

Chapter 1 : What Does the Bible Say About Worldly Music?

The Danger Of Worldly Music And Movies In The Life of Christian I woke up around am to have my quiet time. As I was meditating on the word of God, I had a feeling that somebody has entered my sitting room, but I didn't turn because I was sure my door was locked, and there is no way somebody will enter my room when the door is locked.

How to View Change in the Church Author: Dennis McCallum In and , Xenos underwent a massive structural change. The elders called for change in response to an array of problems confronting the church. Their task force had spend over six months studying and re-thinking the organization of the church before delivering their recommendations. When they rolled out their new plan, the church went into an uproar that eventually ended in a large division. Senior pastor, Dennis McCallum wrote this essay in the midst of the uproar to answer challenges to the change agenda. What is wrong when local leadership keeps finding it necessary to call for new changes when they just got through asking for other changes? A biblical and Godly response to these issues must include several points. Problems with the Established Church First, let us consider the criticisms that many of us have raised against the traditional church in the modern west. So many of us have been mystified by the strange and out-of-date practices in the modern church. They may alienate and confuse the unchurched. And yet, the church refuses to change! Culture rolls forward, but in the church the anthem is the same, "As it was in the beginning, is now, and ever shall be. But even then, they often continue to refuse change in structural and cultural areas. This is the worst case scenario--changing the things we should never change, but holding fast to the things we should be willing to change. Biblical Example Secondly, it is instructive to look at Scripture. Acts documents the struggle between the Holy Spirit and the humans running the church. But he was met by hyper-conservative foot-dragging Christian believers who were not willing to change. Acts 10 and 11 are some of the clearest passages on this unfortunate tendency. Luke goes to great lengths to demonstrate that God practically had to thrash Peter into preaching to Cornelius and his household in Acts God was calling him to change. Nevertheless, he carried out his mission and the entire household was converted. Afterward, the brothers in Jerusalem called Peter on the carpet accusing him of sin for visiting a gentile. A long, 7-point defense follows in chapter 11 of Acts, including a complete repetition of the vision already described in chapter 10 and citations of Scripture and the words of Christ. Luke is again at pains to indicate how difficult this transition was. Finally, even these stubborn ones were convinced. Verse 19 declares that "those who had been scattered. Is it possible that even after such a convincing episode, they still had not changed? Yes, only a few radicals were nutty enough to preach even to gentiles, and they wound up in the city of Antioch. Jesus warned that old wineskins become rigid and brittle. They will not flex enough to contain his new wine. What is wrong with leaders who call for change all the time? There will never be a time when substantial and even sweeping changes will not be necessary. No decision is so correct that it removes the need for subsequent change. A church that cannot change, even in deep ways, has erected an idol which offends the character of God. Jesus said, "You have a fine way of setting aside the commands of God in order to observe your own traditions! God is not pleased, and he will move on to find another group that is willing to change to do his bidding. Difficulties Caused by Change But how can we justify a leadership who have called for changes that led to trouble, or were downright mistaken? To this, I answer that change will always lead to errors and problems from time to time. The severity of the problems have to be weighed over time when evaluating the wisdom of given leaders. However, anyone who wants an error-proof system is also insisting on a change-proof system. But as soon as we refuse to take chances, we are also refusing to follow God. As a Christian leader, I have had the experience of leading people off in the wrong direction on a number of occasions. On other occasions, the direction I set was good, but there were attendant problems that I had not anticipated. The realization that people get hurt and time is wasted because I called for the wrong thing is part of the sometimes sickening burden of leadership. However, I will continue to insist on forward movement and change as long as the responsibility of leadership lies upon me. Howard Hendricks has written an interesting article called "Good reasons for doing nothing. The proposal would set a precedent! There is no precedent to guide us! Anyway, how do we know whether the new one can? Do we have to wait until there is absolutely no

hope of using the old method at all? If so, we would have trouble getting anyone to change from the traditional church model. The time is not ripe. The ground swell of children in the church threatens to bury any church based on childless people unless that church is capable of timely, massive change. Certainly, we must be vigilant. But we must also change--and after all the nuisance of this change, no doubt God will call us to change yet again.

Chapter 2 : Music in the New Testament Church | Learn The Bible

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age.

Generally speaking new ideas rarely go well, especially in church. Having conversations on this topic with other local leaders from my own Slavic cultural background, and even a few people from local English congregations, revealed this same phenomenon. Below are some christian hoaxes that are or were believed by all or a part of churches that I have been in, visited, read, or heard about firsthand. The inventor of this holy instrument was an Italian, Bartolomeo Cristofori. The prince who funded the creation of the piano was famous for two things, first being a patron of music, second for his numerous romantic affairs, some with other men. The guitar is commonly thought to descend from bowl harps and tanburs, which are traced back to the ancient Sumerian, Babylonian and Egyptian civilizations. The oldest instrument most closely resembling the guitar is the Egyptian Har-Mose Instrument and most definitely does not come from a Christian church. Churches from Eastern European descent differ dramatically between the West. What is known as gospel music in America, and rejected by secular culture as too religious, is simultaneously ridiculed by many from the Slavic churches as being worldly. Many of today's songs are in a musical style that is considered holy, sacred, devoted, yet was one hundred years ago secular. The original church organ of generations ago came out of the gladiator fights in the 8th century and into the catholic church. The contemporary version came from bars and pubs and into the church. I understand the psychology behind that, I do, but it's hard when a simple bible search will reveal that thousands of years before the communists the God inspired Psalmist instructs all nations to clap for God Psalm 150: It would appear that Jesus himself will not fit our criteria. For the record, I love pulpits, and I think they are super handy, especially to hold notes on. Is this the only way to teach, even in a church setting? Walking around is not sinful, Jesus himself preached differently, sometimes standing, other times sitting. He even taught from a boat Mark 4: Yet Jesus himself gathered a crowd, and sat down to preach a sermon Luke 5: He even preached our favorite sermon, the beatitudes while sitting down Mat 5: I am not advocating we must all legalize sitting sermons, no, merely stop calling it worldly if someone preaches differently, because Jesus preached differently. The Bible says God does not live in a building Acts 7: Once we understand that God lives in us, video in one building vs another is no longer an issue. Things that are edifying, and not sin-glorifying, can be shown both at home and in a church facility. A tape recorder can record what is heard, a video camera can record what is seen. The simple principle here is whether it edifies the church, and clearly not every sermon builds the church, many are wrong and destroy it, so clearly the medium of sermon preaching is not in and of itself made holy. This group of teens wanted to visit local churches and were refused fully or told to change the play. The reason for this was the elders had decided having an animal even a costume would be defiling to the sanctuary of the most High God. The one thing that had me laughing the whole time, was that Jesus specifically, purposely, and intentionally was born in a barn manger. How is that not hilarious? First, the Scriptures never ever say that. Thirdly we are told that in Heaven the praises to the Lamb go uninterrupted for many cycles, it continues on and on. Now the point here is not that we must abandon the current order, or we must adopt this new order, not by any means. The Catholics killed the protestants during the reformation for simply debating whether the Sacraments constitute the real physical flesh of God or only represent it. Many people cannot peacefully discuss things to do with religion but fight and get angry. We need to change our nearly idolatrous attitude towards it. We need to change our legalistic hearts which desire to contain the Christian experience in a small box of church practices and rules to be open to Christ outside of our rules and practices. We need to recognize the supremacy of the Word of God over our traditions, for if we merely throw away one tradition, we shall surely adopt another momentarily and idolize it just as well. Here are some related posts 12 Reasons you should find a new church There are twice as many TSA agents at the church door than at the airport and the gangster in front of you had enough firearms in his pockets to a What is folk religion? It is a dark and powerful force that may be trying to suck you in. Are you prepared to fight this fal How do you listen to the things being preached? This is one of the biggest factors in

