

## MUSIC IN WORSHIP

PRESENTED BY

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GREEN LAWN CHURCH OF CHRIST

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WE ARE STUDYING TONIGHT THE SECOND LESSON DEALING WITH THE WORSHIP OF THE CHURCH. HAVING LOOKED LAST LORD'S DAY EVENING AT THE LORD'S SUPPER, WE LOOK THIS EVENING AT THE MUSIC OF WORSHIP. I AM CERTAIN THAT YOU, AS I, HAVE HAD A NUMBER OF EXPERIENCES WITH DIFFERENT INDIVIDUALS WHO HAVE, UPON VISITING A WORSHIP SERVICE OF THE CHURCH, OBSERVED THAT THERE IS NO MECHANICAL INSTRUMENT USED IN OUR WORSHIP UNTO GOD. I AM CERTAIN THAT YOU, AS I, HAVE HEARD ALL MANNER OF REASONS SUGGESTED FOR OUR NOT USING THAT KIND OF INSTRUMENT. THEY RANGE ALL THE WAY FROM BEING "THAT GROUP WHICH DOESN'T LIKE MUSIC," UP OR DOWN, AS YOU MAY VIEW THE CASE, TO BEING "A GROUP WHICH CANNOT AFFORD AN ORGAN." SO IN THE VERY BEGINNING, I WOULD ASSURE YOU THAT NEITHER OF THESE IS THE CASE. WE ARE NOT THE GROUP THAT DOESN'T LIKE MUSIC, NEITHER ARE WE THE GROUP THAT CANNOT AFFORD AN ORGAN. IF WE FELT THAT IT WAS DESIRABLE, THAT IT WAS AUTHORIZED IN WORSHIP UNTO GOD, WE WOULD MAKE ANY SACRIFICES NECESSARY TO GET ONE AND TO HAVE IT. BUT WE DO BELIEVE THERE ARE GOOD, FIRM SCRIPTURAL REASONS AS TO WHY MEN OUGHT NOT TO USE MECHANICAL INSTRUMENTS OF MUSICS IN WORSHIP.

YOU MAY HAVE NOTICED THAT I HAVE INSERTED THE WORD "MECHANICAL" BEFORE INSTRUMENT. I HAVE DONE THAT FOR A PURPOSE. IT MAY BE THAT I WILL NOT REMEMBER TO PRECEED THE WORD "INSTRUMENT" BY THE WORD "MECHANICAL" EVERY TIME I USE THE EXPRESSION TONIGHT, BUT I WOULD SUGGEST JUST HERE THAT I DO USE AN INSTRUMENT WHEN I WORSHIP GOD IN MUSIC. INDEED, I DO NOT BELIEVE THAT I CAN WORSHIP MY GOD ACCEPTABLY IN SONG WITHOUT USING AN INSTRUMENT. BUT I BELIEVE THAT IN PLEASING GOD I MUST USE THE INSTRUMENT THAT HE WAS ORDAINED AND AUTHORIZED. I FIND THAT INSTRUMENT IN EPHESIANS 5:19 WHERE THE APOSTLE SAID, "SPEAKING TO YOURSELVES IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING AND MAKING MELODY IN YOUR HEART TO THE LORD." WHEN WE COME TOGETHER TO WORSHIP IN SONG, IF WE ARE NOT ACCOMPANYING THE WORDS THAT WE SING WITH THE HEART, THEN THE SONGS THAT WE SING IN PRAISE UNTO GOD ARE COMPLETELY UNACCEPTABLE. YES, GOD HAS COMMANDED AN INSTRUMENT, BUT THAT WHICH IS TO ACCOMPANY THE SINGING IS NOT THE PLAYING OF A MECHANICAL INSTRUMENT OF MUSIC, BUT IT IS TO BE THE ACCOMPANIMENT OF THE HEART.

WHAT ARE THE REASONS THAT WE DO NOT USE MECHANICAL INSTRUMENTS OF MUSIC? FIRST, WE DO NOT USE THEM BECAUSE SUCH ARE NOT AUTHORIZED IN THE N.T. I REALIZE, OF COURSE, THAT BEFORE THIS REASON FOR NOT USING THEM CAN HAVE ANY BEARING UPON YOUR THINKING THAT YOU MUST HAVE THE RIGHT ATTITUDE TOWARD THE WORD OF GOD. WITH MANY IN OUR WORLD TODAY THIS IS NOT THE CASE. WITH MANY IN OUR WORLD TODAY THE BIBLE IS SIMPLY AN ANCIENT BOOK WRITTEN FOR AN OLDER DAY WHICH HAS NO MESSAGE, NO APPLICATION, FOR OUR SOCIETY AND OUR DAY IN WHICH MAN HAS COME OF AGE. BUT I DO NOT BELIEVE THIS IS THE ATTITUDE OF GOOD PEOPLE WHO ARE HERE IN THIS AUDIENCE TONIGHT. I BELIEVE THAT THOSE WHO ARE IN THIS ASSEMBLY, EVEN IF YOU REGULARLY ATTEND WORSHIP WHERE A MECHANICAL INSTRUMENT IS USED, WOULD SAY THAT YOU ARE WILLING TO BE BOUND BY THE TEACHING OF THE N.T. I BELIEVE THAT YOU WOULD AGREE WITH WHAT PAUL WROTE TO THE CORINTHIAN BRETHREN IN I CORINTHIANS 4:6 WHEN HE SAID, "AND THESE THINGS, BRETHREN, I HAVE IN A FIGURE TRANSFERRED TO MYSELF AND TO APOLLOS FOR YOUR SAKES; THAT YE MIGHT LEARN IN US NOT TO THINK OF MEN ABOVE THAT WHICH IS WRITTEN, THAT NO ONE OF YOU BE PUFFED UP FOR ONE AGAINST ANOTHER." PAUL SAID, "BRETHREN, WE WANT YOU TO LEARN A LESSON. WE WANT YOU TO LEARN THAT YOU SHOULD NOT GO BEYOND THAT WHICH IS WRITTEN, BEYOND THOSE INSTRUCTIONS WHICH YOU HAVE RECEIVED BY INSPIRATION." I AM CERTAIN THAT YOU AGREE WITH WHAT PAUL WROTE TO HIS SON IN THE GOSPEL TIMOTHY, IN II TIMOTHY 3:16, WHEN HE SAID THAT "ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, AND IS PROFITABLE FOR DOCTRINE, FOR REPROOF, FOR CORRECTION, FOR INSTRUCTION IN RIGHTEOUSNESS; THAT THE MAN OF GOD MAY BE PERFECT, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." AND SO YOU BELIEVE THAT THIS INSPIRED SCRIPTURE IS ABLE TO GIVE YOU EVERYTHING YOU



