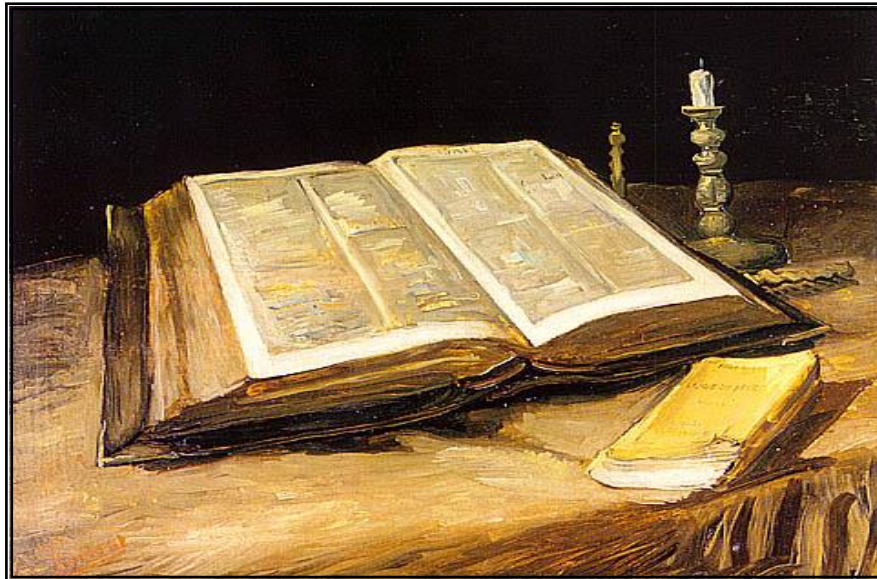


CLASS NOTES - CURRENT ISSUES IN THE CHURCH

Taught By Robert Stapleton



**COPIES OF THIS MATERIAL MAY
ONLY BE MADE WITH
PERMISSION BY AUTHOR**

CURRENT ISSUES FACING THE CHURCH

Robert Stapleton

CLASS DESCRIPTION:

1. This course will explore some of the doctrinal issues that are currently causing division within the church.
2. Among the topics for this study will be the New Hermeneutic, innovations in worship, the role of grace, works and baptism, the boundaries of Christian fellowship.
3. Additional subjects will be included in the notes although we may not discuss them.

COURSE ASSIGNMENTS:

1. One of the following books is to be read during the quarter and a reading log kept:
 - A. Piloting The Strait – Dave Miller.
 - B. Change Agents and Churches of Christ – William Woodson.
 - C. Among The Scholars – David Hester.
 - D. The Spirit of Liberalism – Frank Chesser.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be submitted to instructor no later than the beginning of class day during finals week – late papers count one grade per day off.
3. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 40% of your total score.
 2. Any additional credit will be at the instructor's discretion.
4. Memory Verses:
 - A. The following verses are to be committed to memory:

Matthew 16:18, 19
John 8:32
John 17:17
2 Timothy 3:16, 17
2 Peter 1:3
 - B. Memory work should be done in the ASV, ESV, KJV, or NKJV unless the instructor grants permission to use another version.
5. Each student is to write a term paper on the problem of the current issues facing the church, and what the outcome of change will be upon the church.
 - A. I am looking for a paper on the result of change.
 - B. Each term paper should be between five to ten double-spaced typed pages, Times New Romans 12 Font.
 - C. Watch for misspelled words and check your grammar, as I will.
 - D. Papers should be turned in no later than the beginning of class day during the finals week – late papers count one grade per day off.
 - E. Term papers will count for 20% of your total grade.
6. Rules of discussion:
 - A. This course is not the mock debates course!

1. Although time may be given to alternative views we will not enter into a debate on each of the issues.
 - A. Time will not allow such.
- B. Brotherly love will rule!
 1. Why we think we have to get “down and dirty” to “contend for the faith” I will never know.
- C. Honesty will prevail!
 1. People who talk about “facts” when it comes to those they oppose, but who never make an honest attempt to actually ascertain the “facts” are dishonest!
 - A. They state things that people “believe” without any knowledge of the “facts.”
 1. This should not be.
 2. In discussing the issues facing the church today it may be necessary to name those who advance these issues.
 - A. If such is done, it must be documented.
 - B. We are not going to waste our time talking about the “beliefs” of some that all we know for sure is that someone has said that another person believes such and such.

RECOMMENDED READING:

1. Behold The Pattern – Goebel Music.
2. Worship: Heaven’s Imperative, or Man’s Innovations – Curtis A. Cates.
3. The Second Incarnation, A Pattern For Apostasy – Curtis A. Cates.
4. The “Core/Bull’s Eye Gospel” Concept Refuted – Curtis A. Cates.
5. A Comprehensive Study of Unity – Curtis A. Cates.
6. Among The Scholars – David W. Hester.
7. The Spirit of Liberalism – Frank Chesser.
8. We Be Brethren – J.D. Thomas.
9. The New Hermeneutic: A Review And Response – Dave Miller.
10. The Dangers of Liberalism: Current Issues Facing Us Today – Andrew M. Connally.
11. Hermeneutics – D.R. Dungan.
12. Ascertaining Bible Authority – Roy C. Deaver.
13. Logic And The Bible – Thomas B. Warren.
14. Singing and New Testament Worship – Dave Miller.
15. Thou Shalt Worship The Lord Thy God – Andy T. Ritchie, Jr.
16. A Cappella Music In The Public Worship Of The Church – Everett Ferguson.
17. Instrumental Music and New Testament Worship – James D. Bales.
18. Redeeming The Times – Russell Dyer, Tommy Haynes, Jeff Jenkins

ADDITIONAL MATERIAL:

1. I am providing much more material than we can possibly cover in the time allotted.
 - A. This is for your benefit in later studies.
2. As usual, all I ask is if you use this material verbatim that you give proper credit.

CURRENT ISSUES FACING THE CHURCH CLASS NOTES

Robert Stapleton

INTRODUCTION:

1. There are numerous Scriptures within the New Testament which indicate the desire of the authors for there to be unity within the church.
 - A. Paul gave instruction to the church at Corinth to “speak the same thing” – 1 Cor. 1:10.
 - B. He gave instruction to the church at Philippi to “mind the same thing” – Phil. 3:16.
 - C. In Ephesians 4:3 he instructed that the church should seek for the “unity of the Spirit in the bond of peace.”
 - D. In Ephesians 4:13 he wrote of the “the unity of the faith.”
 - E. Jesus prayed for unity among the disciples – John 17:20-23.
2. Cecil Hook, in his book Free In Christ, pages 4-7, lists 100 issues over which we were “divided” when he wrote the book in October, 1984.
 - A. Note carefully the issues:
 1. taking of oaths
 2. serving in the military
 3. inflicting capital punishment
 4. using force to defend one's self or others
 5. voting for political candidates
 6. serving as a governmental official
 7. engaging in political activism
 8. playing cards
 9. calling on a member of "a division" to lead prayer
 10. permitting an unbaptized boy to lead singing at any service
 11. joining a ministerial alliance
 12. indwelling of the Holy Spirit
 13. work of the Holy Spirit
 14. baptism of the Holy Spirit
 15. praying for healing
 16. the Trinity
 17. special providence
 18. how God answers prayer
 19. fasting
 20. translations of the Bible
 21. use of "Thee" and "Thou" in prayer
 22. authority of elders
 23. who selects and appoints elders
 24. qualifications of elders
 25. tenure of elders
 26. elders presiding at the Lord's Table
 27. qualifications of deacons

28. deaconesses
29. enrolling widows
30. addressing disciples with military/academic titles: "Major" or "Doctor"
31. long hair on men; women with short hair worshipping unveiled
32. midweek contributions
33. dimming the lights during prayer
34. singing as the emblems and collection baskets are passed
35. use of church buildings for secular activities like Boy Scout meetings
36. use of pictures of Jesus
37. use of symbols such as the cross
38. use of steeples and stained glass windows
39. use of the term "Sunday School" rather than "Bible classes"
40. passing of the collection baskets
41. eating in the church building
42. grounds for disfellowshipping
43. support of colleges from the church treasury
44. divorce for any cause
45. remarriage of a divorced person
46. preacher officiating at a wedding of a divorced person
47. disciples marrying non-members
48. preacher officiating at the wedding of a member and a non-member
49. use of an instrument in the church building for weddings
50. method and type of inspiration of the Bible
51. re-baptism of Baptists and Christian Church members
52. the "five items of worship"
53. use of choirs, choruses, quartets, solos, etc.
54. serving the Lord's Supper on Sunday evening
55. serving the Lord's Supper at family reunions, campouts, etc.
56. integration of races
57. smoking
58. total abstinence from alcoholic beverages
59. membership in fraternal orders
60. contributing to such as the United Fund or Community Chest
61. use of Bible class literature
62. youth directors, youth rallies, youth camps
63. the six days of creation being literal days
64. the extent of evolution
65. the operation of Christian hospitals
66. awards and prizes for church activities
67. debating religious issues
68. ministers of education, ministers of music etc.
69. benevolence to fellow-disciples only
70. the baptismal "formula"
71. formal confession before baptism

72. going to law against disciples
 73. slavery
 74. signing contribution pledge cards
 75. children's homes under eldership or a board
 76. dancing
 77. women wearing shorts and slacks
 78. women wearing slacks to church services
 79. girls leading prayer in family devotionals
 80. girls leading prayer in youth devotionals
 81. "the plan" versus "the Man"
 82. buying VBS refreshments from the treasury
 83. present day activity of demons
 84. the local church obeying each command given to individuals
 85. use of God's name as a by-word
 86. use of euphemisms of God's name in by-words and expletives
 87. use of contraceptives
 88. abortion
 89. adopting out an illegitimate child
 90. women working outside the home
 91. Children's Bible Hour
 92. bussing children to services
 93. "What is to be will be."
 94. bodily resurrection
 95. if we shall know each other in heaven
 96. degrees of reward and punishment
 97. whether heaven and hell are literal places
 98. dress code for men serving the Lord's Supper
 99. offering thanks for the contribution
 100. a name for the church
- B. To this list we can add several issues that have come along since his book was written:
1. new hermeneutics
 2. baby dedication
 3. praise teams
 4. testifying
 5. life groups (small groups)
 6. applause during certain activities during worship
 7. sincere, devout Christians among the denominations
 8. lifting of hands during prayer or singing
- C. Given the fact that we do not have the time to cover all of the above "issues" we will consider those assigned, and if time permits consider others.
1. Those assigned are:
 - A. New Hermeneutic.
 - B. Innovations in worship.

- C. The role of grace, works and baptism.
- D. The boundaries of Christian fellowship.

BODY:

1. THE NEW HERMENEUTICS:

- A. "Hermeneutics is the science of interpretation." D.R. Dungan, Hermeneutics, p. 1.
 - 1. Specifically speaking, the area of interpretation that we are concerned with is Biblical interpretation.
- B. For centuries, it seems, Christians were willing to follow the "old" hermeneutical principle of "command, example, and necessary inference or implication."
 - 1. Now, though, men are clamoring for a "new" way of interpretation of the Word of God.
 - A. When asked what the "rules" of this means of interpretation are, silence usually follows.
 - 2. Several, who have advanced this "new" means of "sacred hermeneutics," suggest that no conclusion that has been reached as the result of human reasoning can be held up as a test of fellowship.
 - A. What this ends up saying is, logic has no place in the interpretation of the Scriptures.
 - 3. Numerous brethren who hold to this means of interpretation have excluded such things as the use of mechanical instruments of music as a matter of fellowship since there is no specific command not to use such in conjunction with the singing of "psalms, hymns, and spiritual songs."

C. THE SO-CALLED "NEW HERMENEUTIC" SUPPORTS DIGRESSION

- 1. Introduction
 - A. How critically needed is the study of the timely subject of digression, of the "new hermeneutic," and of how this false teaching encourages apostasy from "the faith."
 - 1. Indeed, the "New Hermeneutic" does support digression.
 - 2. "To digress" is to stray from the truth of God, to turn aside from the faith once for all time delivered – Jude 3.
 - B. The "New Hermeneutic" is nothing more nor less than the old neo-orthodoxy liberalism, which rejects the authority of the Holy Scriptures.
 - 1. It is infidelity, a lack of loyalty to God and His Word, and constitutes spiritual adultery.
 - 2. With advocates among "churches of Christ," it is an outgrowth of some preachers and educators feeding at the troughs of sectarian "scholars," attending denominational seminaries, and reading liberal works.
 - 3. They have become so well "educated" that they no longer understand the meaning of the words "one," "know," "truth," "church," "kingdom," and "pattern."
 - 4. They no longer understand the nature of the Scriptures, nor do they

- have a high regard for inspiration (as defined by the Bible).
5. They are saying "Lo here" and "Lo there," as they try to finalize and systematize their epistemology and to work out their "liturgy."
 6. They affirm that one cannot know the truth, and yet they blast the "legalists" who still hold to the "old hermeneutic," those who are keeping the "church," they say, from being in the mainstream and from meeting the great needs of society and the world. They are able to know, strangely enough, that those teaching the oneness of the church and that one can know the truth, et al., are wrong!
- C. What are some averments of the "New Hermeneutic?"
2. The "New Hermeneutic" holds that the canon of Scripture was not complete and recognized until the last of the fourth century A.D.
 - A. The church councils [Hippo (A.D. 393) and Carthage (A.D. 397)] first recognized the twenty-seven New Testament books as inspired, they say.
 1. This argument tries to do away with the recognition of the Scriptures' verbal inspiration, and supports the idea of theistic evolutionary origin of the Scriptures.
 2. It tries to do away with the Scripture as pattern, since the early church supposedly did not have or recognize the whole truth.
 3. It tries to do away with "prooftexting," a "thus saith the Lord."
 - B. This averment is wrong on many counts.
 1. The whole truth was revealed in the first century and did not evolve - 2 Pet. 1:20, 21; 1:3; Jude 3; Gal. 1:6-9; 2 John 9-11.
 2. The spoken Word was as much the truth (John 8:32; 17:17) as was/is the written Word - 2 Thess. 2:15.
 3. The Word was spoken by inspiration by both the apostles and those on whom their hands were laid; and, the Word was confirmed by miracles - Heb. 2:1-3; Eph. 4:11 ff; I Cor 13:8 ff; et al.
 4. The Word was a pattern, a law even before it was written; it was not to be added to, taken from, or substituted for - 2 Thess. 2:13; Gal. 1:6-9.
 5. The inspired letters were read in the churches having been copied repeatedly and circulated widely - 2 Pet. 3:15-17; Col. 4:16. Furthermore, they were understood - Eph. 3:4; cf. John 7:17.
 6. Not only were they immediately recognized as inspired (just as the Old Testament books when they were written and assembled with the others of the canon), but they were listed in various "canons" and were translated into other languages in the second and third centuries, hundreds of years before the so-called councils supposedly acknowledged them as canon and thus inspired.
 7. Please note that recognizing New Testament books as canon and thus inspired is just exactly backward; they are in the canon because they are inspired. One position is atheistic modernism, the other reverence for verbal, plenary, inerrant inspiration.
 8. The writings of the early church fathers also belie this contention of

the "new hermeneutics."

