

Music Is Not Neutral

by Greg Kiehmeyer

for Mount Calvary Baptist Church Sunday School, January 12, 2003

Text: Col. 3:16 and many various other references

Thesis: Music is not neutral, but rather is value-laden; therefore, music must reflect the character of God.

Introduction:

1. Colossians 3:16 is the frame for our consideration today. "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."
2. Thank you to Dr. Bill McCauley, with whom I have traveled on the Musical Mission Team since 1992. He has profoundly influenced my life. We are grateful for his leadership at Mount Calvary Baptist Church.
3. I would like to begin with the story of John Ellis, leader of the CCM group "Tree63." Mr. Ellis's story is told in CCM Magazine (online version) in an article titled "Rock Star 101: Tree63" by Sydney Alexander (accessed January 11, 2003 at <http://www.ccmcom.com/features/fullstory.asp?Id=2188>). Here is a brief excerpt from the article:
"When I committed my life to Christ, I became convinced that the rock 'n' roll scene had a big role to play in my downfall [before coming to Christ]," the outspoken South Africa native explains. "I mistakenly guessed that the music itself was inherently opposed to godliness." And then he learned that Christian musicians could rock, too. "These people looked like I did, played loud guitars and loved Jesus, which was mind-blowing," Ellis asserts. "...Ultimately all that really matters is if I stay true to what God wants for me. The rest is just show business."
4. This story illustrates the profound deception of the CCM movement. It is possible to distinguish between followers and leaders. The followers may be sincere but deceived. However, the leaders know better, and are to be held to strict account for leading an entire generation astray.

Transition: Is CCM legitimate? Can it be used to worship God? Does it fulfill the command of Col. 3:16? Promoters of CCM often argue that music is morally neutral. Thus, they copy the world's style in the name of serving God. So the compelling question comes to us today, IS MUSIC NEUTRAL?

I. Is music neutral? What does the Bible say? (The answer is No. Music is value laden).

A. Music (even separate from words) has a moral effect (or is moral in nature).

1. In the OT, music is shown to be a form of prophesying, in this case not prediction, but proclamation of the truth and glory of God. Hence, it is an integral part of true worship.

1Ch 25:1 Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should **prophesy** with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

1Ch 25:2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which **prophesied** according to the order of the king.

1Ch 25:3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who **prophesied** with a harp, to give thanks and to praise the LORD.

2. David's harp playing had a positive moral effect on Saul.
1 Samuel 16:23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.
 3. Instruments themselves have moral connotations.
Ps. 33:2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.
II Chron. 7:6 The priests stood at their posts, and the Levites also, with the **instruments of music to the LORD, which King David had made for giving praise to the LORD**—"for His lovingkindness is everlasting"—whenever he gave praise by their means, while the priests on the other side blew trumpets; and all Israel was standing.
- B. Music can be holy.
1. The LORD sings over his people.
Zep 3:17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with **singing**.
 2. Music was present at the creation, when no sin existed (the first chronological reference to music is at creation). These verses show that the earliest music was filled with joy—over what? The creation of God. In other words, music glorified God. Music's foremost purpose is worship.
Job 38:4a, 7 Where wast thou when I laid the foundations of the earth?...7 When the morning stars sang together, and all the sons of God shouted for joy?
 3. The consummation of the ages will be accompanied by song.
Re 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

Transition:

- Music was created by God.
- Music is intended to glorify God.
- Music can be corrupted by the devil.

C. Music can be evil.

1. Idolatrous worship and immorality (Ex. 32:18, Dan. 3:5)
2. Songs of drunks (Ps. 69:12), fools (Job 30:8,9 and Eccl. 7:5), harlots (Is. 23:15), and rebellious sinners (Lam. 3:14, 63).
3. Hence there is good music and bad music—inherently, not just based on the purpose to which it is put.

D. **Conclusion of Point I:** Music comes out of the heart. It is the expression of the soul, and hence is value laden. "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34)

Transition:

Some say that words matter, but musical style (instrumentation, accompaniment) does not. Isn't this a false dichotomy? For an extreme case, exact Bible words can be sung to rock music. This is sychretism, or mixed worship—like worshipping the golden calf and calling it "the god which brought you out of Egypt."