NEED, EVERY INSTRUCTION THAT IS ESSENTIAL TO YOUR SPIRITUAL WELL-BEING, TO YOUR CHRISTIAN LIVING, AND TO YOUR ACCEPTABLE WORSHIP. THEREFORE, I SAY AGAIN THAT YOU WOULD BE WILLING TO BE BOUND BY THE N.T., AND THUS, I BELIEVE THAT, IF WE CAN SHOW YOU TONIGHT THE TEACHING OF THE WORD OF GOD RELATIVE TO THE KIND OF MUSIC THAT WE ARE TO HAVE IN WORSHIP UNTO GOD, THAT KIND WHICH IS AUTHORIZED BY THE N.T., YOU WILL ACCEPT IT, YOU WILL BE GOVERNED BY IT, AND YOU WILL BRING YOUR WORSHIP INTO KEEPING WITH THE INSTRUCTIONS OF GOD'S ETERNAL WORD. BEING THEN WILLING TO BE BOUND BY THE TEACHING OF THE N.T., WHAT IS THE TEACHING OF THE N.T. ON THIS SUBJECT? MAY I READ TO YOU THE RECORD OF MUSIC MENTIONED IN THE N.T. MATTHEW 26:30, "AND WHEN THEY HAD SUNG AN HYMN, THEY WENT OUT INTO THE MOUNT OF OLIVES." ACTS 16:25, "AND AT MIDNIGHT PAUL AND SILAS PRAYED, AND SANG PRAISES UNTO GOD." ROMANS 15:9, "FOR THIS CAUSE WILL I CONFESS TO THEE AMONG THE GENTILES, AND SING UNTO THY NAME." I CORINTHIANS 14:15, "I WILL SING WITH THE SPIRIT, AND I WILL SING WITH THE UNDERSTANDING ALSO." EPHESIANS 5:19 "SPEAKING TO YOURSELVES IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING AND MAKING MELODY IN YOUR HEART TO THE LORD." COLOSSIANS 3:16, "LET THE WORD OF CHRIST DWELL IN YOU RICHLY IN ALL WISDOM; TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS, SINGING WITH GRACE IN YOUR HEARTS TO THE LORD." HEBREWS 2:12, "IN THE MIDST OF THE CHURCH WILL I SING PRAISE UNTO THEE." HEBREWS 13:15, "BY HIM THEREFORE LET US OFFER THE SACRIFICE OF PRAISE TO GOD CONTINUALLY, THAT IS, THE FRUIT OF OUR LIPS, GIVING THANKS TO HIS NAME." JAMES 5:13, "IS ANY AMONG YOU AFFLICTED? LET HIM PRAY. IS ANY MERRY? LET HIM SING PSALMS." I HAVE READ FROM YOUR HEARING THE RECORD OF THE N.T. RELATING TO MUSIC IN THE WORSHIP OF GOD. EACH OF THESE PASSAGES WITH BUT ONE EXCEPTION, USES THE WORD "SING" OR "SINGING." THE ONE EXCEPTION IS THE VERSE READ FROM HEBREWS 13:15 WHERE, INSTEAD OF USING THE EXPRESSION "SINGING," IT SAID WE "OFFER UP THE SACRIFICE OF PRAISE TO GOD CONTINUALLY, THAT IS, THE FRUIT OF OUR LIPS." THIS INDICATES THAT IT IS WITH THE MOUTH THAT ACCEPTABLE PRAISE UNTO GOD IS MADE. THUS, WE DISCOVER VERY QUICKLY THAT THERE IS NO MENTION OF A MECHANICAL INSTRUMENT OF MUSIC BEING USED IN WORSHIP UNTO GOD IN THE N.T.