3. The "New Hermeneutic" holds that Scripture is not law.
 - A. The letters were simply written as one would write a "love letter," they say.
 1. Christ loved us very much, and His Word is more for our encouragement than for legislating to us.
 2. And, it certainly is not to be thought of as objective, absolute truth.
 - B. The Bible makes it clear that we are under law to the Lord.
 1. He is the Law-giver, having all authority (Matt. 28:18-20), being "Lord of heaven and earth" - Acts 17:24.
 2. Has anyone ever heard of a kingdom without a law?
 - A. Christ is Lord - Acts 2:36.
 - B. "... the law is good" (1 Tim. 1:8); Christ is "King of kings" - 6:15.
 - C. We are "heirs of the kingdom" and thus under the "law of liberty" (Jas. 2:8; 1:25); indeed, we "...shall be judged by the law of liberty" - 2:12.
 - D. "...we walk after his commandments" (2 John 6), for "...sin is the transgression of the law" - 1 John 3:4.
 3. Being saved by grace has never ruled out being under God's Law.
 - A. Noah was saved by grace through faith when he obeyed God's commands (Gen. 6:8, 14, 22) – Note the grace (8), law (14), works (22), and faith - Heb. 11:7.
 - B. Abraham was saved by grace (Jas. 2:23) through faith (Heb. 11:8) when he worked [obeyed] (11:8; Jas. 2:21, 22) God's law [command].
 - C. Abraham's obedience to God's command was "...of faith, that it may be according to grace [that God's grace might flow to him]"; we are saved the same way - Rom. 4:16.
 4. Observe some other passages, which affirm that we are under the law.
 - A. "... where there is no law, there is no transgression" - Rom. 4:15.
 - B. "So then I of myself with the mind, indeed, serve the law of God" - Rom. 7:25.
 - C. "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death" - Rom. 8:2.
 - D. We are "...under law to Christ" – 1 Cor. 9:22.
 - E. "Bear ye one another's burdens and so fulfill the law of Christ" - Gal. 6:2.
 - F. In prophecy concerning the kingdom, Isaiah affirmed, "...for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem" (Isa. 2:3); Jeremiah affirmed, "I will put my law in their inward parts, and in their hearts will I write it" - Jere. 31:33; cf. Heb. 8:10.
 - G. "I will put my laws on their heart" - Heb. 10:16.
 - H. "Sin is the transgression of the law" (1 Jhn. 3:4); which law???

4. The "New Hermeneutic" avers that there is no pattern for the church, its organization, its worship, its steps of obedience, its manner of life [morality, ethics], et al.
 - A. There is no blueprint for the church/kingdom, they teach.
 1. The Bible is not propositional revelation.
 2. God never intended to give legislation, codified law (as mentioned above).
 3. This would include ruling out a pattern, ridiculing the ideas that one has to go to the New Testament as a pattern for one's life, worship, and service.
 4. Of course, this allows a person to conduct his life however he pleases, and it permits religionists to organize, establish their own churches [called "fellowships" by liberals], and so-called "serve" God however they wish, in blatant disregard for and contradiction of such stern warnings as Matthew 15:9,13; 1 Peter 4:11; 2 John 9-11; Galatians 1:6-9; et al.
 - B. The New Testament is a pattern.
 1. It is the apostles' doctrine, in which the early church continued – Acts 2:42.
 2. The doctrine of Christ, the one faith, the gospel of God [all speaking of the same pattern of doctrine] is the rule of faith and practice.
 - A. "And as many as walk by this rule [kanon], peace be upon them..." (Gal. 6:16), defined by Thayer, "a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one; one's sphere of activity...any rule or standard, a principle or law of investigating, judging, living, acting."
 - B. Note the same word in Philippians 3:16, "...only, whereunto we have attained, by that same rule let us walk."
 3. The church has a pattern.
 - A. The "pattern" of the tabernacle was a type of the "pattern" for the church (Heb. 8:4-6); It is to be followed.
 - B. The word is tupos, pattern, defined by Thayer as, "the pattern in conformity to which a thing must be made: Acts vii:44; Heb. viii:5 (Exod. xxv:40)."
 - C. Arndt and Gingrich define tupos as "form, figure, pattern...pattern of teaching."
 - D. Vine stated, "The gospel is the mould."
 4. The "New Hermeneutic" heretics fly into the face of such clear commands as, "Hold the pattern of sound words" - 2 Tim. 1:13.
5. The "New Hermeneutic" denies that one is to follow examples of early Christians and of the primitive church.
 - A. The lives, organization, works and worship of the early church were never meant to be followed.

1. One should imitate Christ, not the apostles and early Christians.
 2. One must go to the gospel records [Matthew, Mark, Luke, and John] for inspiration and direction, NOT to Acts and the epistles. Only Christ is our example, they say.
- B. However, the Bible contradicts this man-made presumption and supposition designed to undermine the Bible's authority.
1. If we are not to follow Paul, Paul did not know it, because he wrote, "Be ye followers of me, even as I am of Christ" (1 Cor. 11:1). [Note: being human, Paul was subject to temptation; he realized that and thus stated, "as I follow Christ." This is understood by all objective minds - the individuals and churches were to be imitated, as they were faithful, not in their shortcomings. However, that did not/ does not take away from the fact they were/are examples.]
 2. Paul was "a pattern to them which should hereafter believe on him to life everlasting" - 1 Tim. 1:16.
 3. Timothy was an example to us; "Let no man despise thy youth; but be thou an example of the believers,..." (1 Tim. 4:12). Are Paul and Timothy, et al., our examples?
 4. Is the church at Thessalonica our example? "So that ye [the church at Thessalonica] were examples to all that believe in Macedonia and Achaia" (1 Thess. 1:7). Did Paul err in this averment? Do you think he was a student of the "New Hermeneutic"?
 5. Would God rebuke Paul for showing himself as an example to the Thessalonians for their sake and the Thessalonians for becoming "imitators" of Paul - 1 Thess. 1:5, 6?
 6. Did Macedonia and Achaia err when they served as an example for Corinth and when Paul used them as an example - 2 Cor. 8:9?
 7. What a contrast is the "New Hermeneutic" to the New Testament!
6. The "New Hermeneutic" makes subjectivism, feelings, and the individual the standard and not God's absolute law.
- A. It is the existential, situation ethics philosophy of neo-orthodoxy.
1. Neo-orthodoxy opposes reason and logic and, certainly, any mention of absolutes.
 2. "Inspiration" involves "what inspires me," "what is right for me," "what is right for a particular person in a particular situation." It may be one thing for older people, and another thing for younger people; what is right for one generation or one location or one background may be wrong for another. Who is to say?
 3. The emphasis, they say, should be on "the man," rather than on "the plan" [the gospel, or doctrine, of Christ].
 4. It is reminiscent of atheistic, secular humanism's amorality [no morality, no objective standard of ethics], situation ethics, and emphasis upon the individual [who is autonomous].
- B. By what standard do they say and "prove" that we are not governed by a

standard, the absolute standard, which is God's Word?

1. Neo-orthodoxy (denominational liberalism) says that one cannot know there is a God, that one cannot know the truth; the "new hermeneutic" parrots this agnosticism.
2. God's truth, though, is absolute and knowable; it is objective truth.
 - A. Faith and knowledge are not mutually exclusive.
 - B. Rather, faith is based upon testimony (Rom. 10:17), not on a leap in the dark, mere guesswork or wishful thinking.
 - C. Christ said, "And ye shall know the truth, and the truth shall make you free" - John 8:32.
 - D. John's readers are praised because they "know it [the truth], and because no lie is of the truth" - 1 John 2:21.
 - E. Was Paul correct when he affirmed that the Thessalonians received and understood the Word of truth? "...ye received from us the Word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" - 1 Thess. 2:13.
 - F. How did the Thessalonians know how to walk? Was it by subjective surmising, or by understandable instruction from inspired Paul - 1 Thess. 4:1; et al.?
 - G. Is it just for God to punish eternally those who "know not God, and...obey not the gospel" if such is not possible - 2 Thess. 1:6-9?
 - H. Did all who appreciated the elect lady and her children really "know the truth" - 2 John 1?
 - I. Did Paul at the same time believe and know - 2 Cor. 4:13, 14; 1 Thess. 4:14?
 - J. Paul assured Timothy, "...I know him whom I have believed" (2 Tim. 1:12); in the following verse, he charged, "Hold the pattern of sound words" (1:13). If truth is subjective, unknowable and unattainable, was that a reasonable, accomplishable command?
- C. The standard is the inspired Word-not the individual.
 1. We are to walk "in the truth" - 3 John 3; 2 John 4, 9-11.
 2. God's people are to "withdraw yourselves from every brother that walketh disorderly, and not after the [inspired] tradition which he received from us" (2 Thess. 3:6). Now, notice the following verse. "For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you" (3:7). It sounds like Paul expected to be followed as an example, does it not?
 3. Those who reject the words of the Lord will by them be condemned - John 12:48; Rev. 20:12.
 4. Could the Bereans understand the Scriptures (Acts 17:11), Timothy (2 Tim. 2:15), the Thessalonians (1 Thess. 5:21), the Corinthians (1 Cor. 16:13; 2 Cor. 13:11; 1 Cor. 1:10), the Ephesians (Eph. 4:20-25, 6:10-17), the Philippians (Phil. 3:16-18) et al.?

- D. If the Holy Scripture is not the standard, then perhaps someone will inform us as to what it is.
1. If the Word is not the standard, why:
 - A. "Speak as the oracles of God" - 1 Pet. 4:11?
 - B. "Speak the truth in love" - Eph. 4:15?
 - C. "Preach the word" - 2 Tim. 4:2?
 - D. Obey the truth - Heb. 2:8,9; Matt. 7:24-29?
 - E. Believe the truth - 2 Thess. 2:10-12?
 - F. Be called by the gospel - 2 Thess. 2:14?
 - G. Is it pernicious heresy to speak evil of the way of truth - 2 Pet. 2:2?
 - H. Does one judge himself unworthy of salvation by refusing to obey it - Acts 13:46?
 - I. Is one condemned by establishing his own righteousness - Rom. 10:3?
 - J. Is one accursed to depart from it – Gal. 1:6-9?
 - K. Is one causing divisions contrary to the truth to be marked and avoided - Rom. 16:17?
 - L. Is the obedient person promised everlasting life - John 3:36 ASV; Rev. 2:10; 2 Tim. 4:6-8; Rev. 22:14?
 7. The "New Hermeneutic" teaches that people cannot understand the Bible alike [Related to point VI].
 - A. Since, they say, truth is subjective and situational, then the vagueness of the Scriptures makes it impossible to understand the truth. Thus, one person's interpretation is just as good and "authoritative" as another, especially as relates to oneself.
 - B. But, truth is harmonious.
 1. The truth is revealed from the God of truth, by Christ, the truth, through the Holy Spirit of truth.
 2. Deity is able to speak so that man can understand; "The Spirit speaketh expressly" - 1 Tim. 4:1.
 3. We can "hear [understand] what the Spirit saith to the churches" - Rev. 2:7, et al.
 4. The church at Sardis had "received and didst hear; and keep it" (Rev. 3:3). What they did, others/we can do, if they/we will have an honest, good heart - Luke 8:15.
 5. God "would have all men to be saved, and come to the knowledge [understanding] of the truth" (1 Tim. 2:4); does the fault lie in God's lack of ability to speak/write clearly or in man's lack of ability to perceive the pure gospel, or does it not rather depend upon the type heart in the individual, his prejudice, his being misled by errorists, etc.? To ask the question is to answer it!
 6. The Word enables the obedient believers to be perfected in one (John 17:23); the antithesis of that is severely rebuked by Paul - 1 Cor. 1:10 ff.

7. Through Paul's writings, it could be known "how men ought to behave themselves in the house of God, which is the church..." – 1 Tim. 3:15.
8. Those who are "ever learning, and never able to come to the knowledge of the truth" are condemned; from such Christians are to "turn away" (2 Tim. 3:5-7), for they subvert the truth and lead silly folks into error.
9. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" - 1 Thess. 5:2.
10. One escapes the defilement of the world by knowledge; to return to the world is terrible. "For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back..." (2 Pet. 2:20-22). By the same affirmation that one cannot know the way of righteousness, the errorist denies that one can escape the pollutions of the world; if not, why not?
11. One can understand, indeed, must understand God's will, and those who through knowledge obey God's will and persist in it will be automatically united in Christ with all others who do likewise (1 John 1:3-7; John 17:17ff; Eph. 4:13,14; et al.), understanding the Bible alike - Eph. 3:3.
12. Unity [not union] is not just possible; it is commanded - 1Cor. 1:10ff.
8. The "New Hermeneutic" attacks the Bible as being an imperfect book, certainly not a united volume of "the truth."
 - A. They desire to leave the impression that the Word is just an unorganized hodgepodge of dissimilar writings, devoid of unity.
 1. One must not, they say, get the idea that God speaks only through the Scriptures.
 2. And, the idea that a person can investigate all the Bible says on a certain subject and have the truth on that particular theme is foreign, they affirm, from the original intention of the Bible.
 3. Those who take such a position are ridiculed as "literalists" and "biblicists," as if such a stance is bad.
 4. And, those who adhere to the truth of plenary, verbal inspiration are assailed as believing in mechanical dictation, as a stenographer would merely and by rote write down without thought the words of the executive.
 - B. The Bible, though being constituted of sixty-six books is one book, often termed "THE BOOK."
 1. Why is it called "the Book"? Is it not because of its amazing, perfect unity?
 2. Without a single contradiction, the Word was written over more than 1,600 years, in three continents, in several different languages, by a great variety of authors (forty in number), under many different circumstances, addressed to varied immediate audiences, about various themes, and yet, having one fundamental, overall theme-the

redemption of the lost through Christ, the only begotten Son of God - John 3:16.

3. How was this possible? The Word had one author-Jehovah God; it was recorded by divinely inspired writers.
 - A. Thousands of times, the writers use such phrases as: "Thus saith Jehovah," or "God spake," or "the Spirit saith," or "the Lord testified," et al.
 - B. The very words are God's, not man's – 1 Cor. 2:10-13.
 - C. The holy men of God spoke as guided by the Holy Spirit; they themselves were inspired, and their words were/are inspired - 2 Pet. 1:21; 2 Tim. 3:16,17.
 - D. And, the true, humble, obedient servant will receive them as did the Thessalonians - "...ye accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe" - 1 Thess. 2:13. What a contrast is this reverence toward God's word to the irreverence of modernists, liberals today!
- C. Hear the affirmation of the Psalmist on whether the Word is complete revelation. "The sum of thy word is truth" - Psm.119:160 ASV.
 1. "How precious also are thy thoughts unto me, O God! How great is the sum of them!" - Psm. 139:17.
 2. "...the scripture cannot be broken" - John 10:35.
 3. No wonder the warning is given not to add to nor take from the Word - Deut. 4:2; Prov. 30:5, 6; Rev. 22:18, 19!
- D. Connected with the charge that the Bible is not one book is also the false charge that so-called "proof-texting" is invalid.
 1. The Bible, the liberals say, was not designed to be used as propositional truth in which one would add Scripture upon Scripture in investigating and proving a fact of truth.
 2. They would have problems with the Lord, who answered the Devil with Scriptures, proof-texts; with Peter, who proved Christ to be reigning as Lord and Christ at God's right hand on David's throne, with proof-texts; with James, who proved that Gentiles were fit subjects for the kingdom and the kingdom had been established with proof-texts; with Paul, who proved that the Gentiles obeyed and provoked the Jews to jealousy, with proof-texts (Matt. 4:1-11; Acts 2:22-36; 15:13-21; Rom. 10:16-21). When did the Scriptures become such as could not be used as proof-texts? When the "New Hermeneutic" came along!
 3. Christ held the Old Testament Scriptures to be complete, and He quoted often from them.
 - A. "And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself" (Luke 24:27). Was this "proof-texting"?
 - B. "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the

law of Moses, and the prophets, and the psalms concerning me. Then opened he their mind, that they might understand the scriptures" – Luke 24:44, 45.

