their sin of presumption Nadab and Abihu were devoured by fire. (Lev. 10:2).

God commanded that the ark of the covenant be moved on the shoulders of the priests. (Ex. 25:14; 1 Chron. 15:14-15). The law nowhere states that it was wrong to move the ark on a cart. On one occasion David permitted the men of Israel to place the ark on a new cart, one that had never been applied to any profane or common purpose (II Samuel 6:1-5). But this improper mode of transporting the ark was eliminated when God specified how it was to be moved, on the shoulders of the levites. The neglect of this ceremony caused the death of Uzzah, who put forth his hand to stay the ark when the oxen stumbled (II Samuel 6:6-8). David distinctly regarded Uzzah's death as a punishment on the people in general, because "we sought him not regarding to the ordinance" (I Chronicles 15:13).

God once told Moses to speak to the rock in order to get water for the congregation of Israel. Nothing was said about its being wrong to strike the rock. Moses not only spoke not to the rock, but also struck it. For this sin of presumption he was not permitted to bring the assembly into the land of promise. (Num. 20:1-13).

Thus we note that the logic which says that silence gives consent is unsound. The word of God is both inclusive and exclusive. When God speaks, let all the earth keep silence before Him. He says what He means and means what He says. In the gospel of our Lord we are commanded to sing, but we are not commanded to include with our singing the use of

instrumental music. The introduction of such instruments is definitely rebellion against God.

Did Not David Use Instruments In Worship?

2. There are some who claim that instrumental music should be used in Christian worship because David commanded and used instruments in Jewish worship. We readily admit that instrumental music was used under the Old Covenant, the covenant under which David lived, worshipped, and died. However, we live under Christ and the gospel. (Matt. 17:5; Rom. 1:16-17; Heb. 1:1-2; 2:1-3). The Old Covenant has been taken out of the way and nailed to the cross. (Gal. 3:24-25; Col. 2:14). "This makes Jesus the surety of a better covenant." (Heb. 7:22). He is the mediator of a new covenant which is better than the old because "it is enacted on better promises." (Heb. 8:6). The Old Covenant was taken away in whole, not in part. Under the gospel dispensation we do not observe any part of the Old Covenant. Some things are commanded in both covenants. Christians keep such things not because they were in the old but because Christ made them a part of the new. We have seen that he did not make instrumental music a part of the new order. If instrumental music is to be included in the worship today because it was used under the Old Covenant, then circumcision, the burning of incense, and the offering of animal blood for sins, and even polygamy were permitted under the Jewish economy.

Does Not Luke 15:25 Offer New Testament Example?

3. Some claim that the prodigal son is a type of an erring Christian, and that his father's house is a type of the church. Since the return of the prodigal was celebrated with music, some conclude that it is permissible to play instruments in Christian worship. But it is only assumed that these are true types. Furthermore, if we are to include instrumental music because it is found in the prodigal son story, then we must also add the robe, the ring, the fatted calf, and the dancing for all of these are included in the story. Such an exegesis proves more than exponents of instrumental music desire.

Should Not Our Talents Be Used For God?

4. Others contend that every talent is a special gift from God and must be used in worshipping Him. Since playing an instrument is a special ability they conclude it must be used in the worship of God. Such an argument may be sincere, but it is

absolutely preposterous. There are many abilities which we cannot introduce into the worship of God. From my earliest recollection my mother was an expert at crocheting, but no one insists that crochet work should be a part of Christian worship. Where is the church that has ever made painting a part of Christian worship? Robert Ingersoll was blessed with the gift of eloquence, but no believer in Christ would insist that Ingersoll's infidelity should be made a part of Christian worship.

Does Not Instrumental Music Uplift Our Religious Feelings?

5. There are some who contend that instrumental music in the worship is expedient, that it makes one feel good. In spiritual matters, however, we are not to be guided by our thoughts and feelings. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12). Paul said: "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. And I did so in Jerusalem; I not only shut up many of the saints in prison, by authority of the chief priests, but when they were put to death I cast my vote against them." (Acts 26:9-10). Thinking a thing is right does not make it right, "for my thoughts are not your thoughts . . . saith Jehovah." (Isa. 55:8). It is not how we feel, but how God feels that counts. Nothing is expedient in worship unless it is required by God.

If All Right In Home Why Not In Worship?