BUT HAVING READ THE RECORD SOME RESPOND WITH THE QUESTION, "IS NOT THE WORD "SINGING" OR "SING" IN THE N.T. FROM THE GREEK WORD "PSALLO," AND DOES NOT THIS WORD MEAN, "TO SING TO THE ACCOMPANIMENT OF A MUSICAL INSTRUMENT." IN RESPONSE TO THE QUESTION, LET ME SUGGEST FIRST OF ALL THAT I FEEL THAT ANY ARGUMENT WHICH MUST BE BASED UPON THE ORIGINAL LANGUAGE IS A WEAK ARGUMENT. IF WE HAVE SOME TECHNICALITIES OF WORSHIP HERE WHICH MUST BE BASED UPON THE ORIGINAL LANGUAGE, THEN IT FOLLOWS THAT IF A PERSON IS GOING TO WORSHIP ACCEPTABLY, HE HAS GOT TO KNOW GREEK. I DO NOT BELIEVE THAT WE FIND ANY INSTRUCTIONS RELATING TO THE SALVATION OF MAN OR THE WORSHIP OF GOD WHICH ARE SO NEBULOUS AND SO POORLY TRANSLATED INTO ENGLISH THAT WE HAVE GOT TO KNOW THE GREEK BEFORE WE CAN CARRY OUT WHAT IS ACCEPTABLE UNTO GOD. BUT HAVING SAID THAT, LET US LOOK AT EXACTLY WHAT THIS WORD "PSALLO" MEANS. FIRST OF ALL, AS WE LOOK AT THE DEFINITION, LET US REALIZE THAT WORDS OFTEN CHANGE THEIR MEANING. WHAT A WORD MEANS AT ONE TIME IN ITS USE MAY NOT BE WHAT IT MEANS AT ANOTHER TIME IN ITS USE. I THINK WE HAVE A VERY VIVID ILLUSTRATION OF THIS IN THE KING JAMES TRANSLATION OF SCRIPTURE WHEN PAUL IS WRITING TO THE THESSALONIAN BRETHREN CONCERNING THE SECOND COMING OF CHRIST IN RELATIONSHIP TO THE RESURRECTION OF THE JUST DEAD. HE WANTS THEM TO KNOW THAT THEY SHALL NOT GO BEFORE, THEY SHALL NOT PRECEDE THE RESURRECTION OF THE JUST DEAD, AND HE SAID, "BRETHREN, YE SHALL IN NO WISE (THE KING JAMES TRANSLATES IT) PREVENT THEM." NOW "PREVENT" TO US MEANS THAT YOU WON'T STOP IT, BUT TO THE READER OF THE KING JAMES VERSION IN ITS DAY, IT MEANT "BRETHREN, YOU SHALL NOT GO BEFORE IT, YOU SHALL IN NO WISE PRECEDE IT." SO WORDS CHANGE THEIR MEANING. AS WE LOOK INTO THE HISTORY OF THE WORD "PSALLO" M.C. KURFEES GIVES US A VERY GOOD SUMMARY OF ITS USE IN HIS BOOK, "INSTRUMENTAL MUSIC IN THE WORSHIP." HE WENT THROUGH SOME SEVENTEEN GREEK-ENGLISH LEXICONS AND CAME UP IN THOSE LEXICONS WITH THE FOLLOWING FIVE DEFINITIONS. THE WORD HAS MEANT: 1. TO PLUCK THE HAIR OR TO STROKE THE BEARD. 2. TO TWANG THE BOW STRING. 3. TO TWITCH THE CARPENTER'S LINE. 4. TO TOUCH THE CORDS OF A MUSICAL INSTRUMENT, THAT IS TO MAKE INSTRUMENTAL MUSIC. 5. TO TOUCH THE CORDS OF THE HUMAN HEART, THAT IS TO SING TO CELEBRATE WITH PRAISE. NOW IT HAS IN ITS HISTORY MEANT ALL OF THESE THINGS. THE QUESTION IS, "WHAT DID IT MEAN IN THE DAYS WHEN THE N.T. WAS WRITTEN?" I THINK IF YOU WOULD GO TO TRAYER'S ENGLISH LEXICON, YOU WILL DISCOVER