4. The apostles were guided into all truth - John 14:26; 16:13.
 - A. They revealed and wrote the "apostles' doctrine" (Acts 2:42), binding and loosing as judges over the church/kingdom - Matt. 19:28; cf. Matt. 16:18, 19; 18:18; John 20:21-23; Luke 22:28-30.
 - B. The apostles received and revealed to man "all things that pertain unto life and godliness" - 2 Pet. 1:3.
 - C. They delivered once for all time the unified, full body of truth - Jude 3.
9. The "New Hermeneutic" is vehemently opposed to logic, valid reasoning; "logophobia" is the term which describes this opposition to logic.
 - A. For many years, sectarians and modernists have opposed objective truth- and logic.
 1. Very correct is the affirmation that "a person does not turn against logic until logic turns against him."
 2. God has always demanded valid reasoning, from Eve in the Garden of Eden to the present day.
 - A. Note the emphasis in Isaiah 1:18; "Come now, and let us reason together."
 - B. God charged, "Produce your cause, saith Jehovah; bring forth your strong reasons" (Isa. 41:21); in other words, use logic!
 - B. Did Jesus err when He by implication proved His virgin birth - Matt. 22:42-46?
 1. Paul commanded, "...prove all things; hold fast that which is good" – 1 Thess. 5:21.
 2. Did Paul err when he was "...opening and alleging that it behooved the Christ to suffer, and to rise again"? He was fulfilling God's will when he "...reasoned with them from the scriptures" - Acts 17:2, 3.
 3. The Christian life is "reasonable," "belonging to the reason" (Rom. 12:1, ASV margin). The Greek translated reasonable is logikos, defined by Vine as, "pertaining to the reasoning faculty, reasonable, rational."
 4. Priscilla and Aquila "expounded unto him [Apollos] the way of God more accurately"; Apollos then "...powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ" - Acts 18:26-28.
 5. Note how Paul reasoned before Agrippa, giving evidence about Christ - Acts 26:22-25.
 6. "New Hermeneutic" defenders have real problems with the fact that "The seed is the word of God" (Luke 8:11), that the gospel is God's power to save (Rom. 1:16), that the Word is the sword of the Spirit (Eph. 6: 17), for it undermines their false averment that "truth" is

- subjective and comes through a kind of "enlightenment" separate from the Word;' they abhor the idea that truth is objective and is knowable only through the propositional truth of the Word. This is too restrictive, keeping them from following their own whims and desires.
10. The "New Hermeneutic" attempts to affirm that one is saved by grace without any works of obedience.
 - A. Many deny that one must be baptized for the remission of sins; just for the purpose of "obeying God" is adequate, they say.
 1. Many sectarian groups "baptize" to obey God, but not for the remission of sins; their baptism is also into man-made sectarian churches [these are naturally and inevitably in competition with the Lord's church Matt.16:18; Eph. 4:4].
 2. Like the sectarians, the liberal tries to say God's grace rules out adherence to law and the necessity of obeying the commandments.
 - B. When this writer started preaching over thirty years ago, he could not imagine the time when such heresy would be found among God's people.
 1. Without question, one is saved through God's grace (Eph. 2:8-10), not by one's own meritorious deeds or by works of the law of Moses.
 2. Salvation by grace does not rule out but rather necessitates, requires obedience - Luke 6:46; Matt. 7:21-23; Heb. 5:8,9; Rom. 4:16.
 3. It is by works of obedience to the law of Christ that faith is demonstrated and perfected - Jas. 2:19-26.
 4. A dead faith has never saved!
 5. Man must save himself (Acts 2:40), work out his own salvation (Phil. 2:12); this he does by the obedience of faith, motivated by love, enabling God's grace to flow.
 11. The "New Hermeneutic" argues that the Scriptures must be approached in a new way, not according to the "Old Hermeneutic."
 - A. They try to say that brethren have not exegeted the Word historically, lexically, syntactically, contextually, and analytically in the past.
 1. They accuse the pioneers, and all who followed, of failing to interpret, of simply adding up the "facts" and setting them forth as "law."
 2. They accuse the brethren of "atomizing," pulling various facts out of their contexts and coming with a "neat blueprint."
 3. Such led, they aver, to making of equal importance all the commands and facts of the Bible and to demanding certain knowledge and performance by mankind (as if the Bible does not demand obedience).
 - B. This writer does not remember, on the other hand, when he was not taught to ask the questions: Who is speaking? to whom is the person speaking? why is the person speaking? when is the person speaking? etc.
 1. To charge the brethren with not exegeting properly is a false charge!
 2. In fact, the principles of Bible study and reverence for the Word and for God's authority (including the proper recognition of the various dispensations of God's dealings with man) have rightly distinguished

God's people from the sectarians-which principles are required by and taught in the Word [the principles in the (so-called by the liberals) "old hermeneutics" were not from men but from God]. One can see these principles exhibited by the Lord, the apostles, and the evangelists and in what the Bible itself demands in interpreting it [the Bible is its own best interpreter].

12. Conclusion

- A. The "New Hermeneutic" contradicts the clear teaching of God's Word, which is our sole rule of faith and practice.
 - 1. This is simply a ploy designed to encourage and defend a person's desire to "do that which is right in his own eyes."
 - 2. It is another way of saying, when charged by the Lord to "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein" (Jere. 6:16), "We will not walk therein"!
- B. The inevitable result of such rejection of truth is digression.
 - 1. "... they are blind guides. And if the blind lead the blind, both shall fall into the ditch" - Matt. 15:14.
 - 2. "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye have learned: and turn away from them" - Rom. 16:17.
 - 3. "... from among your own selves shall men arise, speaking perverse things, to draw away disciples after them" - Acts 20:30.
 - 4. Their "mouths must be stopped" - Tit. 1:11.

(The Above Outline Was Written By Curtis A. Cates in the September to December, 1991 Issues of The Yokefellow, A Publication of the Memphis School of Preaching. I seldom use outline material verbatim in my outlines, but brother Cates covered the material so well I could not improve upon it. The only changes made by me were changes to fit my outline style and an occasional typographical correction. Places where words are emphasized are in the original.)

2. INNOVATIONS IN WORSHIP:

- A. The worship of God has always been somewhat of a "playground" for the devil.
- B. The Bible identifies four types of worship:
 - 1. Ignorant – Acts 17:16-31.
 - 2. Vain – Mt. 15:8, 9.
 - 3. Will (self-chosen) – Col. 2:23.
 - 4. True – John 4:24.
- C. When it comes to the worship of the church the sovereignty of God has been displaced by the sovereignty of the consumer (i.e. worshiper).
 - 1. Christianity is being marketed, packaged, and sold to a secular consumer.
 - 2. What we have ended up with is worship that is "user friendly."
 - A. In other words, whatever pleases man is the rule.
 - 1. If we want mechanical instrumental music – we have it.
 - 2. If we want drama – we have it.

3. If we want choirs – we have them.
4. If we want testifying – we have it.
5. If we want hand clapping – we have it.
6. If we want... – we have it with no regard to Col. 3:17.

D. HISTORY OF MECHANICAL INSTRUMENTAL MUSIC:

1. As we study the subject of music it is good for us to consider what God wants and what He does not want in worship.
 - A. As Christians we must be prepared to "give an answer for the hope that is within us" - 1 Pet. 3:15.
 1. The only way we can do this is by consideration of as many aspects of the subject as is possible.
 - B. Our being ignorant of an issue has no excuse.
2. This lesson will concentrate upon the History of Mechanical Instrumental Music.
 - A. I want to emphasize the word Mechanical here.
 1. We are not talking about Instrumental Music, but Mechanical Instrumental Music.
 - B. We will see its use in the O. T.
 - C. A brief history of Mechanical Instrumental Music.
 - D. A consideration of what others have said about it
 - E. A history of how it relates to the N. T. church.
3. Mechanical instrumental music in the Old Testament.
 - A. There can be little doubt that mechanical instrumental music was used in the O. T. in conjunction with worship.
 1. Mechanical Instruments of music are mentioned in eight O. T. passages.
 2. While music in general (including mechanical instruments of music) was mentioned 15 times.
 3. Various mechanical instruments were mentioned about 75 times in the O. T.
 - B. There is still a lack of unanimity among scholars as to whether such was done with the approval of God during O. T. times although it seems that the majority leans to the direction of it having been commanded.
 1. 2 Chron. 5:13, 14; 7:6; 29:25, 26; Psalms 33:1-3; 150:1-6 are normally used to "prove" that the use of such was in compliance with a command from God.
 - C. Amos 6:1-5 places a "woe" upon those who "invent to themselves instruments of music like David."
 - D. Regardless of their authority, even if it could be proven they were approved under the old covenant law, this would mean nothing for those under new covenant law.
 1. Many things were allowed under the old covenant law that are not allowed under the new covenant.
 - A. Divorce for any cause; Polygamy; Burning of Incense; Animal

Sacrifices, etc.

- E. It is interesting to note, to this date orthodox Jews do not use mechanical instruments in their worship.
 - 1. The liberal and so-called reformed Jews do, but not the orthodox ones.
 - 2. The history of its introduction into Jewish synagogue worship is much like the history of its introduction into the worship of the church.
 - A. Those who have brought in the mechanical instruments of music have done so at the cost of bitterness, alienation, strife and eventual division.
- F. In conclusion on this point, all of this proves nothing in relation to what God has authorized under the new covenant.
- 4. History of mechanical instruments of music.
 - A. Singing in Christian worship is as old as the current dispensation.
 - 1. Mechanical instrumental music in so-called Christian worship is of much more recent origin.
 - B. First, let us note a couple of statements about the use of such.
 - 1. "Pope Vitalian is related to have first introduced organs into some of the churches in western Europe, about 670; but the earliest trustworthy account is that of the one sent as a present by the Greek emperor Constantine to Pepin, King of the Franks" in 755." THE AMERICAN CYCLOPEDIA" Vol. 12 p. 688.
 - 2. "In the Greek Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church; not, however, without opposition from the side of the monks. Its misuse, however, raised so great an opposition to it that but for the Emperor Ferdinand, it would probably have been abolished by the Council of Trent. The Reformed Church discarded it.: and though the Church of Basel very early reintroduced it, it was in other places admitted only sparingly, and after long hesitation." Schaff - Herzog Encyclopedia Vol. 2 p. 1702.
 - C. Various testimonies of past religious leaders, which help us to see the history of mechanical instrumental music and their sentiments toward it.
 - 1. See appendix # 1 on men who believed that the use of mechanical instruments of worship to be wrong.
 - D. These men who we have quoted clearly show that mechanical instrumental music was not a part of Christian music in the first century.
- 5. History of mechanical instrumental music in the church.
 - A. As early as 1851 there was a brief flare up of the issue in Kentucky.
 - 1. Aylette Raines was preaching at Millersburg, Ky. and kept a diary.
 - 2. He noted, "Bro. S (aunders) wishes to introduce the melodeon into the church."
 - B. The subject did not come up again before the brotherhood until 1860.
 - 1. At this time L.L. Pinkerton of Midway, Ky. supported the use of such.
 - A. He claimed to be "the only preacher in Kentucky of our

brotherhood who...advocated the propriety of employing instrumental music in some churches..."

2. It appears that the actual suggestion to use such did not come from Pinkerton himself, but from others who he supported.
 - A. The introduction of the instrument owed its inception, at least in part to the deplorable singing of the congregation.
 - B. A melodeon was brought in to get the right pitch. Later, one of the sisters was accompanying the singing with the melodeon. It was then decided to use the instrument in the Lord' Day worship.
 - C. Later, we see that the beginning of the use of such in the South was at Thorp Springs, Texas.
 1. The location was at what was called Add-Ran College, which had begun on September 1, 1873.
 2. The occasion was a gospel meeting in Feb., 1894.
 - A. "On February 20, 1894, the climax was reached. Before the service began, Joseph Addison Clark - the father and pioneer - and his wife took seats at the front of the auditorium. Their son Addison Clark, the president, arose to begin the service. Joseph Addison arose, walked toward the pulpit, took a paper from his pocket, and presented it to his son. It was a petition. The petition was signed by the elder Clark and more than a hundred others, who asked that the organ not be used, on the ground that it was not authorized in the New Testament. Addison read the petition, conferred briefly with his brother Randolph, and then announced that he had promised the students that the organ could be used in the meeting and that he could not go back on his word. He turned to the organist and said, 'Play on, Miss Bertha. " Spiritual Sword, Vol. 10, Oct., 1978, p. 19.
 - B. Following this nearly 140 people followed the elder Clark out of the building.
 - D. Many examples, such as these, could be cited to show the move away from the Biblical position to the position of using such instruments.
 1. As more and more moved on this position the same happened on other matters such as missionary societies.
 2. Actually, the floodgates had been opened and the floodwaters of liberalism quickly moved in to surge over the church until original Christianity was almost lost in the tidal wave.
 - E. This eventually led to the complete division of the church over these matters to where in 1906 the churches of Christ and the Christian Churches were listed individually in the census records in the United States.

E. A REVIEW OF THE TRADITIONAL ARGUMENTS:

1. Those who use mechanical instrumental music in worship have traditionally made a few basic arguments in its defense.
 - A. In this part of the class we want to examine three of these arguments.
2. First, though, let us do a little review of what the Bible says on the subject:
 - A. The use of mechanical instruments of music in worship was not authorized by Jesus - Acts 1:1, 2; 2 John 9-11.
 - B. It was not taught by the apostles - Mt. 28:18-20; Lk. 10:16; 1 Tim. 1:3; 1 John 4:6.
 - C. It was not revealed by the Holy Spirit - John 16:13; 14:26; Rev. 2:7; Rom. 8:14.
 - D. It is not found in the truth - John 17:17; 16:13 - in which we must worship – John 4:23, 24; 17:17.
 - E. It does not pertain to life and godliness - 2 Pet. 1:3.
 - F. It is not authorized in the scriptures, which furnish us completely - 2 Tim. 3:16, 17.
 - G. It is not included in the oracles of God - 1 Pet. 4: 11; 2 Tim. 1:13,
 - H. It is no part of the counsel of God - Acts 20:27.
 - I. It was not bound in heaven - Mt. 16:19; 18:18.
 - J. It is not act of faith - Rom. 10:17; Heb. 11:6.
 - K. It does not have one drop of the blood of Jesus Christ on it - Heb. 9:18, 20; Ezek. 22:26; Mt. 26:28; Lk. 22:20; Heb. 10:29.
 - L. It is will worship - Col. 2:20-23.
 - M. It is vain worship - Mt. 15:9; Mk. 7:7.
 - N. It is presumptuous - Deut. 18:20; Psa. 19:13.
 - O. It is an addition to the revealed will of Christ - Deut. 4:2; Gal. 1:6-9.
 - P. It is the wrong kind of praise - Heb. 13:15.
 - Q. It causes divisions contrary to the prayer of unity - John 17:20-22; Rom. 16:17, 18; 1 John 1:7; 2 Cor. 4:3.
3. The Old Testament argument:
 - A. Some point to the fact that David and other O. T. personalities used such in their worship and suggest that we therefore may use such music in our worship today.
 1. All of this is done with no absolute proof that they did so with Divine approval.
 2. Mechanical instruments of music are mentioned about 75 times in the O. T.
 - A. About 50 of those times were in connection to worship.
 3. It seems best to say that God may have tolerated the use of such in worship just as He tolerated other things.
 - A. God tolerated, and regulated a King - Deut. 17:14-20; 1 Sam. 8:4-22, which was against His will - Hos. 13:11.
 - B. He tolerated polygamy, and regulated it - Ex. 21:10, although it

- was contrary to His original plan for marriage - Mt. 19:3-9.
4. However, whatever the case may be, the N. T. is silent on the subject.
- B. What proves too much, proves nothing.
1. Burning incense (Ex. 30:1-9) is also mentioned about 50 times in connection with worship in the O. T. (Lev. 10:1-3).
 - A. But neither incense nor mechanical instrumental music is mentioned in the N.T.
 - B. If it is right to worship with such instruments because they were used in the O. T. then it would also be right to burn incense for the same reason.
- C. We must rightly divide the word.
1. Each must rightly divide the word of truth - 2 Tim. 2:15.
 - A. One of the first lessons in doing so is understanding that the Old Covenant ended at the death of Christ - Eph. 2:14-16.
 - B. We are not under the law - Rom. 6:14.
- D. The Old Covenant ended at the cross.
1. In his death Jesus abrogated the Old Covenant, and dedicated the New Testament with his blood - Col. 2:14.
 2. By his death he took away the first and established the second - Heb. 10:9,10.
 3. Jesus is the mediator of the New Testament - Heb. 9:15.
- E. All Or None!
1. To go back to the O. T. to find authority to use mechanical instrumental music in worship, obligates one to do all the O. T. authorized.
 - A. This would include burning incense - Ex. 30:1-9.
 - B. Sabbath observance - Ex. 20:8-11.
 - C. Daily animal sacrifices - Ex. 29:38.
 - D. Three annual feasts at Jerusalem - Deut. 16:16; 12:5-14; 16:5-8; 9-11.
 2. One must either practice all that is authorized in the O. T., or none.
 - A. Such a one is "debtor to do the whole law" - Gal. 5:3; Jas. 2:10.
 3. But even if one agreed to do so it would not be possible.
- F. No New Testament Command, Nor Example, Nor Necessary Implication.
1. A command in the N. T. would make it right.
 2. An apostolic example would make it right.
 3. A necessary implication would make it right.
 - A. But we have none!
4. The Psalms Argument:
- A. Upon realization that the law was nailed to the cross some have attempted to argue that the Psalms are not a part of the law.
 1. They base their claim on Jesus' division of the O. T. into three categories - Lk. 24:44.
 - A. The Law of Moses.

