

One Hundred and Seven Theses or A Call for Reformation for the Contemporary Christian Music Industry

By Steven John Camp

*Those of us who are privileged to represent our Lord Jesus Christ in the arts should be galvanized **by mission**, not by ambition; **by mandate**, not by accolades; **by love for the Master**, not by the allurements of this world. Is there justified concern that Contemporary Christian Music has abandoned its original calling from the Lord, left the Biblical standard for ministry and has failed to remain accountable to the local church? I believe it so. Beloved, it's time to "sound the alarm on the holy hill" for we are calamitously on "the downgrade" in the Contemporary Christian Music Industry (CCMI).*

The Preamble

Out of love and zeal for Biblical truth and the desire to bring it to light, I come to you, brethren, burdened and broken over the current state of Christian music. I come not out of a heart of condemnation, but out of convictions immersed in tears as one in desperate need daily of our Lord's grace to be conformed to His image. I come being aware of the depravity from which I have been saved and that my heart, apart from the grace of the Lord Jesus Christ, is desperately wicked and eternally sick. Early in my own musical journey I wrote songs that neither represented good music or precise theology. My motives were vitiated; my actions were not godly; and my lips were unclean. The thirst for prominence and position made my heart prideful, judgmental and calloused. But the Lord, out of His infinite grace and otherworldly love, broke me with His chastening hand to bring true repentance in my own life—and it's that life of repentance, which is my greatest desire and my greatest failing. It is out of the crucible of those experiences that I am driven to speak with conviction to these issues.

This document is a call to Reformation—a clarion call to recover Biblical Christianity in the arts. Music is a powerful tool from the Lord Jesus to His church intended for worship, praise, encouragement, edification, evangelism, teaching, admonishing, and exhorting God's people to holiness—with always our chief aim "to glorify God and worship Him forever." But beloved, the serpentine foe of compromise has invaded the camp through years of specious living, skewed doctrine and most recently secular ownership of Christian music ministries. While I assert this, I recognize that there are godly men and women who love the Lord that work for these companies and record for these companies, but that's not the issue here. The crux of the matter is that the overall *nature* of our industry has dramatically shifted. The Apostle Paul warns, "it takes only a *little* leaven to leaven the *whole* lump" (1 Corinthians 5:6). When sin is tolerated it ultimately permeates and corrupts the entire church. What is pure today will inevitably be polluted tomorrow if we do not "purge out the old leaven..." (Ibid. 5:7). In the past several years, there has been a not-so-subtle drifting away from Christocentric music to an anthropocentric music. Sadly, this has resulted in various visible manifestations of spiritual sedition—where currently, the CCMI finds itself on a slippery slope sliding away at accelerated speeds from the Savior, the Scriptures and the church.

History is a lucid teacher and we can learn from her. Give ear to the account of one man's battle against the roaring lion of modernity in his time:

Charles Hadden Spurgeon spent the final four years of his life at war against the trends of early modernism, which he rightly saw as a threat to Biblical Christianity. Spurgeon wanted to warn his flock about the dangers from moving away from the historic positions [of the truth]. 'Biblical truth is like the pinnacle of a steep, slippery mountain,' Spurgeon suggested. 'One step away, and you find yourself on the down-grade. Once a church or individual Christian get on the downgrade,' Spurgeon said, 'momentum takes over. Recovery is unusual and only happens when Christians get on the 'up-line' through spiritual revival.' History has vindicated Spurgeon's warnings about the down-grade. In the early part of the twentieth century the spreading of 'false doctrine and worldliness'—theological liberalism and modernism—ravaged denominational Christianity throughout the world. Most of the mainline denominations were violently if not fatally altered by these influences. A hundred years later, we are seeing history repeating itself again.... 'False doctrine and worldliness'—the same two influences Spurgeon attacked—always go hand in hand, with worldliness leading the way. Christians today tend to forget that modernism was not first of all a theological agenda *but a methodological one*. (John F. MacArthur, Jr. *Ashamed of the Gospel* (Wheaton, Ill.: Crossway, 1993), 21-23, emphasis added.)

We are seriously close, beloved, to being on the down-grade in Christian music, if, in fact, we have not already begun the slide. Though we are seeing an unprecedented interest by the secular arena with more press and publicity, I believe there are some danger signs we can't ignore. Gospel music today has become music for the moment, but not for eternity. Transitory, temporal, trivial messages that devalue Deity and raise "felt need" affairs above eternal "real need" concerns produce disposable, consumer-driven, cotton-candy music. This is playing marbles with diamonds. We are unequally yoked with an unbelieving world, sin goes undisciplined—is even tolerated for some artists because of their visibility and sales power—and the truth and authority of Scripture is all but abrogated. Biblical illiteracy is pandemic. Accountability to the local church has all but been abandoned. Moral pluralism and erroneous forms of ecumenism are the dyslexic doctrines of today. A politically correct, reductionist gospel that appeals only to the flesh and a syncretistic methodology in communication through the arts have sought to replace the true "Gospel According To Jesus" evidenced in the fruit of an obedient life fully surrendered to the Holy Spirit and His truth.

