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# THE BAPTIST HERITAGE

VOLUME XXVII ISSUE 7

JULY 20, 2003

## Strange Noises In The Night

1 Thessalonians 5:5

Ye are all the children of light, and the children of the day:  
we are not of the night, nor of darkness.

We are living during the final hours before "the LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" to personally call believers to meet Him in the air, leaving the manifold trials of living in this troubling world all behind. These are days when seducing spirits preaching the doctrines of devils have deceived and deluded many through their devices and wiles. These times find many believers who are not only being in the world, but are becoming of the world. An ever growing number are being "persuaded to disobedience or disloyalty" (the first definition for 'seduce' in my Merriam Webster) by the allurements of the world and are becoming 'creatures of the night,' rather than living as 'children of the light.' Dramatic changes are transpiring in both doctrine and practice that are transmogrifying Christianity into a disfigured caricature of biblical Christianity.

However, if you should be among those Baptists who have fallen victim to the resurgence of the errors of 'mid-trib (tribulation),' 'post-wrath,' or 'post-trib' rapture through the deluded defections of 'enlightened former pre-trib' writers or if you

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# this and that

Editor and Staff

Jerald L. Manley      Gary Roland  
Dorothy Gundersen      J. Alan Wolf

## HELP!

My computer and I had a disagreement and have not been on speaking terms for sometime. We were unable to get online for about three weeks. All downloaded materials were lost. I apologize for failing to respond to those who sent emails. In particular, I regret being unable to supply a requested reprint. Please recontact me and I will follow up quickly.

*This publication is mailed to you on purpose. Someone who knows of you believed that you would profit by receiving and reading it. If you do not agree, we will remove your name from the next possible mailing. We have no desire to intrude or to offend.*

—Pastor Manley

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2. The retention of antiquated styles of preaching ("Craft" examples from the more popular Hollywood films so the congregation can identify with the illustration.)
3. The opposition to CCM and casual Christianity ('Tommy Bahamas' is the attire of choice.)

Then, I began to take stock. It seems that success is not on my horizon.

1. I use the Authorized King James Version of the Bible. I expect the congregation to read the Scriptures from their Bibles, not from a screen.
2. I generally preach expositional messages. We even have an annual Bible Conference where the speakers are expected to preach the word, not entertain the audience.
3. I refuse Contemporary Christian Music admission to our services—not even as a 'worship chorus.' The first appearance of the camel's nose is the appropriate time to block the entrance. That beast is far easier to keep out than to evict. We sing all the verses of each song—omitting any choruses that are frivolous repetition. I still wear a suit and tie on hospital visitation in Florida's August.

It requires no new prophet to declare that the Champions promoting Compromised Carnal Methodology will increase; those who stand in the way will decrease. As the children of Israel grew impatient with the absence of Moses and, after their own lusts, turned to the raucous, riotous, ribald, and clamorous worship of the golden calf, even so many addicted Contemporary Baptists, weary of waiting for the appearance of the LORD and having itching ears, are turning away their ears from the truth, heaping to themselves teachers who make provision for the flesh to fulfill the lusts thereof. Leaving the truth, these 'seekers' are quickly turned unto fables and are found uttering *STRANGE NOISES IN THE NIGHT*. —Pastor Manley

Phone: 850-944-5545

Fax: 850-944-9822

E-mail: JERALD.L.MANLEY@GTE.NET

*STRANGE NOISES IN THE NIGHT**(Continued from page 21)*

gained. Through the years, they have proven time and again to be friends. While they serve multi-million dollar construction projects, they have always had time for this pastor and his 'insignificant' needs. In the two decades of our business relations, we have not spent \$3,000 with them, including replacement of items stolen; but they treat us royally. I recommend them to anyone.

When questioned about their 'typical installations' in Baptist churches, the response All Pro gave is illuminating as it reveals the pervasiveness of CCM. Ninety-five percent of installations today require video, audio, and lighting. The average expense to a congregation with a twelve hundred-seat auditorium is above \$250,000. The equipment for an eight hundred-seat auditorium will cost in the \$150,000 range. Most absurdly of all, the average expenses for audio, video, and lighting for a seventy-five to one hundred seat congregation is from \$20,000 to \$30,000. One local church spent over \$3,000,000 on audio, video, and lighting—and Pensacola has no 'super churches.' Churches devote more 'budget' to these items, than they do to missions. PA systems are extinct. Preaching is out; multi-media is in. The compulsion of spending such unreasonable amounts for the video, the audio, and the lighting has only one cause—to accommodate the Contemporary Christian style of service. Proponents will cite results as the vindication for the changes. Opponents, such as I, will be dismissed as nay-saying fuddy-duddies.