II. What is the true character of CCM?

References for this section include:

Fisher, T. (1992). *The battle for Christian music*. Greenville, SC: Sacred Music Services.

Fisher, T. (1999). *Harmony at home: Straight answers to help you build healthy music standards*. Greenville, SC: Sacred Music Services, Inc.

Garlock, F., & Woetzel, K. (1992). *Music in the balance*. Greenville, SC: Majesty Music, Inc.

A. We must begin by examining the style they seek to copy: regular rock music.

B. The character of rock music is unholy.

1. Rock musicians themselves describe their intentions with their music.

- See quotations in HARMONY AT HOME, PP. 84-86

- “An incessant beat does erode a sense of responsibility in much the same way alcohol does... You feel the grip of a relentless stream of sound to which something very basic and primitive in human nature responds.” (David Winter in *New Singer, New Song*)

- “Rock ’n’ roll is pagan and primitive, and very jungle, and that’s how it should be! The moment it stops being those things, it’s dead...the true meaning of rock...is sex, subversion, and style.” (rock manager Malcolm McLaren in *Rock*, August 1983)

- “Rock ’n’ roll is musical pornography.” (David Noebel in *The Legacy of John Lennon*)

- “There is more blatant immorality being peddled in popular music now than ever before.” (Steve Lawhead in *Rock Reconsidered*)

- There are four major stages of rock history which illustrate the varying nature of its destructive influence and intention. See BATTLE FOR CHRISTIAN MUSIC, P. 83-84. “Following is an astounding statement from a manager of a well known rock group: ‘If you study rock you’ll see it has gone through four phases, each one appealing to one side of the human personality. In the late nineteen-fifties and early nineteen-sixties we appealed almost entirely to sex. In the late nineteen-sixties and early nineteen-seventies, we moved young people into a new area of consciousness in terms of their spirit. We got them involved in causes. It was then that drugs became a primary association with the rock culture. In the late nineteen-seventies we moved them into an addictive form of punk rock or new wave. The music was not really predicated on talent, but mainly we were trying to create an addiction to violence... Now we discovered the best motivation there is to buy a product. The best motivation in the world is a religious commitment. No human being ever makes a deeper commitment than a religious commitment, so we decided in the nineteen-eighties we are going to have religious services in our concerts. We are going to pronounce ourselves Messiahs. We are going to make intimate acquaintances and covenants with Satan...and we will be worshipped.’” (note 23, taken from *New Wine Magazine*, July 1985. Quoted in John Blanchard, *Pop Goes the Gospel*, [Darlington, England: Evangelical Press, 1991, second edition], p. 49.)

2. Rock music emphasizes immorality, rebellion, narcotics, and other evils.

- “What are the themes of today’s popular music? What are the lyrics saying? They are about drugs, sex, satanism, rebellion, partying, and self-assertion. They are about immorality.” (BJU Chapel Notes, Dr. Tony Miller, Dean of Men, Monday, November 1, 1999. “Music’s Law of Sowing and Reaping.”)