determining how much authority you give to God and the Bible. There are three possible reactions that I can thin

Chapter 3 : Heaven in Christianity - Wikipedia

CHRISTIAN MUSIC SHOULD PRAISE THE LORD JESUS CHRIST â€” NOT MAN. Now, you would think this point is unnecessary for CHRISTian music. After all, CHRISTian means "a follower, believer of Jesus Christ".

Should a Christian listen to secular music? Many Christians struggle with this question. Many secular musicians are immensely talented. Secular music can be very entertaining. There are many secular songs that have catchy melodies, thoughtful insights, and positive messages. In determining whether or not to listen to secular music, there are three primary factors to consider: The most famous musician in the Bible, King David, primarily used music for the purpose of worshipping God see Psalm 4: However, when King Saul was tormented by evil spirits, he would call on David to play the harp in order to soothe him 1 Samuel The Israelites also used musical instruments to warn of danger Nehemiah 4: In the New Testament, the apostle Paul instructs Christians to encourage one another with music: So, while the primary purpose of music does seem to be worship, the Bible definitely allows for other uses of music. Sadly, the issue of music styles can be very divisive among Christians. There are Christians who adamantly demand that no musical instruments be used. There are Christians who want more upbeat and contemporary music. The Bible nowhere condemns any particular style of music. The Bible nowhere declares any particular musical instrument to be ungodly. The Bible mentions numerous kinds of string instruments and wind instruments. While the Bible does not specifically mention drums, it does mention other percussion instruments Psalm Since neither the purpose of music nor the style of music determines whether a Christian should listen to secular music, the content of the lyrics must be considered. While not specifically speaking of music, Philippians 4: Can the lyrics in a secular song be true, noble, right, pure, lovely, admirable, excellent, and praiseworthy? If so, then there is nothing wrong with a Christian listening to a secular song of that nature. However, much of secular music does not meet the standard of Philippians 4: Secular music often promotes immorality and violence while belittling purity and integrity. If a song glorifies what opposes God, a Christian should not listen to it. However, there are many secular songs with no mention of God that still uphold godly values such as honesty, purity, and integrity. Whatever a person allows to occupy his mind will sooner or later determine his speech and his actions. This is the premise behind Philippians 4: Obviously, the best kind of music is that which praises and glorifies God. Talented Christian musicians work in nearly every musical genre, ranging from classical to rock, rap, and reggae. There is nothing inherently wrong with any particular style of music. If anything leads you to think about or get involved in something that does not glorify God, it should be avoided.

Chapter 4 : Secular Music in the Church Endangers Sacredness?

A New Jersey megachurch's latest effort to better engage with culture by embracing some of pop culture's most popular songs reignites the debate over whether churches should utilize secular music to be relevant. While Liquid Church is using songs like Adele's "Rolling in the Deep" and Bruno Mars.

By Alan Yusko and Ed Prior In the world of biology, we are given the example of a frog that when placed into boiling water, will immediately jump out. However, if that same frog is put into a bowl of cool water which is slowly heated by a bunsen burner, the frog will eventually boil to death. Religious rock and roll is like the frog and the water. The term "rock and roll" means fornication. It is a street name for sexual immorality. It has wrecked the lives of many teenagers through suicide, drug abuse, immorality, perversion, satanism, etc. Where is the discernment in the church? Are Christians losing their ability to discern the difference between good and evil? The fact that this demonic music even made it into the church is proof of the moral and spiritual decline affecting the church today. We are being invaded by hard rock, acid rock, punk rock, new wave, and heavy metal music under the guise of religious rock and roll. God says in His Word: Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: Satan was created a beautiful musical creature: Since music was built into his very nature are we foolish enough to assume that he will not use it to deceive and enslave? We are told by the religious rockers that we must look and sound like the world in order to reach the youth of this generation. They say, many young people will not listen to the gospel or come to church so we must meet them on some common ground. That common ground is rock and roll. In other words, they are saying that preaching of the Word of God is no longer sufficient for both young and old. If this is true, then we should open bars in order to reach the multitudes of drinkers. We should open porno-shops in order to reach those who engage in smut. So what if we do evil if the end result is good? This type of reasoning is one of the doctrines of demons that Christians are accepting. Does it not make sense that the same Bible that has worked successfully to this time, will continue to work for both the young and the old? Throw this satanic filth out of the church and back into hell where it belongs"? Do you realize that just 10 years ago this evil music would not have even remotely been considered as a suitable method to sing and praise God. That type of music would have been immediately thrown out of the churches. What we are witnessing today is the spiritual and moral degeneration that is affecting Christians to the degree that many no longer have any discernment between good and evil. One distressing problem about the religious rock scene is that many involved also listen to secular rock and roll. At some of the concerts put on by the religious rockers they sometime "warm" up their audiences by playing secular rock and roll songs. The following information was taken from a chart from Freedom Village U. Seemingly harmless music and lyrics promoted "good times". Also promoted dancing the new dance fads. The stage was being set for rebellion by the "greaser" image. Blend of "Big Band" with its powerful physical dance influence and "rhythm and blues", based on African rhythm patterns. Tempos and rhythm patterns were smooth and "catchy". Melodies created a very whimsical "Happy Days" atmosphere. Introduction to stronger rebellion theme which was to be the thread through all future rock music. It promoted free sex, drugs, and rebellion, presenting them as harmless fun. Also introduced false religions TM. Folk groups promoted anti-establishment attitudes and appearances. British influence hardened the American music by taking out the swing beat and putting in a more frenzied pace tempo. Motown added to the driving, repetitious rhythms with its "soul music". Acid or Hard Rock: Huge rock concerts promoted free sex, open drug and alcohol abuse, and a total do-your-own-thing attitude. Lyrics preached rebellion, no morals, and no responsibilities. Drugs became synonymous with rock music. Sharper focus on false religions. Developed more repetition and a hypnotic effect. More rhythm, more volume, and more violence became the dominant force of songs. Groups actually destroyed equipment on stage. Early beginning of "cross-dressing" and use of make-up by men. Sex, no morality, and drug abuse. Lyrics openly promote rebellion, violence, and homosexuality. Satanic messages are hidden or camouflaged by backwards masking. Also, open sex begins to occur on the dance floors of discos. Beat and volume increase, driving rhythms captivate listeners. Beat or pulse of music hypnotizes listeners as they are fed evil lyrics. Performers

