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FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

MECHANICAL INSTRUMENTS OF MUSIC IN CHRISTIAN WORSHIP (Part 1)

Rex A. Turner, Sr.

INTRODUCTION

The great brotherhood of the churches of Christ is undergoing many changes. Some of the changes are so gradual as to be almost indiscernible, but other changes are drastic and observable on their face. A few of the changes are healthy, but the majority of them are very unhealthy. The church is sick—sick on too much materialism, sick on too much extremism, and sick on too much liberalism [doctrines that loose men from what God binds on them—**EDITOR**].

There are those within Christendom today who are pressing for a viable social gospel. These men are pressing for a gospel that will cause Christians to crusade and demonstrate for legislation that will correct the social injustices and inequalities of man. They think such concern and action for the welfare of the underprivileged of society is the very essence of Christianity. They regard sin as being only a moral disease—the by-product of a morally sick society. There is no place in such a social gospel for the fall of man and his redemption through the death of Christ. There are now prominent leaders within the churches of Christ who have for all intent and purpose subscribed to the tenets of such a social gospel. They are, therefore, disenchanted with such matters as the plan of salvation for fallen man and the question of what constitutes scriptural worship [and doctrine in general—**EDITOR**].

This is a day, therefore, when there are those within the fellowship of the churches of Christ who are preaching the Man [Jesus—**EDITOR**] almost, if not altogether, to

the exclusion of the Plan. Like the present day society that tends to say, “Remember your number and forget your name;” there are those preachers who tend to say, “Remember the Man and forget the Plan.” Such men have forgotten, or never did know, that God made the Plan before He made the Man. The fact of the matter is that the Man and the Plan are inseparable. *One cannot in truth preach the Man without also preaching the Plan* [Italics—**EDITOR**].

One gradual change that is taking place within the churches of Christ is the attitude and concept of many of the respective members on the matter of the unscripturalness, or the scripturalness, of the use of mechanical instruments of music in the Christian worship. A number of serious-minded brethren are estimating—presumably on the basis primarily of empirical observation—that a *minimum of forty percent* [unfortunately, this number is much higher today—**EDITOR**] of the members of the churches of Christ know no scriptural reason why mechanical instruments of music should not be used in the worship and would have no objection if they were so used.

Straws in the wind, so to speak, indicate that there have been, or are, music teachers on some of the college faculties within the brotherhood who have confided to their more intimate friends that they know no real scriptural reason for the rejection of the mechanical instrument in the worship. Those teachers, however, have been careful to emphasize that they like the worship in the church as it is and that they would not for one moment

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lend their approval to a movement to change it. [Obviously, since this article was written the situation is much worse—**EDITOR**]. In the past two decades [1950s & 1960s—**EDITOR**], several gospel preachers—primarily college professors both from the Christian colleges and the public colleges—have left the fellowship of the churches of Christ and have joined the fellowship of the Christian churches [as well as other denominations—**EDITOR**] where the instrument is used in the worship.

There is a great likelihood that the majority of gospel preachers under forty years of age—and perhaps those above forty [when this article was written—**EDITOR**]—have not made a serious study of the subject of the use of mechanical instruments of music in the worship. Let each gospel preacher speak for himself! Does he know the principle, or principles, involved in scriptural worship? Does he know what constitutes scriptural worship? Has he carefully studied the Scriptures on the subject? Is he a student of Restoration History? Has he read Earl West's two volumes, *The Search For The Ancient Order*? Does he have and has he read the book, *Instrumental Music In The Worship*, by Kurfees? Has he read the *Boswell-Hardeman Discussion* and the *Clubb-Boles Debate*? Has he read the *Stark-Warlick Debate*, and the *Wallace-Hunt Debate*, etc.? Gospel preachers should be fully informed on this subject because the principles involved have bearing on matters other than the use of the instrument in the worship.

Generally speaking, the instrument is used in the denominational churches, and the leaders of those churches would view any objection to its use as being incredible. They ask, "What could possibly be wrong with the use of an instrument in worship?" Christians need to be able, therefore, to give answer to anyone who asks the reason why the churches of Christ do not use the instrument. Many members of the church in this generation—particularly the young people—have never heard a sermon on why the instrument should not be used in the worship, nor have they ever been led in a serious study of the subject. Fewer and fewer preachers of today are preaching the old fundamental sermons of the Bible, and the subject, "The Worship of the New Testament Church," is one of those fundamental sermons that is tending to be neglected.