- B. The Prophets.
- C. The Psalms.
- 2. The argument is that since mechanical instruments were used in the Psalms, possibly with God's authority (Psa. 150:3-5), and if Psalms were no part of the law that was abolished, then there would be divine authority for such in praising God today.
- B. Proves Too Much.
 - 1. The Psalms authorized animal sacrifices - Psa. 20:3.
 - 2. They authorized incense - Psa. 66:13.
 - 3. There is also authorization for Sabbath worship - Psa. 92.
 - 4. Further, the same chapter given to "prove" their point specifically speaks of praising God with the dance - Psa. 150:4.
- C. Mechanical Instrumental Music Not Optional.
 - 1. If Psalms were not part of the law, which Christ nailed to the cross (Col. 2:14), then the use of such instruments is not optional.
 - A. We would not have a choice in the matter, as we must not worship without it.
 - 2. This is true because of the command to use the instrument - Psa. 150:4.
- D. Jesus Identified Psalms As Part Of the Law.
 - 1. Note John 10:34.
 - A. The only place where this is recorded is in Psalms 82:6.
 - 1. Therefore, Christ said the Psalms were a part of the Law.
 - 2. Jesus does not have to say something twice to make it so.
 - A. However, notice John 15:25.
 - 1. This statement appears twice in the O. T., both times in the book of Psalms 35:19; 69:4.
 - 3. Therefore Jesus affirmed that the book of Psalms was part of the law.
 - A. Since the law ended at the cross and the Psalms were part of the law, the Psalms are no longer binding on men today.
- 5. The Heaven Argument:
 - A. "Harps" are mentioned in Rev. 5:8.
 - 1. However, the book of Revelation is a book of signs and symbols - Rev. 1:1.
 - 2. This scene was also around the "throne" of God in heaven - Rev. 1:1, 6, 7.
 - A. Nothing is said about what is to go on in the worship of the church.
 - 3. There is no more authority for the use of harps in the worship of the church than there is authority for the burning of incense as is seen in the same text.
 - B. Harps are also mentioned in Rev. 14:2 in the K.J.V.
 - 1. However, the A.S.V. translates it as "...and the voice which I heard was as the voice of harpers harping with their harps."
 - A. According to this John said he heard a "voice."

1. A voice that was not on earth, but “before the throne of God” - Rev. 14:5.
- B. John even clarifies this in verse three when he says “And they SUNG as it were a new song.”
- C. False Assumption.
 1. This argument implies that we should make the church as much like heaven as we can.
 - A. This is a false assumption.
 1. Not one single passage of scripture teaches such!
 2. There will be no faith in heaven, for faith will end in sight.
 - A. Shall we advocate a faithless church?
 3. There will be no Lord's supper in heaven, for it was ordained “till he come” -1 Cor. 11:26.
 - A. Shall we leave the communion out of our worship?
 4. All who die, as babies shall be in heaven.
 - A. Shall we advocate infant membership in the church?
 5. We should be seeking to make the church like the church Christ built instead of trying to make it like heaven.
 1. There are two kinds of music:
 - A. Vocal
 - B. Mechanical instrumental.
 2. Of the two God only authorizes one - vocal.
 - A. But it is more exact than that.
 3. God did not say merely vocal music, as that would have left room for any vocal sounds - whistling, humming, etc.
 - A. Instead he specified singing - Eph. 5:19; Col. 3:16.
- F. RECENT DEFENSES OF INSTRUMENTAL MUSIC:
 1. Since a younger generation is now populating congregations within the brotherhood newer lines of argument have arisen.
 - A. These arguments show the desperation of those who are not content with what the N. T. says on the subject.
 1. The old arguments have been met, answered, and defeated.
 2. Even a casual glance at these arguments should show us that they are a classic example of people “grasping at straws.”
 - A. There is clearly nothing solid for which they can build a case upon.
 3. No authority for congregational singing.
 - A. In recent years it has been argued that there is no authority for congregational singing.
 - B. This is made on the basis that all references to singing within scripture are stated to the individual, not to the assemblies.
 1. If so, then there cannot be congregational prayer, the Lord's Supper, or the contribution.
 - A. The same grammatical structure is made for prayer as for singing in Paul's instructions to Corinth - 1 Cor. 14:15.

1. Whatever is true of prayer would necessarily be true of singing.
2. We see that others are in the assembly mentioned in this text due to the fact that someone is to say "amen." - v. 16.
- B. Instructions about the communion are stated to the individual.
 1. Note "every one," "whosoever," "a man," "he," and "any man"- 1 Cor. 11:21, 27, 28, 29, 34.
 2. Yet the eating of the Lord's Supper is obviously within the assembly for they "come together in the church," "come together to eat" - 1 Cor. 11:18, 20, 33.
 3. So even though the instructions are stated to the individual, such eating is to be done in the congregational assembly.
- C. Directions concerning the contribution are stated individually, but are to be done in the assembly.
 1. It is "every one of you," and "him," yet, these instructions were given to "churches" - 1 Cor. 16:1, 2.
2. All the verbs in major passages about singing are plural.
 - A. If God intended for such singing to be only by one individual and one at a time, why are plural verbs used?
 1. "Speaking," "singing," and "making melody" are all plural participles - Eph. 5:19.
 2. Even the phrases "be not drunk" and "be filled with the spirit" are plural imperatives - Eph. 5:18.
 3. "Let...dwell" is a singular imperative while "giving thanks" is a plural imperative - Col. 3:16, 17.
 - B. It is obvious that a mixture of singular and plural instructions simply points out that the individual is the one acting, and that it can be done in the midst of others acting the same way also.
 1. Besides this, there must be someone to whom one can speak, teach and admonish.
 - C. If Paul had instructed only assemblies to sing, then the individual could not do so in private.
3. The Bible often states things in the singular or plural, which can be accomplished either way.
 - A. Wives and husbands, children and parents, fathers and children, slaves and masters are addressed in plural language, but obviously such instructions apply in singular cases also - Col. 3:18-4:1; Eph. 5:25-6:5.
 - B. Giving is done by "every one" in their regular first day of the week gathering - 1 Cor. 16:2.
 1. But it was to be done so that other "gatherings" would not need be made when Paul arrived.
 - C. Restoration of erring brethren is to be done by one who will consider "thyself" - Gal. 6:1.
 1. Does this mean that several cannot go together simply because

it is stated in the singular?

- D. Paul said, "I suffer not a woman to teach" - 1 Tim. 2:12.
 - 1. Would it be okay for several women to come together and teach since this is stated in the singular?
 - E. Preachers are not to receive accusations against "an elder" except at the mouth of two or three witnesses - 1 Tim. 5:19.
 - 1. Does this mean that if such accusations were brought against several elders, then witnesses are not required?
 - F. We can clearly see that many Bible instructions are stated in the plural or singular and may apply to either depending upon what is under consideration.
4. Worship is only an emotion and not an action.
- A. Some argue today that true worship is only an emotion, not an action of the body.
 - 1. The implication of this argument is that any act is acceptable to God.
 - B. Jesus did not know this to be true.
 - 1. He spoke of vain worship when men "honoureth me with their lips," "teaching" the doctrines of men - Mt. 15:8, 9.
 - A. A parallel account indicates they were "laying aside the commandment of God" in order to "hold the tradition of men" - Mk. 7:8.
 - 2. Jesus did not condemn them for doing some physical action in worship.
 - A. He condemned them for doing the wrong physical action in worship, i.e., using their lips to teach wrong doctrines.
 - 3. Jesus understood teaching as worship.
 - A. Outward action of teaching is worship in the mind of the Lord.
 - B. A proper definition of "worship" indicates actions.
 - 1. The Greek word PROSKUNEO is one of the major words translated "worship."
 - A. It is defined as "... used to designate the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, etc" (Arndt & Gingrich, p. 716).
 - 2. Such accurate definition shows that worship can include outward physical actions such as kissing and prostrating.
 - C. Worship can be an emotion, or an emotion coupled with an action.
 - 1. Jesus spoke of worship in "spirit and truth" - John 4:24.
 - A. If "spirit" refers to the inner man (emotions, intents, thought, desires) then to what would "truth" have reference?
 - B. It makes sense when one understands this "truth" indicates whatever one does, mentally or physically, must be done according to the principles of truth as revealed in God's word.

2. Paul spoke of praying and singing with the spirit and with the understanding - 1 Cor. 14:15.
 - A. In speaking of this in such a way he coupled outward actions with proper emotions and thought.
3. James spoke of asking, but asking “in faith, nothing wavering” - Jas. 1:5, 6.
 - A. This joins together a mental thought with at least a mental action.
 1. It could even be an outward physical action if one spoke audibly in prayer.
4. Paul instructed the Corinthian church to “perform the doing,” “make up beforehand,” sowing bountifully in regard to giving to the needs in Judea – 2 Cor. 8:11; 9:5, 6.
 - A. Yet their emotions were deeply involved as they were to do this cheerfully, not grudgingly or of necessity - 2 Cor. 9:6.
 - B. So there were proper emotions (spirit) along with the physical act of contributing.
- D. Actions overflowing a righteous heart do matter
 1. One does not have the right to offer unto God what he wants in worship just because his heart is full of emotions.
 - A. Our emotions must be kept in line with the word of God.
- E. God is concerned about proper actions.
 1. He was in the case of Cain - Gen. 4; Heb. 11:4.
 2. He was in the case of Nadab and Abihu - Lev. 10:1-4.
 3. He was in the case of Cornelius - Acts 10:25, 26.
 4. It is surely safe to understand that the “overflow of a righteous heart” would at least seek to do the will of the Father.
 - A. In such a person who experiences such an “overflow” the proper emotions and the proper actions.

G. IS CONGREGATIONAL SINGING AUTHORIZED?:

1. There are many who are claiming that Ephesians 5:19 and Colossians 3:16 have nothing to do with congregational singing.
 - A. Some have claimed that these verses “relate to everyday life” or that they pertain to “individual duties.”
 - B. Others have gone so far as to claim that “the New Testament precedent is actually clearer for solo or small group singing than for congregational singing.”
 - C. There is clearly an effort being made to minimize the practice of congregational singing in the worship of the church.
 - D. It is important to examine these passages both in context and in light of biblical teaching as a whole.
 1. Ephesians and Colossians are parallel epistles in numerous respects, containing many of the same thoughts, phrases, and expressions.
 2. There is a similarity in the two verses under consideration, yet each of

them is distinct and worthy of analysis according to its own background and grammatical construction.

2. Ephesians 5:19:

A. The leading thought of this section is found in verse 18, “be filled with the Spirit.”

1. In the Greek this is a passive imperative that is followed by five plural participles which, agreeing with the verb, also have imperative force.

A. These are: “speaking,” “singing,” “making melody,” “giving thanks,” and “submitting yourselves” - vrs. 19-21.

B. These serve to describe the condition of those who are filled in the spirit.

B. In Eph. 5:18 the brethren were instructed to be filled with the spirit to manifest such fullness by “speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, submitting yourselves one to another in the fear of God.”

C. The plural imperative, amplified by the plural participles, embraced all of “the saints...at Ephesus” to whom the epistle was written – Eph. 1:1.

1. Therefore, the effect is to involve all of them in the actions described.

2. The force of the apostolic language may be stated as follows: ALL of you speaking, ALL of you singing, ALL of you making melody, ALL of you giving thanks, ALL of you submitting yourselves.

D. In addition to fact that all of the Ephesians were implicated in the “singing” and “making melody,” the text says the “speaking” in psalms, hymns, and spiritual songs is “to yourselves” or “one another,” ASV.

1. The word is HEAUTOIS which is described as bearing the significance of “reciprocally, mutually, one another.”

A. This clearly points to the fact that this is something of which the Christians do in relation to one another.

2. Some have tried to bend the phrase to mean one singing a solo to another who listens passively.

A. However, such a construction misses the mutuality demanded by the reciprocal pronoun.

1. The reciprocal pronoun here speaks of an interchange of action.

E. Another thing that has to be considered is that if the passage could be obeyed by one singing a solo to another, then every member would have to sing a solo at each assembly for there to be mutuality and reciprocity.

1. We actually have, however, a combination of factors signifying congregational activity:

A. The plural imperative verb – “be filled.”

B. Followed by five plural participles having imperative force, including “singing and making melody.”

C. Coupled with the reflexive, reciprocal pronoun “speaking to

yourselves” which denotes an interchange of action.

3. Colossians 3:16:

- A. There are several significant parallels in this companion passage to Ephesians 5:19.
 - 1. “Let dwell” is ENOIKEITO and “in you” is from EN HUMIN, which signifies “in all of you.”
 - A. The phrase EN HUMIN is a common phrase used by Paul to refer to the assembly.
 - 2. This passage also uses the reciprocal pronoun in urging them to teach and admonish “one another.”
 - A. We have already seen what this means in our study of Eph. 5:19.
 - B. I believe the following statement clearly sets forth the truth on this matter:
 - 1. “Colossians 3:16 does not refer simply to an ‘everyday’ or private activity. The larger context may not be exclusively the assembly (as in 1 Corinthians 14), but Paul is talking about what Christians do in a group or corporate capacity. The presence of a group is required for the accomplishment of what is described here. Whenever Christians get together, these are the kind of things they do. Their corporate activities became the basis for what is said in a more general way about Christian activity.” Everett Ferguson, *New Testament Doctrine of the Christian Assembly*, pp. 620-621.
 - C. To summarize the elements of Colossians 3:16, we note the following:
 - 1. Christians are authorized to teach and admonish one another in psalms, hymns, and spiritual songs.
 - 2. This instruction is addressed to all the saints and faithful brethren at Colosse - Col. 1:2.
 - 3. The language includes the imperative mood, the plural number, and the reciprocal pronoun.
 - 4. Obedience to this text would mean that all the saints and brethren at Colosse taught and admonished one another in psalms, hymns, and spiritual songs, singing with grace in their hearts unto the Lord.
4. A scriptural practice:
- A. There is a tendency among certain people to criticize the tested and true and to assume that “old” is “bad.”
 - 1. They commence with the presupposition that whatever our brethren practiced in the past must be outdated and unneeded.
 - 2. They manifest compulsion for new ways and new teachings.
 - A. They show a degree of scholastic snobbery in indicating that they are capable of seeing what others have been unable to see.
 - B. This is due to their level of education.

