

Lesson 1 The Use of Instrumental Music in Worship

We are going to base our study on the New International Version (NIV). The Bible is easier to understand in modern English and you will not have to rely on us to tell you what the Bible means. If you use a different version, please read in it as you study to confirm the truth found in God's word. The inserted verses are in the NIV to make it easier to fill in the blanks if you don't use this version. I have printed parts of some of the verses in bold to make it easier to answer the questions. Thanks for your understanding - Gary Calton Copy Right Living with the Master Foundation MMII

A Biblical Study on Music in the Worship of God

Nearly everywhere you go in religion you find someone or some group playing a horn, a piano, an organ, a band or even a full symphony. Does God approve of this or is it something men dreamed up to add to the worship? Does it even matter if some man did dream it up as long as we do it for the glory of God? In fact, can we do anything we please as long as it's for the glory of God? We're going to study to see what God's word has to say about this practice. We are going to search the Scriptures to see if this pleases God. If God doesn't approve, we're going to see if the Bible will help us in deciding what attitude to have towards those who use it and towards those who don't use an instrument to worship God.

What Kind of Music did the Jews Use in the Old Testament?

*2Chr 29:25 He stationed the Levites in the temple of the LORD with **cymbals, harps and lyres** in the way prescribed by David and Gad the king's seer and Nathan the prophet; this was commanded by the LORD through his prophets.*

1. What kind of music did the Lord command the Jews to use in the Old Testament, singing without accompaniment of an instrument or singing and playing an instrument? _____

*2Chr 29:25 He stationed the Levites in the temple of the LORD with cymbals, harps and lyres in the way prescribed by **David and Gad the king's seer and Nathan the prophet**; this was commanded by the LORD through his prophets.*

2. Through what three men was this command given? _____

*2Chr 29:25 He stationed the Levites in the temple of the LORD with cymbals, harps and lyres in the way prescribed by David and Gad the king's seer and Nathan the prophet; **this was commanded by the LORD through his prophets.***

3. Who revealed this command to the men who announced it? _____

*Psal 150:1 Praise the LORD. **Praise God in his sanctuary**; praise him in his mighty heavens. 2 Praise him for his acts of power; praise him for his surpassing greatness. 3 **Praise him with the sounding of the trumpet, praise him with the harp and lyre,** 4 **praise him with tambourine and dancing, praise him with the strings and flute,** 5 **praise him with the clash of cymbals, praise him with resounding cymbals.** 6 Let everything that has breath praise the LORD. Praise the LORD.*

4. What command was given by the Psalmist concerning the use of instruments in the worship of the Lord?

We now know the kind of instruments the Lord wanted to be used in the Old Testament. In the Old Testament God commanded His people to praise him with many kinds of instruments. Is this true in the New Testament as well? Can we use the Old Testament to decide what to do in religion today? Let's take a look at the meaning of the Old and New Covenants (Testament means the same as Covenant).

Are Christians to live by the Old or New Testament?

Next to believing in the inspired Word of God, one of the world's great needs is to understand the difference in the Old and New Testaments (Covenant means the same as Testament). **We live today under the New Covenant of Jesus Christ.** All of the Bible is true but only the New Testament or the New Covenant applies to us **now**.

*Heb 7:22 Because of this oath, Jesus has become the guarantee of a better **covenant**.*

*Heb 7:22 By so much was Jesus made a surety of a better **testament**.* (King James Version or KJV)

5. What is another word that means the same as Testament? _____

For if there had been nothing wrong with that first covenant, no place would have been sought for another. (Heb 8:7).

6. Was there anything wrong with the first covenant (Old Testament)? _____

*Heb 8:9 **It will not be like the covenant** I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord.*

7. Would the New Covenant (New Testament) be like the old? _____

*Heb 9:18 This is why even the first covenant was not put into effect without blood. 19 When Moses had proclaimed every commandment of the law to all the people, **he took the blood of calves**, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. 20 He said, "**This is the blood of the covenant, which God has commanded you to keep.**" 21 In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. 22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.*

8. What blood was the Old Covenant founded on? _____

*Heb 9:14 How much more, then, will **the blood of Christ**, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! 15 For this reason **Christ is the mediator of a new covenant**, that those who are called may receive the promised eternal inheritance-- now that he has died as a ransom to set them free from the sins committed under the first covenant.*

9. What was the New Covenant (Testament) founded on? _____

*Heb 9:15 For this reason **Christ is the mediator of a new covenant**, that those who are called may receive the promised eternal inheritance-- now that he has died as a ransom to set them free from the sins committed under the first covenant.*

10. Who is the mediator of the New Testament? _____

*Heb 10:4 because **it is impossible** for the blood of bulls and goats **to take away sins**.*