openly admit sexual perversion and act it out on stage, contributing to the moral decay and debasing of society. Satan is no longer hiding his motives. Lyrics openly denounce Christianity presenting the devil as the answer. Violence, sex, rebellion, and drugs are not only promoted, but are acted out on stage. Lyrics even promote suicide. Synthesized music creates a "robot-like" sound, simulating the controlling power of rock music. Rock music has evolved into the single most powerful tool by which Satan communicates his evil messages to our youth. To the Christian, God says in His Word: The Lord Jesus said in Matt 7: Wherefore by their fruits ye shall know them. What kind of fruit does rock and roll produce? There is definite fruit to rock and roll and all of it is evil. This demonic music has been the major tool and vehicle through which Satan popularized suicide, drug abuse, immorality, perversions bestiality etc. Now God has said to Christians not to have any fellowship with the unfruitful works of darkness. Rock and roll is an unfruitful work of darkness and Christians have no business trying to imitate those who are on the broad road to destruction. Christians also have no business listening to secular rock as it is all an abomination to God. God also says in His Word: If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and lust of the eyes and the pride of life, is not of the Father, but is of the world" 1 John 2: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" 1 Pet 1: Finally, how can satanic Christians be holy as we are commanded when an earring is hung in the ear, sexual clothes are worn, and a rebellious nightclub atmosphere is created by those who claim to worship God? Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment" Malachi 2: The same spirit of rock and roll which includes: Remembering the example of the frog, the water, and the bunsen burner: The bunsen burner continued to burn and the water slowly heated up. Next, Satan slowly introduced hard rock and roll into the churches. Once this religious rock and roll gained acceptance the devil turned up the flame on his bunsen burner. He then brought in religious heavy metal, religious acid rock, religious new wave, and religious punk rock. Again since Satan did it slowly, he was able to gain acceptance for his demonic music. Today the water is boiling and many in the church have accepted his deception. Pastors and church leaders, who ought to know better, bring this filth into their churches believing the deception that God can use this evil for His glory. The technology of television itself is not evil. However, TV programs are energized by either God or Satan. Most of the programs on television present morals, lifestyles, and attitudes that are contrary and opposed to the Word of God. Television is now glorifying evil, murder, violence, occultism, immorality, and perversion while at the same time Christianity and godly standards are mocked and belittled. Today millions of unbelievers sit in front of their TV sets laughing and mocking at what once was considered sacred. While Christians sit and watch shows that deep down they know God would not approve of, they slowly go further from God and closer to the world. The children are not spared either as most of the Saturday morning cartoons have evil, occultic story lines. Along with TV, other factors contributing to the loss of discernment are: God warns in His Word:

Chapter 5 : What Early Christians believed about USING INSTRUMENTAL MUSIC

Does the music in your church and the songs you sing exalt your God, or is the music for your enjoyment that you can dance around to? Many churches have now brought 'rock' music into church and call it 'Christian rock'.

What did early Christians believe about using instrumental music in worship? Before AD Uninspired records of how early Christians worshipped and what doctrine they believed! Using instrumental music in worship???

Citations in alphabetic order: Give praise to the Lord on the harp, sing to Him with the psaltery, the instrument of ten strings. Sing to Him a new canticle. But the Church Roman Catholic does not make use of musical instruments, such as harps and psalteries, in the divine praises, for fear of seeming to imitate the Jews. Therefore in like manner neither should song be used in the divine praises. Notice he is siting objections to those who refuse instrumental music in worship and his response is noted in italics, red where Aquinas likens instrumental music as a Judaizing practice. 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 much more in accordance with piety. Here there is no need for the cithara, or for stretched strings, or for the plectrum, or for art, or for any instrument; but, if you like, you may yourself become a cithara, mortifying the members of the flesh and making a full harmony of mind and body. For when the flesh no longer lusts against the Spirit, but has submitted to its orders and has been led at length into the best and most admirable path, then will you create a spiritual melody. Source Readings in Music History, ed. New York, , pg. Such musical instruments must be excluded from our wingless feasts, for they arc more suited for beasts and for the class of men that is least capable of reason than for men. The Spirit, to purify the divine liturgy from any such unrestrained revelry chants: In reality, man is an instrument arc for peace, but these other things, if anyone concerns himself overmuch with them, become instruments of conflict, for inflame the passions. The Etruscans, for example, use the trumpet for war; the Arcadians, the horn; the Sicels, the flute; the Cretans, the lyre; the Lacedemonians, the pipe; the Thracians, the bugle; the Egyptians, the drum; and the Arabs, the cymbal. But as for us, we make use of one instrument alone: So far was he from singing the praises of daemons that they were put to flight by him with the true music; and when Saul was Possessed, David healed him merely by playing the harp. The Lord fashioned man a beautiful, breathing instrument, after His own imaged and assuredly He Himself is an all-harmonious instrument of God, melodious and holy, the wisdom that is above this world, the heavenly Word. By the power of the Holy Spirit He arranged in harmonious order this great world, yes, and the little world of man too, body and soul together; and on this many-voiced instruments of the universe He makes music to God, and sings to the human instrument. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time learning these whining tones. We render our hymn with a living psalterion and a living cithara with spiritual songs. The unison voices of Christians would be more acceptable to God than any musical instrument. Accordingly in all the churches of God, united in soul and attitude, with one mind and in agreement of faith and piety we send up a unison melody in the words of the Psalms. Gregory rendered great service to church music by the introduction of what are known as the Ambrosian and Gregorian chants Ecclesiastical chant, departing in some instances from the simple majesty of its original character, became more artistic, and, on this account, less heavenly and more profane; and the Fathers of the Church were not slow to censure this corruption of the old and honored church song. Finally, the organ, which seemed an earthly echo of the angelic choirs in heaven, added its full, rich, and inspiring notes to the beautiful simplicity of the Gregorian chant" Alzog, Catholic Scholar, Church Historian of the University of Freiburg and champion of instrumental music in worship, was faithful to his scholarship when he wrote, Universal Church History, Vol. When the Reformation came to England, the Anglican church came within one vote of abolishing instrumental music in Thus the church of England was at one time on the verge of excluding instrumental music from the worship, the practice being retained by a single vote. Having come directly from the Roman Catholic church who had long used instrumental music, it is easy to see why the Anglican church