I made the following notes from my reading of a recent book advocating the adoption of Contemporary methodology:

Guaranteed Formula for Failure

1. The exclusive use of the archaic King James Bible (Variety is required to make everyone feel comfortable in a less judgmental atmosphere.)

Reprint permission always granted;  
acknowledgment appreciated. *(Continued on page 23)*

*STRANGE NOISES IN THE NIGHT**(Continued from page 1)*

should have succumbed to the renaissance of amillennialism through the infiltration of Reformation retained fallacies, then you are not concerned with the imminency of the Chief Shepherd's summons to "Come up hither." I regret that your intellectual growth has exceeded your spiritual discernment, because "the day is at hand," and "behold, the Judge standeth before the door." I fear that day will come upon you, as does a thief in the night, catching you unawares. Will you not heed the admonitions of the LORD Jesus Christ, "Watch therefore: for ye know not what hour your Lord doth come. Behold, I come quickly?"

While I am convinced beyond question that the return of the LORD Jesus is approaching rapidly, I have no special knowledge as to when "He'll shout the victory, break thro' the blue"; but I believe that "Jesus may come today," and that makes even today a "Glad day! Glad day!" "It may be at morn, when the day is awaking, when sunlight thru darkness and shadow is breaking, that JESUS will come in the fullness of glory, to receive from the world His own." If you do not have that comforting expectation, then I do regret that emptiness of hope; but I will not forfeit that fullness of the hope that I possess to imbibe any alleged 'new light,' 'enlightening discovery,' or concoction of cerebral logic seeking comfort for the afflictions of life.

The LORD Jesus Christ is coming; He is coming at the time appointed (Daniel 8:9). If He comes today, He will owe no apology to anyone for interrupting their lives; should He not return for a hundred more years, He will not owe an apology to anyone for their extended journey. From the day He ascended until the day He descends, the primary responsibility of every believer remains to "occupy till I come."

That obligation of occupation has not been faithfully fulfilled. The darkness of this world is not growing lighter as the darkness turns to dawning; instead, the light of the Gospel to this world is growing dimmer because of the failure of believers to keep their "lamps all trimmed and bright." The Holy Spirit

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moved the apostle Paul to deliver a direct warning against we believers "sleeping on the job."

Romans 13—11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Ignoring that cautionary instruction—nay, disobeying a direct order—many believers in this age of 'toleration sans persecution' have adopted the Lullaby of Broadway as their anthem. Lulled into complacent quietness, they have noticed the infiltration of the wolves among the flocks. Becoming "dull of hearing," with their senses, by reason of a lack of use, not exercised to discern both good and evil, these infected believers of 2003 have decided that "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:34). Thus deluded, they allow ungodly men (and women) to become the lamp unto their feet and the light unto their path. Knowingly or unknowingly, they are walking in the counsel of the ungodly, standing in the way—the lifestyle—of sinners, and are sitting in the seat with the scornful. Their delight is no longer in the law of the LORD, but they mediate day and night in the pleasures of this world and the enjoyment thereof. Their superficial visible prosperity shall wither because it is not rooted in the counsel of the LORD. Their altar of hewn stone pollutes the sacrifices offered thereon. They have brought in the abominations of the heathen and have defiled the house of God.

The Holy Spirit particularly warned that the internal corruption of churches would be the hallmark of the time before the LORD Jesus returns to remove His Own from this evil world. The

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tion.] Try to find that explanation in any Hebrew lexicon in the world. It is obvious that an agenda is at work.

In reality, using 'contemporary' as a modifying adjective for 'Christian,' identifying 'rock' as 'music,' making the noun 'worship' amend 'chorus,' or connecting 'entertainment' and 'gospel' in any fashion are the quintessence examples of babbling oxymoronic jabber.