6. Some contend that because we have instrumental music in the home we must have it in the assembly of the saints. This argument proves too much. We have many things in the home that would be ridiculous in the worship of the church. Milk and rice are permissible in the home but they are distinctly out of place on the Lord's table. Many wholesome games are played in the home, but no one ever thinks of introducing them into the worship. The husband is charged with the responsibility of the home. (Eph. 5:22-23), but Christ is the head of the church. (Eph. 1:22-23).

If In Heaven Why Not In Church?

7. There are some who argue that we should play instruments in the worship on earth because there will be instrumental music in heaven. However, the New Testament does not teach that there will be instrumental music in heaven. In Revelation 14:2 we read: "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder:

and the voice which I heard was as the voice of harpers harping with their harps." John does not say that he heard harps. What he heard was "as the voice of harpers harping with their harps." In other words, John is simply comparing what he heard to the sound of harps. There will be many things in heaven which we cannot have in the church on earth, and vice versa. We have flesh and blood in the church here, but not so there. Here we preach the gospel, but in heaven there will be no need for such preaching. Instrumental music is just as much out of place in worship as water and thunder, and "golden bowls full of incense." (Rev. 5:8).

Did Not Apostles Worship In The Temple With Them?

8. They tell us that Christ and the apostles worshipped in the temple with instrumental music. This point has to be assumed, for the Bible nowhere teaches it. The Old Testament shows that the whole range of music was employed in the temple at one time, but historians hold that there was no instrument in the temple during the time of Christ. About twenty years before the birth of Jesus, Herod the Great tore down the old temple and rebuilt it on a grander scale. This was the one in use when Jesus was on earth. Reliable sources maintain that it never had a musical instrument in it. Granting that there was, we are not licensed to play instruments in the worship today, for we are living under the gospel and not the law. Until comparatively recent times, orthodox Jews used only unaccompanied singing in the synagogue.

Are Not Instruments In Worship As Scriptural As Song Books, Baptistries, Etc.?

9. Advocates of instrumental music also contend that the instrument is just as scriptural in the worship as song books, church houses, and baptistries. Let us see whether these things are analogous. In the first place, Christians are commanded not to forsake the assembling of themselves together (Heb. 10:25), and the New Testament furnished inspired examples of the public assembly of the church. (Acts 20:7; 1 Cor. 11:17-34). The command to meet demands a place to meet. Disciples have to meet somewhere, for it is impossible to meet without a place to meet. Having a house to meet in does not add anything to the command to meet. Christians are also commanded to sing. (Eph. 5:19; Col. 3:16), and we have inspired examples of singing in the worship. (See 1 Cor. 14:15-19; Heb., 2:12; 13:15). The

command to sing demands that Christians have something to sing. The New Testament specified that "psalms and hymns and spiritual songs" be used in the worship. The use of the song book with its printed songs and notes adds nothing to the command to sing. It helps to carry out the command without adding a single thing to the command. In using a song book one does not sing and do something else at the same time. *He simply sings.* Christ affirmed that the law of Moses, and the prophets, and the psalms are written. (Luke 24:44). We are commanded to sing psalms. (Eph. 5:19). Therefore, it is permissible to have a written psalm book. In like manner, when Christ commanded us to teach and baptize, he implied everything necessary to carry out the command. He did not say, "Go to the water," but in executing the Lord's final commission we find the apostles and evangelists coming to the water, going down into the water, baptizing in and with water, and coming up out of the water. (Acts 8:36-40; 10:44-48). In using a baptistry, Christians do not baptize and do something else at the same time. They simply carry out the Lord's command to baptize penitent believers. When Christ commands a thing to be done, He implies everything that is necessary to comply with the command, and He gives examples of their use. Jesus commanded Christians to meet, to baptize, and to sing, but He never commanded them to use instrumental music in the worship.

What Great Religious Leaders Say

We have examined the interpretation of some of the advocates of instrumental music. At this point we want to note some exegeses on the other side of the ledger. Quotations from some of the world's great religious leaders are interesting in this connection. They show that mature scholars of several centuries have contended for unaccompanied singing in the worship of the church.

1. ADAM CLARKE, distinguished Methodist scholar who wrote a commentary on the entire Bible, said: "I am an old man, and an old minister; and I here declare that I never knew the (musical instruments) productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor.

2. JOHN CALVIN, whose theology produced the Presbyterian and many other churches, made the following statement regarding musical instruments in the worship: "Musical

instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law."

3. JOHN WESLEY was an outstanding religious leader who took the lead in the development of the Methodist Church. When he was asked concerning the use of the organ in worship. Wesley replied: "I have no opposition to the organ in our chapel provided it is neither seen nor heard."