11. Could the blood of bulls and goats take away sin? _____

*Heb 9:24 For **Christ** did not enter a man-made sanctuary that was only a copy of the true one; he **entered heaven itself**, now to appear for us in God's presence. 25 Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. ... **Heb 10:12 But when this priest had offered for all time one sacrifice for sins**, he sat down at the right hand of God.*

12. Did Christ have to offer His blood to God for our sin? _____

*Heb 12:1 Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. 2 **Let us fix our eyes on Jesus, the author and perfecter of our faith**, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.*

13. Do we look to the Old Testament or to Jesus as the author and finisher of our faith? _____

*Heb 5:8 Although **he was a son**, he learned obedience from what he suffered 9 and, once made perfect, he became **the source of eternal salvation** for all who obey him*

14. Is Moses or Christ the source of our salvation? _____

*Rom 7:2 For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. 3 So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man. 4 So, my brothers, you also **died to the law** through the body of **Christ**, that you might **belong to another**, to **him** who was raised from the dead, in order that we might bear fruit to God.*

15. To what did the brothers die? _____

16. They had the right to belong to _____

17. Who was raised from the dead? _____

When Christ was raised from the dead, men could be joined to Him. Before the resurrection of Jesus Christ, men lived and died under the old Covenant. After the resurrection men could join themselves to Christ according to the laws of the New Covenant (that is, become Christians).

*Col 2:14 having canceled **the written code**, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. 15 And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. 16 Therefore do not let anyone judge you by what you **eat or drink**, or with regard to a **religious festival**, a **New Moon celebration** or a **Sabbath day**. 17 These are a **shadow of the things that were to come**; the reality, however, is found in Christ.*

18. What was nailed to the cross? _____

19. In the blanks below list four other things that Paul uses in this passage to illustrate that the “written code” was the Law of Moses which was nailed to the cross -- things that were in effect under the Old Law.

A. _____ B. _____ C. _____ D. _____ E. _____

20. What are these things said to be? _____

*Exod 34:27 Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel." 28 Moses was there with the LORD forty days and forty nights without eating bread or drinking water. And he wrote on the tablets **the words of the covenant**-- the Ten Commandments. 29 When Moses came down from Mount Sinai with the two tablets of the Testimony in his hands, he was not aware that his face was radiant because he had spoken with the LORD. 30 When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him. 31 But Moses called to them; so Aaron and all the leaders of the community came back to him, and he spoke to them. 32 Afterward all the Israelites came near him, and he gave them all the commands the LORD had given him on Mount Sinai. 33 When Moses finished speaking to them, he put a veil over his face. 34 But whenever he entered the LORD's presence to speak with him, he removed the veil until he came out. And when he came out and told the Israelites what he had been commanded, 35 they saw that **his face was radiant**. Then Moses would **put the veil back over his face** until he went in to speak with the LORD.*

21. What did Moses receive on the mountain? _____

22. What did Moses do when he finished speaking? _____

*2 Cor 3:6 He has made us competent as **ministers of a new covenant**-- not of the letter but of the Spirit; **for the letter kills, but the Spirit gives life**. 7 Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, 8 **will not the ministry of the Spirit** be even more glorious? 9 If the ministry that condemns men is glorious, **how much more glorious is the ministry that brings righteousness!** 10 For what was glorious has no glory now in comparison with the surpassing glory. 11 And if what was fading away came with glory, **how much greater is the glory of that which lasts!** ... 13 We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. 14 But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because **only in Christ is it taken away**. 15 Even to this day when Moses is read, a veil covers their hearts. 16 But whenever **anyone turns to the Lord, the veil is taken away**. 17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18 And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.*

This passage calls the Old Covenant (Testament) the letter which kills, the ministry of death and says that it has been taken away. The New Testament is called the spirit which gives life, the ministry of the spirit and of righteousness, and it lasts.

This shows that the authority of the Old Testament was "done away" and that the authority of Christ is in the New Testament!

23. God made Paul and Titus competent as ministers of the _____ covenant.

24. Did the old covenant (the letters in stone) give life? _____

25. Whose ministry is the ministry that brings righteousness? _____

26. Where is the veil taken away, in the Old or the New Covenant? _____

27. To whom must we turn to lift the veil from our minds? _____

28. If we appeal to the Old covenant, are our minds and faces unveiled? _____

God told Abraham to offer Isaac upon the altar; that is past truth. We are not expected to offer our sons upon the altar. God told Noah to build an ark; that is not present truth. God has not instructed you or me to build an ark. In Hebrews 8:8, God said, "*I will make a new covenant.*" We must be obedient to the new covenant and not to the **old covenant** (Old Testament).