THAT THE 5TH DEFINITION IS THE ONE THAT HE GIVES FOR THE N.T. DEFINITION. HE GIVES THE OTHER DEFINITIONS, AT LEAST SOME OF THEM, AND THEN SUMMARIZES BY SAYING, "IN THE N.T., TO SING A HYMN, TO CELEBRATE THE PRAISES OF GOD IN SONG, JAMES 5.13." NOW THOSE WHO MAKE THE WORD "PSALLO" MEAN "TO ACCOMPANY WITH INSTRUMENTAL MUSIC" HAVE ARBITRARILY GONE TO THIS LIST OF FIVE DEFINITIONS AND PICKED OUT ONE AND SAID, "THIS IS IT." THEY DON'T HAVE ANY SCHOLARLY SUPPORT FOR THE POSITION WHICH THEY ARE TAKING. IT WOULD SEEM TO ME THAT IF WE ARE TO LOOK AT THE DEFINITIONS WHICH PRECEDED THE USE OF THE WORD IN THE N.T., THAT IF WE ARE GOING TO BE COMPLETELY HONEST, WE OUGHT NOT TO ARBITRARILY USE ONE OF THEM TO THE EXCLUSION OF THE OTHERS AND SAY THIS IS THE ONE WE WANT. RATHER, WE OUGHT TO GIVE THE OTHERS A FAIR SHAKE AND USE ALL OF THEM. THEN, WHEN WE COME TOGETHER IN WORSHIP, WE MAY GET ONE GROUP OVER HERE IN THIS CORNER AND LET THEM TAKE THE FIRST DEFINITION. WE'LL LET THEM PLUCK THE HAIR AND STROKE THE BEARD, AND THEY WILL BE "PSALLOING" BECAUSE THE WORD HAS BEEN USED THAT WAY. WE'LL TAKE ANOTHER GROUP AND WE'LL PUT THEM IN ANOTHER CORNER AND WE'LL GET THEM SOME BOWS THAT ARCHERS USE AND WE'LL LET THEM STAND BACK THERE AND TWANG THE BOW STRING, AND THEY WILL BE "PSALLOING." WE'LL TAKE A THIRD GROUP AND PUT THEM IN YET ANOTHER CORNER AND WE'LL GET THEM SOME CARPENTER'S CHALK LINES AND WE'LL GET ONE ON BOTH ENDS AND ONE IN THE MIDDLE AND HE CAN JUST SIT THERE AND HAVE A BALL WITH THAT CHALK LINE. HE WILL BE TWITCHING THE CARPENTER'S LINE AND HE WILL BE "PSALLOING" BECAUSE THE WORD HAS BEEN USED THAT WAY. WE'LL GET SOME OTHERS SOME MECHANICAL INSTRUMENTS OF MUSIC AND THEY CAN GET OVER IN A CORNER AND PLUCK THOSE STRINGS AND THEY WILL BE "PSALLOING." WE'LL GET SOME OTHERS TO SING WITHOUT ANY ACCOMPANIMENT FROM A MECHANICAL INSTRUMENT OF MUSIC AND THEY WILL ALSO BE "PSALLOING." AND WHAT WE WIND UP WITH IS A MASS CONFUSION. WHAT WE NEED TO DO, AND THE BEST THING TO DO, WHEN THERE IS ANY DOUBT AT ALL AS TO THE DEFINITION OF A WORD IS TO GO LOOK AND SEE WHAT THOSE WHO ARE USING THE WORD WERE DOING AND YOU CAN REST ASSURED THAT WHAT THEY WERE DOING IS WHAT THEY UNDERSTOOD THE WORD TO MEAN. NOW, WE ARE GOING TO LOOK AT EXACTLY WHAT THE N.T. CHURCH DID IN JUST A MOMENT AND WE WILL DISCOVER THAT THEY DID NOT USE MECHANICAL INSTRUMENTS OF MUSIC IN THEIR WORSHIP. THUS, THEY MUST HAVE UNDERSTOOD THAT THE WORD "PSALLO" DID NOT AT ALL MEAN TO ACCOMPANY WITH INSTRUMENTAL MUSIC. BUT NOW IT STRIKES ME AS STRANGE THAT THOSE WHO SAY THAT THE MECHANICAL INSTRUMENT IS INCLUDED IN THE WORD WILL TURN RIGHT AROUND THEN FOR THE MOST PART AND SAY, "BUT YOU DON'T HAVE TO USE IT." NOW THAT WOULD BE LIKE MY STANDING BEFORE YOU AND SAYING, "NOW WE HAVE HAD A COMMAND TO SING, BUT YOU DON'T HAVE TO SING." IN OTHER WORDS, WE HAVE SOMETHING THAT IS AUTHORIZED, SOMETHING THAT IS COMMANDED OF GOD, BUT WE ARE GOING TO SAY IT IS ALL RIGHT TO SET IT ASIDE. BY WHAT RIGHT DOES A MAN SAY IT'S INCLUDED IN THE WORD AND IT MEANS THAT YOU HAVE A COMMAND TO SING AND PLAY AND THEN SAY, "BUT WE'RE NOT GOING TO MAKE YOU PLAY IF YOU DON'T WANT TO." "WE'LL JUST SET ASIDE THAT MEANING OF THE WORD. WE'LL JUST SET ASIDE THAT PART OF THE COMMANDMENT." IF IT IS IN THE WORD, NO MAN HAS A RIGHT TO SET IT ASIDE. THE VERY FACT THAT THEY SAY YOU MAY SET IT ASIDE INDICATES THAT IT IS NOT IN THE WORD. IN ADDITION TO THIS, IT APPEARS THAT THE COMMAND IS ALWAYS SET ASIDE FOR THE MAJOR PART OF THE CONGREGATION SINCE ONLY ONE PERSON PLAYS THE INSTRUMENT. IT WOULD APPEAR THAT IF THE INSTRUMENT IS IN THE WORD AND THE COMMAND IS IN THE WORD, THEN EVERYONE WHO IS COMMANDED TO SING IS COMMANDED TO PLAY. BY WHAT AUTHORITY, THEN, IS THE PLAYING LIMITED TO ONLY ONE PERSON AND THE REST OF THE CONGREGATION EXCUSED?

OTHERS LOOKING AT THE TEXT NOTICE THAT EVERY PASSAGE THAT WAS READ SAID, "SING" OR "SINGING." THEY READ THEM VERY CAREFULLY AND STAND BACK AND SAY, "BUT IT DOESN'T SAY NOT TO USE A MECHANICAL INSTRUMENT OF MUSIC. IT IS TRUE THAT IT TELLS US TO SING, BUT IT DOESN'T SAY NOT TO USE AN INSTRUMENT OF A MECHANICAL NATURE IN WORSHIP UNTO GOD." BUT WITHOUT HESITATION I SAY TO YOU THAT IT DOES. WITHOUT HESITATION I SUGGEST TO YOU THAT WHEN GOD HAS AUTHORIZED WHAT HE WANTS, HE HAS ALSO INDICATED WHAT HE DOES NOT WANT AND WILL NOT ACCEPT. IF GOD, HAVING GIVEN WHAT HE WANTED, HAD TO TURN AROUND AND GIVE EVERYTHING THAT HE DIDN'T WANT IN THE LIST, YOU COULDN'T PICK UP YOUR BIBLES TONIGHT MUCH LESS GET ONE SMALL ENOUGH TO CARRY IN YOUR POCKET. IF GOD HAD SAID, "DON'T USE A PIANO, DON'T USE AN ORGAN, DON'T USE A FLUTE, DON'T USE A HARP," HE WOULD HAVE HAD TO LIST ALL OF THE INSTRUMENTS THERE WERE IN THAT DAY AND ALL THAT WOULD EVER BE. THE BASIC PRINCIPLE OF THE BIBLE IS THAT WHEN GOD HAS AUTHORIZED A THING, WHAT HE HAS NOT AUTHORIZED IS THEREBY TO BE REJECTED. GOD HAS GIVEN COMMANDS THAT ARE GENERAL IN NATURE, AND WHEN GOD HAS GIVEN COMMANDS