Our brother defines 'contemporary' as "One who lives at the same time with another." Actually, the evangelist is wrong again. Merriam Webster defines contemporary as meaning:

- 1: happening, existing, living, or coming into being during the same period of time  
2 a: SIMULTANEOUS b: marked by characteristics of the present period: MODERN, CURRENT.

The full implication of the word 'contemporary' might be phrased as that which comes into being at the same time and is marked by the characteristics of that present period. However, the evangelist is even more wrong than that because 'Contemporary Christian Music' is a specifically defined genre of music. It is beyond the level of debate that "Praise and worship music is a rock-influenced style with a divine message." It is devious and ingenious to attempt to pass it off as merely 'One who lives at the same time with (He does not use 'as.') another.' Cohabitation is another subject—though several of the more prominent 'stars' of the CCM (Contemporary Christian Music) of the ccm (compromised carnal methodology) have confessed familiarity with 'living together.'

One of the unrecognized sins of the CCM of ccm is the extravagance that is required. All Pro Sound (806 Beverly Parkway, Pensacola, Florida 800-925-9822) provided me with some fascinating information. I have known this company since it began. Today, it is among (if not, indeed, is) the premier audio-video installers in the world. Secular and religious institutions use their services. This church was among the first customers that All Pro

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5568 from 5567 1): a striking, twanging, 1a) of a striking the chords of a musical instrument, 1b) of a pious song, a psalm

Who could possibly describe "HEAVY METAL" as "pious?" The idea would be preposterous. However, for our brother to define the "spiritual songs" as he does brings incredulity (astonishment, amazement, and disbelief).

SPIRITUAL SONGS are, "Songs inspired, written and sung under the inspiration of the Holy Spirit," [sic] (God-breathed). Who among us would be audacious enough to say, "I am qualified to judge another's inspiration"? Such prejudices were prevalent among the body of Believers at Corinthians. (All capitals are his.)

My response to his question is very simple: Who among us (Baptists) is so presumptuously audacious as to claim inspiration for anything? Who dares to assert that his or her song is "God-breathed?" He has placed the definition of SPIRITUAL SONGS [sic] in quotations, but I have no idea where this foolishness is to be found. It did not come from SEC.

4152 πνευματικός pneumatikos *pn-yoo-mat-ik-os'* from 4151; 1) relating to the human spirit, or rational soul, as part of the man which is akin to God and serves as his instrument or organ, 1a) that which possesses the nature of the rational soul, 2) belonging to a spirit, or a being higher than man but inferior to God, 3) belonging to the Divine Spirit, 3a) of God the Holy Spirit, 3b) one who is filled with and governed by the Spirit of God, 4) pertaining to the wind or breath; windy, exposed to the wind, blowing

His cited interpretation is not found within any commentary on the epistles of Paul to the Ephesians or the Colossians to which I have access. It is an absurd wresting of "spiritual" that transforms it into "God-breathed." Sound doctrine would insist that no believer today is inspired in the biblical sense of inspiration—not in preaching and not in singing. Our brother is wrong, tragically wrong. He is simply an apologist for the addiction of CCM.

Perhaps his most telling twisting of definitions is "Praise the Lord," "Bless the Lord" . . . literally means, Give God an applause. [The italics and underlining are his and so is the lack of quotation marks for the defini-

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passage describes churches in the midnight hour before that long awaited "Golden Daybreak."

2 Timothy 3—1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

I would focus attention on that special warning about those who are "traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof." This describes those devilish seducers, who coming *within churches* and feigning spirituality, do display a "form" that is only a veneered facade having some vague resemblance of the general shape of a faint appearance of godliness—however, they do not possess or preach reality, but have substituted a skillfully crafted counterfeit. Thus, the solemn command is issued "from such turn away." The extreme danger of the persuasive influence of these illustrative "traitors" with their illegitimate "form of godliness" is so seductive that the Holy Spirit had Paul record His concern for "the churches of Galatia."

Galatians 1—6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another, but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

To the church at Corinth, the warning was no less strong:

1 Corinthians 11—1 Would to God ye could bear with me a little in *my* folly: and indeed bear with me. 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 3 But I

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fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

The warning to both the churches of Galatia and the church at Corinth is cautioning believers about the entrance of wolves creeping in among the flocks. Believers can be misled, misdirected, and mistaken regarding "the form of godliness." Experience, education, and intention are not a protection against the attraction of deception. The one safeguard is for the believer to anchor to the Scriptures as the sole and final authority for all matters of faith and practice.