- B. Certainly, we must always be willing to examine the evidence, and to change if truth dictates.
 - 1. But we must not allow ourselves to be intimidated by allegations without proof or claims without merit.
 - C. With respect to congregational singing, the scriptural evidence is clear.
 - 1. Our practice is in conformity with God's word, and efforts to lead us astray must be met head on.
- H. WHAT ABOUT CHOIRS AND SOLOS?:
- 1. Some members of the church are advocating the use of soloists and choirs, or so-called "special music," in the worship assemblies of the church.
 - A. Little or no regard is given to the question of whether such is permissible or authorized by N. T. Scriptures.
 - 1. Few have actually made any attempt to "prove" the scripturalness of this matter.
 - B. As a people who have always argued our religious positions upon the basis of scriptural authority, it is important for us to ask: "Is choir/solo singing in the church assembly authorized by the scriptures?"
 - 2. Concisely stated, God either: (1) authorizes solos and choirs in Christian worship; or (2) He does not.
 - A. This is very simple and there are only two possibilities.
 - 3. If it is God's will that Christians worship Him through the use of such, their use is necessary and not optional.
 - A. It would follow, then, that it is sinful not to have them - Jas. 4:17.
 - B. If it is not God's will, it must be avoided - 1 John 3:4.
 - 4. Congregational singing:
 - A. God, in the N. T., authorizes singing - Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; Jas. 5:13.
 - 1. This singing must be carried out through the means, which is authorized by the N.T.
 - A. That means is congregational singing.
 - B. In corporate worship, God commands all His children to sing - Eph. 5:19; Col. 3:16.
 - 1. He does not authorize the use of mechanical instrumental music.
 - 2. He did not say, "Make music," nor "Make vocal music," nor "Make special music."
 - A. He said, "Sing."
 - C. If Eph. 5:19 and Col. 3:16 actually exclude congregational singing and suggest solo or choir singing, then such is not an option.
 - 1. It would be an obligation which would be bound upon everyone in the assembly who was a Christian.
 - 5. Major arguments for the choir/solo arrangement:
 - A. Those who are seeking to introduce these practices into the assembly of the church attempt to do so by the following methods:
 - 1. Some argue such should be allowed because some churches have

allowed such for years.

- A. This is not a scriptural answer or argument.
- B. True worship is not based on what the majority or what others have or are doing.
 - 1. If we follow this “argument,” where do we draw the line?
 - 2. How many churches must be doing something before it is right?
 - A. 1? 10? 50? 100?
 - 3. Suppose we say 50, and we can only find 49?
- 2. Others argue that choirs/solos are permissible because the Bible is silent regarding them.
 - A. Some argue that choir singing is just as scriptural as an “opening prayer,” though the Bible mentions neither.
 - B. What is overlooked is if the church is authorized to pray in the assembly, and it is (1 Cor. 14:15), would not the first prayer be an “opening prayer?”
 - 1. This type of argumentation has been employed to justify infant baptism, counting beads in prayer, burning incense, using mechanical instrumental music, and a host of other human innovations.
 - C. Such a position is totally void of logic.
- 3. Some contend that 1 Cor. 14:26 contains the N. T. authority for solos in the assembly.
 - A. This passage does not even mention singing.
 - 1. A psalm can be read as easily as it can be sung?
 - A. If you disagree, have you ever read the book of Psalms?
 - B. A psalm could be presented to the congregation for learning without a solo being performed.
 - 1. One must not assume what a verse does not say.
 - C. Further, if we concede that a spiritual gift, i.e. an inspired song, is under consideration, in this passage, we would have to agree that once it was received from the Holy Spirit, or conveyed to a congregation, the subsequent use of that psalm would be regulated in harmony with instructions given elsewhere - Eph. 5:19; Col. 3:16.
 - 1. We might associate the events of Acts 4 where it is said that the disciples “lifted up their voice to God with one accord” – Acts 4:24.
 - D. It should be further understood that if a psalm were, under the influence of the Spirit, sung for instructive purposes, that would have no bearing upon what the church is allowed to do today in its worship.
 - 1. The reason for that is the giving of a psalm in this manner would have only lasted as long as the gifts continued in the

church.

A. Since the spiritual gifts mentioned here have ceased, no one should attempt to make more of them than God allows.

E. It should also be seen that there is reason to believe that Paul, in this context, is attempting to correct an abuse.

1. Many scholars have placed 1 Cor. 14:26 as one of several Corinthian passages which reveal “selfish individualism” (1 Cor. 1:12; 11:21) on the part of the members of the church.

A. This attitude, then, was worthy of apostolic rebuke.

2. If such is true, then this passage would hardly be one to cite as support for choirs or solos.

6. More on congregational singing:

A. Ephesians 5:18-21 is a definitive passage on the subject at hand.

1. In Eph. 5:18-21 we have a reciprocity that is mandated by the reciprocal reflexive pronoun “Speaking one to another.”

A. Reciprocity indicates an action in which all join collectively and emphasizes “... the idea of corporate unity.”

2. What is seen here is singing that is done by people in association with others.

A. Thus the command to “speak to one another,” is found.

3. In order for mutual edification to occur there has to be some sort of corporate unity.

B. God has:

1. Commanded

2. All the saints

3. To sing

4. One to another in corporate unity.

C. The soloist nor a choir could do that which God has revealed to be His will in worship.

7. The testimony of history:

A. The testimony of history establishes the fact that for many years after the establishment of the church in Acts 2, congregational singing continued to be the practice of those who professed Christianity.

1. The early “church fathers” spoke of the form of worship in song in which:

A. “...The whole congregation forms one general chorus” (Chrysostom).

B. “... To a man...make up a chorus...” (Ignatius).

C. Wherein “the whole people join in song.” (Ambrose) unto God.

2. McClintock and Strong note that: “From the apostolic age singing was always a part of divine service, in which the whole body of the church joined together, and it was a decay of this practice what first brought the order of singers into the Church.” McClintock and Strong
Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, p.

776.

A. Here they speak of the Catholic Church.

3. The Oxford Dictionary of the Christian Church states, “gradually the practice of having a body of trained singers was introduced.” pp. 1225, 273.

4. It was actually between the 4th and 7th centuries that the practice of choirs, etc. really took hold.

I. USE OF “PRAISE TEAMS” IN THE WORSHIP:

1. In the last few years numerous congregations of the churches of Christ have begun to use what is called “Praise Teams” as a part of their assemblies.

A. As with the majority of new doctrines or practices, that are coming into the church, the “Praise Team” phenomena is not without its “proof-texts.”

1. The primary one is Hosea 10:11, 12.

A. The advocates of the “Praise Teams” claim that their purpose is to assist in the “leading of congregations into the presence of the Lord.”

B. They further claim that the “Praise Team” can help plow up and soften the ground (heart) so that the seed (the word of God - Lk. 8: 11) can be planted in good and tender hearts.

1. I suppose that up until the point in time that “Praise Teams” hit the scene it was not possible for the gospel to be effective, because how in the world could hearts be softened without the blending of their beautiful voices together in four-part harmony?

A. Silly me for thinking that it was the gospel that was the power of God unto salvation - Rom. 1:16.

1. Rather than the “balance” that “Praise Teams” can provide.

B. Silly me for thinking that the word of God “is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” - Heb. 4:12.

C. Silly me for thinking that man could be “pricked in their heart” (Acts 2:38) before the “Praise Teams” came along.

2. The issue at hand is more of an issue of entertainment than anything else.

A. Where is the scripture, which speaks to the quality of congregational singing?

1. I can show you one which speaks of worshiping God in spirit and truth - Jhn. 4:23, 24.

A. Does singing have to be “good” in order to please God?

1. And, if so, who determines what is “good” and what isn't?

B. Psalms 100:1 speaks of making a “joyful noise unto the LORD.”

1. Now my singing may not be “joyful” to you, in so far as quality is

- concerned, but who am I seeking to please?
- A. Isn't this where part of the problem comes in?
 - B. Do I seek to "persuade men, or God?" - Gal. 1:10.
 - C. There is nothing in the New Testament that speaks to the quality of singing.
 - 1. What it does speak to is the fact that singing should come from the hearts of those who seek to worship God, rather than be heard of men - Eph. 5:19; Col. 3:16.
 - D. My belief, on the matter of "Praise Teams," has been that even though one of the professed aims is for more and better participation by the entire congregation, this will simply not happen.
 - 1. My skepticism is being borne out in that within many of the congregations where such "Praise Teams" are involved just the opposite is happening in so far as participation by more people is concerned.
 - A. Rather, more people are beginning to remain silent or tone down their singing in order to listen to the "Praise Team."
 - E. The passages cited above clearly indicate that the singing authorized by God for the church is of a reciprocal nature.
 - 1. We are to teach and admonish one another in "psalms and hymns and spiritual songs" - Col. 3:16.
 - A. This cannot be done listening to another.
 - 3. In addition to these matters the "Praise Team" phenomena is lending itself in support of the incorporation of special singing groups in the worship assemblies of the church.
 - A. Such is simply a natural progression of the "Praise Team" concept.
 - 1. It is basically the "frog in the frying pan" situation.
 - A. Congregations that would never allow a choir or soloist to sing during the assembly of the church are soon led to believe that such is not all that bad once they have incorporated the "Praise Team" into the assembly.
 - J. SINGING DURING THE LORD'S SUPPER AND OR CONTRIBUTION:
 - 1. Another practice that has become accepted among many congregations of the church is singing during the Lord's Supper or the taking of the contribution.
 - A. It is agreed that singing is a means of worship of the N.T. church.
 - 1. However, we are totally absent of any command, example, or inference within the N.T. concerning the "mixing" of the "acts of worship."
 - B. As Christians, who are partaking of the Lord's Supper, we are directed to "examine" ourselves as we do so - 1 Cor. 11:28.
 - 1. Vines says that the word "examine" (dokimazo) means to "prove, test, approve" - Vines Expository Dictionary of New Testament Words, p. 393.

- A. From this, it would seem, that we have the responsibility of giving proper attention to the eating of the bread and drinking of the cup which are representative of the body and blood of Christ.
 - 1. Actually, we see the proclamation of “damnation” upon those who fail to properly “examine” themselves because they fail to discern “the Lord’s body” – 1 Cor. 11:29.
 - B. It would seem to me that I would want to do all I could to concentrate on the Lord’s Supper so as to avoid falling under this condemnation.
 - C. Would it not be distracting or confusing for people to be taking songbooks from the bookracks, opening the books, and then singing while others attempt to properly consider the bread and the fruit of the vine?
- 2. Further, singing that is properly conducted is such that is done with the “understanding” – 1 Cor. 14:15.
 - A. Of the word “understanding” (nous) Vines states, “speaking generally, the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining” – p. 751.
 - 1. The idea is when we sing we do so in such a way as to properly understand what we are saying.
 - A. This would seem to indicate the need to concentrate on what we are singing, wouldn’t?
 - 1. If so, how does one fully concentrate on two things at the same time?
 - 2. We hear people say “they can’t chew gum and walk at the same time” but these same people are capable of properly concentrating on such important things as the Lord’s Supper and singing at the same time?
- 3. In so far as the contribution is concerned one well-known conservative author, in a conservative publication, had this to say, “Since the contribution is not a memorial service like the Lord’s Supper. I know of no reason why we might not sing in connection with our giving, unless it be the inconvenience of depositing it into the collection plate while singing. In some places, an appropriate hymn on the subject of ‘giving’ is sung during the collection. As best I could observe, and judging from my own reactions to it, it made that part of the service more devotional rather than detract from it.”
 - A. We see here two basic “arguments” as to why it would be proper to sing during the contribution.
 - 1. What was absent was a command, an apostolic example, or a necessary inference.
 - B. Examination of “Since the contribution is not a memorial service...”
 - 1. In the very next paragraph the same author stated, “Of course, it would be out of order to sing hymns during the sermon on any occasion as this would be very confusing.”

- A. Is it not confusing during the contribution?
 - 1. The Christian is to give “according as he purposeth in his heart” – 2 Cor. 9:6, 7.
 - 2. The ASV states, “according as he purposed in his heart.”
 - A. Therefore, there is to be thought given to the contribution.
 - B. I have been convinced for a long time that our hurry up and give way of conducting the contribution does not properly give us the time to consider what we are doing.
- 2. Since the announcements are neither “a memorial service” or, for that matter worship, would this author, and those who agree with him, agree that we could sing during them?
 - A. Might not doing so cause “that part of the service” to be “more devotional?”
 - B. If we say no, then could this not be seen as indicating that we are more concerned that people hear the announcements than to have the time to ponder their presentation of their financial gifts to God?
- 3. Since the Scripture reading is not “a memorial service” would these brethren agree that it would be a good time to sing “an appropriate hymn on the subject” of the word of God?
 - A. Could it not make “that part of the service more devotional?”
- 4. Since Prayer is not “a memorial service” would these brethren agree that it would be a good time to sing “an appropriate hymn on the subject” of prayer?
 - A. Might not doing so make “that part of the service more devotional?”
- 5. Some have used the “more devotional” “argument” for the inclusion of humming during the Lord’s Supper or other times during the assembly.
- C. Examination of the “argument” of “judging from my own reactions to it...”
 - 1. I have to confess, I could not hardly believe that brethren of his stature would offer such an argument!
 - 2. When has what we practice in worship, or any other aspect of our Christian life, been determined by ones reaction to anything other than what the Bible says on the subject?
 - A. For some reason I have always been led to believe that “a thus saith the Lord” is what determines what is right and wrong.
 - B. I thought that it was the scriptures that are “profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” – 2 Tim. 3:16, 17.
 - C. I thought that it was “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” – 2 Pet.

1:3.

3. Regardless of the strength or weakness of my “arguments” I do know that the safe road is not to participate in such activities.

A. Are you willing to take the chance I am wrong?

K. BABY DEDICATION SERVICES:

1. Another innovation found in services of the church is the practice of baby dedication.

A. Here, too, “authority” for the practice is found in the O.T. Scripture – 1 Sam. 1:27, 28.

2. Please note the following:

Concerning dedication....

“At Twickenham we encourage dedication of families with infants and young children. We do not practice infant baptism. We believe baptism is reserved for believers who have made a personal confession of faith in Jesus Christ as the Son of God and their Lord and Savior. We do, however, believe there is ample scriptural precedent for dedicating infants and children. Hannah brought the young Samuel to the temple to dedicate him to the Lord. Joseph and Mary brought the baby Jesus to the temple to be presented to the Lord. Throughout Jesus' ministry children were continually brought to him for his blessing and the Bible indicates that Jesus encouraged this practice.

Dedication or presentation to the Lord is really a recognition by parents and the church that the child belongs to God and that it is our responsibility to nurture the child in every way possible so that he or she will grow up in the knowledge of the true God and be prepared to follow Jesus Christ. Dedication does not impart grace to the child, but it does serve as a public confession of faith for the parents and bears witness to their desire to raise the child up in the Knowledge of the Lord.”

- A. This was the introductory statement prior to the February 2, 2003 Twickenham Church of Christ, Huntsville, Alabama, Baby Dedication Day.

1. By the way, the same congregation had this in their bulletin for April 20, 2003 – “Join us on Easter... Why not make your plans to join us as we celebrate the Resurrection of our Savior, Jesus Christ? 9:00 a.m. Special Easter Worship; 10:30 a.m. Easter Egg Hunt for the Children (bring your Easter basket); 10:30 a.m. Easter Brunch.”
- B. Following this statement, statements were read by nine sets of parents as they "dedicated" their children.
- C. Then the following Congregational Affirmation:
“O Lord, we make a solemn covenant with You-with these parents and these children today. We accept these children as part of this church

family.

We accept our responsibility for the spiritual growth and education of these children.

We promise to assist these parents in training these children in loving and teaching them according to Your righteous precepts.

We promise to be faithful examples for these children-in speech, in prayer, in reverence for your Word, and in all other aspects of our conduct.

Amen.”

3. Let's notice a couple things about these statements:

- A. They said, “We do, however, believe there is ample scriptural precedent for dedicating infants and children.”
 - 1. Where, within the new covenant are these ample scriptures?
 - A. I am sure it was an “oversight” that they “forgot” to list them.
 - 2. As a heading prior to the first statement they did list 1 Samuel 1:27, which has nothing to do with the church.
 - 3. They also mentioned Joseph and Mary bringing “Jesus to the temple to be presented to the Lord.”
 - A. Here, too, I am sure it was an “oversight” that they forgot to mention that this was part of the Levitical Law (Lev. 12:1-8) and that Joseph and Mary were fulfilling that responsibility - Lk. 2:21-24.
 - B. Then, “Throughout Jesus' ministry children were continually brought to him for his blessing and the Bible indicates that Jesus encouraged this practice.”
 - 1. What has this to do with anything relative to dedicating infants and the practice of the church, which was yet to become a reality while Jesus was on earth?
 - C. In the Congregational Affirmation the following was stated, “We accept these children as part of this church family.”
 - 1. How is that possible?
 - 2. People are baptized into the body, the church - Gal. 3:27.
 - 3. No where in the N.T. does it teach the idea of infant members of the “church family!”
 - D. It seems to me that they can't hardly end up right having started wrong on this statement, “We promise to assist these parents in training these children in loving and teaching them according to Your righteous precepts.”
 - 1. If they were following the “righteous precepts” of God they would not be doing what they are doing!
 - E. As far as their being “faithful examples” when it comes to “reverence for” God's “Word” it appears they have missed the boat on that one already.
4. This issue, just like the others already considered, comes down to “what saith the Lord?”
- A. There is clearly no Biblical command, example, or inference for the

practice of such by the church today.