Now, the churches of Christ should not be known for their nonuse of the mechanical instrument in the worship in the same sense and in the same context that some religious groups are known for their peculiarities, such as their women's wearing black stockings and their men's

wearing long beards. If the mechanical instrument of music in worship is specifically required by the Scriptures by either the means of direct statement, example, or implication—the churches of Christ have no choice but to so use it. If the instrument is a lawful expedient arising out of a direct statement, or an example, or what the New Testament implies, the churches of Christ should use it. The churches of Christ should refrain from using the instrument only if there is a Bible reason for their so doing.

THE HISTORY OF MECHANICAL INSTRUMENTS OF MUSIC IN THE WORSHIP

As already related, the people of the religious world in general never give the first thought to the question of the unscripturalness, or scripturalness, of the use of the instrument in the worship. They assume the scripturalness of its use, and they are unable to understand why anyone would object to its use. Those people would be surprised to learn, no doubt, that the use of the instrument in the worship has provoked considerable controversy in the past within the ranks of almost all of the religious bodies.

The historical facts are—as is born out by *McClintock and Strong's Cyclopedia* and other like authoritative sources—that the instrument was not introduced into the worship until A.D. 660. In short, the apostles and the church of the first century did not use the instrument. Grave departures in the organization, doctrine, and worship of the church were made long before the introduction of the organ into the worship. The earlier departures in organization, of the hierarchy of the Roman Catholic Church, to the teaching or doctrine of infant baptism, to the practice of sprinkling for baptism, to the introduction of the burning of incense in the worship, and to the auricular confession. All of these departures—and others, too—were made long before the organ was introduced into the worship.

Relative to the introduction of the organ into the worship, The *McClintock and Strong's Cyclopedia* comments are as follows:

Sir John Hawkins, following the Romanish writers in his erudite work on the History of Music, make Pope Vitaline, in A.D. 660, the first who introduced organs into the churches. 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 musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize.”

Now, just here two points deserve to be emphasized. One point is that the instrument was not introduced into

the worship until the seventh century, and the other point is that the organ was not used extensively in the churches until the thirteenth century or later.

Even a brief history of the use of the instrument in worship would be incomplete without some reference to the history of the use of the instrument in the synagogue worship. Many people will be surprised, no doubt, to learn that a mechanical instrument of music was not used in the worship of the ancient Jewish synagogue. This fact of history does not constitute a conclusive argument against the use of the instrument in Christian worship, but the history of the instrument in worship really demands some mention of the disturbance created over the introduction of it into the Jewish synagogue worship. True enough, mechanical instruments of music were used in the ancient Jewish temple worship, but they were never used in the ancient Jewish synagogue worship.

On the matter of the disturbance over the introduction of the instrument into the synagogue worship, the Jewish *Encyclopedia* states:

The modern organ in Reform Synagogues as an accessory of worship was first introduced by Israel Jacobson at Berlin in the new house of prayer which he opened for Shabi 'ot Festival, June 14, 1815. It aroused great indignation and opposition on the part of the rest of the community, a successful appeal being made to Emperor Frederic William III to close the place, on the plea that the Reform schism was detrimental to the established rites of the Jewish Church, and was especially disturbing to the Jewish congregation of Berlin. The house was closed December 6, 1815.

There is an interesting parallel between the disturbance over the introduction of the instrument into the church and the disturbance over the introduction of the instrument into the synagogue. In A.D. 1250, Thomas Aquinas said: “Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize.” In 1815, the objectors to the introduction of the instrument in the synagogue worship said: “Jewish divine services must not be made to imitate the customs of the Christian Church.” The significance of this parallel is that those of the church regarded the instrument as being of Jewish origin; whereas, those of the synagogue regarded it as being of Christian origin.

While no inference can be drawn against the use of the instrument in Christian worship from the disturbance over the introduction of the instrument into the synagogue worship, yet the fact is that the New Testament worship favored the synagogue worship. In the synagogue, the

faithful Jews met on each Sabbath day for worship, and each synagogue was under the management of elders. The worship consisted of prayers, singing, and a study of the Old Testament Scriptures. Though the worship of the New Testament church is more than a mere evolution from Judaism, yet it was somewhat like the synagogue worship—which consisted of prayers, singing, and a study of the Scriptures—except that the worship of the church was modified by new truths, by the new institution of the Lord’s Supper, and by a new benevolent and humanitarian philanthropy. Like the synagogue, each church was placed under the management of elders, corresponding to the elders of the synagogue.