2 Timothy 3—13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

We need a return to the understanding that the believer is raised to walk in "newness of life," putting "off concerning the former conversation of the old man" that "is corrupt according to the deceitful lusts" and putting "on the new man, which after God is created in holiness." The believer is to have a transformed, renewed mind that is no longer conformed to this world, but instead seeks and values what is that good, and acceptable, and perfect, will of God.

Titus 2—11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

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(All capitals are in the original.)

One might wonder about his strange insertion of the term "audio volume" in a First Century setting—wonder that is, only until the next paragraph is read. Then all becomes quite clear.

"And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them." 1 Kings 1:40.

Even what we know as HARD METAL [sic] would not cause the earth to crack open.

Our brother uses his definition so that he might now open the door full-wide to accept "HARD METAL" [sic]. I am not certain that he intends to go that far; but, his comment is certainly not a condemnation of "HARD METAL" [sic] and, just as certainly, might be considered as a commendation of loud (obtrusive, offensive, and obnoxious) music. He makes an even more clamorous comment. This statement is so outlandish that it defies explanation as to how he allowed it to find distribution.

THE SPIRIT-FILLED LIFE. [sic] MUSIC AND SINGING ARE INTRINSICALLY INTERWOVEN.

"And be not drunk with wine, in which is excess, but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord," Ephesians 5:18, 19.

PSALM (psalmos) means, "striking or twitching with the fingers on string instruments usually accompanied by sacred singing." HYMN (hymnos) means, "A song of praise to God." PSALMOS is "A song or praise to God with musical accompaniment." SPIRITUAL SONGS are, "Songs inspired, written and sung under the inspiration of the Holy Spirit," (God-breathed). Who among us would be audacious enough to say, "I am qualified to judge another's inspiration"? Such prejudices were prevalent among the body of Believers at Corinthians. (The capitals are his.)

The Hebrew for psalms is זמֶר, which SEC defines thusly:

02167. זָמַר zamar zaw-mar'; a primitive root [perhaps ident. with 02168 through the idea of striking with the fingers]; properly, to touch the strings or parts of a musical instrument, i.e. play upon it; to make music, accompanied by the voice; hence to celebrate in song and music:—give praise, sing forth praises, psalms.

02158. זָמִיר zamiyr zaw-meer'; or זָמִיר zamar zaw-meer'; and (feminine) זְמִירָה zemi-rah zem-ee-raw' from 02167; a song to be accompanied with instrumental music:—psalm(-ist), singing, song.

The Greek for psalms is ψαλμος.

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and is defined by SEC as follows:

3738 ὀρχεομαι *orcheomai or-kheh'-om-ah-ee* middle voice from *orchos* (a row or ring); 1) to dance Matthew 11:17, 14:6, Mark 6:22, Luke 7:32

I suppose a Baptist evangelist can invent, manufacture, and provide any definition that he might devise; however, a definition from a recognized authority in the Greek language would be a better choice than one taken off a wall. Additionally, it must be said that any definition for "dancing" that would have any relationship to dancing in this Twenty-first Century would have absolutely no connection to any meaning for dancing in the First century. Any suggestion to the contrary is absolute foolishness. The two forms of dancing have so little in common that they are not even of the same 'species.' That which the Baptist sitting in the pew envisions as dancing when he hears a Baptist evangelist make these statements is assuredly not First Century Jewish dancing and it is extremely dangerous to leave the impression that it is.

In his comments about Psalm 150, which uses the word "loud" exactly one time, the same evangelist offers the following definition of "loud."

The word, [sic] "loud" means to use intense force to produce high audio volume.

Not unexpectedly, SEC does not agree with his definition for the Hebrew word translated as "loud."

08088. שָׁמָעַ *shemaa shay'-mah*; from 08085; something heard, i.e. a sound, rumor, announcement; abstractly, audience:—bruit, fame, hear(-ing), loud, report, speech, tidings. (The Authorized version, in Nahum 3:19, does translate the Hebrew word as *bruit*.)