B. Colossians 3:17 continues to cry out to be heard.

L. APPLAUSE/HAND CLAPPING:

1. Given the fact that we are in an entertainment-crazed world it should be no surprise that things like applause are entering the assemblies of the church.
 - A. It has become the practice, in many congregations, to applaud following announcements, a baptism, a well-made point in a lesson, etc.
 1. It is as if we think that we are being entertained and wish to express our appreciation for such good entertainment.
2. Let it be understood, at the very beginning of this section, that applause differs considerably from the affirmation of a point in a prayer or sermon by the saying of “amen.”
 - A. The word “amen” means, “so be it.”
 - B. It is found in 72 verses in the KJV of the Bible and is seen as an expression of a solemn approval of what has been said or done.
 1. The word “clap” is found in six verses in the KJV with only one of them (Psa. 47:1), remotely having anything to do with it being done by man “unto God.”
 - A. Once again, “authority” for such practices is sought from within the O.T., as there is none in the N.T.
 - B. Some, within the church, have argued that Psalms 47:1 can be used to authorize applause in worship because only the Law of Moses was nailed to the cross and not the entire O.T.
 1. Using this “reasoning,” I wonder how long it will be before someone takes Psalms 150:4 and starts encouraging dancing in the assemblies?
 2. We know people are already using the same “reasoning” on Psalms 150:3-5 and the use of mechanical instruments of music.
 - C. Of course this argument overlooks the fact that Jesus came to “fulfill” the law and the prophets (Mt. 5:17), and that He also fulfilled those things “which were written in the law of Moses, and in the prophets, and in the psalms...” - Lk. 24:44.
 1. The whole point that needs to be seen here is that when part of the “psalms” were fulfilled all were fulfilled!
 2. Additionally, Paul, in Romans 3:10-13, refers to numerous passages from within the Psalms (14:1; 5:9; 10:7; 36:1; and 140:3) and then in verse 19 refers to the Psalms as law.
 3. One of the issues that must be addressed is when applause is being done whom or what is being applauded?
 - A. The assemblies of the church are for the purpose of worshipping God.
 1. He has directed that worship be “in spirit and in truth” – Jhn. 4:24.
 - A. No where is there an authorization within the Scriptures for applause to be offered on behalf of God.

- B. When one seeks to honor God in worship they should seek to do so according to His wishes.
 - 1. Does it not seem logical that if God desired to be worshipped by applause that He would have indicated His wishes somewhere?
 - A. We know He wishes to be worshipped through prayer, song, the Lord's Supper, the contribution, and preaching.
 - 1. We know this because the N.T. teaches us so.
 - B. But where is the command, example, or inference on the subject of applause?
 - B. Some claim that there is no difference between saying amen and applause.
 - 1. However, that simply is not true!
 - A. The saying of "amen" is authorized – 1 Cor. 14:16.
 - B. Where do we find the verse that authorizes applause?
 - 2. If such is the case would it then be permissible to replace the "amen" at the end of the prayers offered during services with applause?
 - A. Should we conclude the prayer for the bread and the fruit of the vine at the Lord's Supper with applause?
 - 1. If applause and "amen" are the same, then why not?
- M. LIFTING UP "HOLY HANDS":
- 1. Another change that we are seeing as part of our assemblies is the "lifting up of holy hands" during prayer, singing, as at other occasions during the assemblies.
 - A. Needless to say, this is nothing more than following the practice of the Pentecostal religious groups so prevalent today.
 - 2. When one studies prayer in the Bible they see that several "postures" are indicated.
 - A. Arms raised – I Kings 8:22; Neh. 8:6.
 - B. Eyes uplifted – Lk. 18:11.
 - C. Head bowed – Lk. 18:13.
 - D. Kneeling – Acts 7:60.
 - E. Prostrate – Josh. 7:6, 10.
 - F. Standing – Mk. 11:25.
 - G. Unspecified – Ex. 12:27.
 - 1. It should also be noted that there are various forms taken with these postures.
 - A. For example, one may stand with his head bowed – Lk. 18:13.
 - 2. It should also be noted that none of these postures are indicated as being the one and only way in which one may approach God in prayer.
 - A. The emphasis of this is so long as the posture is indicative of reverence then it would be approved.
 - 3. Examination of primary proof-text used by those who advocate the lifting of hands in prayer – 1 Timothy 2:8.
 - A. Of the phrase "lifting up holy hands" A.T. Robertson states, "Standing to

pray...The point here is that only men should lead in public prayer who can lift up ‘clean hands’ (morally and spiritually clean).” Word Pictures in the New Testament, Vol. IV, p. 569.

1. Note that, first of all, the text speaks of men, not women, yet in many assemblies you see as many or more women doing so.
2. Secondly, the text speaks of prayer.
 - A. Nothing is said about the raising of hands during the singing of a hymn or any other part of the assembly.
 1. Therefore, playing the “devil’s advocate,” if there is authorization here, then it would only be for men and during prayer.
3. Thirdly, the emphasis is not on the lifting up of the hands but that those who are morally and spiritually clean should lead prayer.
 - A. In other words, the one who leads the church in prayer should have a holy behavior.
- B. The mere lifting of hands by people within an assembly does not prove their holiness.
 1. It is done countless numbers of times on any given Sunday by people taking part in denominational assemblies.
- C. If the effectiveness of ones prayer or worship to God were dependent upon a certain posture, would it not seem logical that God would have told us what that posture was to be?
4. Is it unscriptural to do so?
 - A. It would seem to me that as Christian men, who come together to pray, that there is neither a command to do so or a forbiddance of doing so.
 1. This text is not a command or imperative that hands be lifted in prayer any more than Romans 16:16 is a command that there be a whole lot of kissing going on as part of the salutation given when we as Christians meet.
 - A. If a kiss is a part of the cultural salutation then it is to be a “holy one.”
 1. But Paul is not commanding kissing.
 - B. Likewise, if men lead prayer then they need to be “holy” men who could lift up hands free from misdeeds.
 2. One can smite their chest when praying if they so desire (Lk. 18:13), but I am not confident that it would always be the most expedient thing to do – 1 Cor. 6:12; 10:23.
 3. One might fall on the ground (or floor) when they prayed (Mk. 14:35), but, again, I am not sure it would be the most expedient thing to do.
 - A. I am confident, though, that it is not a command.
 - B. It seems to me that it would be wise for Christians to consider the perception that would be drawn from their doing so.
 1. I know what I thought the first time I saw it.
 2. What of visitors to the assembly?

3. We need to remember; God is not the author of confusion (1 Cor. 14:33) and that “all things” are to be done “decently and in order” – 1 Cor. 14:40.

N. DRAMA:

1. Various individuals suggest that drama possesses the ability to enhance the various areas of the assembly.
 - A. It would seem that God, with the desire that all men be saved (2 Pet. 3:9), would provide a system of salvation that would not need “enhancing.”
 1. Is it possible that the “wisdom” of man is greater than the “wisdom” of God and, therefore, a need for such “enhancement?” – 1 Cor. 3:19.
2. It seems it would not take the serious student of the Word long to realize that there is no command, example, or inference within the Scriptures for such a practice.
 - A. Given that to be the case, would that not then indicate that there is no N.T. authority for such a practice?
3. Does not the Scripture teach that it is through “the foolishness of preaching” that man is saved? – 1 Cor. 1:21.
 - A. Is it not the “engrafted word” that saves man? – Jas. 1:21.
 - B. Is it not the “gospel” that is the “power of God unto salvation?” – Rom. 1:16.
 1. Clearly, it is through the preaching of the word, and not acting, that man is made aware of his condition without God – 1 Cor. 2:1-5.
 - A. Faith comes by “hearing” and “hearing by the word of God” – Rom. 10:17.
4. In each case of conversion, within the book of Acts, there is preaching or teaching involved.
 - A. Would it not be the case that if God felt that drama was a better way to proclaim His word that the Holy Spirit could have directed the first “drama ministry” in the time of the events of the Apostles?
5. Paul gave instruction to Timothy to “preach the word” – 2 Tim. 4:2.
 - A. Why did not Paul instruct Timothy on how to become a “drama leader” instead of a preacher if such is in accord with the word of God?
6. The bottom line on the matter of drama presentations in place of gospel preaching is that there is no authority to do so.

O. SMALL GROUP/LIFE GROUP ASSEMBLIES:

1. Many congregations are replacing the Sunday evening assemblies with smaller groups meeting in the homes of individual Christians.
 - A. Some attempt to justify these small groups on the basis that they better serve to develop relationships within the church.
 - B. They say things like the “traditional” Sunday evening services “do not provide the opportunity for intimate and transparent relationships to develop...”
 - C. What is overlooked is that the assemblies of the church were never designed to develop such personal relationships per se.

1. The assemblies were designed for the specific purpose of worshipping God.
- D. There is clearly nothing wrong in developing relationships within the church.
 1. The church is pictured as a “family” – Eph. 3:15.
 2. Individual members of the church are seen as brethren – 1 Cor. 1:10.
 3. God is pictured as Father – Rom. 1:7.
 4. Christians are viewed as children of God – Rom. 8:16.
 5. And as children, heirs of God – Rom. 8:17.
- F. The problem arises when we seek to do away with the set aside periods of time to worship God for such development – Heb. 10:25.
 1. I would be the first to agree that the church needs more fellowship.
 - A. But not at the expense of robbing ourselves of the opportunities to worship God!
 2. The early church was “steadfast” in fellowship – Acts 2:42.
 - A. There were “daily” activities – Acts 2:46.
 - B. There was “daily ministration” – Acts 6:1.
 3. But on the “first *day* of the week,...the disciples came together...” for the purpose of worshipping God – Acts 20:7.
- G. If the purpose of the assemblies is to develop relationships then would it not also be the case that we can/should replace the Sunday morning assembly with such small group activities?
- H. What has to be understood is that each activity is a specific one and one should not replace the other.
 1. We might as well argue that since the contribution is not singing we should do away with the contribution so that we can improve our singing.
- I. One writer, who sought to defend the small group activity, stated, “We cannot meet these directives (i.e. showing compassion, admonishing one another, etc., RWS) if there is no relationship, and there will be no relationships if there are no opportunities to build relationships.”
 1. If there are no “opportunities to build relationships” why is that the case?
 - A. Personally, I believe we can sum it up easily – no dedication.
 2. If there are no “opportunities to build relationships” why can we not use Sunday afternoon, Sunday evening after services, Monday night, Tuesday night, Thursday night, Friday night, or Saturday to develop them?
 - A. Why must we take away one of the few opportunities that we have to worship God for such relationship development?
 3. It would seem to me that if we were really all that serious about our Christianity we would be seeking more opportunities to worship and build relationships than fewer.

2. Another “argument” that is used is that the early church had no “church buildings” and, therefore, met in the homes.
 - A. It is agreed that this is the case.
 1. But the church, not just a section of it, met in the homes of Christians – Rom. 16:3-5.
 2. This is not the practice argued for today.
 - A. Instead we have the local congregation divided into several assemblies.
 1. Which results in several churches being composed from one.
 3. Frequently, there is an appeal to the emotion or the subjective to support the need for such small group activities.
 - A. One writer stated, “What would happen if one man’s life were changed through the development of an effective small group ministry?” as if this was all that we needed to provide authority for such activities.
 - B. Could we not ask the same thing about a lot of things?
 1. Could one man’s life be changed by replacing the Sunday evening services with a sports activity and a five-minute devo?
 2. Could one man’s life be changed by replacing the Sunday evening services with a gathering at McDonald’s?
 3. Could one man’s life be changed by replacing the Sunday evening services with a gathering at Six Flags?
 4. Could one man’s life be changed by replacing the Sunday evening services with a “traditional Sunday evening service?”
- O. PRAYER DIRECTED AT JESUS:
1. The question of whether one should pray to Jesus has been around for several years but it was not commonly practiced until the recent past when it caught on and is being heard much more frequently.
 - A. I had not thought to give consideration to this subject in this material until I recently attended services one Sunday morning and, in the closing prayer, one of the “elders” directed part of his prayer to Jesus thanking him for various things including his coming.
 1. Besides the fact that such is wrong, it was even more alarming since this congregation, and its preacher, are considered to be conservative in most areas.
 2. Jesus’ attitude toward prayer.
 - A. In the prayers of Jesus found in the N.T. each of them is directed to the Father.
 1. Matthew 11:25, 26.
 2. Matthew 26:39-44.
 3. Matthew 27:46.
 4. Luke 10:21.
 5. Luke 23:34.
 6. John 11:41.
 7. John 14:16.

- A. Note Luke 11:13 in relation to who those who sought the Holy Spirit should pray to.
 - 8. John 17:1, 5, 21, 24, 25.
 - A. Since we are told that Jesus left us an example that we should follow “his steps” (1 Pet. 2:21) it is evident that “his steps” concerning prayer lead to the Father.
 - B. When Jesus was asked to teach his disciples how to pray (Lk. 11:1) he instructed them to address the “Father which art in heaven” (Lk. 11:2).
 - 1. If there was intention for the disciples, and later us, to address prayer to both the Father and the Son would not Jesus have given the instruction to do so then?
 - C. The argument is often given that since Jesus can be worshipped it, therefore, implies that he should be prayed to.
 - 1. It is agreed that it is proper to worship Jesus.
 - A. Matthew 2:2, 11.
 - B. Matthew 8:2.
 - C. Matthew 9:18.
 - D. Mark 5:6.
 - E. Luke 24:52.
 - F. Hebrews 1:6.
 - G. Revelation 5:8-14.
 - 2. However, what has to be understood is that simply because Jesus may be worshipped in one way, does not imply or demand that he be worshipped in every way.
 - A. What must be seen is that it is more than the nature of God that demand our worship.
 - 1. We must also realize the authorization by Him to do so.
 - 2. We must worship Deity only as Deity authorizes.
 - B. In Matthew 20:20, 21 we see the example of Salome who asked of Jesus a certain request and he replied that what she asked was not his to give.
- 3. Examination of “proof-texts.”
 - A. As with every false doctrine there are always scriptures that are “wrested” to fit the theory – 2 Pet. 3:16.
 - 1. In certain translations (NIV, NASB, Phillips) John 14:14 is translated “ask me” instead of “in my name” as per the KJV.
 - A. In contrast, this translation is rejected by the majority of translations including the ASV, KJV, NKJV, and the RVS.
 - 1. It does not seem to be good scholarship to develop a doctrine as important as this one on a disputed translation.
 - 2. From Acts 1:24, 25 the assumption is drawn that the “Lord” under consideration there is Jesus.
 - A. Of course that is all that it is, an assumption.