SCRIPTURAL WORSHIP

The unscripturalness or scripturalness of the use of a mechanical instrument of music must necessarily turn, however, on the question or principle of what constitutes acceptable worship. This calls for a definition of worship.

Definition Of Worship

Worship may be defined—as per the *New Standard Unabridged Dictionary* and *Vine’s Expository Dictionary*—as “honor, reverence, and homage, in thoughts and feelings and in acts, paid by man to Deity.” Observe that worship is a thing to be paid to Deity. It is not just an inward feeling. Worship involves attitudes and feelings, but it necessarily involves more than this. It demands expression, and it requires action. Worship within itself is not necessarily acceptable to God. Some worship should be classified as vain worship (Mat. 15:19), some worship should be classified as ignorant worship (Acts 3:17), and some worship should be classified as true worship. **“God is a Spirit: and they that worship him must worship in spirit and truth”** (John 4:24).

While men should worship daily through means of prayer, praise, and meditation; yet, the New Testament requires that Christians assemble regularly to engage in a scheme of worship consisting of the singing of praise, the offering of prayers, the teaching of the Word, the partaking of the Lord’s Supper, and the laying by in store of earthly goods.

Scheme Of Worship

The fact is that God has given His church a divinely authorized scheme of worship—a worship which must be performed on a certain day. That certain day is the first day of the week—the Lord’s Day. Jesus arose from the dead early on the first day of the week. The first day of the week is thus the most important, the most momentous day in all the annals of history. There is no wonder that God through the means of His divine economy set forth a

scheme of worship which was to be observed on, and only on, the first day of the week, the resurrection day of the Son of Man. Christians may assemble on other days for worship through means of prayer, praise, and instruction; but they must assemble on a certain day—the first day—to engage in a certain and specific scheme of worship.

Further, the scheme of worship authorized for the church when it comes together on the Lord’s Day is uniformly the same in all congregations. If there were no uniform scheme of worship, then there could be no disorder, no error, no innovation, and no transgression in worship. If the scheme of worship were not uniformly the same in all Christian communities, then it would be different, in which case there could be no order, no standard, and no rule of worship.

Presumptions In Worship

Worship is either acceptable worship, or it is presumptuous worship. David said: **“Keep back my servant also from presumptuous sins”** (Psa. 13:19). David had once been guilty of a presumptuous sin. He had presumed to move the ark of Jehovah by means of a cart instead of having it borne by the priests. God had decreed that no one except a priest should touch the ark. When an ox to the drawn cart stumbled, Uzzah, who was not a priest, put forth his hand to steady the ark on the cart. The anger of Jehovah was kindled against both David and Uzzah, and Jehovah smote Uzzah so that he died by the ark (2 Sam. 6). David’s action in causing the ark to be carried on a cart instead of its being borne by the priests was presumptuous. David was guilty of a very presumptuous sin. Christians must be careful to worship in an acceptable manner lest they be found to be presumptuous and sinful.

THREE PREREQUISITES OF ACCEPTABLE WORSHIP

There are three basic prerequisites to acceptable worship, and on those three prerequisites turn the principles respecting scriptural worship. Relatively few people in Christendom, as a whole, have ever thought or heard of the principles involved. The likelihood is that only a minority within the fellowship of the churches of Christ really know and understand those principles. There are those who are opposed to the use of the instrument in worship all because they have been taught that its use in the worship is wrong, but they really do not know why it is wrong. They have heard preachers present the arguments made by the proponents of the instrument and then answer those arguments, but the basic principles involving worship—the principles which automatically bar the use of the instrument—are rarely ever defined.

There is, therefore, a pressing need for an understanding of the basic prerequisites for acceptable worship. Those prerequisites are as follows:

1. For one thing, the worship must be that—and only that—which is due a sovereign God.
2. For another thing, the worship must be such as will profit spiritually, or edify, the worshippers.
3. For a third thing, the worship must consist of only that which is so clearly taught [authorized, Col. 3:17—**EDITOR**] in the New Testament that it may be enforced upon a congregation assembled for worship.