Contemporary Christian Music originally began unashamedly declaring Jesus Christ as Lord. Within a few years His name was replaced by several generic titles filtering out the name of God ultimately to the non-specific cognomen, "Love." This led to a multitude of pseudonyms: "The Man Upstairs"; "My Higher Power"; "Our Family Values Expert" *ad nauseam... ad infinitum*. This Biblical illiteracy I've coined as *theological ebionics*—Biblical language diminished to cultural unintelligible chatter affirmed as profound, acceptable spiritual truth. Spurgeon again reminds us of our duty of rightly representing the preeminent Christ by saying, "Jesus is *the Truth*. We believe *in Him*—not merely in His words. He Himself is Doctor and Doctrine, Revealer and Revelation, the Illuminator and the Light of Men. He is exalted in every word of truth, because He is its sum and substance. He sits above the gospel, like a prince on His own throne. Doctrine is most precious when we see it

distilling from His lips and embodied in His person. Sermons [**and songs**] are valuable in proportion as they speak *of* Him and point *to* Him. A Christless gospel is no gospel and a Christless discourse is the cause of merriment to devils.”

Os Guinness is “spot on” when saying, “[we have seen a change] from an emphasis on ‘serving God’, to an emphasis on ‘serving the self’ in serving God.” The object of faith is no longer Christ, but *our* self-esteem; the goal of faith is no longer holiness, but *our* happiness; and the source of faith is no longer the Scriptures, but *our* experience. Christian music currently reflects this. We are producing a generation of people that “feel” their God, but do not know their God.

We have been given a solemn and sacred duty to communicate through music the fathomless riches of God’s eternal Word. The Word of God is the most holy thing we will ever hold in our hands in this lifetime. As Dr. John MacArthur says, “This book contains: the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Read it to be wise, believe it to be saved and practice it to be holy...”

Lamentably, the music of heaven has been sold to the world—to the ones who had the deepest pockets and made the sweetest promises. In a very real sense, “Simon the Sorcerer” has succeeded in purchasing the work of God from the “apostles” of our industry (Acts 8:14-25). Could it be that the love of money is at the root of it all? Or could it be that ignorance has revealed the unschooled in matters of faith and doctrine? Unquestionably both. For many, money has been and continues to be the prerequisite for “ministry” and Biblical truth is no longer vital but vicarious! Departure from the Word of God is now clearly evidenced in our music, lyrics, business practices and alliances. Beloved, if we do not repent of our sins, God’s judgement will surely be upon us.

When Martin Luther stood at Wittenberg’s Door in the year 1517, he called for reformation from the recalcitrant Roman Church. Now it is our turn, almost five centuries later, to sound the alarm in our generation. This time, to call the Christian Music Industry to reformation—back to the supremacy, sufficiency and Lordship of Jesus Christ. Genuine revival—a fresh return to obedience in Christ—is surely needed today, but that would be *almost* impossible given the current environment of our industry. Why? True revival is marked by repentance; true repentance brings restitution; true restitution demands that Christian music be owned and operated only by believers whose aim is the glory of God consistent with Biblical truth. This means that the current CCMI labels must return *all* the money they have received to their respective secular counterparts that purchased them and divorce alliances with them. The CCMI has gone too far down the wide road of worldliness and there is not the tenacity of character and the Biblical courage of heart and mind to do the right thing no matter what the cost.

These are serious times, beloved, that call for real answers. This is not a time for duplicitous people, proclaiming a diluted message, from disingenuous ministries. It is a time for those whose lives are tempered with the steel of righteousness, girded with the belt of truth, standing firm in the gospel of peace, raising high their shield of faith, guarded with the helmet of salvation, to wield the sword of the Spirit with a surgeon’s exactitude, praying always with all prayer and supplication, with all perseverance for all the saints in the Spirit. (Ephesians 6:10-20)

Will *we* champion again the manifesto of the Reformers: *Sola Fide* (by faith alone); *Sola Gratia* (by grace alone); *Sola Scriptura* (on the Word alone); *Solus Christus* (because of Christ alone); and *Soli Deo Gloria* (to the glory of God alone)? Do *we* have the conviction of heart and courage of mind to do what’s just? Do *we* have the boldness to shout above the roar of the marketplace that the Emperor has no clothes? Will *we* leave our careers, our

contracts, our carefully cultivated plans and press releases, our unequally yoked record companies to serve the Lord again with all our heart, soul, mind and strength? There is no gray in this—it's a matter of obedience.