- C. CCM intentionally copies secular rock. They attempt to be “sound-alikes.” See GARLOCK & WETZEL, p. 107-108.
- “*Group*, which calls itself *The Youth Ministry Magazine*, has published a list of eighteen popular groups and has suggested forty-eight ‘CCM Sound-Alikes’ with the caption “If you like to listen to—Then you’ll probably enjoy,” over the two listings. ‘CCM: A Sound Alternative’ is the title of the article.” At the top of their list is a secular group which is classified as *punk/thrash music*. The name itself indicates the kind of group this is and the kind of ‘music’ it performs. Several Christian performers are mentioned as ‘CCM Sound-Alikes’ to this deviant group. (Note 5, Stephen Parolini, “CCM: A Sound Alternative,” *Group*, November/December 1987, p. 26.)
- D. So what do musicians say about the issue of neutrality?
1. CCM artists claim that music is neutral. See BATTLE, PP. 52-55
 - “Of course it would be an easy task to discern if some music were intrinsically evil and other music were naturally good. Then we could just eliminate the evil sounds or beat or noise level and the problem would dissolve. However, that would, as John Murray says, place the responsibility for wrong ‘at the door of things rather than at man’s heart.’ Besides, who would decide which sounds are evil? Who would say which sound is too noisy and which beat is too fast?” (Note 2, Dan Peters, Steve Peters, and Cher Merrill, *What about Christian Rock?* [Minneapolis, MN: Bethany House Publishers, 1986], p. 47.)
 - “‘The Christian Rocker’s Creed’—We hold these truths to be self-evident, that all music was created equal, that no instrument or style of music is in itself evil—that the diversity of musical expression which flows forth from man is but one evidence of the boundless creativity of our Heavenly Father.” (Note 3, printed in *CCM Magazine*, November 1988, p. 12.)
 - “Basically you have to focus on the lyrics, and what the song is saying. That is my criteria [sic] to decide whether the song is right or wrong. It has nothing to do with the music style.” (Note 8, CCM artist David Meece, quoted in Dan Peters, Steve Peters, and Cher Merrill, *What about Christian Rock?*, p. 65-66.)
 - “Music per se...can be considered MORALLY NEUTRAL—it is neither sinful nor holy. Its morality is determined by the use to which it is put.” (Note 9, David Scheer, *PG: Parental Guide to Rock* [Camp Hill, PA: Christian Publications], p. 167.)
 - “There is no intrinsic meaning in the music itself. Musical meaning is always within the culture, and it may even occasionally shift or change.” (Note 10, Donald Ellsworth, (chairman of the department of music at Baptist Bible College in Clarks Summit, PA) *Christian Music in Contemporary Witness* [Grand Rapids, MI: Baker Book House, 1979], p. 161.)
 2. All others strongly disagree: See BATTLE, PP. 57-60.
 - “Plato said almost 400 years before the birth of Christ, ‘Let me make the songs of a nation and I care not who makes its laws.’” (Note 11, Donald J. Grout, *A History of Western Music* [New York: W.W. Norton & Co., 1980], p. 9.)
 - “Aristotle wrote that if a person ‘habitually listens to the kind of music that rouses ignoble passions, his who character will be shaped to an ignoble form. In short, if one listens to the wrong kind of music he will become the wrong kind of person; but conversely, if he listens to the right kind of music he will tend to become the right kind of person.’” (Note 12, from Plato’s *Republic*, quoted in Grout, p. 8.)
 - “John Calvin (1509-1564) wrote, ‘We know by experience that music has a secret and almost incredible power to move hearts.’” (Note 16, from John Calvin, *Works*, Vol. VI. Quoted in Blanchard, p. 104.)

- “Music is the most powerful stimulus known among the perceptive senses. The medical, psychiatric and other evidence for the non-neutrality of music is so overwhelming that it frankly amazes me that anyone should seriously say otherwise.” (Note 17, Dr. Max Schoen, *The Psychology of Music*, quoted in Blanchard, p. 106.)
3. Tim Fisher summarizes the argument against the neutrality of music in his book, *Harmony at Home* (p. 84).
- “Having covered this point in detail in *The Battle for Christian Music*, we do not wish to simply reprint that information, but need to review some of the most important points. If you wish to take the position that all musical styles are morally neutral and, therefore, do not affect the message of the text, you will be placing yourself in ‘slim’ company. As stated before, *no one in the history of the world has ever taken that position* [emphasis in the original].
 - “You can research the findings in science, psychology, biology, history, philosophy, musicology, and theology and not find anything referring to the moral neutrality of music. This fallacious belief found not only its beginnings, but also its sole supporters, within the Contemporary Christian Music Community. If there were any credible evidence from any source outside CCM that music (apart from its text) had no moral influence on the listener, we would be glad to quote it here. But in more than twenty-five years of reading and researching the topic, we have yet to find a single reference supporting the neutrality of music.”
- E. So what does God say about the issue of neutrality? Where is the line?
1. Be pure and separate, 2 Cor. 6:14-18, NASB. 14 Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? 15 Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever? 16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, “I WILL DWELL IN THEM AND WALK AMONG THEM; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. 17 “Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE,” says the Lord. “AND DO NOT TOUCH WHAT IS UNCLEAN; And I will welcome you. 18 “And I will be a father to you, And you shall be sons and daughters to Me,” Says the Lord Almighty.
 2. Do not be conformed to this world, Rom 12:1-2, NASB. 1 ¶ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.
 3. Do not love the world, 1 John 2:15-17, NASB. 15 Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.
 4. Remember Dr. Bob Sr.’s story of the three stagecoach drivers. The one who stayed farthest from the edge gets the job (this is like driving in mountain passes with the Musical Mission Team in Switzerland).
 5. Mixing rock and the Bible gives a false picture of Christ and God.
 6. Salvation is FROM sin, not IN sin (Pastor Boyd).