*Heb 8:8 But God found fault with the people and said: "The time is coming, declares the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah. **9 It will not be like the covenant I made with their forefathers** when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord.*

29. Are we to be under the covenant given to the Jews or the new covenant? _____

30. Is there a difference in the covenant made by Moses and that made by Christ? _____

WHY DO WE HAVE THE OLD COVENANT (TESTAMENT)?

There are those who say, "If we do not live under the Old Testament (Covenant) why do we have it in the Bible today? Why didn't God destroy it?" The following reasons are given in the Bible for the Old Testament Scriptures.

A. For their moral lessons. *1 Cor 10:6 Now these things occurred as **examples** to keep us from setting our hearts on evil things as they did.*

32. Why did Paul cite the Old Testament? _____

*1 Cor 10:11 These things happened to them as examples and **were written down as warnings for us**, on whom the fulfillment of the ages has come. 12 So, if you think you are standing firm, be careful that you don't fall!*

33. Why were the Old Testament events written down? _____

B. To prove, by prophecy, that Christ is the Son of God.

*2 Pet 1:19 And we have the **word of prophets made more certain**, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.*

34. What do we have that the Israelites of the Old Testament did not have? _____

C. To prove the New Testament system of faith by the type in the Old Testament.

Heb 10:1 The law is only a shadow of the good things that are coming-- not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.

We can see that the Old Testament is preserved for our good, but not for the faith once entrusted. *Jude 1:3 Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints.*

Lesson 2
The Use of Instrumental Music in Worship

*Gal 5:1 It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery. 2 Mark my words! I, Paul, tell you that if you let yourselves be circumcised, Christ will be of no value to you at all. 3 Again I declare to every man who lets himself be circumcised that **he is obligated to obey the whole law.** 4 **You who are trying to be justified by law have been alienated (severed - KJV) from Christ; you have fallen away from grace.***

1. How much of the law must we keep if we keep one part? _____
2. If we keep any of the Law of Moses, what is our relationship to Christ? _____
3. May we go to the Old Testament to justify our worship or will this cause us to fall from grace?

*Col 3:17 And whatever you do, whether in word or deed, **do it all in the name of the Lord Jesus**, giving thanks to God the Father through him.*

4. In whose name are we to do all things? _____

*Acts 4:7 They had Peter and John brought before them and began to question them: "By **what power or what name** did you do this?" ... 10 then know this, you and all the people of Israel: It is **by the name of Jesus Christ of Nazareth**, whom you crucified but whom God raised from the dead, that this man stands before you healed. ... 12 **Salvation is found in no one else**, for there is no other name under heaven given to men by which we must be saved."*

5. What phrase in this passage means the same as "what name?" _____
6. By whose name did Peter and John heal the man? _____
7. Who has the power of salvation? _____

Matt 28:18 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

8. Who has all authority now? _____

*Matt 7:21 "Not everyone who says to me, 'Lord, Lord,' **will enter the kingdom of heaven**, but **only he who does the will of my Father who is in heaven.** 22 Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' 23 Then I will tell them plainly, **I never knew you. Away from me, you evildoers!**' 24 "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.*

9. What will Jesus tell those who fail to obey the Scriptures? _____
10. Who will enter heaven? _____

2 Pet 1:3 **His divine power has given us everything we need for life and godliness** through our knowledge of him who called us by his own glory and goodness.

11. Can anything not authorized by the Scriptures pertain to godliness? _____

2 Tim 3:16 *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work.*

12. For how many good works do the Scriptures equip us? _____

13. Are there any good works for which the Scriptures do not equip us? _____

Heb 11:4 **By faith** Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead.

14. How did Able offer a better sacrifice than Cain? _____

Rom 10:17 *Consequently, faith comes **from hearing the message**, and the message is heard through the word of Christ.*

15. How do we obtain faith? _____

James 2:18 *But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by **what I do**.*

16. How do we show our faith? _____

Luke 6:46 *"Why do you call me, 'Lord, Lord,' and do not do what I say?"*

17. If we don't do what the Lord has asked, are we acceptable to him? _____

II Jn 1:9 *Anyone who runs ahead and **does not continue in the teaching of Christ** does not have God; whoever continues in the teaching has both the Father and the Son.*

18. Can we do more than the Lord has asked and still be acceptable to him? _____

Matt 28:18 *Then **Jesus** came to them and said, "**All authority in heaven and on earth has been given to me**. 19 Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and **teaching them to obey everything I have commanded** you. And surely I am with you always, to the very end of the age."*

19. Who has all authority now? _____

20. What were the apostles to teach the disciples to obey? _____

21. If Jesus has all authority how much do you or I have? _____

22. How much authority does any man have if Jesus has it all? _____

23. Can any man make a rule in religion that is binding on us today? _____

Gen 6:14 So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out. 15 This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high.