Merriam Webster also fails to provide any comfort for his definition: loud

Function: adjective (The word is not a verb as his definition requires.) 1 a marked by intensity or volume of sound, b producing a loud sound 2 CLAMOROUS, (Is it not interesting that this word is used in the definition?) NOISY 3 obtrusive or offensive in appearance or smell: OBNOXIOUS

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It is obvious, or should be, to all that the majority of Baptists in America does not earnestly contend for the faith; but, embracing ungodliness and worldly lusts, most have determined to sing the first verse of "Bring Back My World,"

"We remember the fish, which we did eat  
in Egypt freely, the cucumbers, and the melons,  
and the leeks, and the onions, and the garlick,"

while they covet a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels from the ruins of Jericho.

We are living in the dark of the midnight and Baptists are warming themselves at the campfires of the enemies and are making strange noises—much like those noises that Moses and Joshua heard coming down from the mountain of God.

Exodus 32—1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. 3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron. 4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. 5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. 6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. 7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: 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. 9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. 11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of

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Egypt with great power, and with a mighty hand? 12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14 And the LORD repented of the evil which he thought to do unto his people. 15 And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. 16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.* 18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.* 19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. 21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? 22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. 23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. 25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) 26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him. 27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. 30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I

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it could be heard outside. DANCING IN SCRIPTURE IS CONSISTENTLY ASSOCIATED WITH PRAISE. [capitalization in original—Our brother forgets Exodus 32 qualifies that connection.]

DANCE (orcheo) [sic] signifies to lift up the feet or leap with a regularity of motion. [capitalization and underlining in original] That's what the elder son heard in his father's house. At least, that's what your Bible says. A lady once asked what the Bible really means when it speaks of dancing in Luke 15. I said the Bible always says what it means.

I was reared in a home where I was taught that drinking, smoking, dancing, card playing, vulgarity, immodest dress and divorce were all near the bottom of the slimey [sic] cesspool of iniquity. Consequently, it's [sic] never been easy for me to be sympathetic toward folk who do those things. Unfortunately, the image of God created in my mind by my peers and mentors (I regret that his peers—friends—and mentors—parents—were so 'narrow-minded' as to warp his psyche.) was of a cosmic policeman always looking over my shoulder waiting to catch me in some unlawful act. He was a God of vengeance, retribution, and fierce judgment. The dos and don'ts of my early teachings were enough to discourage anyone. I didn't know God was equally sympathetic toward a strong-willed, straying son and a stubborn [sic] staying son. SOME SONS WHO STAY IN THE FATHER'S HOUSE DISCOURAGE STRAYING SONS FROM COMING HOME. It's a good thing the son in the far country remembered his father instead of his vinegar face brother.

The appeal by 'English language-challenged' preachers to the "original" Greek or Hebrew words is sometimes very amusing to observe. It is so often used in an attempt to validate a personal opinion by clothing it in the garments of "original languages." The overwhelming number of times the tactic is used, the 'expertise' was gleaned from a quick visit to the numbering system of the Strong's Exhaustive Concordance [SEC]. In this case, I have no idea where the evangelist obtained his knowledge, because he certainly did not consult his SEC, which supplies the following information for the "original" Greek word translated as "dancing" in our passage.

5525 χορός, *choros khor-os'* of uncertain derivation; 1) a band (of dancers and singers), circular dance, a dance, dancing

The actual form of the word as it appears in the verse is χορών. His word (orcheo) is found in four verses, none in Luke 15,

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as the leadership that they called to love them openly ignores their concerns and publicly lets them know that their days are numbered and they can get with the program or find another pew in another church. The ccm will have its CCM regardless of the strewn bodies of trampled saints. The progression of the progressives is akin to the march of Sherman—it was a progression through Georgia, but it left ruin in its wake.