THAT ARE GENERAL IN NATURE THEN MAN IS AT LIBERTY TO DO AS HE WILL IN CARRYING OUT THAT COMMAND. FOR INSTANCE, IN THE GREAT COMMISSION, GOD SAID, "GO YE INTO ALL OF THE WORLD, AND PREACH THE GOSPEL." THE COMMAND IS "GO." IF GOD HAD SAID, "GO WALKING," WE COULD NOT RIDE. IF GOD HAD SAID, "GO RIDING IN A CHARIOT," WE COULDN'T RIDE IN AN AUTOMOBILE. IF HE HAD SAID, "GO RIDE IN AN AUTOMOBILE," WE COULDN'T WALK, OR WE COULDN'T FLY IN AN AIRPLANE. BUT BECAUSE HE SAID, "GO," AND THEN LEFT MAN TO FIGURE OUT HOW TO GO, THE BEST WAY TO GO, WE CAN GO ANY WAY WE CAN GET THERE AS LONG AS WE GO. THE COMMAND "GO" IS A GENERAL COMMAND. HE DID NOT SPECIFY A PARTICULAR WAY TO GO. WE HAVE A VERY VIVID EXAMPLE, I THINK, FROM THE O.T. WHEN GOD CAME UNTO NOAH AND TOLD HIM TO BUILD AN ARK, HE SAID TO BUILD IT OUT OF GOPHER WOOD. WE HAVE HERE A SPECIFIC, NOT A GENERAL COMMAND. IF GOD HAD SAID "MAKE THE ARK OUT OF WOOD," THAT WOULD HAVE BEEN GENERAL. NOAH COULD HAVE SPECIFIED ANY KIND OF WOOD THAT HE WANTED, BUT WHEN GOD SAID, "MAKE IT OUT OF GOPHER WOOD," HE SPECIFIED A KIND OF WOOD, AND FROM THAT NOAH COULD NOT DEVIATE. EVEN SO, IF GOD HAD SAID "MAKE MUSIC," NOTHING MORE, IF HE HAD JUST SAID, "MAKE MUSIC," THEN WE COULD MAKE ANY KIND OF MUSIC THAT WE WANTED. THAT IS A GENERAL COMMAND. WE COULD MAKE IT ON A FLUTE. WE COULD MAKE IT ON A HARP. WE COULD MAKE IT ON ANY KIND OF INSTRUMENT THAT WE WERE BIG ENOUGH TO BLOW OR BIG ENOUGH TO CARRY. BUT WHEN GOD SPECIFIED AND SAID "SING," HE TOLD US WHAT KIND OF MUSIC HE WANTED AND THEREBY ELIMINATED THE OTHERS. GOD DID TELL US THAT HE DID NOT WANT THE MECHANICAL INSTRUMENT WHEN HE SPECIFIED WHAT HE DID WANT. AND THUS, AS WE MAKE A VERY CAREFUL EXAMINATION OF THE N.T. TEXT, WE DISCOVER THAT MECHANICAL INSTRUMENTS OF MUSIC ARE NEITHER MENTIONED NOR AUTHORIZED IN THE WORD OF GOD.

SECONDLY, WE DO NOT USE MECHANICAL INSTRUMENTS OF MUSIC BECAUSE THE PURPOSE OF SINGING CANNOT BE ACCOMPLISHED THROUGH THEIR USE. LET US LOOK OVER SOME OF THESE PASSAGES AGAIN, AND POINT OUT SOME THINGS THAT WE MAY HAVE MISSED. "SPEAKING ONE TO ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS," "TEACHING AND ADMONISHING ONE ANOTHER IN PSALMS AND HYMNS AND SPIRITUAL SONGS," "I WILL SING WITH THE UNDERSTANDING." NOW THESE THREE EXPRESSIONS RELATE TO THE PURPOSE FOR WHICH GOD PUT SINGING INTO THE CHURCH--IN ORDER THAT WE MIGHT TEACH AND ADMONISH ONE ANOTHER, IN ORDER THAT WE MIGHT SPEAK ONE TO ANOTHER, IN ORDER THAT WE MIGHT ENGAGE THE UNDERSTANDING IN SINGING. WE DO NOT SPEAK ONE TO ANOTHER WITH MECHANICAL INSTRUMENTS OF MUSIC. WE CANNOT ACCOMPLISH THE PURPOSE OF TEACHING AND ADMONISHING ONE ANOTHER WITH MECHANICAL INSTRUMENTS OF MUSIC. WE CANNOT USE THE UNDERSTANDING. THEREFORE, MECHANICAL INSTRUMENTS CANNOT ACCOMPLISH THE PURPOSE FOR WHICH GOD AUTHORIZED SINGING IN WORSHIP.