24. When the Lord told Noah to build an ark, what specifications did he give? _____
25. Included in the specifications for the ark are two types of information, specific and generic. What specific items are mentioned? _____
26. Was anything necessary to carry out these instructions that is not mentioned (for example saw, hammer)? _____ (These are included in generic authority, that is "make yourself an ark")
27. Could Noah have used yellow pine to build the ark and been pleasing to God? _____
28. Could Noah, in keeping with God's instruction, have used a hammer or a nail gun on the ark? _____
29. Did Noah have to use an ax to cut the cypress tree to size or could he have used a saw? _____
30. What is included in the word "build?" _____
31. What is excluded by the word "cypress"? _____

The Establishment of Authority in the New Testament

How did NT Christians determine what was acceptable to God?

Let's study the New Testament to see how the church settled doctrinal question.

The problem *Acts 15:1* Some men came down from Judea to Antioch and were teaching the brothers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved."

The answer is given through God's approved example and His direct command.

The example

Acts 15:7 After **much discussion**, Peter got up and addressed them: "Brothers, you know that some time ago **God made a choice** among you that the Gentiles might hear from my lips the message of the gospel and believe.⁸ God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. ⁹ He made no distinction between us and them, for he purified their hearts by faith. ¹⁰ Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? ¹¹ No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are." ¹² **The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous signs and wonders God had done among the Gentiles through them.**

Acts 15:14 Simon has described to us **how God at first showed his concern** by taking from the Gentiles a people for himself

The command (a quotation from Amos 9:11,12)

Acts 15:15 **The words of the prophets are in agreement with this**, as it is written: ¹⁶ "After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, ¹⁷ that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord, who does these things' ¹⁸ that have been known for ages.

James is then forced to a conclusion.

Acts 15:19 "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God.

32. Did the much discussion by the brethren settle anything? _____

33. Did the elders decide the matter based on private discussion? _____

Jn 12:48 There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.

Only the scriptures can settle a matter among God's people!

34. Does the silence of God forbid innovation in worship? _____

Lk 6:46 And why do you call me, Lord, Lord, and do not do _____ I say?

*Heb 7:12 For when there is a change of the priesthood, there must also be a change of the law. 13 He of whom these things are said belonged to a different tribe, and no one from that tribe has ever served at the altar. 14 For it is clear that our Lord descended from Judah, and in regard to that tribe **Moses said nothing about priests.***

*Heb 8:1 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, 2 and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man. 3 Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. 4 If he were on earth, he would not be a priest, for **there are already men who offer the gifts prescribed by the law.***

(Twice, the Hebrew writer makes an argument based on the silence of the scriptures!)

35. Did the Law of Moses specifically forbid anyone from the tribe of Judah from being a priest? _____

36. Does the silence of the scripture provide authority? _____

*Num 3:6 "Bring **the tribe of Levi** and present them to Aaron the priest to assist him. 7 They are to perform duties for him and for the whole community at the Tent of Meeting by doing the work of the tabernacle.*

37. From what tribe did the Law of Moses say the priests were to come? _____

Jesus could not have been a priest under the Law of Moses because He was not from the tribe of Levi. Thus, the covenant (testament) had to be changed for Jesus to be a priest. Jesus has given us His covenant (the New Testament) and we must follow His will. **We cannot go to the Law of Moses for justification of our religious practices today!**

Lesson 3
 Do the Scriptures command the use of the instrument?

1. What kind of music does the N.T. say that the church is to use. _____
 - a. Instruction to the church at Colossae
*Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you **sing** psalms, hymns and spiritual songs with gratitude in your hearts to God*
 - b. Instruction to the church at Ephesus
*Eph 5:19 Speak to one another with psalms, hymns and spiritual songs. **Sing and make music in your heart to the Lord,***
 - c. Instruction to the church at Corinth
*1 Cor 14:15 So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will **sing** with my spirit, but I will also **sing** with my mind.*

Anyone familiar with music recognizes that there are two kinds, vocal and instrumental. A mixture of the two is also recognized as singing with accompaniment.