Oh brethren, “we have a name to be alive, but we are dead” (Revelation 3:1). There is no greater love song to proclaim than the once for all sacrifice of Jesus Christ our Lord at Calvary, but yet others feel content to sing about the chaff of this world. What the New Testament church wrestled with the least is what our industry craves the most—money. How dare we think we can play politics with God, with His truth and with His church. We can't negotiate with sin no matter what kind of capital is at stake—and that really is the issue here.

Let us “press on, that [we] may lay hold of that for which Christ Jesus has also laid hold of [us]” (Philippians 3:12). Let us “lay aside every weight, and the sin that so easily ensnares us and let us run with endurance the race that is set before us” (Hebrews 12:1). Let us fall on our faces before our Holy Lord, repent of our sin and return to our First Love. With lives bathed in His grace, let us provoke one another to love and good works. With undivided hearts may we leave the prodigal's pigpen and come back to the Father's house. Let us commit to prayer and fasting, seeking the Lord's will with a broken, contrite and obedient heart. Let us return to our churches and to the faithful pastors/elders that shepherd us—submitting ourselves to their godly leadership. May we be students of His Word being filled daily with His Spirit. Let us come away from an industry that has all but abandoned Christ and forge, by God's grace, what it was always meant to be... a ministry. Doing His work, His way, according to His Word, by His Holy Spirit.

Pray on this. Pounding on “Wittenberg's Door”, let us come together to *make history*—to make Contemporary Christian Music... *Christian* again.

Yours for the Master's use,
2 CORINTHIANS 4:5

One hundred and seven theses

“Christianity today is increasingly dominated by the spirit of this age rather than the Spirit of Christ. We call ourselves to repent of this sin and to recover the historic Christian faith [in the arts] again.” -Alliance of Confessing Evangelicals-

PART ONE:

To Do All to the Glory of God

1. All our works, both musical and written, must produce a high view of God—with our chief aim being to glorify God and worship Him forever. (Job 40:6-41:34; Psalm 29:1-2; Jeremiah 9: 23-24)
2. This means we are to represent God the Father, God the Son and God the Holy Spirit in the fullness of Trinitarian character and attributes revealed through the Scriptures. (Romans 11:33-36; 2 Thessalonians 2:13-14; Revelation 5:12)
3. This is paramount—for it brings glory to God to reverence Him in the totality of His worth and works. It elicits holiness and obedience in the life of the believer. (Psalm 96:9; 103)
4. Even in God’s redemptive plan for man... salvation never begins with man and his need but with God and His glory. And no one ever lives greater than his or her view of God. (Ephesians 1:3-14; Hebrews 11:6; 1 John 1:7)
5. Whether, then, [we] eat or drink, or whatever [we] do, do all to the glory of God.” (1 Corinthians 10:31)
6. We fail to glorify Him when we praise the servant through awards and accolades rather than exalt the Master. “I was but a pen in God’s hand and what praise is due a pen?” (Baxter) God will not share His glory with another. (Psalm 115:1; Isaiah 42:8)
7. We fail to glorify Him when we speak of God out of our own vain imaginings or recreate Him in our own image; instead of honoring Him by how He has revealed Himself through His holy Word. (Psalm 50:21; 1 Corinthians 2:13-16)
8. We fail to glorify Him when we make money a prerequisite for ministry; some to their own destruction teach that godliness is a means to financial gain. “Freely you have received; freely give.” (Matthew 6:24-34, 10:8-10; Acts 3:6, 20:33; 1 Timothy 6:5)
9. We fail to glorify Him when we publicly honor Him with our lips, but privately have hearts that are far from Him. (Isaiah 29:13; Matthew 15:7-9)
10. God cannot be glorified where sin is pacified; and He cannot be extolled where sin is entertained. To live in and tolerate unrepentant sin is to write Ichabod across the doorpost of our lives and industry—“the glory of God has departed.” (1 Samuel 4:21-22; 1 Corinthians 5:1-8)
11. We fail to glorify Him when pride struts like Nebuchadnezzar across the Babylonian palace of our accomplishments thinking our own hand has made us, our own hand has delivered us, our own hand has provided for us, our own hand has promoted us and our own hand has saved us. (Daniel 4:28-37; James 4:6)
12. We fail to glorify Him when we strive to please men rather than to please God. (Galatians 1:10; 1 Thessalonians 2:4)
13. We fail to glorify Him when we speak and sing of the benefits of the gospel, but fail to proclaim *the Gospel itself*. (Matthew 4:17, 7:13-27, 9:13, 16:24-26; Luke 14:26-33; John 1:12-13; Acts 20:27; Romans 3-5, 10:9-10; 1 Corinthians 2:2, 9:16; 2 Corinthians 4:5, 7:10; Galatians 1:6-8; Ephesians 2:8-9; Hebrews 2: 9-18; 1 John 2:22-23, 4:1-4, 5:1-3)