- B. Recall that prior to the selection of the original disciples Jesus prayed all night to the Father – Lk. 6:12, 13.
 - 1. Therefore, if an assumption must be drawn it would seem that the better one would be one that is consistent with what had happened the first time disciples were selected.
- C. It would also be good to consider John 17:6 in relation to this noticing that it was the Father who “gavest them me.”
- D. Are you willing to rest your eternal salvation on an assumption?
- 3. Acts 7:59 is often suggested as proof that we have the right to pray to Jesus.
 - A. What is overlooked is that Stephen had just seen a vision with Jesus standing on the right hand of God – v. 55.
 - 1. As a conclusion to that vision and what was happening this inspired man uttered the statement “Lord Jesus, receive my spirit.”
 - A. The statement that was uttered was a statement directly made between Stephen and Jesus.
 - B. Things to consider:
 - 1. A personal appearance of Jesus.
 - A. Which we do not have.
 - 2. An inspired man.
 - A. Which we are not.
 - 3. Who is being martyred for the faith.
 - A. Which we are not.
 - 4. There are other passages that are used to “support” this theory but not a one of them hold any more convincing weight than the ones above.
 - A. At the very best, one may argue that they believe they have the “right” to pray to Jesus since others did (I think we have already shown that is not the case.).
 - 1. To play the “devil’s advocate” let us say we agree.
 - B. The right to do so does not imply obligation.
 - 1. There is no command to do so.
 - 2. So why risk it?
 - A. If they are right and I am wrong, since I have broken no commandment, I will still be saved.
 - B. If I am right, and they are wrong, then they will be lost.
 - 1. Is it worth the risk?
- P. SINGING SONGS, WHICH ARE UNSCRIPTURAL:
 - 1. I chose to include this issue at this point because of the previous one.
 - A. If we agree that it is unscriptural to pray to Jesus then how do we sing “Just A Little Talk With Jesus?”
 - 1. Now, don’t give me this “poetic license” nonsense.
 - A. Does “poetic license” license one to lie?
 - 1. Of course not!

- B. Does it license us to teach false doctrine while we sing?
 - 1. Remember, when we sing we “teach and admonish one another” – Col. 3:16.
 - C. How in the name of common sense could one argue that it is right to teach a Bible class that it is wrong to pray to Jesus and turn around and lead that same class in “Just A Little Talk With Jesus?”
 - B. We have been instructed to pray and sing with the spirit and understanding – 1 Cor. 14:15.
 - 1. When we understand we “weed” out false doctrine whether in word or song.
 - C. We are to worship God in “spirit and truth” – Jhn. 4:24.
 - 1. How can one possibly accomplish worship in “truth” while singing a lie?
 - A. It is time we butcher our “sacred cows” and have a “brisket dinner!”
 - 1. We may even have to eat some crow while we are at it!
 - 2. Eldershops all over America would rise up and properly deal with false teachers who would come into their pulpits and teach what they allow taught in song service after service.
 - A. Shame on them!
- Q. “ACCAPELLA” TYPE GROUP SINGING:
- 1. I may well break with the normal on this one as well as some of the above points.
 - 2. Although such groups are very popular within churches of Christ their popularity does not determine the correctness of their activities – Ex. 23:2.
 - 3. To me the issue is very clear.
 - A. Either what is being done is worship or it is not.
 - 1. If it is worship, then where is the authority for such worship activities being conducted by a small group while a much larger group simply listens?
 - A. If it is argued that such activities are not worship then consider the following:
 - 1. Often times the activities take place where the church normally assembles for worship.
 - 2. The name of Jesus, God, or Jehovah is often mentioned.
 - 3. The songs have spiritual themes.
 - 4. At time those who participate in the activities claim to be full-time ministers of music, or something to that affect.
 - B. If not worship, and I may be willing to accept this, what type of picture does it present to others who may not know such?
 - B. If these activities are not worship then they are entertainment.
 - 1. If such is true then what of using the names of Deity as nothing more than a vehicle of entertainment?
 - A. What of the “vain” use of such names?

1. Remember, the word “vain” may refer to the irreverent use of something.
2. Adam Clark’s Commentary On The Holy Bible said of Exodus 20:7 and the phrase “You shall not take the name of the LORD your God in vain” that it “forbids all light and irreverent mention of God, or any of his attributes,” p. 126.
2. In addition to this they often make their “concerts” nothing more than a “house of merchandise” – Jhn. 2:16.
 - A. All sorts of merchandise from cassette tapes, to CD’s, to T-shirts are sold to those who attend these activities.
4. It has been my conviction for some time that participation in such activities place one in a compromising position on these matters and, perhaps, others.
3. THE ROLE OF GRACE:
 - A. Denominationalism teaches that man is saved by faith alone.
 - B. In recent years many of our brethren have devised a doctrine of salvation by grace alone.
 1. I had to laugh when I first read the following statement by Glen Owen in a sermon at the Midtown church of Christ in 1982, “Nobody has any right to preach anything other than the Gospel of pure grace. We are saved by grace plus nothing. You are saved by faith period. There is nothing you can do to be saved. There are no rules; there are no regulations in serving Jesus Christ.”
 - A. I am sure that brother Owen is more intelligent than he appears to be in this statement.
 1. Which is it?
 - A. Are “we saved by grace plus nothing?”
 - B. Or are we “saved by faith period?”
 1. It does not take a “rocket scientist” to see that faith and grace are two things and it cannot be said that you are saved by “grace plus nothing” and then “by faith period.”
 - B. Brother Owen claims, “There is nothing you can do to be saved.”
 1. Yet Peter said “Save yourselves from this untoward generation” – Acts 2:40.
 2. The Hebrew writer stated that Jesus “became the author of eternal salvation unto all them that obey him” – Heb. 5:9.
 - A. Who do you think I am going to believe?
 - C. Brother Owen claims, “There are no rules; there are no regulations in serving Jesus Christ.”
 1. Note the following: “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice,

and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men.” – Rom. 12:9-17.

A. Can one not see several “rules” within this text?

2. Consider the following text: “Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.” – Rom. 13:7-9.

A. Aren’t there “rules” here?

3. What about “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment” – 1 Cor. 1:10.

A. Aren’t there “rules” here?

4. We do not have the time nor the space to consider all the “rules” that are clearly found within the New Testament.

2. I guess my emotion, when I first read the following statement, was more of sorrow than anything else, “It is a scandalous and outrageous lie to teach that salvation arises from human activity. We do not contribute one whit to our salvation.” - The Second Incarnation by Rubel Shelly and Randall J. Harris, p. 207.

A. For years brother Shelly was as much a faithful gospel preacher as any preacher among us.

1. Then he fed at the trough of the denominational hog pen and turned from the truth he once knew.

B. Regardless of what brother Shelly spews, we still have the obligation to “save ourselves.”

3. Consideration of Luke 17:10 which is seen as a major “proof-text.”

A. It is argued that since after we have done all that we have been commanded to do we are still seen as unprofitable servants we, therefore, must be saved totally by grace with nothing we have done contributing anything to our salvation.

1. What is overlooked is that the Lord was giving instruction concerning the attitude toward salvation and not the part of obedience.
2. It is agreed that no one earns their salvation regardless of the amount of obedience seen in their lives.

A. The most obedient are still unworthy of salvation based upon that obedience.

1. Even if one obeys every command they are still unprofitable and this needs to be acknowledged.
- B. But there is clearly a major difference between saying that one does not earn his salvation and saying that we do not contribute “one whit” to our salvation.
- B. The acknowledgement of our being unable to earn our salvation is a long way from indicating that we do nothing to contribute to our salvation.
 1. Compare this to Matthew 7:13, 14.
 - A. Would not the word “enter” suggest our doing something?
 2. Compare this to Matthew 7:21-23.
 - A. Note that man is bound to do the “will of the Father” in order to enter heaven.
 1. Isn’t doing the “will of the Father” doing something?
 3. Compare this to James 1:22.
 - A. Would not being a “doer” be indicative of doing something?
- C. It is imperative to understand that each individual must contribute whatever God has told him to contribute to his salvation.
 1. When we claim that there is nothing that we can do then the implication is universal salvation since the grace of God “hath appeared unto all men” – Tit. 2:11.
- C. Consideration of Titus 2:1-15:
 1. For the grace of God:
 - A. The grace of God is the unmerited favor of God.
 1. Noah found grace in the eyes of the Lord – Gen. 6:8.
 2. The grace of God was upon Jesus as he grew – Lk. 2:40.
 3. Man is justified by grace – Rom. 3:24.
 4. Grace is given by Jesus – 1 Cor. 1:14.
 - B. Numerous things are revealed in the N.T. on the subject of grace:
 1. It can be seen – Acts 11:23.
 2. Man can continue in it – Acts 13:43.
 3. Paul and Barnabas were recommended to the grace of God – Acts 14:2; 15:40.
 4. Paul sought to “testify the gospel of the grace of God” – Acts 20:24.
 5. The word of grace is able to build up the Christian – Acts 20:32.
 6. Paul wrote that he was what he was due to grace – 1 Cor. 15:10.
 7. Grace can be received in vain – 2 Cor. 6:1.
 8. Grace can be frustrated – Gal. 2:21.
 9. Man can fall from grace – Gal. 5:4.
 10. This present age is seen as the dispensation of the grace of God – Eph. 3:2.
 11. It was by the grace of God that Christ tasted death for all men – Heb. 2:9.
 12. Man can fail of the grace of God – Heb. 12:15.
 13. The Christian is to grow in grace – 2 Pet. 3:18.

2. That bringeth salvation...to all men:
 - A. The Law was given only to the nation of Israel – Deut. 5:1, 2; Eph. 2:12.
 - B. John the Baptist preached only to Israel – Lk. 1:16.
 - C. Jesus first sent the disciples to the lost sheep of Israel – Mt. 10:5-7.
 - D. The gospel was first extended to Israel – Rom. 1:16.
 - E. God's grace has been offered to all men – Mt. 28:18-20.
3. Hath appeared to all men:
 - A. It had previously been kept secret – Rom. 16:25, 26.
 - B. Is revealed in a way different than before – Eph. 3:1-11; 1 Pet. 1:9-12.
 - C. Came by Jesus – Jhn. 1:17.
 - D. God's grace is Christ's grace – 2 Tim. 2:1.
 - E. Access to grace is granted through faith – Rom. 5:1, 2.
4. Teaching us:
 - A. To deny ungodliness and worldly lusts.
 1. This is ungodliness in general.
 - B. To live:
 1. Soberly – self-controlled, sober minded.
 - A. Pertains to self.
 2. Righteously – in relation to our fellowman.
 3. Godly – in relation to God.
 4. In this present world – during our lives in preparation for eternity.
4. WORKS AND BAPTISM:
 - A. In attempting to teach people the gospel one argument that has had to be dealt with for years has been the claim that baptism is a work, and that works are not a part of the plan of salvation.
 1. In recent years the same worn out argument has begun to be spewed by brethren who are attempting to set aside what the N.T. teaches on the subject of what one must do to become a Christian.
 - A. Many, within the "grace only" camp, are parroting the same arguments that were heard years ago from the denominations.
 1. An appeal is made to a handful of Scriptures suggesting that man is saved by grace only (already dealt with above) and that baptism has no part in one's salvation.
 2. The implication in all of this is that there is nothing that man can do to be saved believing that any thing done by a prospective convert is a work prohibited by Scriptures.
 - A. What is overlooked is the difference between "works of merit" and "works of obedience."
 1. "Works of merit" are those prohibited by Scripture and not the "works of obedience" shown to be necessary by numerous N.T. Scriptures – Jhn. 14:15; 15:14; 2 Thess. 1:8; Heb. 5:9.
 - B. Paul's point in such passages as Romans 3:27, 28; Ephesians 2:8, 9 and Titus 3:4, 5 is that "works," which would result in one "earning" their salvation, is not a part of the N.T. plan of salvation.

1. It is not possible to “earn” or “merit” your salvation, as all the works in the world cannot offset one sin – Jas. 2:10.
3. If all “works” are prohibited by the Scriptures in pursuit of salvation then one cannot even develop faith as it is described by Jesus as a work – Jhn. 6:29.
 - A. The truth of the matter is, there are “works” that are ordained of God that one must do in order to be saved.
 1. Grace is extended to all – Tit. 2:11.
 - A. But it has to be accepted, which could be interpreted as a “work.”
 2. Faith is necessary for salvation – Jhn. 8:24; Heb. 11:6.
 - A. As already noted, it is seen as a “work.”
 3. Few people would deny the necessity of repentance when it comes to salvation – Lk. 13:3; Acts 17:30; 2 Pet. 3:9.
 - A. Denominations require repentance, often at the wrong place.
 - B. But could it not be viewed just as much as a “work” as anything else?
 4. What of confession?
 - A. It is necessary – Acts 8:37; Rom. 10:9, 10.
 - B. Can it not be viewed as a “work” since it is something one must submit to and perform?
4. In one sense, the word baptism is less a “work” than any other part of the plan of salvation.
 - A. Hearing the Word is active – Acts 2:41.
 - B. Faith is active – Rom. 10:17.
 - C. Repentance is active – Acts 2:38.
 - D. Confession is active – Rom. 10:9, 10.
 - E. Baptism is passive – “be baptized,” (Acts 2:38), “they were baptized, both men and women” (Acts 8:12), “and he baptized him” (Acts 8:38), “he command them to be baptized” (Acts 10:48), “and when she was baptized” (Acts 16:15), “and was baptized” (Acts 16:33).
 1. Baptism is nothing more than a submissive act.
5. THE BOUNDARIES OF CHRISTIAN FELLOWSHIP:
 - A. The issue of who members of the churches of Christ may have fellowship with is one that is hotly debated among members of the church.
 1. Numerous articles and books have been written on the subject.
 - A. Books such as “Free In Christ,” written by Cecil Hook, have been written to “Proclaim liberty throughout the land.”
 - B. Others, like Rubel Shelly have come up with “Big F” and “Little F” levels of fellowship to allow them to fellowship all sorts of individuals.
 1. “Big F” fellowship is with all who have “obeyed the gospel” and who believe in the Deity of Christ with no implication of agreement or endorsement on doctrinal issues.
 2. “Little F” fellowship refers to fellowship in association to doctrinal issues other than obedience to the gospel and the Deity of Christ.
 - C. Others have written books to refute this sort of nonsense.

1. How Do You Spell (F) (f)ellowship?, Alan E. Highers.
2. The Bible Doctrine of Christian Fellowship, Robert R. Taylor, Jr.
3. Koinonia, A Contemporary Study of Church Fellowship, Jimmy Jividen.

B. Boundaries of Fellowship:

1. First, and foremost, as faithful Christians we will seek to not have fellowship with the devil.
 - A. Paul was quite clear on this - 2 Cor. 6:15.
 - B. Fellowship cannot be maintained with God and Satan at the same time – Mt. 6:24; 11:30; 1 Jhn. 3:10.
2. Secondly, the faithful Christian will not have fellowship with infidels.
 - A. Note what Paul said in 2 Corinthians 6:14.
3. Third, faithful Christians will not have fellowship with those who advocate or practice false doctrine.
 - A. There is no reason for Jesus to have warned about the false prophet (false teacher) if it does not matter whether we associate or have fellowship with them – Mt. 7:15-20.
 1. The same is true of similar warnings that came from Paul – Acts 20:28-32.
 - B. John clearly indicated that one who does not abide in the “doctrine of Christ, hath not God” – 2 Jhn. 9-11.
 1. How is it possible for Christians to be in “fellowship” with those who “hath not God?”
 2. Remember, the word “fellowship” is derived from the Greek word “koinonia” meaning “communion, fellowship, sharing in common,” Vines Expository Dictionary Of New Testament Words, p. 430.
 - A. With that before us, we ask, how is it possible for Christians to “share in common” with those of whom they have nothing in common?
 - C. Surely we can understand the warning issued by Paul to the church at Galatia concerning those who “pervert the gospel” – Gal. 1:6-9.
 1. There is no doubt that condemnation is awaiting those who do so.
 - A. How would it be possible for a faithful child of God to be in “communion” with one who has nothing to look forward to but condemnation?
 - D. Jesus gave instruction to the seven churches of Asia in Revelation chapters two and three.
 1. As part of those instructions he demanded that the churches separate themselves from those who practiced the “doctrine of Balaam” (Rev. 2:14), and the “doctrine of the Nicolaitanes” (Rev. 2:6, 15).
 - E. Paul gave instruction to the church at Rome to “mark” and “avoid” those who “cause divisions and offences contrary to the doctrine” which they had learned – Rom. 16:17.