continued the practice: When the vote came to be taken, on these propositions, forty-three voted for them and thirty-five against; but when the proxies were counted, the balance was turned, the final state of the vote being fifty-eight for and fifty-nine against. Thus, it was determined by a single vote, and that the proxy of an absent person who did not hear the reasoning that the Prayer-Book should remain unimproved, that there should be no further reformation, that there should be no relief granted to those whose consciences felt aggrieved by the admixture of human inventions in the worship of God. Animal sacrifices and all manmade things become inadequate. The only gifts that befit the nature of God are the gifts of the spirit - love, loyalty, obedience, devotion" W. Barclay, *The Gospel of John*, Vol. This instrument, which from time immemorial has been associated with cathedral pomp and prelatical power, and has always been the peculiar favorite of great national churches, at length found its way into Baptist sanctuaries, and the first one ever employed by the denomination in this country, and probably in any other, might have been standing in the singing gallery of the Old Baptist meeting house in Pawtucket, about forty years ago, where I then officiated as pastor. Staunch old Baptists in former times would as soon tolerated the Pope of Rome in their pulpits as an organ in their galleries, and yet the instrument has gradually found its way among them. How far this modern organ fever will extend among our people, and whether it will on the whole work a RE-formation or DE-formation in their singing service, time will more fully develop. The use of the instrumental, indeed, is much ancients, but not in church service. In the Western parts, the instrument, as not so much as known till the eighth century; for the first organ that was ever seen in France was one sent as a present to King Pepin by Constantine Copronymus, the Greek emperor. But, now, it was only, used in princes courts, and not yet brought into churches; nor was it ever received into the Greek churches, there being no mention of an organ in all their liturgies ancient or modern. The Papists therefore, have foolishly borrowed, this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostles is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints, only in a known tongue I Cor. Clement of Alexandria severely condemns the use of instruments even at Christian banquets. Chrysostom sharply contrasts the customs of the Christians when they had full freedom with those of the Jews of the Old Testament. The organ, in its primitive and rude form, was the first, and for a long time the sole, instrument used to accompany the chant. The church has never encouraged and at most only tolerated the use of instruments. She holds up as her ideal the unaccompanied chant, and polyphonic, a-capella style. The Sistene Chapel has not even an organ. CATHOLIC "We need not shrink from admitting that candles, like incense and lustral water, were commonly employed in pagan worship and the rites paid to the dead. But the Church, from a very early period, took them into her service, just as she adopted many other things indifferent in themselves, which seemed proper to enhance the splendor of religious ceremony. We must not forget that most of these adjuncts to worship, like music, lights, perfumes, ablutions, floral decorations, canopies, fans, screens, bells, vestments, etc. In , a great organ was sent as a present to Pepin by the Byzantine Emperor, Constantine, and placed in the church St. No; the whole spirit, soul, and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and truth, for to no such worship are these instruments friendly. CLARKE "I am an old man, and I here declare that I never knew them to be productive of any good in the worship of God, and have reason to believe that they are productive of much evil. Music as a science I esteem and admire, but instrumental music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruption of the worship of the author of Christianity. The late and venerable and most eminent divine, the Rev. Such musical accompaniments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in church until the eighth or ninth centuries. Previous to this, they had their place in the theater, rather than in the church. 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. Chrysostom, refer to them only to denounce them. Clement says, "Only one instrument do we use, viz. Our tongues are the strong of the lyre, with a different tone, indeed, but with a more accordant piety. Ambrose expresses his scorn for those who would play the lyre and psaltery instead of singing hymns and psalms; and St. Augustine adjures believers not to turn their hearts to theatrical instruments. The religious guides of the early Christian felt that there would be an incongruity, and even profanity, in the use of the sensuous nerve-exciting effects of instrumental sound in their mystical, spiritual worship. Their high religious and moral enthusiasm needed no aid from external strings; the pure vocal utterance as the more proper expression of their faith. Instrumental music is also of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. The instrumental music was not practiced by the primitive Christians, but was an aid to devotion of later times, is evident from church history. The music was very simple in its character. There was some sort of alternate singing in the worship of Christians, as is described by Pliny. The introduction of antiphonal singing at Antioch is ascribed by tradition to Ignatius The primitive church music was choral and congregational. If my memory does not deceive me it originated in the dark ages of popery, when almost every other superstition was introduced. At present, it is most used and where the least regard is paid to primitive simplicity. Such a command would be entirely out of harmony with the New Testament. Garrison, Christian Church GIRADEAU "The church, although lapsing more and more into deflection from the truth and into a corrupting of apostolic practice, had not instrumental music for years that is, it was not in general use before this time ; The Calvinistic Reform Church ejected it from its service as an element of popery, even the church of England having come very nigh its extrusion from her worship. It is heresy in the sphere of worship. Several reference works will help us see the progression of this practice among churches: Savage instinct, and the religion of Greece also, had employed the rhythmic dance and all kinds of gesticulatory notions to express the inner feelings. The early Chrisitians discouraged all outward signs of excitement, and from the very beginning, in the music they used, reproduced the spirit of their religion-an inward quietude. All the music employed in their early services was vocal. In the early church the whole congregation joined in the singing, but instrumental music did not accompany the praise" W. Killen, The Ancient Church, pp. KNOX "a kist chest of whistles. But rivalry of heretics forced the orthodox church to pay greater attention to the requirements of art. Chrysostom had to declaim against the secularization of church music. More lasting was the opposition to the introduction of instrumental music. The development of Western music was decisively influenced by the exclusion of musical instruments from the early Christian Church.