PART TWO:
**THE AUTHORITY AND SUFFICIENCY OF SCRIPTURE—
THE HYMNBOOK OF HEAVEN**

14. The highest worship of God is the preaching of His Word (Luther). We cannot honor God more than listening to His Word with an obedient life. Music that is saturated accurately with the truth of God's Word is worthy of worship to the Lord. (Romans 10:14-17)
15. There is only one inspired, infallible rule and authority for all matters of life and godliness and it is the sufficient, pure, perfect, inerrant Word of God. (Psalm 19:7-14; 2 Timothy 3:16)
16. For God has even "exalted His Word above His name." (Psalm 138:2)
17. God's Word is His ultimate revelation and is thoroughly accurate, comprehensive and exhaustive in all its parts, even as it speaks to theology proper (the doctrine of God), doctrine, ethics, religious practice, science, geography, history (redemptive and actual), or any other topic. (Psalm 12: 6; 119:160; John 17:17)
18. All Scripture must harmonize (agree) with itself and thus interpret itself. Therefore, the greatest commentary and interpreter of Scripture *is* Scripture itself. (2 Peter 3:15-16)
19. Theology (systematic truths derived from the Word of God) and doxology (a word of glory, a note of praise, or a saying ascribing worth) are inseparable. As David says, "Thy statutes are my songs, in the house of my pilgrimage." His Word *is* our music, His lawbook *is* our songbook, and His statutes *are* our songs. (Psalms 119:54, 172)
20. Scripture speaks to all of life—therefore, our music may speak to every aspect of living. However, it must be based upon and not contrary to God's Word in principle, ethic, content and conduct. (2 Timothy 3:16-17; 2 Peter 1:3-4)
21. For instance, Esther and the Song of Solomon are the only books in the Bible that never mention the name of God. Yet, respectively, they speak with absolute clarity about the sovereignty of God in the political arena and of the beautiful expression of physical intimacy between a man and a woman in the context of a faithful, committed marriage.
22. In this Biblical world-view where are those like St. Paul, engaging the unsaved on Mars Hill, explaining "The Unknown God" in the midst of worldly philosophy and beliefs? That requires wisdom, integrity, cognitive reasoning, and maturity, a profound understanding of God's Word, and an unwavering courage to communicate the truth in love. (Acts 17:16-34)
23. As artists we have a tremendous responsibility to exegete God's Word before we exegete the times. We are teachers of God's truth, through the arts, that are deserving of a more strict judgment. (Colossians 3:16; James 3:1)
24. Paul soberly proclaims, "we are not like, as so many, *peddling* the Word of God *for profit*." (2 Corinthians 2:17a) To peddle means to make retail of, to huckster or to pawn something off as merchandise.
25. Isaiah 1:22 uses the same Greek word in the LXX as Paul uses for "peddling" when saying, "Your silver has become dross and your wine *mixed* with water." Those who *mix* wine with water did so to cheat the buyer. It resembled real wine and had the aroma of real wine, but in actuality was nothing more than a watered-down substitute—a cheap imitation.
26. Paul sternly warns that there are many con men who by slick eloquence and deceptive speech huckster or corrupt the true Word of God as retail merchandise; they dilute its truth to suit itching ears, while representing it as genuine, to purposely deceive and cheat the recipient for the sake of financial gain. (2 Corinthians 4:1-2; 2 Timothy 4:3-5)
27. As Paul admonishes he also affirms, "but as of sincerity, but as from God, we speak in the sight of God in Christ." (2 Corinthians 2:17b)