4. CHARLES H. SPURGEON was one of the greatest Baptist preachers the world has known. He preached for twenty years in the great Metropolitan Baptist Tabernacle in London, England. Twenty thousand persons heard him every Sunday, it is said. It is interesting to note that instruments of music were never used in this tabernacle.

5. J.H. GARRISON was a noted preacher and scholar of the Christian Church. Although he stood with those who used instruments in the worship. Mr. Garrison said: "There is no command in the New Testament, Greek or English, commanding the use of the instrument. Such a command would be entirely out of harmony with the New Testament."

6. That prince of Bible scholars, J.W. McGarvey, wrote in his essay, "What Shall We Do About the Organ?" as follows: "It is manifest that we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or in which the plea for it can be maintained."

7. LYMAN COLEMAN is recognized as a Presbyterian scholar and author of much ability. Regarding the music of the New Testament church he said: "It is generally admitted that the primitive Christians employed no instrumental music in their religious worship. Neither Ambros, nor Basil, no Chrysostom, in the noble encomiums which they severally pronounce upon music, make any mention of instrumental music. Basil condemns it as ministering only to the depraved passions of men." He further says that the tendency of instrumental music was to "secularize the music of the church, and to encourage singing by a choir."

8. JOSEPH BINGHAM, one of the outstanding scholars of the Church of England (Anglican), wrote a book on "Antiquities of the Christian Church." In this book he says that Music in the church is as ancient as the apostles, but instrumental music is not."

9. DR. MASSEY SHEPHERD, JR., professor of Liturgy in the Divinity School of the University of Chicago, was asked if the early church used instrumental music in the worship. He said: "No. It was used in the temple service but was not brought into the synagogue. The pagan cults used it in their worship."

Quotations from other scholars are unnecessary. The weight of scholarly exegesis is decidedly in favour of unaccompanied singing in Christian worship. There were many kinds of musical instruments in use during the days of the apostles. Since they were never introduced by the apostles or early Christians, their omission is conclusive proof that they were never intended by the Lord to be used in the church.

III. The Historical Argument

We have already noted that apostolic church history reveals no use of instrumental music in worship. The worship of the church in New Testament time is fully revealed in the divine record. If Christ had commanded the use of instruments, the apostles certainly would have used them. But Christians worshipped for several centuries before the introduction of mechanical instruments. For some eight hundred years after Christ instrumental music was confined to secular uses except in a few irregular and isolated cases. It is in order here to note briefly the historical development of instruments in the worship. A few of the many scholarly sources will suffice.

1. LYMAN COLEMAN, the scholars we have already referred, declared: "Musical accompaniments were gradually introduced; but can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in the church until the eight or ninth century. Previous to this they had their place in the theatre rather than in the church. They were never regarded with favour in the Eastern church, and were vehemently opposed in many places in the West."

2. JOHN GIRARDEAU, Presbyterian professor in Columbia Theological Seminary, wrote a scholarly work in "Music in the Church." He said that the church, "although lapsing more and more into defection from the truth and into corruption of apostolic practice, had no instrumental music for twelve hundred years." That is to say, it was not in general use until that time. Professor Girardeau further declared that "the Calvinistic Reformed Church rejected from its services as an element of popery, even the Church of England having come very nigh to its exclusion from

her worship."

3. DR. MASSEY SHEPHERD, JR, of the University of Chicago, says there were musical instruments in pagan worship at the time of Augustine, "but not in the worship of the church. When the instruments came they were not used to accompany the singing but to give the pitch. This continued down into the Middle Ages."

4. A quotation from J.N. BROWN in the Encyclopedia of Religious Knowledge" is in point here. "That instrumental music was not practiced by primitive Christians, but was an aid to devotion of later times, is evident from church history. The organ was first introduced into the church service by Marianus Menatus, in the year 1290; and the first that we know in the West, was one sent to Pepin by Constantinus Copronymus, about the middle of the eighth century."

5. The AMERICAN ENCYCLOPEDIA contains the following information concerning the introduction of musical instruments. "Pope Vitalian is related to have introduced organs into some of the churches of Southern Europe first A.D. 670, but the only trustworthy account is that of the one sent as a present by the Greek emperor, Constantine Copronymus, to Pepin, king of the Franks in 775."

6. In the SCHAFF-HERZOG ENCYCLOPEDIA of Religious Knowledge we find the following statement regarding the origin of instrumental music in the worship. "In the Greek church the organ never came into use, but after the eighth century it became common in the Latin church, not, however, without opposition from the side of the Monks . . . the reformed Church discarded it; and though the church of Basil very early introduced it, it was in other places admitted only sparingly and after long hesitation."