Chapter 6 : How to Worship in Church - True Bible Worship

It has wrecked the lives of many teenagers through suicide, drug abuse, immorality, perversion, satanism, etc. Sadly, we live in a day where many Christians and church leaders are allowing this demonic music into their churches, claiming that the music is holy and sanctified because the lyrics are changed to include some 'religious' words.

Bema[edit] As numbers of clergy increased, the small apse which contained the altar, or table upon which the sacramental bread and wine were offered in the rite of Holy Communion , was not sufficient to accommodate them. A raised dais called a bema formed part of many large basilican churches. In the case of St. From this beginning, the plan of the church developed into the so-called Latin Cross which is the shape of most Western Cathedrals and large churches. The arms of the cross are called the transept. The mausoleum of a noble Roman was a square or circular domed structure which housed a sarcophagus. Constantine the Great built for his daughter Constantina a mausoleum which has a circular central space surrounded by a lower ambulatory or passageway separated by a colonnade. This burial place became a place of worship, Santa Costanza , as well as a tomb. It is one of the earliest church buildings that was centrally, rather than longitudinally planned. Constantine was also responsible for the building of the circular, mausoleum-like Church of the Holy Sepulchre in Jerusalem , which in turn influenced the plan of a number of buildings, including that constructed in Rome to house the remains of the proto-martyr Saint Stephen , San Stefano Rotondo and the Basilica of San Vitale in Ravenna. Ancient circular or polygonal churches are comparatively rare. In Denmark such churches in the Romanesque style are much more numerous. In parts of Eastern Europe there are also round tower-like churches of the Romanesque period but they are generally vernacular architecture and of small scale. The circular or polygonal form lent itself to those buildings within church complexes that perform a function in which it is desirable for people to stand, or sit around, with a centralised focus, rather than an axial one. In Italy the circular or polygonal form was used throughout the medieval period for baptisteries, while in England it was adapted for chapter houses. In France the aisled polygonal plan was adapted as the eastern terminal and in Spain the same form is often used as a chapel. Other than Santa Costanza and San Stefano, there was another significant place of worship in Rome that was also circular, the vast Ancient Roman Pantheon , with its numerous statue-filled niches. This too was to become a Christian church and lend its style to the development of Cathedral architecture. Bjernede Kirke is one of several circular Romanesque churches in Denmark. Most cathedrals and great churches have a cruciform groundplan. In churches of Western European tradition, the plan is usually longitudinal, in the form of the so-called Latin Cross with a long nave crossed by a transept. The transept may be as strongly projecting as at York Minster or not project beyond the aisles as at Amiens Cathedral. Many of the earliest churches of Byzantium have a longitudinal plan. At Hagia Sophia , Istanbul, there is a central dome, framed on one axis by two high semi-domes and on the other by low rectangular transept arms, the overall plan being square. This large church was to influence the building of many later churches, even into the 21st century. A square plan in which the nave, chancel and transept arms are of equal length forming a Greek cross , the crossing generally surmounted by a dome became the common form in the Orthodox Church , with many churches throughout Eastern Europe and Russia being built in this way. Churches of the Greek Cross form often have a narthex or vestibule which stretches across the front of the church. Axis[edit] As described above, the majority of cathedrals and great churches are cruciform in shape with the church having a defined axis. Because it is also the direction of the rising sun, the architectural features of the east end often focus on enhancing interior illumination by the sun. Pisa Cathedral from the " Leaning Tower " shows the Latin Cross form, with projecting apse , foreground and free-standing baptistry at the west. Southwark Cathedral , London , shows strongly projecting transepts , long eastern end and the central tower common in Britain. Nave[edit] The majority of cathedrals and large churches of the Western European tradition have a high wide nave with a lower aisle separated by an arcade on either side. Occasionally the aisles are as high as the nave, forming a hall church. Many cathedrals have two aisles on either side. Notre Dame de Paris has two aisles and a row of chapels. In the case of a centrally planned church, the major axis is that between the main door and the altar. Transept[edit] The transept forms the arms of the

church building. In English cathedrals of monastic foundation there are often two transepts. Vertical emphasis[edit] There is generally a prominent external feature that rises upwards. It may be a dome, a central tower, two western towers or towers at both ends as at Speyer Cathedral. The towers may be finished with pinnacles or spires or a small dome. Bamberg Cathedral , Germany, has a tower at each corner, topped by spires which rise from gables and are called "rhenish helms". Florence Cathedral , Italy, has a free-standing campanile and the largest dome built before the 19th century. These towers have their origin in a tradition practised at the Church of the Holy Sepulchre in Jerusalem. During Holy Week the faithful would process along the Way of the Cross , leading to the Basilica, which in Early Christian times consisted of a domed shrine over the site of the tomb, and a "porch" which had a staircase on either side, supported by a small tower, by which the procession entered and exited. These towers were adopted symbolically, particularly in Romanesque architecture, as corner turrets. They flourished in Norman and Gothic architecture as large towers, reaching their height of magnificence at Cologne Cathedral , where they were not completed until the late 19th century. Notre Dame de Paris , has a Gothic west front in which verticals and horizontals are balanced.

Chapter 7 : 7 Things We Regularly Get Wrong about Worship

Michael Fackerell. Michael is the founder of www.nxgvision.com and New Hope TV. Michael would like to encourage you to talk about Jesus to people, to believe God's promises, to act for God's glory and to stay in touch through the email list, by Facebook or other means.