2. What was the church at Colossae told to do, sing, play, or sing and play? _____
3. What was the church at Ephesus told to do, sing, play, or sing and play? _____
4. What was the church at Corinth told to do, sing, play, or sing and play? _____

Let's take a look to see how different versions translate the phrases in bold

	Eph 5:19	Col 3:16	1Cor 14:15
American Standard 1901	singing	singing	sing
King James Version	singing	singing	sing
British Bible	using your voice in song	teaching and helping	my song
Darby's	singing and chanting	singing	sing
ICB Int'l Child's Bible	sing	sing	sing
Louie Segond (French)	chantant	chantant	chanterai
Martin Luther (German)	singet	singt	singen
New American Standard	singing	singing	sing
New King James Version	singing	singing	sing
New International Version	sing	sing	sing
New Revised Standard Version	singing	sing	sing praise
Revised Standard Version	singing	sing	sing
Weymouth	sing	sing	praise
Young's Literal Translation	singing	singing	sing psalms

Every one of the Greek scholars involved in these translations with the exception of Martin Luther believed that instruments were suitable for the worship of God in the Christian age. Nevertheless, they did not translate the Greek word *psallo* as sing and play but as **sing**. It should amaze us that someone who can barely translate the Greek (or who is less than a world recognized authority) will compare their translation of the word to provide a meaning that suits their doctrinal stand.

Can you cite a single translation of the New Testament that was put out by a group of men rather than a church or an individual that translates the Greek word *psallo* as sing and play. In "The New Testament in 26 Translations" only the

5. Are we bound by the O.T. in the Gospel Age? _____

- a. *Gal 5:4 You who are trying to be justified by law have been alienated from Christ; you have fallen away from grace.*
- b. *Heb 8:6 But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. 7 For if there had been nothing wrong with that first covenant, no place would have been sought for another. 8 But God found fault with the people and said{[8] Some manuscripts may be translated fault and said to the people.}: "The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. 9 It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. 11 No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest.*
- c. *Heb 9:15 For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant. 16 In the case of a will, it is necessary to prove the death of the one who made it, 17 because a will is in force only when somebody has died; it never takes effect while the one who made it is living.*
- d. *Rom 15:4 For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.*
- e. *Gal 3:24 24 So the law was put in charge to lead us to Christ that we might be justified by faith.*

6. Can anyone change the covenant of Jesus Christ after his death? _____

Gal 3:15 Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.

7. In Lesson 2 we learned about two types of authority (Question 25). What are ? _____

8. Into which of these types of authority does the word "sing" fall? _____

9. How does the word sing contrast with Psalms 150:1-5? _____

Psa 150:1 Praise the LORD. Praise God in his sanctuary; praise him in his mighty heavens. 2 Praise him for his acts of power; praise him for his surpassing greatness. 3 Praise him with the sounding of the trumpet, praise him with the harp and lyre, 4 praise him with tambourine and dancing, praise him with the strings and flute, 5 praise him with the clash of cymbals, praise him with resounding cymbals.

10. When God told Moses to build an ark, did the use of a hammer or an ax add anything to the command of the Lord? _____

11. When a generic command is given, does the command allow an addition or an aid? _____

12. In the command to assemble in Heb 10:25, what is included? _____

Heb 10:25 25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.

13. Can a group assemble without a place? _____

14. Can we say that Heb 10:25 generically authorizes a building in which to meet? _____

15. Could that building be rented or could it be owned by the group meeting? _____

Webster defines an aid: n "a. the act of helping; b. help given; 3a. something by which assistance is given."

The use of an aid is authorized only when it is not an addition.

16. Can we say a water cooler is an aid to a meeting house in a dry, hot climate? _____

17. In using a water cooler, have we changed the function of a meeting house? _____

18. In using a trumpet solo to praise God, have we changed the function of the music from that commanded in the scriptures? _____

*Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you **sing** psalms, hymns and spiritual songs with gratitude in your hearts to God.*

19. Could a trumpet solo qualify as an aid to worship or has it changed that which God commanded?

20. How does a piano add to the command to teach and admonish in Col 3:16? _____

21. Does the command to teach in Col 3:16 necessitate words for the song? _____

22. How does a songbook add to the command to teach? _____

I Cor 14:40 But everything should be done in a fitting and orderly way.

23. Does the command to sing require a pitch on which the song may be started? _____

24. Do the Scriptures tell us how a pitch is to be obtained? _____

25. Is a pitch pipe or a tuning fork an aid to get a pitch or is it an instrument to accompany the singing?

26. Could a piano or melodeon be used to get the pitch? _____

27. Would a piano or a pitch pipe be the cheapest way to get a pitch? _____

Lesson 4

Sometimes people justify the use of the instrument based on the idea that it just helps them sing on key. They claim that the instrument is just an aid and not an addition to the worship of the church. Let's examine the question "Is the use of the instrument expedient"?

Webster - expedient "1. suitable for achieving a particular end in a given circumstance 2: characterized by concern with what is opportune: governed by self interest: dictated by practical or prudent motives."