28. We have been given a sacred trust and holy privilege to *be* a steward of the mysteries of God in music ministry. If our music does not square with the truth of God's Word, it must be rejected and cannot be embraced as profitable for godliness, beneficial exhortation to the church or as an effectual proclamation of the gospel. Dare we take it flippantly? (1 Corinthians 4:1f; 2 Corinthians 4:5; 1 Thessalonians 2:13)
29. Artistic license may be enjoyed when describing personal testimonies or life experiences, but our music must conform *precisely* to Biblical truth when addressing the person of God and His character, the gospel of Jesus Christ or the working of the Holy Spirit. (Psalm 50:16-23; 1 Timothy 6:3-5)
30. We need artists who will balance their zeal with knowledge to invest their lives in the daily discipline of Bible study, and then, to write with the fire, passion and enthusiasm which that study has illumined to communicate the glorious language of the church—the *holy Word of God*. (Psalm 1, 119)
31. For if in our worship we pervert His Word, we pervert the truth about God. If in our music we distort His doctrine, we distort a right view of Him. If in our song we misrepresent the Scriptures, we misrepresent the Savior. And if in our ministries we twist His truth, we dishonor His character. (2 Timothy 2:15)
32. Failure here is costly—for it is tantamount to breaking the third commandment: do not take the name of the Lord God in vain. (Exodus 20:7)
33. We are to crave the Word (1 Peter 2:2); have a delight in, a longing for and a love of it (Ibid.); preach, admonish, exhort and teach its truth (2 Timothy 4:2); take it as our song (Psalm 119:54); hide it deep in our hearts (Ibid. 119:11); meditate upon it (Ibid. 1:2); obey it (John 14:15); proclaim it (Matthew 4:23); guard it (2 Timothy 1:13-14); hope in it (Romans 15:4); be sanctified by it (John 17:17); desire it more than all the world's delicacies and treasure it more than all the world's riches (Psalm 19:10); to be hearers and doers of it (James 1:22); contend for it (Jude 3); rightly divide it (2 Timothy 2:15); never add to it or take away from it (Revelation 22:18-19); for it is perfect, sure, right, pure, clean and true (Psalm 19:7-9).

PART THREE:

THE CHARACTER OF CHRISTIAN MUSIC

34. Our Creator God has given us music—psalms, hymns and spiritual songs to use for praise and worship, the proclamation of His name and attributes, to teach and admonish one another unto holy living and to provide thanksgiving for His worth and works. (1 Chronicles 16:7-36)
35. Genuine Christian music has as its ultimate aim the glory of God. Anything less than this will at the end bear the fruit of self-glory and is music not honoring to the Lord. "Blessed is he who sings when no one is in the auditorium" – for that checks motive. (Miller) (Psalm 18; 96:1-6; 105:3)
36. Music is used according to the Apostle Paul in Colossians 3:16 to encourage, council, warn, correct, comfort and teach Biblical truth. According to David in 1 Chronicles 25:1-5 the Levites used music to prophesy, give thanks and praise to the Lord. It was music rendered *in* the house of the Lord *for* the *service* of the house of God.
37. The first song ever recorded in Scripture is in Exodus 15 as a song of deliverance written by Moses after God had delivered them out of Egypt and destroyed Pharaoh's army at the Red Sea. It describes God's glorious deeds, His inscrutable ways, His attributes and character, His preeminence as the only true God and His eternal reign as Sovereign Lord and King. (compare, 1 Chronicles 16:8-36.)
38. Psalms, hymns and spiritual songs flow from a life where His Word richly dwells and out of the life that is filled, or controlled, by the Holy Spirit. (Colossians 3:16-17; Ephesians 5:17-20)

39. Life in the Spirit and life in the Word are identical bearing the fruit of godly music honoring to the Lord. (1 Timothy 1:18-19)
40. Authentically Christian music was never intended for casual use or *purely* for entertainment. (1 Chronicles 23:5)
41. Christian music, originally called Jesus Music, once fearlessly sang clearly about the gospel. Now it yodels of a Christ-less, watered-down, pabulum-based, positive alternative, aura-fluff, cream of wheat, mush-kind-of-syrupy, God-as-my-girlfriend kind of thing.
42. Christian music today lacks the power and authority that it once enjoyed for it has lost its identification with the Lord Jesus Christ. As Moses has said, "The Lord is my strength *and my song*..." (Exodus 15:2)
43. We are to sing *a new song* to the Lord. It is a song of the redeemed people of God. This new song is a different and distinctive song, a more glorious song, a purer, truer and a more beautiful song than the world can ever sing. (Psalm 33:3; 96:1; 149:1; Revelation 5:9-10)
44. "In Scripture, the word *new* is used more frequently in relation to song than to any other feature of salvation." (MacArthur) *New* is not used to mean new *in time*, but new *in character* or *of a different nature* compared to what was old. (Isaiah 42:10)
45. Christian music stands separate from the world's music for by definition it is Christ-centered music. Even the style is not neutral and music in and of itself is not amoral, but it is "the incarnation of the message." (Horton) Both must honor and bring glory to the Lord Jesus Christ. (1 Chronicles 15:16)
46. Therefore, when Christian artists today take the *old* song of the world, dress it up, modify it and say it now represents the person of Jesus Christ, a Christian message or describes the character of God, they fortuitously assault the gospel and diminish the gift that has been entrusted to them. This is inappropriate at best and sacrilegious at worst. We cannot pour *new* wine into old wineskins. (Psalm 137; Mark 2:22)
47. Music can be appreciated and used in two wonderful, yet unique ways: creatively and redemptively. (Psalm 150; 96:9)
48. Creatively, it is enjoyed as part of God's creation, celebrated and shared by Christians and non-Christians alike under God's common benevolence—"the rain falls on the just and the unjust." (Matthew 5:45)
49. Redemptively, it is used in the church corporately and individually as part of the totality of worship and praise to the One Triune God. (1 Chronicles 25:1-8)
50. While God has created many expressions to communicate His truths, music is unique. It is the only art that has a place in heaven and will endure for eternity. The angels sing, the elect saints sing and someday, we will hear the Lord Jesus Himself "sing praise in the midst of the assembly" (Hebrews 2:12; Revelation 15:3-4).
51. Christian music is unlike the music of Babylon, the world, which near the end of the age will cease: "The sound of harpists, musicians, flutists, and trumpeters, shall not be heard in you anymore." (Revelation 18:22)
52. God promises to silence the song of the ungodly. "I will silence the sound of your songs, and the sound of your harps will be heard no more." (Ezekiel 26:13) Even in hell, they will have no song to sing.
53. Beloved, as Christian artists, may we sing of that which endures for eternity.