Do you recognize any of the seven demonic spirits at work in the church? We have explored many of the ways Satan organizes the demonic forces. We have also exposed many of the demonic strategies against individual believers. When we begin to look at the seven churches described in the Book of Revelation, we discover specific demonic strongholds that can be found at church. Spirit of Religion Revelation 2: They were doctrinally sound and had everything in order but they had lost their passion for God. Get Spirit-filled content delivered right to your inbox! Click here to subscribe to our newsletter. At the birth of the Ephesian church they were baptizing in water, laying hands on the people for the baptism of the Holy Spirit, magnifying God in tongues, casting out demons, healing with prayer cloths, and being evicted from the old order. The church at Ephesus had every element of church life in order and they were a hard working congregation. Yet the fire, the passion, the love had gone out of it. We see now that religion had taken over with its dull duty and tired traditionalism. The power of God was missing; demons were no longer leaving, tongues were absent, miracles were simply a memory. A loveless routine of religious works had replaced the power and passion of the Holy Spirit. Who can deny the present reality of this deadening demon of religion? Now blind to spiritual things, we grind out our religious activities and traditions with no transforming power. This demon must be exposed and expelled. Spirit of Intimidation Revelation 2: With this threat, Satan tries to strike fear in the hearts of believers by sending intimidation to frighten us away from faithfulness to God and His Word. This faithful disciple was intimidated by his surroundings and the questioning voice of a little servant girl. Today the church is silent and cowed down before the world and its governments. This demon must be cast down! Spirit of Compromise Revelation 2: It was a celebrated city of Mysia in the Caicus valley, 15 miles from the Aegean Sea about 60 miles north of Smyrna. The river Selinus flowed through it and the river Caicus ran just south of it. This city was rich in historical and literary heritage with a library which boasted well over , volumes, topped only by the library in Alexandria. They believed that their god incarnated into the area snakes, so serpents were allowed to slither freely around the temple. Those who desired healing spent the night in the darkness of the temple, hoping a snake would crawl over them. The city was an outpost to Greek civilization and was home to the temples of many other deities. Can you see the parallels of the secular plight in America and its churches? Most churches operate in a community or environment that is controlled by Satan rather than God. What can a church do when ministry becomes difficult? Can we allow the snakes of secular humanism to slither through our congregations? Compromise is not the answer. We cannot become comfortable with the sin around us! The church of Jesus must take active steps to stand strong in our lost and dying world! We must recognize the conflict. To flee was not an option. Instead, He advised them to settle into service and draw the battle lines. Paul recognized the need for battle-readiness when he penned Ephesians 6. The armor of God is needed in the middle of war. Most of all, the church must go forward under the name and banner of Jesus, never operating in their own strength, for in the flesh the enemy could find weakness. We must repent of compromise. The church at Pergamos had some weaknesses to be dealt with. There were doctrinal problems along with problems with some of their deacons and leadership. One in particular is mentioned, Nicholas, who began teaching heresy, and leading others into sin. How sad when a leader goes bad and quits truly serving the Lord! Often times they lead others astray and take others with them. Yet another conflict in the Pergamos church was a discipline problem. They tolerated the mess they were in by overlooking the sin in their own camp. Jesus called them to repentance. Another problem that arose was the spirit of Balaam. Balak eventually sent women to seduce the men of Israel, thus bringing judgment upon them. It was Balaam that sold out the people of God. In keeping the spirit of Balaam, too often today, money has become the goal and prize of many in the church. Popular preaching has replaced prophetic preaching. Image has replaced anointing and the church is reduced to no more than a place where pop psychology tickles the ears of its parishioners on

Sundays. The image-makers and the politically correct have dulled the sword of the churches and its men of God. We must rely on Christ. The Pergamos church needed to rely on their Savior, who provided the weapon of the sword of the Spirit, His own word. This is the weapon we claim as Christians. The movies show the young Jedi apprentice was carefully taught to use his weapon, to guard it, to perfect its use. In the same way, we must cling to the Word of God as our weapon—it has a power that is supernatural and effective against the onslaughts of Satan. Our weapons are not carnal 2 Cor. Overcomers are promised gifts. He also promised this church that He would set a white stone, promising acquittal, acceptance, and acclaim. The new name upon this stone was Jesus! Spirit of Jezebel Control Revelation 2: One of the most powerful spirits at work in this ongoing battle is the spirit of Jezebel or control. First Kings tells the story of the woman for whom this spirit is named. In addition to her disrespect for ordinary people and their property, she hated the prophets of God. Her relentless pursuit drove the prophet into depression and suicidal thoughts. It is astounding that the same strong spirit was still operating in Revelation 2: In every congregation we find those who want to control, manipulate, and subvert the men and women of God. Recognizing the spirit This spirit is basically the spirit of domination or an unwillingness to cohabit peacefully. This is not about women or liberation, for this spirit can attach itself to a man or a woman. But this is not so. The strategy of Jezebel The tool this spirit uses is manipulation. In 1 Kings 21, we learn that King Ahab would pout when he did not get his own way. He had seen a vineyard that he greatly desired, but the owner would not give up his precious property, even to the king. As King Ahab lay on his bed sulking, Jezebel assured him she would get him what he wanted. This powerful woman had introduced pagan worship into her kingdom, and now she was not below killing to obtain the things she needed to gain more power. The seat of Jezebel Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. Usually it will manifest in someone who wants to teach or lead, usually leading them astray! To find that place of leadership, Jezebel must look and act in a spiritual manner. Why then do you exalt yourselves above the congregation of the Lord? Korah was operating in the spirit of Jezebel, with Dathan and Abiram operating as his power core, and other princes as a structure under them. Moses took immediate action—he fell on his face before God and prayed. And are you seeking the priesthood also? Judgment came to this Jezebel spirit—an earthquake came and took the three evil leaders and fire consumed all the rest. Through manipulation, domination, and control, the spirit begins its battle against the body of Christ. First, this spirit hates the prophets, the true leaders of God. She cannot control them, and when she tries to win their approval and fails, she will stop at nothing to try and kill them. In addition, the spirit of Jezebel hates the preaching of the Word. She will try to either reduce the messenger or the message. The controlling spirit also hates the praise of the church. During times of true, powerful worship, her carnality is exposed. Jezebel had lost, and the praises of God filled the air. A Jezebel spirit also hates the preeminence of Christ.

Chapter 8 : The Danger Of Worldly Music And Movies In The Life of Christian | Eternityrace

Secular Music In Church? Posted on April 3, by jamiezirkle The topics of being "relevant" in church and the "seeker sensitive" movement have been discussed quite extensively, and quite passionately I might add, in our churches and leadership circles for a while now.

