



Coming To A Church Near You

I. How Does This Happen?

Avoidance in preaching

- 'No sermon preached against sin of instrumental music for 30 years'

Acceptance by phases

- 'Youth worship with IM at camps, in other rooms of building for years...'

Apostasy from pattern

- 'Acapella worship is our tradition, but it's not a matter of faith'

I. How Does This Happen?

II. How Do They Justify It?

A Review

1. 'IM worship is all over the OT'

Ps.81; Ex.15:20; 2 Chr.5:11-14;
29:25-28; Ps.33:2 . . . Not an aid;
praising with instrument; Pt.150

1. If we live under OT, he has a point . . . but also a problem
2. 1 Chr.23:5, not mere accompaniment, but part of worship
3. Sacrifice and music stand or fall together. Hb.7:12-14, a 'change'

**Animal
sacrifices**

**Levitical
priesthood**

**Observe
Sabbath**

Note:

1. OT plainly teaches IM
2. No need to resort to Hebrew to make the case
3. If NT teaches IM, it will be just as clear
4. Where is the NT passage???

2. 'NT – not much there'

'Twenty-nine times in NT, including:

- angels with trumpet in heaven
- children playing, Mt.11:16-17
- prodigal son, Lk.15'

He finds it
in OT with
sacrifices
–reads it

What
about NT
period?
–read it?

Presumes
it in
heaven
–reads it

2. 'NT – not much there'

1. Admits 'Jesus did not deal with the question'

➤ If so, He did not authorize it

2. Jesus DID discuss sin of acting without authority – Mt.7:22-23; Mt.15; Mt.28:18...20; 2 Jn.9, etc.

3. 'Apostles taught in Temple; it was instrumental...'

'Church met in temple courts...'

1. What proves too much, proves nothing

Acts 19:9

2. Herod's temple also had . . .

**Animal
sacrifices**

Incense
Lk.1:9-10

Babies
Lk.2:22ff

**Circum-
cision**

Levitical
priests

Corruption
Jn.2

4. 'Nowhere is IM condemned in the NT'

1. Is incense?
2. Is pope worship?
3. Is prayer to Mary?
4. Is counting beads?

The issue:

Col.3:17

1 Th.5:21

5. 'Nowhere is congregational singing expressly authorized'

1. He can see authority for a band in NT assemblies, but cannot see authority for singing in assemblies!
2. Hb.2:12 (Mt.26:29)
3. If assemblies are not authorized, why do they assemble?
4. 1 Co.5; 14; Hb.10:24-25

Express authorization

Ep.5:19

Col.3:16

6. 'Romans 15:8-9 < Ps.18 / 57, with IM'

1. Is Ac.7:38 the **Lord's church** in OT?
(Dt.4:10 . . . Mt.16:18)
2. Cf. Ac.19:32, 39, 41, congregation
of Israel? Lord's church?

6. 'Romans 15:8-9 < Ps.18 / 57, with IM'

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OT	NT
Animal sac.	Self sac. , Ro.12
Temple: stones	People , 1 Pt.2
Priests: Aaronic	Christians , 1 Pt.2
Mech. music	Singing , Ep.5

7. 'Psallo: play instrument, sing'

1. If 'play' inheres in meaning, we MUST play.
2. Ep.5:19; Col.3:16, *make melody* –
 - Who? Every Christian...
 - What? Instrument is the heart
3. *psallo*: touch, twitch, pull, pluck, etc.

Pluck hair?

Twang bowstring?

Carpenter's line?

Strings of harp?

Context determines usage

7. 'Psallo: play instrument, sing'

Context determines usage

Illustrated in baptism

Dip, plunge, immerse, etc.

Water baptism?

Fire...?

Holy Spirit...?

Suffering/sorrow?

Only one way to know: context

“Words are not static things. They change their meaning with the passage of time”

– F.F. Bruce, Vine, p. vi

7. 'Psallo: play instrument, sing'

Context determines usage

Vine: psallo ("Melody"): gives classical, LXX usage, then: "in the N.T., to sing a hymn, sing praise" – p. 730

7. 'Psallo: play instrument, sing'

Context determines usage

"The word psallo originally meant to play a stringed instrument with the fingers, or to sing with the accompaniment of a harp. Later, however, and in the New Testament, it came to signify simply to praise without the accompaniment of an instrument" -Vine, 1 Co., 191

7. 'Psallo: play instrument, sing'

Context determines usage

"The literal sense 'by or with the playing of strings,' still found in the LXX, is now employed figuratively"

- TDNT, VIII, 499

7. 'Psallo: play instrument, sing'

Context determines usage

"Actual word usage and context determine word meanings in given passages, not etymology"

- Ferguson

- 2 Sm.13:1, Amnon 'loved' Tamar
- 'Love': 'affection both pure and impure' -BDB
- LXX: usually of 'highest love'; here, lowest lust
- Jn.13:34 – do we have a choice??

8. 'Rv.8 / 15, harps in heaven'

Premise: **as** is heaven, **so** the church

1. **No marriage in heaven** (Mt.22:30)

To make the church more like heaven,
should we end marriage?

2. **Babies** in heaven (2 Sm.12) . . .

3. **Revelation** is only time IM appears in
context of worship. Book of **symbols**

Rv.14:2-3, compares voices to stringed
instruments; a symbol of singing. 5:8f

9. 'Silence is incidental, not intentional . . . not proscriptive'

1. Consequence: may practice anything not specifically condemned.

- Lv.10:1-3, no authority (Ro.15:4)
- 2 Sm.7, David and temple
- 2 Jn.9, same principle

2. If silence is permissive . . .

- Not limited to *spiritual* songs
- Not limited to *Lord* (Jesus) 1 Co.8:5

3. Expression of one thing is exclusion of another

Concluding Observations

1. He produced **no** NT passage that authorizes IM in assemblies
2. Thomas Aquinas (AD 1250):

“Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize”

-McClintock & Strong, VIII, 739.

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2. Thomas Aquinas (AD 1250)
3. Most protestant reformers rejected IM as a Roman Catholic innovation, copied from OT temple worship [Calvin, Zwingli, Knox, Wesley, Smythe, etc.]
4. John L. Girardeau, Presbyterian

“The foregoing argument [of this book] has proceeded principally by two steps. The first is: Whatsoever, in connection with the public worship of the church, is not commanded by Christ, either expressly or by good and necessary consequence, in his Word is forbidden. The second is: Instrumental music, in connection with the public worship of the church is not so commanded by Christ. The conclusion is: Instrumental music, in connection with the public worship of the church, is forbidden” – John L. Girardeau