PART FOUR:
**THE CHARACTER OF THE CHRISTIAN MUSICIAN—
PERSONAL INTEGRITY AND HOLINESS**

54. The Biblical model of the musician originated from the Levitical priesthood, as musicians were appointed by the Levites under King David's command, to proceed in worship, with the priests, before the ark of God. Its nature was prophetic to Israel and ecclesiastical in role, i.e., used in temple worship. (1 Chronicles 15:16; 23:5; 25:5-6)
55. They were able to teach and were skillful in craft. "The chief of the Levites was Chenaniah, the master musician, who gave *instruction* to the singers because *he was skillful*." (1 Chronicles 15:22)
56. They served in the context of temple worship. "Of the thirty-eight thousand Levites who ministered in the Temple, four thousand were appointed to lead in the worship, thanksgiving and praise of the Lord." The model is clear. Pastoral charge over the arts is essential. (1 Chronicles 23:5)
57. Those calling themselves Christians are characterized by new life in Jesus Christ—old things pass away, all things become new. (2 Corinthians 5:17)
58. The Christian singer has a triumvirate charge of service to the Lord Jesus: Sound doctrine, Christ-centered worship and holy living. These three pillars elucidate the foundation of true Christian music ministry and godly character. (Psalm 119:54, 172)
59. Take away any one of these pillars and the structure topples. For example, an obedient life given in worship to Christ absent of sound doctrine will be empty praise and on the path to error. (Colossians 3:16)
60. Secondly, sound theology sung out of the beauty of holiness but lacking in heartfelt worship to Christ leads to pride or self-glory and the chastisement of the Father. (Hebrews 12: 5-11)
61. Lastly, a powerful doctrine sung in glory to Christ with an impure life is noise to the ears of our holy God. Submission to the Lordship of Jesus Christ and obedience to the Word of God are marks of the worthy walk of faith. However, when Biblical standards are dishonored and unrepentant sin persists we must adhere to the instruction of the Word—*stop the music until the life is right*. (Amos 5:23-24)
62. Godly character exhibited in response to sound doctrine is paramount in serving the Lord. To live privately what we proclaim publicly is the manifestation of genuine faith. That is why from the stockroom to the stage Christ-likeness should evidence our behavior. God has not called us to be successful but faithful. (2 Corinthians 6:3-10)

PART FIVE:
**GUARDING THE TRUST—
ACCOUNTABILITY TO THE LOCAL CHURCH**

63. Music, by Biblical definition, is a ministry. (1 Chronicles 15:17, 22)
64. Ministry is defined as service to God and His creatures as we employ our Spirit-given giftedness, according to the instruction of Scripture as good stewards of the manifold grace of God for the advancement of His kingdom; that in all things God may be glorified through Jesus Christ. (1 Peter 4:10-12)
65. God has designed genuine ministry to be inseparable from the life and leadership of the local church. *Any* ministry that does not strengthen one's commitment to the local church is inconsistent with the purposes of Christ. (Acts 2:42-47; Hebrews 10:23-25)