The use of the word "expedient" falls in the category of the last definition given above, i.e., that which is dictated by practical or prudent motives. Literally, what is the best way to do something, while causing the least disruption possible. A Biblical example of expediency is the example of the apostle Paul traveling to Rome via a ship in Acts 27:1 when they could have gone by foot or horse. The sailing was something that was "decided"

Acts 27:1 When it was decided that we would sail for Italy, Paul and some other prisoners were handed over to a centurion named Julius, who belonged to the Imperial Regiment.

1. Can we allow our opinions to cause someone else to sin? _____

- a. *Rom 14:13 Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way. ... 21 It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall. 22 So whatever you believe about these things keep between yourself and God. Blessed is the man who does not condemn himself by what he approves. 23 But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.*
- b. *I Cor 8:9 Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak. 10 For if anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols? 11 So this weak brother, for whom Christ died, is destroyed by your knowledge. 12 When you sin against your brothers in this way and wound their weak conscience, you sin against Christ. 13 Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.*

59. Where will we put our opinions if we love God? _____

- a. *I Cor 8:1 Now about food sacrificed to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up.*
- b. *Rom 14:1 Accept him whose faith is weak, without passing judgment on disputable matters.*

60. Can we introduce something in the worship which offends another person's conscience and which has no basis in Scripture? _____

61. What do we do when some part of the worship offends another person and we do have a scriptural basis for its use? _____

Acts 4:19 But Peter and John replied, "Judge for yourselves whether it is right in God's sight to obey you rather than God.

62. Can we hold some conviction with which our brethren do not agree and still worship together?

Eph 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12 to prepare God's people for works of service, so that the body of Christ may be built up 13 until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. 14 Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. 15 Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. 16 From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

V. IS OUR WORSHIP PRESCRIBED IN THE N.T.?

63. Can we go outside the Bible to find authority for the things we do in worship? _____

- a. *Mt 15:9 They worship me in vain; their teachings are but rules taught by men.*
- b. *Col 3:17 And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.*
- c. *Gal 3:15 Brothers, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case.*
- d. *Rom 12:1 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God--this is your spiritual act of worship*

64. What did N.T. Christians do as part of their worship?

- a. *Acts 20:7 On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.*
- b. *Acts 2:42 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer.*
- c. *Eph 5:19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, 20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.*
- d. *I Cor 16:1 Now about the collection for God's people: Do what I told the Galatian churches to do. 2 On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made.*

65. Can we add anything to those acts which the approved and commanded? _____

II Jn 9 Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. 11 Anyone who welcomes him shares in his wicked work.

VI. IS THE USE OF THE INSTRUMENT AN AID TO BE USED IN SINGING THE SAME AS A SONGBOOK OR A MEETING HOUSE WOULD BE?

66. What does the use of a songbook add to the command to sing given in Eph 5:19 and Col 3:16?

Eph 5:19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,

*Col 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you **sing** psalms, hymns and spiritual songs with gratitude in your hearts to God.*

67. What does the meeting house add to the command of Heb 10:25 or the example of Acts 20:7?

Heb 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day approaching.

Acts 20:7 On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight.

VII. CAN WE ASSOCIATE WITH AND GIVE OUR INFLUENCE TO THOSE WHO USE THE INSTRUMENT?

68. What amount of support was condemned in:

- a. *II Jn 9 Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. 10 If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. 11 Anyone who welcomes him shares in his wicked work.*

- _____
- b. *I Cor 5:9 I have written you in my letter not to associate with sexually immoral people-- 10 not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. 11 But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.*

69. What must our attitude be toward a brother who teaches or supports the teaching of error?

Gal 6:1 Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.

(A side note) Who is responsible for teaching against error in the church? _____

Acts 20:17 17 From Miletus, Paul sent to Ephesus for the elders of the church. ... 28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. ... 31 So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

I Tim 3:2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach

Tit 1:9 He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

Jer 3:15 Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding.

Can these men be wrong? _____

Acts 20:29 I know that after I leave, savage wolves will come in among you and will not spare the flock. 30 Even from your own number men will arise and distort the truth in order to draw away disciples after them

What is our responsibility, regardless of their decision? _____

Eph 5:17 Therefore do not be foolish, but understand what the Lord's will is.

Upon whom does the sin fall if they do not warn the flock? _____

II Cor 5:10 For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.

Upon whom does the sin fall if we are not warned and we continue in error? _____

Ezek 33:2 "Son of man, speak to your countrymen and say to them: `When I bring the sword against a land, and the people of the land choose one of their men and make him their watchman, 3 and he sees the sword coming against the land and blows the trumpet to warn the people, 4 then if anyone hears the trumpet but does not take warning and the sword comes and takes his life, his blood will be on his own head. 5 Since he heard the sound of the trumpet but did not take warning, his blood will be on his own head. If he had taken warning, he would have saved himself. 6 But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and

takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.'