I was in a religious bookstore of purportedly Baptist persuasion recently and overheard a mother's question. "What CD do you recommend for my daughter? I want something she can dance to at home." The thought of how my mother would have responded to that question brought some humor to a pathetic situation. How dare Baptists operate in such a fashion that anyone would ask that question. Yet, I have before me the writings of a Baptist evangelist (I do not name him because [1] the issue is not personal and [2] the essence of what he writes is easily found elsewhere.) who comments on the passage where we find the story we know as that of the prodigal son as follows:

WHERE IS ALL THIS TRANSPIRING? In the father's house, of all places. [sic] Most church buildings are considered to be the house of Father God. [Actually, I do not recall ever hearing any church building referred to as "the house of Father God." The three uses of the term "house of God" with reference to a church (1 Timothy 3:15, Hebrews 10:21, 1 Peter 4:17) certainly do not support such an interpretation. The word "God" in all three passages would surely be a reference to the Godhead, the Trinity.] Jesus said in John 14, "In my father's house are many mansions," referring to Heaven. [Are we to assume that our evangelist is equating a church building with heaven or is he suggesting that heaven will be the place for "music and dancing?"] "Now his elder son was in the field with; and as he came and drew nigh to the house, he heard music and dancing," Luke 15:25. Without the aid of external Bose or Peavy speakers, the elder son heard music and dancing coming from inside his father's house. Could they have been square dancing on hardwood floors? Perhaps they were clogging. Obviously [sic] they weren't waltzing because the elder brother could hear them dance. Whatever they were doing,

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shall make an atonement for your sin. 31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. 35 And the LORD plagued the people, because they made the calf, which Aaron made.

In particular, consider verse 17:

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. 18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear.

Joshua, with his musical ear still tuned from his time on the mountain of God heard "a noise of war in the camp." Moses, knowing that the people were engaged in corrupted worship, simply says, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear." Arriving back in the camp, Moses and Joshua find, amid the caterwauling cacophony, the people naked, lewd, and lascivious and having "sexual encounters." The music, with its dancing and singing, was the medium of the Reverend Aaron's 'worship' service. It reads as a news account of a contemporary rock concert. With the trend to 'crossover' "Christian" artists and their blatant display of sex, one trembles to think of what is coming. Immorality has always been a fundamental doctrine of the worship of pagans

I must establish a critical fact (a fact for all the critics) before I go any farther; I am not a musician, trained or otherwise. That accomplishment is not the fault of my parents, who paid a patient man to teach me to play the trumpet. The public school system of Fayette County Indiana is not to blame either; for twelve long years, faithful teachers tried to instill in me some degree of musical ability. I participated in a school band for most of

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those years. The efforts were gallant, the results galling. I make no claim to possess any expertise in the realm of *producing* music. I no longer attempt to play any instrument and my vocal cords do not seem to harmonize any known chords. I openly confess that I am not a musician and plainly declare that I have no pretension of presenting myself as an authority on music.

This acknowledgement will enable those who disagree with my comments (or so they will presumptuously assert) opinionatedly to dismiss my 'opinion' as simply an objection rising from an unqualified complainer. However, the reality is that those who disagree with the conclusion presented here would reject what is written without any consideration of my qualifications and without a moment's honest deliberation on the principles raised. The title alone will suffice for them to condemn the 'judgmental' nature of my assertions. This probability was anticipated and accepted before the first word was written.

Because I have not slept my way through the last four decades of ministry, I know my comments will arouse emotions and produce hostile response—and, I know why. The instruction of these years of ministry has equipped me to identify addictions. One knows an addiction by the presence of addicts, regardless of the circumstances of the environment. Addicts of whatever 'substance' have common reactions. An addict responds reflexively, but never reflectively. The substance of the addiction is immaterial; the reaction is unwavering. The defense is always unfailingly two-fold: offer excuses and attack the intruder. The rehearsed excuses automatically formed in the minds of the addicts as they have been reading this article, and they have certainly identified me as the intruder.

While I have not revealed the direction of the article, the addicts have guessed and the wise have discerned. Both are correct; my attention is focused on the invading pervading influences of Contemporary Christian Music and I did not overuse the word

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to be mine."

The man of God must pray for grace, never even to listen to the smallest word on the subject of compromise. He ought to nail his colors to the mast, and not listen, even for a moment, to any terms upon which those colors are to be struck. "No surrender!" No compromise!" These should be the mottos, [sic] and the watchwords under which he fights.

We may rest assured that we fall into a decided trap of Satan's, when we offer to yield ever so little to the world in order to disarm its malice; we shall, in all probability, be driven from one concession to another, and even if this be not the case, we shall find that, after all, the malice of the world is as strong as it was before. I doubt much whether its malice will not be even stronger, for now it will despise, as well as hate.