66. There are five reasons why we should love and serve the church: Firstly, Jesus Christ promised to build the Church—therefore, my commitment should be to it (Matthew 16:18; Acts 2:39-47).
67. Secondly, He purchased the Church with His own precious blood—therefore, I love those for whom He died (1 Peter 1:19; 1 John 3:14-16).
68. Thirdly, the Church is the predominate agency through which God’s will is manifested on earth—therefore, it is the community with whom I labor (Ephesians 1:9-10; Colossians 1:28-29).
69. Fourthly, the Church is the only earthly expression of heaven—therefore, we must daily grow together in conformity to the fullness of Christ (2 Peter 3:10-14; Revelation 4:4-11; Ephesians 4:12-13).
70. Fifthly, the gates of Hades will not prevail against the Church—therefore, in light of the assured victory through our Lord Jesus Christ, our worship and toil is not in vain (Matthew 16:18; 1 Corinthians 15:54-58).
71. In response to these truths and to insure a life of godliness and holiness and to guard against blind spots in personal life issues, vocation and theology—submission to the plurality of godly leaders within the church is essential. (1 Timothy 3:1-7)
72. We are to obey, honor and pray for the faithful pastors in the church who have been given this sacred trust. They are those who are instructed by the Lord to keep watch over our souls as ones that will give an account. Woe to the shepherds who do not take their responsibility to shepherd the flock of God seriously. They dishonor the Savior. They disobey the Scriptures. They diminish their office and defame their calling. (Hebrews 13:7, 17; 1 Peter 5:1-4)
73. In the case of a Christian being overtaken in sin, proper discipline must be exercised within the church to bring about restoration and reconciliation (as prescribed in Matthew 18:15-20; Galatians 6:1-2; 2 Thessalonians 3:6-15). This is to confirm repentance and to guard the purity of one’s life personally as well as the entire body of Christ corporately.

PART SIX:

**TO NOT BE UNEQUALLY YOKED
WITH AN UNBELIEVING WORLD**

74. The CCMi has committed spiritual adultery in joining itself with the wayward world in trying to forward the message of the gospel. This has and will prove to be fatal for Gospel music, as we know it today. (Deuteronomy 32:22-24; Psalm 1; Jeremiah 17:5-8)
75. We cannot partner with the unbelieving world in a common spiritual enterprise or ministry. To harness unbelievers and believers in a Christ-centered endeavor is to be unequally yoked. (2 Corinthians 6:14-16)
76. We must be separate from non-Christians in positions of ownership, authority or influence in the advancement of the gospel. (Ibid.)
77. The kingdom of light and the kingdom of darkness are two mutually exclusive worlds; two opposing societies; two converse communities that are incompatible and incongruous with each other in regards to the faith. (Ibid.)
78. One is characterized by righteousness, light, Christ, believers and the temple of God. Lawlessness, darkness, Belial, unbelievers and the temple of idols distinguish the other. One is based on God’s truth—the other on Lucifer’s lies. *In matters of Christian faith and belief* no partnership does or really can exist between these two realms. (Ibid.)
79. “To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to

- know God, but in works they deny Him, being detestable, disobedient, and disqualified for every good work.” (Titus 1:15-16)
80. God is our Father and we, as His children, must disavow all praetorian religious and spiritual alliances with sin and Satan or we will forfeit the joy and blessing that flow from obedient fellowship in the Lord Jesus Christ. (2 Corinthians 6:17-18)
 81. Satan’s number one assault on the church is to infiltrate with error. He doesn’t want to fight the church—he wants to join it. (John 8:44; 2 Corinthians 11:12-15; 1 Timothy 4:1)
 82. Undiscerning believers think it a profound ministry strategy to join forces with unregenerate people in forwarding the gospel. Unwittingly, they harness Jesus Christ, the Worthy One, with Belial or Satan, the worthless one, in an unholy alliance—the very essence of being unequally yoked. (2 Corinthians 6:15)
 83. “Ephraim is joined to idols. Let him alone.” (Hosea 4:17)
 84. We are not, however, called to isolationism. We are called to be salt and light in the world. We are to be faithful witnesses of God’s mercy, love and grace to the lost and dying. We are to cultivate personal relationships with unbelievers, love our neighbor and our enemy, serve them and share our faith with them. (Matthew 5:13-16; 40-44)
 85. We are to be in the world... but not of it—and this is our greatest challenge. Separation is not being divorced from contact with the world, but from complicity with and conformity to it. (1 John 2:15-17)
 86. For instance, it is not unBiblical to consult non-Christian experts in matters of business, craft or trade (though whenever possible, Christian experts respected in these fields are preferable because of a shared integrity), but we can never engage in intimate binding—indissoluble relationships, alliances or partnerships that result in shared responsibility or authority for ministry purposes. (Deuteronomy 22:9-11; Philippians 2:14-15))
 87. The promise of increased financial resources, wider distribution and a larger audience is not a justification for the surrender of our spiritual autonomy. (Luke 4:4-12; Ephesians 5:8-12)
 88. It is impossible for God to fully bless and use His children who are in compromise with non-believers. (Romans 8:7-8)
 89. “Adulterers and adulteresses. Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.” (James 4:4)