THIRDLY, WE DO NOT USE MECHANICAL INSTRUMENTS OF MUSIC IN THE WORSHIP BECAUSE THE EARLY CHURCH, THE CHURCH OF WHICH WE READ IN THE N.T. DID NOT USE IT. THE CHURCH EXISTED IN THE DAYS OF THE APOSTLES AND IT EXISTED WITH THEIR APPROVAL WITHOUT INSTRUMENTAL MUSIC. SOME HAVE SAID THIS MUST HAVE BEEN BECAUSE THEY DIDN'T HAVE ANY INSTRUMENTS IN THOSE DAYS, BUT THIS IS NOT THE CASE. NOT ONLY DID THEY HAVE THEM, BUT THEY WERE IN COMMON USE IN PRACTICALLY EVERY OTHER ASPECT OF MAN'S LIFE. THEY WERE USED IN THE TEMPLE. THEY WERE USED IN THE THEATERS. THEY WERE VERY COMMON IN SECULAR USE OF THE DAY. SINCE THEY HAD THEM AND SINCE THEY WERE USED COMMONLY IN MANY AREAS OF LIFE, IT MUST HAVE BEEN THAT THEIR EXCLUSION FROM WORSHIP WAS A VERY PURPOSEFUL EXCLUSION. IT WASN'T BY ACCIDENT. THIS IS BORNE OUT BY CHURCH HISTORIANS WHO HAVE GONE BACK AND STUDIED THE EARLY CHURCH. AS FAR AS I KNOW, EVERY ONE OF THESE MEN WHO HAVE WRITTEN STATEMENTS CONCERNING IT WHICH I AM GOING TO READ TO YOU, WORSHIPPED WHERE A MECHANICAL INSTRUMENT WAS USED. YET WHEN THEY CAME TO SPEAK, NOT FROM THE STANDPOINT OF WHAT THEY LIKED, BUT FROM THE STANDPOINT OF THEIR SCHOLARSHIP, THEY KNEW THAT THE N.T. CHURCH DID NOT USE THEM. FIRST, I'M READING FROM THE NEW SCHAFF-HERZOG RELIGIOUS ENCYCLOPEDIA, VOLUME 8, P. 257. "BECAUSE THE ORGAN WAS A MEANS OF ENJOYMENT BY SOCIETY IN GENERAL, ITS USE WAS REJECTED IN EARLY CHRISTIAN CIRCLES." FROM THE BOOK MUSIC IN THE WESTERN CHURCH, PAGE 54, WRITTEN BY EDWARD DICKENSON, PROFESSOR OF THE HISTORY OF MUSIC IN THE CONSERVATORY OF MUSIC, OF OBERLIN COLLEGE. "WE KNOW THAT INSTRUMENTS PERFORMED AN IMPORTANT FUNCTION IN THE HEBREW TEMPLE SERVICE AND IN THE CEREMONIES OF THE GREEKS. AT THIS POINT, HOWEVER, A BREAK WAS MADE WITH ALL PREVIOUS PRACTICE, AND ALTHOUGH THE LYRE AND FLUTE WERE SOMETIMES EMPLOYED BY THE GREEK



CONVERTS, AS A GENERAL RULE THE USE OF INSTRUMENTS IN WORSHIP WAS CONDEMNED." FROM THE SAME SOURCE, P. 55, "THEIR HIGH RELIGIOUS AND MORAL ENTHUSIASM NEEDED NO AID FROM THE EXTERNAL STIMULUS; THE PURE VOCAL UTTERANCE WAS THE MORE PROPER EXPRESSION OF THEIR FAITH. THIS PREJUDICE AGAINST INSTRUMENTAL MUSIC, WHICH WAS DRAWN FROM THE VERY NATURE OF ITS AESTHETIC IMPRESSION WAS FORTIFIED BY THE ASSOCIATIONS OF INSTRUMENTS WITH SUPERSTITIOUS PAGAN RITES, AND ESPECIALLY WITH THE CORRUPTING SCENES HABITUALLY REPRESENTED IN THE DEGENERATE THEATER AND CIRCUS." FROM THE SAME SOURCE, PP. 52, 53, "GREEK MUSIC WAS, INDEED, IN SOME OF ITS PHASES IN DECADENCE AT THIS PERIOD. IT HAD GAINED NOTHING IN PURITY BY PASSING INTO THE HANDS OF ROMANS VOLUPTUARIES. THE AGES OF THE VIRTUOSOS, AIMING AT BRILLIANCY AND SENSATIONALISM HAD SUCCEEDED TO THE CLASSIC TRADITIONS OF AUSTERITY AND RESERVE. THIS CHANGE WAS FELT, HOWEVER, IN INSTRUMENTAL MUSIC CHIEFLY, AND THIS THE CHRISTIAN CHURCHES DISDAINED TO TOUCH." THAT THIS JUDGMENT BY THESE CHURCH HISTORIANS IS CORRECT MAY BE SEEN BY QUOTING FROM SOME OF THE WRITINGS OF MEN COMMONLY REFERRED TO AS THE EARLY "CHURCH FATHERS," MEN WHO LIVED CLOSE TO THE TIME WHEN THE CHURCH WAS ESTABLISHED. FROM THE SAME SOURCE, P. 54, "MANY OF THE FATHERS SPEAKING OF RELIGIOUS SONG MAKE NO MENTION OF INSTRUMENTS." CLEMENTS WROTE, "ONLY ONE INSTRUMENT DO WE USE, VIZ, THE WORD OF PEACE WHEREWITH WE HONOR GOD, NO LONGER THE OLD PSALTERY, TRUMPET, DRUM, AND FLUTE." CHRYSOSTOM WROTE, "DAVID FORMERLY SANG IN PSALMS, ALSO WE SING TODAY WITH HIM; HE HAD A LYRE WITH LIFELESS STRINGS, THE CHURCH HAS A LYRE WITH LIVING STRINGS. OUR TONGUES ARE THE STRINGS OF THE LYRE, WITH A DIFFERENT TONE, INDEED, BUT WITH A MORE ACCORDANT PIETY." AMBROSE EXPRESSED HIS SCORN FOR THOSE WHO WOULD PLAY THE LYRE AND THE PSALTERY INSTEAD OF SINGING HYMNS AND PSALMS. AUGUSTINE ENTREATED BELIEVERS NOT TO TURN THEIR HEARTS TO THEATRICAL INSTRUMENTS. THESE COMMENTS ESTABLISH BEYOND DOUBT THAT THE EARLY CHURCH DID NOT USE A MECHANICAL INSTRUMENT.