Why need we resort to compromise, to disarm the world of its malice, or rather to neutralize its power, for disarm it we never can. To think of compromise, is as much as to say, "we have not a sufficiency of resource in God, we are driven by hard necessity to these disreputable shifts." If we knew our resources, in prayer, we should never think of compromise for a moment, we should say to ourselves "there is no need for anything of the kind, my God to whom I commit the malice of my enemies in prayer, is able and willing to deal with them, as for me, I will call upon God, and the Lord shall save me."

Few have said it as well, and none better than did he. Compromise is never justified in its use and is never successful in attaining its stated goal. Compromise fails, because compromise is leaning on the arm of flesh, which will always fail.

The advocates of the philosophies commonly described as "Willow Creek" and "Purpose Driven" are most emphatic and very clear in asserting that their goals may only be attained by the use of CCM, drama, and the presence of a casual 'seeker-friendly' atmosphere. The testimony of their own mouth convicts them of the fallacy of the approach. Even so, Baptists are lining up to participate in the compromised carnal methodology [ccm] of the CCM.

The young people love it—they have their cake and are eating it with ice cream; the old folks are either outnumbered, too tired to fight, or have no idea where to go. Having devoted years of labor and tithes to establish a biblical witness, they sit stunned

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Clamorous 01993. חממה *hamah haw-maw*; a primitive root [compare 01949]; to make a loud sound like Engl. "hum"); by implication, to be in great commotion or tumult, to rage, war, moan, clamor:—clamorous, concourse, cry aloud, be disquieted, loud, mourn, be moved, make a noise, rage, roar, sound, be troubled, make in tumult, tumultuous, be in an uproar.

The unintended accuracy of the full connotation of 'clamor' in the statement of the Southern Baptist University of Mobile's president Mark Foley—"churches are clamoring for people who can successfully blend the two styles"—is easy to validate: simply oppose the introduction of CCM into any Baptist church. The proof will rise instantaneously. Beginning with a sound much like 'haw-maw,' the whining rapidly becomes the sound of a roaring lion seeking someone to devour—namely, the person standing in the way.

The immediate noise of rage, the insistent loud uproar of disquieted concourse, the clamorous commotion, the resultant brawling will bring sufficient troubling trouble and tumultuous tumult, if not full-scale war. "We want our music!" is the mantra of the terrifying tantrum.

CCM has an appeal only because of the presence of an addiction to rock music. It is a compromise seeking to reach the new generation. Writing in 1858, Philip Bennet Power wrote (*The I Will's Of the Psalms*, pages 165-168) a compelling argument against any consideration of compromise.

Let us here, first of all, observe that *there is no disarming of malice by compromise*. Had the Psalmist chosen to compromise, he might often, no doubt, have disarmed the enmity of his foes; had Jesus chosen to compromise, he also might have done the same. A half-and-half man, a half-and-half creed, will never meet with violent opposition or enmity from the world. Even what might be called a three-quarters man will escape without very much hurt. It is the out-and-out Christian, and the out-and-out creed that the world hates. Making compromises is an old trade of Satan's; it is one at which he shews consummate skill; he is willing to be large and liberal; he will concede far more than, at first sight, any one would suppose; in fact, he will go so far as to say, "You may be nine-tenths Christ's, if only, as regards the remaining tenth, you will agree

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'addict.' I select and apply that word 'addict' without hesitation, but without any intention to be insulting. An addict is not the proper subject for insult and contempt; rather, the addict is to be pitied and offered help.

The word is apt. No word other than 'addict' adequately or accurately describes an individual that is so obsessed with the ungodliness of that which is generically labeled 'rock music' that he or she gleefully mingles it with worship supposedly offered to the holy God of Heaven. Only an addict pursues a vice to destruction.

It is unbelievable that any Baptist preacher would protect and defend rock music. Who could imagine a shepherd inviting the wolves to have dinner with the flock? Rock music is not of godly descent. Its origins and its associations are not matters of dispute. Rock music was conceived in debauchery and delivered in depravity. While it is not literally true, the statement that rock music was born in the pit of hell is well within literary accuracy. From its appearance in the middle of the 1950's, rock music has been a force that is diametrically opposed to holiness, righteousness, and godliness. I will not belabor proving that point with needless citations from the abundance of the arrogant statements of the originators and performers of rock music touting their aims and purposes anymore than I would devote a single breath attempting to convince someone that water is wet. The disputer is obviously either seeking an opportunity to engage in debate for the sake of debate or is a fool such as I am commanded (Proverbs 26:4) not to answer. Therefore, a continued discussion on the merits of rock music is an exercise in vain jangling. Only addicts foolishly pursue the vindication of the addicting force.