PART SEVEN:

**TO BE ABOVE REPROACH
IN ALL BUSINESS ACTIVITY**

90. If true Reformation in CCMI occurs, it will mean that *every* facet of music ministry will ultimately be affected and undergo godly transformation. The need to recapture “the economy of God” in our daily business activities is not optional, but essential.
91. Honesty in business dealings, practice, relationships and all activities pursuant in our service to the church, the world and to the Lord Jesus is indispensable to effectively carrying out the calling and mission of Record Company Executives, Promoters, Agents, Managers, Artists, Publishers, Radio, Retail and Road Crews, etc. (1 Peter 2:12-18)
92. To have a good name in the community-at-large is vital in representing Christ. We must demonstrate honest, equitable handling of the lesser things: business, money, trade, etc., in order to be entrusted with the superior things: His word, the church and the souls of men. (Psalm 15:2-5; 1 Timothy 2:1-2; Titus 3:1-2)

93. To that end, we must purpose to have our yes mean yes and our no mean no. (Matthew 5:37)
94. To never sue a fellow Christian to resolve disputes, or risk damaging a witness or testimony to an unbeliever through civil litigation for requital. *We will reserve the right to be wronged rather than wrong someone by demanding our rights.* (1 Corinthians 6:1-7)
95. Exhaustive means to settle conflicts should be pursued through Christian arbitration as overseen in the context of the local church under duly recognized pastoral authority. (Ibid.)
96. We will purpose to keep personal relationships more important than business deals; family more valuable than commodities; and faith more precious than fortune. The struggle is maintaining an eternal perspective in the transitory moments. May our light so shine before men. (Psalm 90:12; Matthew 5:16; Ephesians 5:22-33; Philippians 2:1-5; 1 Peter 3:7)

PART EIGHT:

RECLAIMING CHRISTIAN MUSIC FOR CHRIST

97. To bring reformation to Christian music we must purpose, by God's grace, to do several things. (2 Corinthians 13:7; 2 Timothy 2:1; Titus 2:12-13)
98. Fast, mourn, weep and pray over the sins of our industry, the church and our personal lives. (Nehemiah 1:5-11; Isaiah 6:4-3-9; Daniel 9:4-9; Ezra 9:6-15)
99. Return to our First Love. (Matthew 22:37; Romans 5:5; 1 Peter 1:8; 1 John 5:3; Revelation 2:4)
100. Remember how far we have fallen. (Luke 15:11-32; Revelation 2:5)
101. Repent of our sins. This is a complete, decisive change of mind and action. (Jeremiah 51:45; Luke 16:11-13; Revelation 2:5, 16, 22; 3:3, 19)
102. Repeat the deeds we did at first. "It is a reversal of the status quo, a deliberate repudiation of former sins and a complete return to the standards and will of God." (Thomas) (Ephesians 2:10; James 2:14-26; Revelation 2:5)
103. Reform or be removed. The Lord promises to remove the lampstand from its place –unless [we] repent. God's judgement always follows habitual, unrepentant sin. (2 Timothy 2:19; Hebrews 12:5-11; Revelation 2:6)
104. Renew your obedience to walk by, be-filled with, pray in, to not grieve or quench the Holy Spirit. (Galatians 5:16; Ephesians 5:18; Jude 20; Ephesians 4:30; 1 Thessalonians 5:19.)
105. Reconcile yourself to the local church. Place yourself, your family and your vocation under faithful pastoral instruction. (Hebrews 13:7, 17)
106. Pray for the leaders of every facet of our industry that they will honor the Lord Jesus with obedient lives in doing the right thing, consistent with Scripture, no matter what the cost personally or corporately. (Ephesians 6:18-20; 1 Timothy 2:1-3)
107. *Take a step* of faith. *Come away* from the current industry model like Abraham venturing out into the wilderness with only the promise of God as his surety. *Begin to build* authentic Christian Music Ministry again. (Romans 1:17; Hebrews 10:38, 11:1, 6)

MAY GOD GRANT TO US, ACCORDING TO HIS GRACE, THE COURAGE, FAITH AND WISDOM TO ACCOMPLISH ALL THAT HE HAS PURPOSED US TO DO FOR HIS GLORY.