Many other encyclopedias and church histories are in substantial agreement concerning the origin of instrumental music in Christian worship. All of them show very definitely that its use was a historical development, and not a part of New Testament doctrine. Since instrumental music in the worship was an innovation that made its appearance several centuries after the death of Christ, it certainly has no place in New Testament Christianity. If any man adds to heaven's will or takes away therefrom, God shall add unto him the plagues which are written in his book, and "shall take away his part from the tree of life,

and out of the holy city, which are written in this book." (Rev. 22:18-19).

IV. The Lexical Argument

We come now to the closing phase of our discussion, the lexical argument. Advocates of instrumental music claim that the word "psallo" used in the New Testament contains authority for the use of the instrument. The practices of the church in New Testament times refutes this argument. If "psallo" meant to sing with instrumental accompaniment, "the apostles violated the confidence the Lord place in them, for they did not use musical instruments in their praise, nor did they teach the church to use them," as Dr. J.P. Sanders of Pepperdine College in Los Angeles, California, points out.

If the word "psallo" carries the authority for instrumental music in Christian worship, no Christian can worship acceptably without the instrument. Every Christian would have to both sing and play, for Christians are commanded to speak to "one another in psalms and hymns and spiritual songs, singing and making melody (psallo-ing) to the Lord with all your heart." (Eph. 5:19), "with thankfulness in your hearts to God." (Col. 3:16). But we know no representative exponent of instrumental music who holds this position. As a matter of fact, the organist is about the only one who attempts to sing and play at the same time. In closing this study, then, let us note what some leading authorities say concerning the lexical meaning of the word "psallo."

1. According to MCCLINTOC AND STRONG'S ENCYCLOPEDIA, "The Greek word 'psallo' is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal." In a comment on the word "psallo" as used in Ephesians 5:19 and Colossians 3:16, the same encyclopedia points out that praise requires more than the mere talk of lips, but the accompaniment is not an instrument in the hand, but the chords in the heart.

2. The eminent German lexicographer, WALTER BAUER, defines the word "psallo" as meaning "to extol by singing praises, to sing praises." Bauer's Word Book is one of the most authoritative lexicons of the New Testament and early Christian literature.

3. J.W. MCGARVEY, a New Testament Greek scholar of first rank, said: "It is universally admitted by those component to judge that there is not the slightest indication in the New Testament of divine authority for use of instrumental music in the

Christian worship." Regarding "psallo" he said: "The Greek word Psallo originally meant to touch, then to twang a bowstring or play a stringed instrument with the fingers. . . . It meant to play a harp finally to sing." Mr. McGarvey quotes Sophocles, who gives the meaning of the Greek words from B.C. 146 to A.D. 1100. Sophocles gives "psallo" only one meaning: "To chant, to sing religious songs." In a letter to W.M. Thurman, Mr. McGarvey said: "No scholar has ever taken the position that the singing of psalms requires the use of a musical instrument."

4. I.B. GRUBBS was a New Testament exegete whose scholarly interpretation has been widely accepted among many religious groups. In answer to the question, "Is there any authority in the Greek for the use of Instrumental music in worship?" Mr. Grubbs said: "Your question is: 'Can we get instrumental music from the Greek word "psallo"?' It is only ignorance that could lead anyone to think that. While the word originally meant to strike or twang the strings of a musical instrument, it had, like many terms outgrown this original sense, and cannot have this meaning in the New Testament. What sense would be conveyed by the expression: 'Play an instrument in your heart to the Lord?' Or what meaning could be gathered from the direction: 'Speaking to yourselves in twanging the strings of an instruments?' (Eph. 5:19). If Paul directed that musical instruments be used in the worship, how came it to pass that he and all primitive Christians utterly ignored the requirement?"

5. The GREEK CATHOLIC CHURCH, with more than one hundred million members, does not use instrumental music in its services. Of all peoples they ought to know whether the Greek word "psallo" includes mechanical instruments. Their conclusion is that it means simply to sing.

For the honest inquirer additional testimony is unnecessary. We have shown conclusively that the only music authorized by the New Testament in Christian worship is the singing of psalms, hymns, and spiritual songs. The only instrument authorized for accompanying singing in the worship is the heart of the worshipper. In praising God with the fruit of our lips we comply with the will of heaven regarding the music of the church. With a prayer in our hearts for the restoration of New Testament Christianity, we appeal to all believers in Christ to return to the ancient order of things.

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