

"It Doesn't Say 'Not To'"

Such is one of the principal justifications for the use of instrumental music in worship. Briefly consider what that reasoning accomplished in other Biblical situations; for such is a valid way to ascertain whether there is merit in this argument or not.

Nabad and Abihu were sons of Aaron and their duty as priests in the tabernacle services was to offer incense before the inner veil. They had allowed the fire on the altar of burnt offering to go out, so they took fire from another source, "strange fire" it was called (Lev. 10:1). God's reaction to their offering was a consuming fire from heaven (Lev. 10:2). Now, what is your reaction to this account? Barbaric? Archaic? Inhumane? Careful, you're talking about God. Did you miss the part that God "didn't say 'not to'" of this "strange fire" they offered? Remember, our God still is a consuming fire (Heb. 12:29).

When the Hebrew writer spoke of the priesthood of Jesus he wrote, "Now if he were on earth, he would not a priest at all, seeing there are those who offer the gifts according to the law..." "For he of whom these things are said belongeth to another tribe, from which no man have given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests" (Heb. 8:4; 7:13f). Did you notice that the writer said that Christ was not of the tribe from whence priests came, he was from the tribe of Judah? Did Moses forbid them from Judah serving as priests? (Remember, there are those who say, "God hath not forbidden instruments of music in worship"). God did not forbid those from Judah to serve; he just was silent about it.

Yet, although he was silent about it, Christ could not serve as a priest on earth. It took a change of law to allow him to serve as our high priest, "For the priesthood being changed, there is made of necessity a change also of law" (Heb. 7:12). Was that only the Hebrew writers understanding? No. His understanding was agreeable with the inspired writer of the book of 1 Kings. As that writer enumerated the sins of Jeroboam, first king of Israel, he said that king "...made priests of the lowest of the people, which was not of the sons of Levi" (1 Kings 12:31). Jeroboam's actions, although not specifically prohibited by God, was sin. He intruded into the silence of the Scriptures.

Paul wrote Timothy to "abide in the things which thou hast learned" (2

Tim. 3:15) He told the Corinthians "...ye should learn not to go beyond the things which are written" (1 Cor. 4:6). We are instructed "If any man speak, speaking as it were oracles of God" (1 Pet. 4:11). If Instrumental music is authorized in our worship, it must be upon some basis other than "God did not forbid it." As has adequately been shown, that is an invalid argument.

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