The Worship That Is Due A Sovereign God

Relative to the prerequisite that the worship must be that—and only that—which is due a sovereign God, the fact remains that no mere finite and mortal man can know what worship is due an infinite—omniscient, omnipotent, and omnipresent—sovereign God, except as that God shall instruct him as to how and when he should worship. Whenever a man presumes to worship God in any way and by any means that God has not authorized, that man is guilty of a presumptuous sin. Cain failed in his worship of God at this very point, and so did Nadab and Abihu.

If man's worship to God is to be scriptural and thus acceptable, it must be based upon—and only upon—the authority of the Scriptures by means of direct statements, and/or examples, and/or what the Bible implies. Here lies the principle of divine worship. Man can worship only in keeping with God's ordained scheme of worship. A body of disciples will be guilty of the sin of presumption when they add to or take from the scheme of worship. Without strict adherence to the principle herein involved, there can be no acceptable worship to God.

The Worship That Will Edify The Worshipper

Relative to the prerequisite that the worship must be such as will profit spiritually or edify and strengthen the worshippers, emphasis should be given to the fact that man is the crown and climax of God's creation. God created man in His own image and likeness (Gen. 1:16-27). Man, therefore, partakes of the nature and substance of God. He is the offspring of God (Acts 17:20). Each man, therefore, has an immortal spirit, and if and when he is eternally lost, God sustains a loss of His own nature, of His own being. God is not willing that any man—a man of His own being—shall perish. In making man in His own image, however, God necessarily made man a free moral agent, and as a free moral agent, man may choose Satan as his master, and thereby reject the God that brought him forth.

God's desire is that man shall choose Him as his

master and that man will become more and more like Him. The scheme of the New Testament worship includes, therefore, those items or acts or avenues of worship that not only are due a sovereign God but also are calculated to edify and encourage man in his efforts to become more like God. To this end, as well as others, the scriptural items or acts of worship are spiritually profitable to the worshippers.

Thus the New Testament scheme of worship serves as a disciplinary and commemorative influence upon the worshippers. The obligation of Christians to assemble provides a coming together that serves to cultivate their fellowship with each other and their reverence and dedication to their God. The Lord's Supper as a commemoration serves to speak of the death of Christ for them and also of the many things concerning their salvation and hope of eternal life. Obviously, the worship required is calculated to bring about within the heart of the worshippers a recognition of the ever-presence of God and thereby to produce from them spontaneous praise to God.

Now, God is the final authority on the matter of what worship is due Him and what worship will at the same time profit and edify the worshippers. No man can be more spiritually edified, therefore, by the introduction of innovations into God's scheme of worship.

By way of emphasis relative to innovations, those who have introduced the burning of incense into the worship claim that their feelings and emotions toward God are the more deeply stirred by the burning and the inhaling of the sweet odor of incense, but the truth is that their respect for the authority of the Scriptures is lowered when they go beyond God's authorized acts or avenues of worship in order to add thereto the burning of incense. Such people who go beyond that which is written will the more readily rationalize how and why they can with propriety refuse to follow God's requirements for a restrained, circumscribed, and dedicated order of life. The more liberty men take in deciding or choosing their own acts of worship, the more liberties they will also take in all religious affairs, whether in the areas of doctrine or in the areas of moral conduct.

Thus, the worship that will spiritually profit or edify and strengthen the worshippers—and which will be, at the same time, that worship which is due a sovereign God—must necessarily be that worship which God has authorized. Any other worship would be presumptuous.

The Worship That May Be Enforced Upon A Congregation

Relative to the prerequisite that the worship must consist of only that which is so clearly taught in the New

THE KIND OF MUSIC AUTHORIZED IN THE NEW TESTAMENT

Testament that it may be enforced upon a congregation assembled for worship, the unequivocal fact is that only by the observance of this principle can a body of disciples maintain respect for the authority of the Word and, at the same time, maintain unity of worship and sanction of individual conscience. A clearly specified act or avenue for worship may be required of those assembled for worship, but such innovations as incense and the instrument violate the conscience of many worshippers. Such innovations cannot in good faith be enforced upon the worshippers; whereas, the acts or avenues of worship which are clearly specified in the Scriptures may be, and should be, enforced upon a congregation assembled for worship.