Use the controls, below, just like you would a VCR. Click the "Play" arrow to begin. This page must remain open to continue listening. To browse the internet while you listen, open a new browser window by clicking on "File", then "New", then "Window". You can use the picture atop this page as a Powerpoint Template. If you appreciate this sermon ministry and would like to help spread the Word and recommend it to others, please take a moment and vote for this sermon. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Christ said, Matthew He knows that to openly attack the church would only serve to unify and strengthen it; so, the only other method is to infiltrate the church and work from within to destroy it. He uses people, and problems, yes, but these are not the real enemy—He is the real enemy—and not flesh and blood alone. We have his attention, and he wants to put it all to a stop! Somebody has given us a parody of the second verse of "Onward, Christian Soldiers": Like a mighty turtle moves the church of God. We are much divided, many bodies we, Strong in faith and doctrine, weak in charity. Satan has gotten into our churches, and he is succeeding in draining the strength and power. Revival seems to be gone in America, and we are losing ground. More people are being born than being saved by far. The Devil is stealing our influence, and even our churches are being used against the cause of Christ. The devil infiltrates churches which are: The less power with God a church has, the more ceremony will be involved. This is done to try to make up for the loss of spiritual power. This is a day of bowing, chanting and reciting meaningless prayers. Men are following procedures, lighting candles and burning incense. There is a trend toward going back to the ceremony of the old Jewish law. Modern churches are complying more every week with the ceremony of the Tabernacle and Temple worship. It is in being led by the Spirit of God. We must be careful in our church not to get stuck in ruts, and to strive to be spirit filled and spirit led, not so bound to any schedule. Formalism will expose itself by the following characteristics: First, it is outward and not inward. Everything will be done to please people, and every decision is made in light of what others will say or do. Second, it is based on law and not love. Under law men serve God because it is compulsory, but love serves God voluntarily. Third, it is for men and not for God. The plain teaching of the Bible is ignored. Fourth, it is a religion of flesh and not Spirit. Finally, notice that formalism is all action and no unction. Lots of programs but little power—churches are busy with clubs, sales, bakes, projects and all the rest—but where is the power of God? The words of Jesus need to be heard as found in Matthew The members of many churches are living sinful, lascivious lives under the cloak of church membership and even leadership. To them the church is just another club that will help them feel good about themselves or advance their business or give them more contacts. It seems to be profitable to join the church. A little religion is very convenient at times. For the flesh lusteth against the Spirit, and the Spirit against the flesh. What to do with your flesh: The church at Corinth was filled with carnal Christians with problems, strife, divisions, contentions and envies. On the other hand, notice that the church in the book of Acts was in one accord and unified. When they prayed, great power came and miracles took place. This contrast points out the vast difference between a church led by the Spirit of God and one that the Devil is in, walking after the lusts of the flesh. The church of today is filled with whimpering, jealous, defeated Christians. Instead of the call of the church, people hear and give in to the call of the crowd. Instead of love for the Father, it is the lust of the flesh. Instead of fishing for men, they are fishing for materialism. They want cocktails more than Christ. Instead of prayer meeting, they want a party. The Devil has cashed in on this. People do not like to be restrained, so they have started religions to suit themselves. Jane Russell was not accepted in the Hollywood Christian group because of a sex picture she made, so she started her own group. Mary Baker Eddy, Joseph Smith, and many others did not like the restraint of the Bible, so they organized their own churches. And they prey upon people like you! The Devil has added influence and power to this campaign

against the work of Christ, and thousands of gullible folks have fallen hook, line and sinker for the bait. The songwriter has said:

Chapter 9 : Stop Bringing the World into the Church! – The Reluctant Skeptic

Calming Soothing Sleeping Music, Piano Relaxation Tranquility 24/7 - Yoga, Meditation, Study Jason Stephenson - Sleep Meditation Music watching Live now.

This tract carefully details the Biblical screens any music must pass before it can be labeled as "Christian" Eph. Each of the above screens must stand on its own; i. Please refer to Eph. Our psalms , or the arrangement of the musical notes, is a vital ingredient of the all-encompassing term we call "music. Since the score of contemporary Christian rock music, with its syncopation and slurring of notes, is virtually indistinguishable from its secular counterpart, one has to wonder if spirituality is being eroded and carnality is being propagated. One should always assess "Christian" music thusly: The character of much of what is called "Christian" music may best be characterized as charismatic , irreverent, universalist, socialist utopian idealistic, superficial religiousness, neo-evangelical , expressionistic, ostentatious, or in a myriad of other contexts e. And because the character of the music is not always readily apparent to the listener, it can have the most insidious effect on believers; i. The character of "Christian" music is easily adopted by listeners, which can then draw them away from the firm foundation of the Word. Music worthy of the name "Christian" ought to stimulate and simulate emotions compatible with true spirituality -- the appropriate response to God and His Word. The Babylonian mystery religions were introduced into Christianity by Constantine in A. The Constantine-led Roman church was willing to adapt and adopt pagan practices in order to make Christianity palatable to the heathen. The heathen festivals were adopted into Christianity, and then eventually, many of the associated pagan symbols and actions were reinterpreted in ways acceptable to Christian faith and practice. Has not the modern church of today done much of the same adoption, reinterpretation, and "Christianization" of what is called "rock music" in order to make Christianity more palatable to the "teenaged" lost? And does not this approach smack of the traditional Roman Catholic method of making converts from pagans? In this manner, the former pagans can retain their pagan idolatrous heritage by merely renaming the idols and changing the terminology used in the worship of them. Are we not to call the lost out of the culture world to repentance and righteousness, rather than imitate the culture world?: It tries to make the Christian message more appealing to the world by using a worldly medium. Whatever weak Gospel message [might be there] is lost in the process. May we similarly "Christianize" liquor by putting a Gospel message on the bottle label, and have Christians buy and promote it to reach drunks for Jesus? It has opened the door to some bizarre evangelistic strategies. The church apes nearly every fad of secular society. Heavy metal rock, rap, graffiti, break dancing, body building, brick smashing, jazzercise, interpretive dance, and stand-up comedy all have been added to the evangelical repertoire. It is nothing but hedonism under the guise of religion. Thus modern churches feel they must plan and program for attracting unbelievers who cannot be persuaded with revealed truth Carl Johansson, in a very fine and scholarly work, makes this observation Music and Ministry: A Biblical Counterpoint, p. The popular music of the time had a folk-like character far removed from modern-day pop. Although Scripture records various folk songs, work songs, battle songs, etc. Over fifty psalms were dedicated to the chief musician to be used in worship, and in heaven the 24 elders and angelic beings will also be using music in worship Rev. Although godly music can have an evangelistic purpose or result e. In fact, nowhere in the Bible does it say, " Sing the gospel of Christ. God can certainly use music to bring somebody to Christ, but there has to be a presentation of the gospel somewhere along the line. Music in the Bible is used primarily in praise and in worship, either to God e. It is our conviction that the religious rockers are not reaching the lost, but are instead making disciples to their rock music from the church kids attending their concerts or playing their recordings. In fact, there is a good chance that the church could be losing the so-called "found" by bringing rock music into the sanctuary. Jesus said that when He was lifted up, He would draw all men to Himself. Moreover, the Freudian unconscious is in direct conflict with the Word of God, which is consciously and volitionally oriented. Therefore, it is quite disturbing to hear that so-called Christian musicians have also been getting involved with the back-masking of "Christian messages" on their recordings, under the guise of "subliminal evangelism. Even assuming their ignorance of the non-efficacy of back-masking, are not these