VIII. SHOULD FELLOWSHIP BE MAINTAINED WITH THOSE WHO USE THE INSTRUMENT?

70. When do we have fellowship with God? _____

I Jn 1:5 This then is the message which we have heard of him, and _____ unto you, that God is light, and in him is no darkness at all. 6 If we say that we have _____ with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the _____ of Jesus Christ his Son cleanseth us from all sin.

71. When do we have fellowship with men? _____

I Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the _____ of Jesus Christ his Son cleanseth us from all sin.

72. When do we break fellowship with God? _____

I Jn 1:6 If we say that we have fellowship with him, and walk in _____, we lie, and do not the truth:

73. Can we have fellowship with God and with those who are practicing error ("walking in darkness")?

74. What does the word psallo mean? We reprint definitions from Greek Lexicons.

MELODY (VERB)

Vine's Expository Dictionary of Biblical Words - psallo 5567, ψάλλω, primarily "to twitch, twang," then, "to play a stringed instrument with the fingers," and hence, in the Sept., "to sing with a harp, sing psalms," denotes, in the NT, "to sing a hymn, sing praise"; in Eph. 5:19, "making melody" (for the preceding word *ado*, see SING). Elsewhere it is rendered "sing," Rom. 15:9; 1 Cor. 14:15; in Jas. 5:13, RV, "let him sing praise" (KJV, "let him sing psalms").

Strong's - # 5567 psallo (psal'-lo); probably strengthened from psao (to rub or touch the surface; compare 5597); to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes): KJV-- make melody, sing (psalms). 5563 psalmos (psal-mos'); from 5567; a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a "psalm"); collectively, the book of the Psalms: KJV-- psalm. Compare 5603.

Arndt & Gingrich

ψάλλω, fut ψάλω (Aeschyl.+; inscr., LXX; Jos. Ant. 11, 67; 12, 349) in our lit., in accordance w. OT usage, *sing, sing praise* w. dat. of the one for whom the praise is intended τῷ ὀνόματί σου ψάλω Ro 15:9 (Ps 17:50). τῷ κυρίῳ Eph 5:19; in this pass. a second dat. is added τῷ καρδίᾳ ὑμῶν *in or with your heart(s)*; here it is found with ᾄδω (as Ps 26:6; 32:3; 56:8), and the question arises whether a contrast

betw. the two words is intended. The original mng. of ψ. was `pluck', `play' (a stringed instrument); this persisted at least to the time of Lucian (cf. Parasite 17). In the LXX, ψ. freq. means `sing', whether to the accompaniment of a harp or (as usually) not (Ps 7:18; 9:12; 107:4 al.). This process continued until ψ. in Mod. Gk. means `sing' exclusively; cf. ψᾶλτης=singer, chanter, w. no ref. to instrumental accompaniment. Although the NT does not voice opposition to instrumental music, in view of Christian resistance to mystery cults, as well as Pharisaic aversion to musical instruments in worship (s. EWerner, art. `Music', IDB 3, 466-9), it is likely that some such sense as *make melody* is best here. Those who favor `play' (e.g. L-S-J; ASouter, Pocket Lexicon, '20; JMoffatt, transl. '13) may be relying too much on the earliest mng. of ψᾶλλω. B 6:16 (cf. Ps 107:4). ψ. τῶ πνεύματι and in contrast to that ψ. τῶ νοῦ *sing praise in spiritual ecstasy and in full possession of one's mental faculties* I Cor 14:15. Abs *sing praise* Js 5:13. WSSmith, Musical Aspects of the NT, '62. M-M*

Thayer also.

Berry's Interlinear Eph 5:19

Berry's Interlinear Ja 5:13

The word psallo underwent a change in meaning during the time period between the translation of the Septuagint version of the O.T. and the writing of the N.T., a period of some 200 years. Thus, the lexicographers universally indicate that in the N.T., the word psallo means "to move the tongue" and Chrysostom says that those "who do not attend closely, merely sing, uttering the words, whilst their heart is roaming elsewhere" A.D. 350-425.

XI. WHAT DO THE PASSAGES IN REVELATION TELL US ABOUT THE TYPE OF MUSIC THAT WILL BE FOUND IN HEAVEN?

74. What two things does Rev 5:8 say the 24 elders had? _____

Rev 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the _____, having every one of them _____, and golden vials full of odours, which are the prayers of saints.

75. What did the golden vials represent? _____

76. What did the harps do? _____

Rev 5:9 And they _____ a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast _____ us to God by thy blood out of every kindred, and tongue, and people, and nation;

77. What did the 144,000 have to do with harps in Rev 14:1-3?

Rev 14:1 And I looked, and, lo, a _____ stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from

heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of _____ harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

78. What did those with harps do in Rev 15:2,3? _____

Rev 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the _____ of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou _____ of saints.