I enjoy music. My mother loved music and my childhood home regularly had the sound of music. Her taste ranged from the Metropolitan Opera to the "Grand Old Opry." The radio was our connection to the word of music and it was under the con-

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trol of my mother. She taught by example that music had an effect upon the mind, the soul, and the heart. Certain music could be listened to even while asleep and other music should not be listened to even when wide-awake. Music was, for her, food for the soul. One was to be careful as to what was fed to the soul because destiny lay within the choices of the soul. Her philosophy was, as mine is, that music has an affect upon the character of an individual, indeed upon the very soul of that person. The deleterious effects of rock music upon the character and conduct of individuals are unquestionable—though addicts will always deny that such exist. The testimony of any addict is tainted and, therefore, should be ruled inadmissible in any court, including that of public opinion.

Yet, it is obvious that the eroding tide of constant exposure to rock music has taken a substantial toll on Baptists. The arrival of Contemporary Christian Music [CCM] in the Baptist church down the street is full testimony in every town in America of the erosion. The definition given by the proponents of CCM is not at all obscure or vague: "Praise and worship music is a rock-influenced style with a divine message" (Pensacola New Journal, Sunday May 25, 2003, page 14C).

Nationwide, the number of churches using strictly traditional music has fallen from 49 percent in 1993 to 24 percent in 2001 according to surveys taken by the magazine Christianity Today. About 43 percent now prefer the "blended" services, the survey said. (Pensacola New Journal, Sunday May 25, 2003, page 14C).

A "blended" service is identified as mixing of traditional and contemporary music and techniques into a single service. Evidence of the appeal of CCM is the growing number of Christian colleges dedicated to the training of men and women for music ministries that are incorporating CCM in the curriculum. Mark Foley, President of the University of Mobile, "a 2000 [sic] student Southern Baptist-affiliated [sic] university," is quoted (PNJ, same article) as saying, "churches are clamoring for people who can

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successfully blend the two styles." President Foley makes a very interesting word choice: "churches are clamoring."

Merriam-Webster's Collegiate Dictionary provides the following definition for the word 'clamor.'

intransitive senses

1: to make a din 2: to become loudly insistent \**clamored for his impeachment*

transitive senses

1: to utter or proclaim insistently and noisily 2: to influence by means of clamor

The word 'clamor' appears in the Authorized King James Version only once.

Ephesians 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Dr. Gill in his ten-volume Exposition of the Old and New Testaments gives an accurate explanation of the word 'clamour' in his comments on this verse.

Ver. 31. Let all bitterness, &c.] These words are a dehortation from several vices good men are liable to, by which the Spirit of God is grieved: "bitterness" sometimes designs the corruption of nature, which is the gall of bitterness, and bond of iniquity; and sometimes actual sins and transgressions, even those of God's own people, which are evil and bitter things; and sometimes heretical doctrines, which are roots of bitterness; and sometimes sinful words spoken by the saints, one against another, and here perhaps it signifies, the first offence taken in the mind, against any person, upon any account, which should at once be put away, and not encouraged: and wrath: heat of spirit, which follows upon bitterness, or upon the spirit being embittered and offended; see Eze 3:14. And anger: a sinful one, cautioned against before, Eph 4:26. And clamour and evil speaking: such as brawlings, contentions, contumelies, reproaches, slanders, &c. arising from an embittered, wrathful, and angry disposition: these should all be put away from you, with all malice: being the deeds of the old man, unbecoming such as are born again, and grieving to the Spirit of God. (underlining in the original)

None have expounded the verse any better and none have defined clamor more excellently. A kindred word, 'clamorous,' is found just once in the Old Testament.

Proverbs 9:13 A foolish woman is clamorous: she is simple, and knoweth nothing.

SEC gives the meaning of the Hebrew word that is given to us as 'clamorous' thusly:

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