musicians in effect saying that the Holy Spirit needs to resort to trickery in order save sinners. Do they believe that the Word of God, preached clearly and without deceit, is no longer capable of convicting men and calling them out for salvation? See PsychoHeresy Update, Winter , for a more thorough discussion of subliminals and back-masking. Lucifer was created with a wealth of musical talents, which were evidently to be used for directing the angelic host in the worship of God Ezek. That music can have a powerful influence on ones emotions, mood, or state of being is clearly taught in Scripture e. Nevertheless, some so-called Christian music experts e. This is said regardless of the Biblical record previously cited. Even the scientific research indicates otherwise. From the "moral" perspective, just as there is nothing inherently evil in the culture, even unbelievers know what is moral or not Romans 2. Regarding science, we quote scientific research of believers and unbelievers alike. It should be perfectly clear that we do not place such scientific evidence above Biblical truth. Since Scripture needs no scientific verification or research support, the medical effects of music are cited for the same reason the Christian should be interested in the medical effects of drugs or certain foods or the effects of shock waves from an explosion -- mere exposure to these things can lead to unintended and unwanted physical side effects. The question of questions is Will it sell? The standard of artistry could not be less relevant" p. Its multiple rhythms [score], rather than uniting into an integrated whole, are performed in a certain kind of conflict with one another. What is certain is that to hear this music is to become instantly encompassed by the sound of its raw, livid power. Musicologists and historians are in no doubt that the drum rhythms of Africa were carried to America and were transmitted and translated into the style of music which became known as jazz. Since jazz and the blues were the parents of rock and roll, this also means that there exists a direct line of descent from the voodoo ceremonies of Africa, through jazz, to rock and roll and all the other forms of rock music today" pp. In the other corner: The second camp contains not only the radical avant-garde, but the entire mass of the much more popular and culturally significant jazz and rock musicians. Who, then, is correct? Do life patterns follow music patterns or do they not? Tame goes on to cite extensive research that overwhelmingly supports the contentions of the traditionalists: There is scarcely a single function of the body which cannot be affected by musical tones [score] Investigation has shown that music affects digestion, internal secretions, circulation, nutrition and respiration. Even neural networks of the brain have been found to be sensitive to harmonic principles" p. Blood pressure is lowered by sustained chords and raised by crisp, repeated ones. We can see, then, that music affects the body in two distinct ways: Julius Portnoy has also found that not only can music [score] "change metabolism, affect muscular energy, raise or lower blood pressure, and influence digestion," but "It may be able to do all these things more successfully This is because, to maintain a sense of well-being and integration, it is essential that man is not subjected too much to any rhythms not in accord with his natural bodily rhythms" p. Paradoxical as it may seem, plant experiments concerning the effects of music upon life are even more convincing than human experiments -- that music does affect life, including human life. It is also easier to set-up a valid, scientifically controlled experiment with plant life than with human life. The plant research findings are solidly in the traditionalist camp: And even more startling were the findings of Dr. His experiments demonstrated that not only did certain forms of music and certain musical instruments specifically, classical music and the violin cause plants to grow at twice their normal speed, but that later generations of the seeds of musically stimulated plants carried on the improved traits of greater size, more leaves, etc.! Presumably, the same effect can result in the negative sense, from bad music. The possible significance of Dr. To put it plainly, music tends to be of either the darkness or of the light" p. In his famous work, Laws, Plato lamented the musical revolution of his time and its "unmusical anarchy": By their work and their theories they infected the masses with the presumption to think themselves adequate judges. As it was, the criterion was not music, but a reputation for promiscuous cleverness and a spirit of lawbreaking" p. It is a global phenomenon; a pounding, pounding destructive beat which is heard from America and Western Europe to Africa and Asia. Its effect upon the soul is to make nigh-impossible the true inner silence and peace necessary for the contemplation of eternal verities. I adamantly believe that rock in all its forms is a critical problem which our civilization must get to grips. For the world, it is impossible to separate from the lure of the pleasures of the flesh; they have no desire to do so nor do they have the power to do so if they did desire. John Diamond, a medical doctor, has conducted extensive research on the medical

effects of music. He has noted that man is rhythmic in respiration, heartbeat, pulse, speech, and gait, and when the rhythm of music corresponds to the natural body rhythms, it produces feelings of ecstasy, alertness, and peace, and it energizes the mind and body, and facilitates balance and self-control. These secular medical findings are also supported by Scripture [I Samuel David Nobel, another medical doctor and an authority on music, has done extensive research on the value of music rhythms [score] corresponding to body rhythms. He writes that, "None of these qualities accrue to the rock sound. Instead, rock contains harmonic dissonance and melodic discord while it accents rhythm with a big beat. In fact, the anapestic beat [two short beats, a long beat, then a pause] used by many rock musicians actually is the exact opposite of our heart and arterial rhythms [thereby causing an immediate loss of body strength]. School of Nursing in Los Angeles, and at Georgia Baptist Medical Center in Atlanta, found that premature babies gained weight faster and were able to use oxygen more efficiently when they listened to soothing music mixed with voices or womb sounds. At Tallahassee FL Memorial Regional Medical Center, premature and low-birth-weight infants exposed to an hour and a half of soothing vocal music each day averaged only 11 days in the Newborn Intensive Care Unit, compared with 16 days for a control group. Agnes Hospital, classical music was provided in the critical-care units. Raymond Bahr, head of the coronary-care unit. How does music help? Some studies show it can lower blood pressure, basal-metabolism and respiration rates, thus lessening physiological responses to stress. Other studies suggest music may help increase production of endorphins natural pain relievers and S-IgA Salivary immunoglobulin A. S-IgA speeds healing, reduces the danger of infections, and controls the heart rate.