AS FAR AS WE KNOW, AS FAR AS HISTORY RELATES TO US, THE FIRST MENTION OF THE INTRODUCTION OF AN ORGAN INTO WORSHIP WAS ONE INTRODUCED INTO THE CHURCH AT COMPEIGNE BY POPE VITALIAM IN A.D. 666. WE HAVE THIS REFERENCE TO IT--AND THIS, INCIDENTALLY, IS DEBATED, NOT WHETHER OR NOT IT WAS EARLIER THAN 666 BUT WHETHER OR NOT IT WAS THIS EARLY. "ACCORDING TO PLATINA (*"DE VITIS PONTIFICUM"*, COLOGNE, 1593), POPE VITALIAM INTRODUCED THE ORGAN INTO CHURCH SERVICE. THIS, HOWEVER, IS VERY DOUBTFUL. AT ALL EVENTS A STRONG OBJECTION TO THE ORGAN IN THE CHURCH SERVICE REMAINED PRETTY GENERAL DOWN TO THE 12TH CENTURY, WHICH MAY BE ACCOUNTED FOR PARTLY BY IMPERFECTION OF TONE IN ORGANS OF THAT TIME. BUT FROM THE 12TH CENTURY ON THE ORGAN BECAME THE PRIVILEGED CHURCH INSTRUMENT, THE MAJESTY AND UNIMPASSIONED CHARACTER OF ITS TONE MAKING IT A PARTICULARLY SUITABLE MEANS FOR ADDING SOLEMNITY TO DIVINE WORSHIP." THAT STATEMENT FROM THE CATHOLIC ENCYCLOPEDIA, VOLUME II, PP. 300-301. LUDWIG HERTLING, IN HISTORY OF THE CATHOLIC CHURCH, P. 51, SAYS, "THE ORGAN CAME INTO USE ONLY IN THE MIDDLE AGES." WHENEVER IT WAS INTRODUCED, IT WAS NOT WIDELY ACCEPTED UNTIL ABOUT THE 13TH CENTURY. FOR FROM MCCLINTOCK AND STRONG'S CYCLOPEDIA, VOL. 8, P. 739, WE READ, "BUT STUDENTS OF ECCLESIASTICAL ARCHAEOLOGY ARE GENERALLY AGREED THAT INSTRUMENTAL MUSIC WAS NOT USED IN CHURCHES TILL A MUCH LATER DATE: FOR THOMAS AQUINAS, A.D. 1250, HAS THESE REMARKABLE WORDS, 'OUR CHURCH DOES NOT USE MECHANICAL INSTRUMENTS, AS HARPS AND PSALTERIES TO PRAISE GOD.'"

WE HAVE ALREADY LOOKED IN THIS SERIES OF LESSONS AT THE REFORMATION MOVEMENT WHICH FLOWED FROM THE CORRUPTION OF ROMANISM. IT MAY BE STARTLING TO SOME TO LEARN THAT MANY OF THOSE WHO, IN THIS PERIOD OF REFORMATION AND THE ESTABLISHMENT OF MANY OF THE PROTESTANT RELIGIOUS BODIES, EXPRESSED A DESIRE THAT MECHANICAL INSTRUMENTS NOT BE USED. IN FACT, THE SCHOLARSHIP OF THE PROTESTANT WORLD FROM THE VERY BEGINNING OF PROTESTANTISM HAS IN ITS STUDY OF SCRIPTURE INDICATED THAT IT IS A PRACTICE TO BE REJECTED. JOHN CALVIN, WHO IS WELL KNOWN, AND WHO HAS HAD, I SUPPOSE, AS GREAT AN INFLUENCE UPON PROTESTANT DENOMINATIONALISM AS ANY SINGLE MAN, HAD THIS STATEMENT TO MAKE IN HIS COMMENTARY ON THE 23RD PSALM: "MUSICAL INSTRUMENTS, IN CELEBRATING THE PRAISES OF GOD WOULD BE NO MORE SUITABLE THAN THE BURNING OF INCENSE, THE LIGHTING UP OF LAMPS, THE RESTORATION OF THE OTHER SHADOWS OF THE LAW. THE PAPISTS, THEREFORE, HAVE FOOLISHLY BORROWED THIS, AS WELL AS MANY OTHER THINGS, FROM THE JEWS." ADAM CLARK, WHOSE NAME IS WELL-KNOWN IN DENOMINATIONALISM, AND WHO IS PERHAPS THE GREATEST COMMENTATOR OF HIS CHURCH IN THE HOUSE