Transition: We have seen that music is not neutral, and that CCM intentionally copies evil music styles. There are four substantial negative consequences of CCM, which we will consider now. The backdrop for these four consequences is the holiness of God. These consequences show that CCM cannot be used to worship God rightly.

III. Several profound Biblical reasons demonstrate that CCM cannot be used to worship God rightly.

- A. God's character is holy.
- B. CCM is mixed worship—the golden calf with Jehovah.
1. The record of Israel's golden calf idolatry in the wilderness shows how erroneous CCM is.
 2. The people of Israel took pagan symbols and mixed them with the name of Jehovah. A licentious orgy followed. God struck with judgment.
Ex. 32:8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.
 3. There is something significant about the twice repeated fact that the people thought that Moses had disappeared.
 - Was it disrespect and unbelief? (see Ex. 28:1, 23)
 - It seems that there is a parallel to the justification for CCM.
 - Maybe the dialogue would go like this: "Is your church dead and lifeless? Do your services need some excitement and power? Then you need to have this dynamic, committed group of the hottest Christian artists today to come and put the life back into your ministry."
 - They are admitting the absence of the Lord's presence, and are seeking the WRONG remedy, and hence produce artificial, corrupt results.
- C. CCM uses pragmatic, deceitful reasoning to justify a wicked intention. The revival of golden calf worship about (Scofield Bible: Exodus 1491 BC, and I Kings 975 BC) 516 years later illustrates this problem.
I Kings 12:26-30 26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David: 27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. 28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And he set the one in Bethel, and the other put he in Dan. 30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.
- D. CCM is false fire, a blasphemous form of worship. The tragic actions of Nadab and Abihu offering strange fire illustrates this problem.
Le 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put **fire** therein, and put incense thereon, and offered **strange fire** before the LORD, which he commanded them not.
Le 16:1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;
Nu 3:4 And Nadab and Abihu died before the LORD, when they offered **strange fire** before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.
Nu 26:61 And Nadab and Abihu died, when they offered **strange fire** before the LORD.

- E. CCM is hypocritical disobedience. TWICE, Saul's wrong choices illustrate this problem. In the name of worshipping God, he disobeyed God and covered it with pious words.
1. Saul offered sacrifice and refused to wait for the prophet. His excuse was that the people were abandoning him.

I Sam 13:11-14 &c 11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash; 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. 13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. 14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.
 2. Saul incompletely obeys the command to destroy all the Amalekites, and then blames the people. His excuse was that the people made him do it, and they supposedly did it in order to worship God.

I Sam. 15:20-23 &c.
20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. 22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams. 23 For rebellion *is as* the sin of witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.
 3. Here in these two examples we see the same reasoning that is used to justify the use of CCM.
 - “We’ll lose our churches if we don’t use CCM. Nobody will come (saved or unsaved). So we have to use CCM just to stay in business. (Saul said the same thing in I Sam 13:11 “Because I saw that the people were scattered from me”)
 - The people want CCM. It makes the worship of God relevant. We have to give the people what they want. They’ll use it to worship God.
 - [And we’ll define music as neutral, so that it is our Christian liberty to use it. To ensure that we don’t transgress God’s holiness, we need to define music as neutral, and so we don’t need to worry about “unholy” music, because music is neutral, and is neither holy nor unholy.] (Saul said the same thing in I Sam. 15: 21 “But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.”)
 - This is pragmatism: The end justifies the means. We’ll use rock music to worship God, and the worship will purify the music.
 4. Samuel clearly exposes the sinful failure of this logic.
 - CCM is disobedience to the command of God. It is a bowing to circumstances instead of remaining resolute in God’s commands is compromise which God condemns. (I Sam. 13:13-14 “thou hast not kept the commandment of the LORD thy God,” “because thou hast not kept *that* which the LORD commanded thee.”)
 - CCM is rebelliousness and stubbornness. These are two characteristics of the old