The congregational worship occupies a unique position. The consciences of the worshippers are very much involved in the areas of congregational worship. For illustration, a proponent of the instrument and an opponent of it may worship side by side just so long as the instrument is not actually thrust upon the congregation, but when the instrument is thrust upon the congregation the opponent of the instrument can no longer participate in the worship without violating his conscience. In this respect the worship is an area, that necessarily culminates in broken fellowship when an innovation is introduced. In the early days of the Restoration Movement, brethren differed strongly over the introduction of the missionary society; but there was no general, open break of fellowship. When the organ was introduced into the worship, there was understandably an immediate and open break. In the case of the missionary society, a disciple could refrain from personal participation, but in the case of the instrument he could not continue his worship without personal participation. When unauthorized acts, such as the burning of incense and the instrument, are forced upon the worship and thus upon the worshippers, those worshippers are left with some three alternatives: one, they can give up the Bible principle that Christians must worship only as per the authority of the Scriptures; or two, they can stultify and violate their consciences; or three, they can withdraw entirely from the congregation.

The violation of this prerequisite—that the worship must consist of only that which is so clearly taught in the New Testament that it may be enforced upon each of the worshippers—has been responsible for a multitude of sins. This violation has divided God’s flock on the one hand; and on the other hand, it has caused thousands of brethren to sin by their being placed in a position where they felt compelled to violate their conscience in order to continue in fellowship with the church.

An objective study of the kind of music which God authorized for His church is quite in order at this point. The term, music, is generic. It embraces two main categories of music, namely; instrumental and singing. If God authorized only instrumental music, there is no choice for the people of God. They must use instrumental music, and only instrumental music, in their worship to God. If God authorized both instrumental and singing, there is likewise no choice for the people of God. They must thus have both instrumental and singing in their worship to God. If God authorized only singing, there cannot be a choice for the people of God. They must have only singing as the kind of music to be used in their worship to God.

The New Testament Passages Relating To Music In Worship

A no more objective approach could be taken to the question of the kind of music authorized by God than to consider carefully every passage of Scripture in the New Testament on the subject of music as it relates to worship. The Scriptures that follow constitute every line and every word of the New Testament on the subject of music of any kind in a setting of worship.

1. Matthew 26:30 reads: **“And when they had sung a hymn, they went out unto the mount of Olives.”**
2. Acts 16:25 reads: **“About midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them.”**
3. Romans 15:9 reads: **“As it is written, therefore will I give praise unto thee among the Gentiles, and sing unto thy name.”**
4. 1 Corinthians 14:15 reads: **“I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”**
5. Ephesians 5:19 reads: **“Speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.”**
6. Colossians 3:16 reads: **“Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.”**
7. James 5:13 reads: **“Is any among you suffering? Let him pray. Is any cheerful? Let him sing praise.”**
8. Hebrews 13:15 reads: **“Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.”**

9. Hebrews 2:12 reads: **“I will declare my name unto my brethren, in the midst of the congregation will I sing thy praise.”**

10. Revelation 5:8-9 reads: **“And when he had taken the book, the four living creatures and the four and twenty elders fell down before the lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints, and they sing a new song.”**

11. Revelation 14:1-3 reads: **“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; and they sing as it were a new song before the throne.”**

12. Revelation 15:2-3 reads: **“And I saw as it were a sea of glass mingled with fire; and them that came off victorious from the beast, and from his image and from the number of his name, standing by the sea of glass, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb.”**

Music In Heaven

In reference to the New Testament readings of music in worship, the argument is often made that there will be mechanical instruments in heaven—as per the readings from Revelation 5:8-9; 14:1-3; 15:2-3—and that such instruments in heaven would certainly justify their use in the church. This argument is so weak on its face that it hardly deserves an answer or comment. A concept of heaven which would have an immortal spiritual being playing on a physical or material harp is not a reasonable concept.

The Book of Revelation is a book of symbols. **“The golden bowls of incense”** of Revelation 5:8 are symbols of the praise and prayers which were offered by the four and twenty elders. The voice from heaven—as per Revelation 14:1-3—**“was as the voice of many waters,”** and **“as the voice of a great thunder,”** and **“as the voice of harpers harping with their harps.”** The voice that John heard was as—“as” is in the Greek text—many waters. The many waters apparently symbolized the rhythm which John heard. The voice was as a great thunder, and this great thunder apparently symbolized the volume which John heard. The voice was as harpers harping with their harps, and this harping apparently symbolized the melody which John heard. The **“harps of God”** of Revelation 15:2-3 are the symbolical instruments with which the victorious ones would **“sing the song of Moses and the Lamb.”** The **“harps of God”** is a figurative expression which stands for the means of praise which the victorious ones gave to the great and eternal God.