OF GOD, I ABOMINATE AND ABHOR. THIS IS THE ABUSE OF MUSIC; AND HERE I REGISTER MY PROTEST AGAINST ALL SUCH CORRUPTIONS IN THE WORSHIP OF THE AUTHOR OF CHRISTIANITY." ALSO IN HIS COMMENTARY, VOL. 4, P. 684, HE QUOTES JOHN WESLEY, THE REPUTED FOUNDER OF THIS PARTICULAR CHURCH AS STATING, "I HAVE NO OBJECTIONS TO INSTRUMENTS OF MUSIC IN OUR CHAPELS PROVIDED THEY ARE NEITHER HEARD NOR SEEN." MARTIN LUTHER IS QUOTED AS CALLING THE ORGAN IN "ENSIGN OF BAAL." McCLINTOCK AND STRONG'S CYCLOPEDIA, MUSIC, VOL. 6, P. 762. JOHN KNOX, A SCOTTISH REFORMER, CALLED THE ORGAN A "CHEST OF WHISTLES," SAME AS LAST CITE. CHARLES SPURGEON PERHAPS ONE OF THE GREATEST PREACHERS OF HIS RELIGIOUS GROUP, PREACHED FOR 20 YEARS IN THE METROPOLITAN TABERNACLE IN LONDON, ENGLAND, AND NEVER WAS A MECHANICAL INSTRUMENT OF MUSIC PLAYED WHILE HE WAS THERE, M.C. KURFEES, INSTRUMENTAL MUSIC IN THE WORSHIP, P. 196. CONYBEARE AND HOWSON, TWO VERY FAMOUS SCHOLARS OF THE CHURCH OF ENGLAND IN COMMENTARY ON EPHESIANS 5:19 SAY, "...LET YOUR SONGS BE, NOT THE DRINKING SONGS OF HEATHEN FEASTS, BUT PSALMS AND HYMNS; AND THEIR ACCOMPANIMENT NOT THE MUSIC OF THE LYRE, BUT THE MELODY OF THE HEART." LIFE AND EPISTLES OF ST. PAUL, VOL. 2, P. 408.

ONE BY ONE, THESE MEN HAVE TURNED THEIR BACKS UPON THE USE OF MECHANICAL INSTRUMENTS IN WORSHIP UNTO GOD. THUS, YOU SEE THAT TONIGHT IN NOT WORSHIPPING WITH AN ORGAN, WHILE WE MAY STAND OPPOSED TO THAT PRACTICE WHICH HAS BECOME ACCEPTED IN MANY OF THE RELIGIOUS BODIES OF THE DAY, WE DO NOT STAND OPPOSED TO THE SCHOLARSHIP OF THE VERY MEN WHO ESTABLISHED THOSE BODIES, NEITHER ARE WE OPPOSED TO THEIR EXPRESSED DESIRES AND WISHES. BUT WERE WE OPPOSED NOT ONLY TO THE MODERN PRACTICE BUT OPPOSED AS WELL TO THE WISHES OF THE MEN WHO ESTABLISHED MODERN PROTESTANTISM, IT WOULD STILL MAKE NO DIFFERENCE, FOR IN NOT USING IT, WE ARE NOT OPPOSED TO THAT WILL OF ALMIGHTY GOD WHICH HAS BEEN EXPRESSED IN HIS WORD. MY CONCERN TONIGHT IS NOT HOW I STAND IN RELATIONSHIP TO THE PRACTICES OF MEN. MY CONCERN TONIGHT IS NOT HOW I STAND IN RELATIONSHIP TO SOME STATEMENT OF A COMMENTATOR AS HE EITHER DESCRIBES HIS OWN PRACTICE OR THE PRACTICE OF OTHERS. MY CONCERN TONIGHT IS HOW I STAND IN RELATIONSHIP TO THE WORD OF GOD. WE STATED AT THE OUTSET OF THE LESSON THAT WE HAD A FIRM CONFIDENCE IN THE FACT THAT ALL GOOD AND HONEST MEN BELIEVING THE N.T. TO BE GOD'S FINAL AND ONLY AUTHORIZED REVELATION UNTO MAN WOULD BE WILLING TO BE BOUND BY TEACHING. I BELIEVE THAT WE HAVE SET THAT TEACHING FORTH THIS EVENING AND WE HAVE GIVEN YOU THE AUTHORITY OF GOD'S ETERNAL WORD FOR SINGING AND SINGING ALONE. I PRAY YOU ACCEPT IT, AND I PRAY YOU, TONIGHT, IF YOU BELIEVE THAT I HAVE ERRED IN THIS PRESENTATION, THAT YOU HAVE THE CONCERN FOR ME THAT I HAVE SHOWN FOR YOU. COME AND LET US SIT DOWN TOGETHER WITH AN OPEN BIBLE AND LET US SEE WHAT GOD'S WORD HAS TO SAY. THERE ARE THOSE IN OUR AUDIENCE TONIGHT WHO NEED TO RESPOND TO THE INVITATION OF JESUS CHRIST, WHO NEED TO RESPOND TO BECOME CHRISTIANS, WHO NEED TO RESPOND TO REDEDICATE YOUR LIFE TO THE CAUSE OF THE SAVIOR, WHO NEED TO RESPOND IN ORDER TO BECOME IDENTIFIED AS A CHRISTIAN IN THIS COMMUNITY, THAT YOU MAY WORK AND WORSHIP IN A CONGREGATION OF GOD'S PEOPLE RESPONSIBLE THROUGH AN ELDERSHIP TO JESUS CHRIST. WILL YOU COME, EVEN NOW WHILE WE STAND AND WHILE WE SING?