(Harps of God are not harps of men. They must undoubtedly be harps of God's creation and thus the voices of his saints.)

79. Do these passages allow us to use "golden bowls full of incense", a "golden censer" or a "golden altar" in the worship of God?

80. The Greek word "oide" translated song in Eph 5:19 and Col 3:16 is the same as that used in these passages in Rev to describe what was sung. Thayer defines ode "in the Scriptures a song in praise of God or Christ" The verb form means to "sing, chant"

Eph 5:19 Speaking to yourselves in psalms and _____ and spiritual songs, singing and making melody in your heart to the Lord;

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, _____ with grace in your hearts to the Lord.

SING, SINGING

1. ado 103 is used always of "praise to God," (a) intransitively, Eph. 5:19; Col. 3:16; (b) transitively, Rev. 5:9; 14:3; 15:3.#
2. psallo 5567: see MELODY.
3. humneo 5214: see HYMN, B. (from Vine's Expository Dictionary of Biblical Words)

Our conclusion is that the harps were figurative language to describe the singing found in Revelation, just as the golden bowls represent the prayers of the saints.

5. What woe is pronounced in Amos 6:5? _____

Amos 6:1 Woe to them that are at _____ in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! 2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? 3 Ye that put far away the evil day, and cause the seat of violence to come near; 4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; 5

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Address _____

That _____ to the sound of the viol, and invent to themselves instruments of _____, like David;

6. Does Amos 6:5 contradict Psalms 150 and II Chron 29:25? _____

7. What is the context of Amos 6:5? (I mean, what are they talking about starting in Amos 6:1)

8. Since the word of God does not contradict itself and the instruments are commanded in worship, does the Lord condemn slothfulness and indolence or instrumental music in worship in Amos 6:1-6?

There are those in the church who have made the argument that the use of the instrument was condemned by God in Amos 6:5, however, they face a real problem when they realize that the Psalms could not contain errant material or the value of the Bible is lost. Let us never use an argument that will not stand up just because our opponent in a discussion is less well informed about the word of God than we are. We must be seekers of truth and always be ready to change our position when shown the error of our way.

Instrumental Music: Summary

The religious world, in general, has introduced instrumental music into its worship. At an early age in church history, these instruments were shunned lest the church be thought to Judaize. These facts show us that the idea of Biblical authority was not well understood even in the second to third century and is even less well understood now. When we appeal to the Scriptures for authority for all that we do, in word or deed, we are truly set apart from the religious and secular world around us.

The Old Testament Scriptures command, by the word of the Lord, that instruments should be used in praise to God. Not only is this command absent in the New Testament, we are commanded on more than one occasion to sing. This removes the use of instruments in worship from the realm of opinion. Something which is not in the realm of opinion cannot be expedient, since there is no authority to allow its use.

The act of collective worship authorized in the New Testament is the Lord's supper. This is the reason for assembling (I Cor 11:20, 33). All of the other things that we do in the assembly have been done at other times. Whenever Christians come together, songs of praise should be high on the list of those things they desire to do. The praise of our lips is derived from the melody that our hearts (not our lips) are to make as we sing.

We must distinguish between those things that are aids to our worship and those that are additions. An aid is something that will help in fulfilling one of God's commands, whereas an addition is something which joins something to one of God's commands. Examples of the former are songbooks and pitchpipes, while the use of an instrument to play and sing is an example of the latter.

Our association with brethren who use the instrument is limited to that which we would have with an erring brother and we cannot encourage them or participate with them in their error as we would "participate in their evil deeds". Thus, fellowship cannot be maintained with those who insist on the use of the instrument unless they truly accept its use as an opinion and forego binding it on anyone else, i.e., they don't use it in the presence of others but hold it to themselves.

The persons guilty of dividing the church are always those who would bind an opinion on others, regardless of what it might be. In the case of an opinion on the work of the church, the elders must lead the members in reaching a consensus which takes into account all of the needs of the church.

The word psallo meant to praise with or sing along with an instrument at the time the Septuagint version was translated (about 200 years before Christ), however, the word changed in meaning by the time of the New Testament to mean sing. In the New Testament the word is used of making melody or praise in voice and all of the major greek lexicons agree with this.

The instruments referred to in Revelation are figurative in their meaning or are used to compare the sounds which John heard to something to which his readers could relate.

Our conclusion from our study of the word of God must be that the use of instrumental music in worship is not authorized by the word of God and is, therefore, sinful. Unfortunately, those who practice such things will lose their souls because they have presumed to do that which is not in accord with God's law.