Let this be observed: in each of the passages, the reading is **“and they sing.”** The verb “sing” here is in the present tense and continuing action. The thought or meaning in each passage is that those subjects that John saw and heard are now singing and will continue to sing. Thus, as any unprejudiced person will readily understand, no valid argument can be constructed from these passages in Revelation for a defense of the use of a mechanical instrument of music for the worship of the church here on earth. Granting for the sake of argument that the “harps” are literal, if their mention in the book of Revelation justifies their being introduced into the worship of the New Testament church, then all other things mentioned in Revelation could be brought into the church also.

Evidence For Singing

Thus the evidence for singing as presented from the New Testament relative to the kind of music authorized is overwhelming. God has spoken clearly through His inspired Word. The music that is due a sovereign God is singing that stems from the heart of the worshippers. Instrumental music is just not authorized. The worshippers will be truly and spiritually profited and edified when they sing scriptural songs in worship to Jehovah.

The instrument is not so clearly taught—in *fact it is not taught at all*—so as to allow the elders or others to force its use upon a congregation assembled for worship. As with the burning of incense in the worship, the use of the instrument in the worship violates the conscience of all those who earnestly desire to worship just as God has authorized. The forcing of incense upon the worshipper is no greater violation to the conscience than is the forcing of the mechanical instrument upon the worshipper.

Neither incense nor the instrument, nor any other innovation, should be bound or forced upon the worshippers. Like the burning of incense, the instrument is appealing and satisfying to the outward man, but God is praised through the thoughts, acts, and devotion rising out of the inward man to which the outward man gives expression. God—and only God—knows the kind of worship which is due Him and which at the same time is profitable to the worshippers, and God has spoken. *He has unequivocally authorized singing and only singing.*

No man can show by the New Testament where God demanded the use of the instrument in the worship, or where Christ authorized it, or where the apostles practiced it, or where a necessary inference can be drawn to support it. The use of the instrument then is without divine authority.

Generic And Specific Commands

God’s direct statements are inclusive and exclusive. Those direct statements [including commands—**EDITOR**] include everything that is specified within what is stated, and they exclude everything not specified within them. The direct statements of the Scriptures may be classified into two categories—generic and specific.

A generic direct statement is one that authorizes the performance of some act, but it does not give specific directions as to the manner or method of its performance. A classic example of a generic direct statement is found in Mark 16:15-16. Here Jesus said: **“Go preach the gospel.”** The term **“go”** is generic. Jesus did not specify the **“how”** of the going, whether by walking, or by beast of burden, or by sailboat. Any means of travel then or now is embraced by this generic term, **“Go.”**

A specific direct statement is one that not only authorizes the performance of an act, but also specifies the manner or method of its performance. A classic example of a specific direct statement is found in Genesis 6:22. Here God commanded Noah to build an ark. He said: **“Make thee an ark of gopher wood.”** God not only authorized the construction of an ark, but He specified that the ark should be built of gopher wood. Thus Noah was not at liberty to use any wood except gopher wood.

This classification of direct statements and their respective definitions has a direct bearing on the question of the unscripturalness, or scripturalness, of the instrument in Christian worship. If God had commanded, by way of

example, that His people should make music unto Him, either instrumental music or singing, or both, would meet the requirement of the statement. This is true because the term music is generic, and it embraces the two kinds of music—instrumental and singing. When God commanded, however, that His people worship Him by the singing of psalms, hymns, and spiritual songs; only singing meets the requirement of this command.

If Noah could have made the ark by the use of some other kind of wood, or by the use of gopher wood and also some other kind of wood, and at the same time could have been well pleasing to God; then, by the same logic, or on the same principle, Christians could choose to use the instrument exclusively to make music, or they could choose to use the instrument in conjunction with their singing. If Noah, on the other hand, could please God only by making the ark of gopher wood to the exclusion of all other kinds of woods [not authorized—**EDITOR**], then Christians can please God only by singing. Let every honest soul judge honestly and sincerely as to whether or not Noah could have substituted or added another kind of wood in the construction of the ark! Would God have been pleased with Noah’s action in such a case?

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