man, and are the theme of secular rock music. Our fleshly nature loves the sound of rock, and so we are tempted to use it in worship of God, simply because our flesh loves it. Or if the leader himself hates the music, but uses it because the people want it, then he is exposing his own love of a following, so that he does not lose his congregation. We rationalize its use by calling it worship. But it is disobedience of the worst sort, because we justify evil in the name of God, and God calls this rebellion, stubbornness, witchcraft, and idolatry. This scathing rebuke is not from a man, but from God.

- Some people are genuinely ignorant and have been falsely taught. These people may not have the wicked intent; they trust their leadership. But the LEADERS of a movement usually know better (or should know better), and God calls them to a much stricter standard of accountability, both for themselves, and the direction they led the people.

CONCLUSIONS

What are the core issues in resolving the problem of CCM?

1. **Surrender:** “Love not the world” (2 John 2:15, Rom. 12:1-2)
 - The true issue in dealing with CCM is not specific styles, etc.
 - It is not really about whether music is neutral (although this is a hinderance which must be cleared away).
 - The real issue is surrender of the heart.
 - God wants obedient service from a pure heart, full of faith, regardless of outer circumstances [of ministry].
2. **Faith:** “Without faith it is impossible to please Him” (Heb. 11:6)
 - Obedience in adversity [of ministry] shows genuine faith in God’s Word, and contributes to the glory of God.
 - Compromise shows unbelief and lack of genuine reverence for Who God is and what He has spoken.
3. **Crowds:** Big does not mean blessed. God can work effectively with just a few who are holy.
 - Exodus 23:2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:
 - 1 Samuel 14:6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.
 - Judges 7:4, 22 4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. 22 And the three hundred blew the trumpets, and the LORD set every man’s sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.
 - God did not call us to numerical success or even numerical survival. The OT prophets were often alone or greatly outnumbered.
 - “You and God make a majority in any situation.”—Dr. Bob Sr.
 - God did not call us to keep a church together numerically by having CCM just so there would be a crowd.
 - God does not want the self-interested crowds following him (e.g., Jesus’ earthly ministry—he ceased doing works among them when they refused to heed his words [unbelief]. By the end, his crowds had totally turned against him.)
 - God wants totally devoted believers, regardless of the size of the crowd. (Ps 84:10 For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.)

4. **Holiness:** “Be ye holy, for I am holy”

- Leviticus 20:7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.
- 1 Peter 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.
- 2 Corinthians 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
- Holiness is one of the key motives for pure unworldly music also.
- Spurgeon says in Morning and Evening for AM on April 16: “There is no motive for holiness so great as that which streams from the veins of Jesus.”
- The holy character of God and his Word is not to be mixed with the debased and lust filled sounds of the world.
- God came to purify his people, and to put a new song in their hearts: not new chronologically (up-to-date, modern); but new in quality—unlike the sordid world from which we have been redeemed.
- Christian music needs to be distinctive: not like the world. It must give a “certain” sound, not a confused one.

SUMMARY

- We need holy music for our holy God.
- Love of God will replace love of the world.
- Faith in the power of God’s Word will replace reliance on human contrivances.
- Col. 3:16 “UNTO THE LORD.”

FINAL STATEMENT

- Spurgeon says in Morning and Evening for AM for today (the day of the Sunday School lesson, January 12, 2003):
- “When the siren song of pleasure would tempt you from the path of right, reply, “Thy music cannot charm me; I am Christ’s.”...”I am a Roman!” was of old a reason for integrity; far more, then, let it be your argument for holiness, “I am Christ’s!”