1. There is no way to reconcile the phrase “and avoid them” with the word “fellowship.”
- F. The Corinthians were given the commandment “not to company with fornicators” – 1 Cor. 5:9.
 1. Later he builds upon what had been previously said – 1 Cor. 5:11.
- G. To the Thessalonians the commandment was given to “withdraw” themselves “from every brother that walketh disorderly, and not after the tradition which he received of us” – 2 Thess. 3:6.
- H. To Titus Paul gave instruction that a “heretic” was to be rejected following proper admonition – Tit. 3:10.
- I. There is no reason for John to give instruction that those to whom he wrote “try the spirits” if it does not matter what they believe or practice as we are at liberty to fellowship everyone regardless of what they believe – 1 Jhn. 4:1.
- J. What is the purpose of proving “all things” (1 Thess. 5:21) if it does not matter?
- C. Unity in diversity:
 1. The possibility of having such is equal to having daylight and dark at the same time.
 - A. Diversity is the absence of unity.
 2. The question raised by Amos centuries ago properly highlights the issue, “Can two walk together, except they be agreed?” – Amos 3:3.
 - A. The answer to the question, of course, is a resounding no.
 1. Yet this is exactly what those who cry for a broader fellowship advocate.
 - A. Over and over they spew their venom stating that we do not have to give up the truth in order to be in fellowship with denominational groups.
 3. Some, for the most part, would not have a problem with fellowship regardless of what others believed.
 - A. This has led some to accept the concept of a universally inclusive church.
 1. The Community Church, of which many churches of Christ have denominated themselves, is the product of this philosophy.
 - A. Many congregations are changing their names to Such and Such Community Church, a church of Christ.
6. WOMEN’S ROLE:
 - A. Everywhere we turn today we see information relative to a push in our society concerning the role of women in religion.
 1. There is somewhere in the neighborhood of over 100 religious groups that ordain women as preachers, priests, rabbis.
 - A. One paper spoke of over 10,000 women who had already been ordained in these groups.
 - B. This number is expected to increase in the future.
 1. Almost one half of the people in denominational seminaries preparing

- for the “ministry” are women.
- C. It is reported that even among Conservative Judaism, women are presently serving as rabbis.
- 2. Catholics are still battling this issue.
 - A. Surveys show that about 14 percent of U.S. Roman Catholic Bishops favor the admission of women into the priesthood.
 - B. Of the so-called “laity,” some 67 percent favored such according to a ten-year-old Gallop Poll.
- 3. As far back as 1970 nearly 33 percent of the Lutheran “clergy” and 56 percent of the “laity” approved of the ordination of women.
- 4. The Southern Baptists, the largest of all Baptist groups, is bitterly embroiled in controversy over this issue.
 - A. It does appear that contrary to the so-called conservative stance of the S.B.C., women are being ordained into the “ministry” in certain Southern Baptist Churches.
- B. Turning to the churches of Christ, we see that the issue continues to be problematic.
 - 1. There are several things that have contributed to this:
 - A. Women's Liberation Movement.
 - B. Equal Rights Movement.
 - C. Civil Rights Movement.
 - 2. This issue is not an issue in which we can bury our heads in the sand, and it will go away.
 - A. It must be studied.
 - B. Numerous churches of Christ are “falling by the wayside,” when it comes to this issue.
 - 1. I have a 17-page paper, entitled A Study Document On The Role Of Women, written by the Cahaba Valley church of Christ, Birmingham, Alabama, which clearly shows the direction that some have chosen to go.
 - A. In their “Select Bibliography,” pages 16, 17 there is not one book written by a faithful member of the church on this list.
 - B. Each is written by denominational liberals.
- C. Many arguments are given to support the theory that women are to have a more open and vocal role in the church today.
 - 1. Perhaps the major one is based upon the idea that the subordination of women, as taught in the Bible, is a cultural matter.
 - A. In other words, Paul's words in 1 Cor. 14 and 1 Tim. 2, are applicable only to the culture of which Paul wrote.
 - 2. What is overlooked is that the subordination of woman is an eternal principle that has been set in place by God shortly after the creation of mankind.
 - A. It, therefore, surpasses any and all cultural edicts.
 - 3. Further, the subordination of the woman to the man is no more a

- cultural issue than the subordination of man to Christ is one - 1 Cor. 1:13.
- A. Such subordination is tied to creation, not culture - 1 Tim. 2:13.
 - B. Others have claimed that there is no biblical support for the church's stand on the woman's role, except for "Troubling passages in a letter by Paul, 'surely our thorn in the flesh.'"
 - 1. This sounds an awful lot like the whining done by those who disagree with the Scriptures.
- C. In order to properly understand this issue we need to start at the beginning.
- 1. Genesis 2:18.
 - A. "HELP MEET."
 - 1. "MEET" – "literally, an helper, as over against him, i.e. corresponding to him," Pulpit Commentary, p. 50.
 - 2. "She is man's complement, essential to the perfection of his being." I.S.B.E., p.3100.
 - B. Priority of creation indicates headship, not superiority.
 - 1. The Bible constantly teaches that man is the head of the family.
 - A. It does not teach that he is a "ruler or dictator" - Gen. 3:16; Eph. 5:22, 23; Col. 3:18; 1 Tim. 2:12; 1 Pet. 3:1.
 - B. The words of Gen. 3:16 are simply a confirmation of that authority which had been assigned, by God, to the man at the creation of woman.
 - 1. It was a reversal of that order that had brought about the fall- Gen. 3:17.
 - D. Woman in the Old Testament:
 - 1. Under the Hebrew system the position of the woman was in marked contrast with her status in surrounding heathen nations.
 - A. Her liberties were greater, her employments more varied and important, her social standing more respectful.
 - 2. In Ex. 20:12 the Law required the children to honor the mother as they were the father.
 - A. Honor meant respect and obedience - Lev. 19:3; Deut. 5:16; Prov. 23:22; Eph. 6:1, 2; Col. 3:20.
 - E. Women under the Patriarchal System:
 - 1. Eve (life, mother of all, Gen. 3:20) - First woman, created directly by God from a rib of Adam.
 - A. First mother gave birth to Cain.
 - 2. Sarah (princess, mother of nations) - Wife of Abraham.
 - A. Received the promise of the birth of her only child, Isaac, from God - Gen. 17: 15-19; 18:9-15.
 - B. Her age at the birth of Isaac was 90 years - Gen. 17:15, 17; 21:5.
 - C. At her death she was 127 years old - Gen. 23:1.
 - 3. Lot's Wife - No name ever given beyond this name to the wife of Lot.
 - A. Fifteen words in the O. T. tell the story of Lot's wife - Gen. 19:26.

- B. In the N. T. there are three words that call our attention to her - Lk. 17:32;
- C. As to why she turned back, after being warned of God not to (Gen. 19:17), we cannot say for sure with any degree of certainty.
 - 1. However, many have suggested that it was due to her worldly attitude.
 - A. "The impression is conveyed that Lot's wife was a woman who ate and drank and lived for the things of the world." Edith Deen, All Of The Women of The Bible.
- 4. Rebekah - The most notable reference to Rebekah is the birth of Esau and Jacob.
 - A. She was the wife of Isaac, a daughter-in-law to Abraham - Gen. 24.
 - B. Rebekah, as was her mother-in-law Sarah, was barren for a lengthy period of time - Gen. 25:20, 21, 26.
 - C. She deceived Isaac in order to obtain the blessing for Jacob - Gen. 27:6-29.
 - D. After her death she was buried at Machpelah - Gen. 49:30,31.
- 5. Rachel - Leah:
 - A. Rachel- was the youngest daughter of Laban, Rebekah's brother.
 - 1. She became the wife of Jacob (Gen. 29:18), only after he had been tricked into marrying Leah - Gen. 29:21-30.
 - 2. To Rachel was born only two sons - Joseph (Gen. 30:24), and Benjamin (Gen. 35:18).
 - 3. To her handmaid Bilhah, was born two sons - Dan and Naphtali (Gen. 30:6, 8).
 - 4. She died at the death of Benjamin - Gen. 35:16-20.
 - B. Leah - the oldest daughter of Laban.
 - 1. She was the first wife of Jacob.
 - 2. To her was born six sons - Reuben (Gen. 29:32); Simeon (Gen. 29:33); Levi (Gen. 29:34); Judah (Gen. 29:35); Issachar (Gen. 30:18); Zebulun (Gen. 30:20).
 - 3. To her handmaid Zilpah two sons were born - Asher and Gad (Gen. 30:11, 13).
 - 4. Leah was also buried at Machpelah - Gen. 49:30, 31.
 - C. Leah and Rachel are mentioned as the two who built the house of Israel- Ruth 4:11
- 6. Miriam - Older sister to Moses - Ex. 2:4.
 - A. She guarded Moses until he was found by Pharaoh's daughter - Ex. 2:4, 7.
 - B. Miriam led the women of Israel in song and dance after the crossing of the Red Sea - Ex.15:20, 21.
 - C. She, along with he brother Aaron, opposed Moses because of the woman he had taken for a wife - Num. 12:1.
 - D. She also shows her jealousy, and is stricken with leprosy and is healed by Moses - Num. 12:2-16.
 - E. Later she died in Kadesh - Num. 20:1.
 - F. Not all of Miriam's life was spent under the Patriarchal system.

1. A portion was spent under the Mosaic Law Period.
- F. Women under the Mosaic System:
1. Rahab - will always be known of as a woman of faith who aided Joshua's army.
 - A. In preparation for the conquest of Canaan, two spies were sent to Jericho - Jos. 2: 1,2.
 1. Because of her faith in God, she promised to conceal the spies and aide the army of Joshua -Jos. 2:8-24.
 2. At the fall of Jericho she and her family were spared - Jos. 6:23.
 2. Deborah - due to her dominating personality and prophetic power, became a judge of the nation of Israel and led armies to victory - Jud. 4:4, 5, 9, 10, 14; 5:1, 7, 12, 15.
 - A. The song of Deborah and Barak, the leader of the Israelite army, is one of the greatest in history - Jud. 4:5-9; 5:1-31.
 3. Ruth - the great grandmother of David.
 - A. Left her own land of Moab and went with her mother-in-law Naomi - Ruth 1:4, 14, 16, 22.
 - B. She supported Naomi and herself with the gleanings from the barley field of Boaz – Ruth 2:2, 8, 21-23.
 1. She eventually marries Boaz - Ruth 4:10, 13.
 4. Hannah - the mother of Samuel the earliest of the great Hebrew prophets, and the last of the Judges.
 - A. Hannah was like Sarah and Rebekah in the sense that she too was barren for many years.
 1. Due to this condition she made a vow that if she would bare a son she would give him unto the Lord for His service - 1 Sam. 1:2, 5, 8-13, 15, 19, 20, 22.
 2. In 1 Sam. 2:1-10 one finds her prayer of dedication.
 5. There are many more women in the Old Testament who offered much in seeing that God's way was fulfilled.
 - A. Each of these that we have studied contributed greatly during the history of mankind and the history of Israel.
 - B. It can easily be seen that even though God created man to be the head, He did not excuse the woman from all service to Him.
- G. Women in the New Testament:
1. A new era dawned for women during the period of time known of as the New Testament era.
 2. Mary - The honor conferred upon Mary, as the mother of Jesus, lifted her from her “low estate,” and caused generations after her to call her blessed - Lk. 1:48.
 1. The low estate spoken of was her being a handmaiden or servant.
 3. Elizabeth - The mother of John the Baptist - Lk. 1:13.
 - A. She was also a cousin to Mary, the mother of Jesus - Lk. 1:36.
 - B. Little is said of Elizabeth and Mary.

1. Yet they played an extremely important part in the advent of Christianity.
 4. Mary Magdalene - was one of the women who followed Jesus from city to city during his tours.
 - A. It is plain to see that she would have been grateful for being healed of the infirmities that she was afflicted with - Lk. 8:2.
 5. Many mothers had occasion to rejoice in Jesus blessing their children – Mk. 10:13-16.
 - A. Also in his raising their dead – Lk. 7:12-15.
 6. Women followed Jesus on His last journey from Galilee to Jerusalem, and while doing so they did many things for Him:
 - A. They ministered to Him on His way to Calvary - Mt. 27:55, 56.
 - B. They witnessed His crucifixion – Lk. 23:49.
 - C. They accompanied His body to the sepulcher - Mt. 27:61; Lk. 23:55.
 - D. They prepared spices and ointments for His burial - Lk. 23:56.
 - E. They were the first at the tomb on the morning of His resurrection - Mt. 28:1; Mk. 16:1; Lk. 24:1; John 20:1.
 - F. They were the first to whom Jesus appeared following His resurrection - Mt. 28:9; Mk. 16:9; John 20:14.
 7. The reason for all of this information is to show that women, though not the head over the man, have not held a dominant position in Biblical matters as some claim.
 - A. Actually, as can be seen here, women have taken an active role in their religion and society.
- H. Woman in the church:
1. Much discussion has taken place over the years in regard to the proper role of the woman in the church.
 - A. Many have debated and argued the subject.
 1. But few have actually settled it.
 - B. Our study is not designed to add more fuel to the flame.
 1. Instead, we simply wish to consider the simple teachings of the Scriptures on this important matter.
 2. Women were prominent, from the first, in the activities of the church.
 - A. Their faith and prayers helped make Pentecost possible - Acts 1:14.
 - B. They were eminent, as in the case of Dorcas, in charity and good deeds - Acts 9:36.
 - C. They were foremost in prayer for Peter's deliverance - Acts 12:12.
 - D. Priscilla is, as an expounder of "the way of," and instructor of Apollos (Acts 18:26), written favorably of.
 - E. The four daughters of Philip were prophetesses - Acts 21:8, 9.
 1. The idea of prophecy meant more than being able to predict future events.
 - A. Of this passage H. Leo Boles stated, "There was a certain phase of work in the early church that was done by women. Phoebe was a

servant of the church at Cenchrea (Rom. 16:1), and Philip's daughters had the gift of prophecy. The daughters of Philip had the power to interpret a divine message. God inspired women as well as men when they could be used in his service. They had a mission to proclaim the gospel in their own womanly way (Acts 2:17; 18:26; Joel 2:28, 29; 1 Cor. 11:5; 14:24)." A Commentary on Acts of the Apostles, p. 333.

- B. What must be kept in mind here is that brother Boles was not advocating the modern day concept of the woman's role in the church.
 1. Instead, what he was saying is that God had a specific role for them to perform and that role would have been consistent with God's design of the work of the woman in subjection to man.
3. Phoebe - has caused some confusion when a study of the role of the woman is taken under consideration.
 - A. The reason for this is the translation of the Greek word "diakonon" found in Rom. 16:1.
 1. The King James Version translates this word "servant" while the RSV and the NIV (in its footnote) translates it "deaconess."
 2. This word diakonon, as a noun is found only here in the N. T.
 - A. Therefore, there is no clear supportive evidence, from other Scriptures, that this passage should be understood as speaking of an official work such as the "office" of a deaconess.
 - B. What is woefully overlooked is the simple fact that even the Greek word diakonos, often rendered "deacon," does not always have a special meaning.
 1. Sometimes it simply refers to a servant, attendant, or minister - "It occurs in the N. T. of domestic servants, John 2:5,9; the civil ruler, Rom. 13:4; Christ, Rom. 15:8; Gal. 2:17; the followers of Christ in relation to their Lord, John 12:26; Eph. 6:21; Col. 1:7; 4:7; the followers of Christ in relation to one another, Matt. 20:26; 23:11; Mark 9:35; 10:43; the servants of Christ in the work of preaching and teaching, 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:23; Eph. 3:7; Col. 1:23, 25; 1 Thess. 3:2; 1 Tim. 4:6..." Vines Expository Dictionary of New Testament Words, pp. 274, 275.
 2. If we would stop and consider the fact that those who served during the time in which the N. T. was being written, were more concerned about "service" than "office," we would better grasp what is being said in Rom. 16:1.
 - C. There is literally no way possible to prove that Phoebe had an official office in the church.
 1. As a matter of fact, historically speaking, the "office" of the deaconess does not appear in religion until hundreds of years after the close of the New Testament.

2. That suggests to me that it is too late to have Divine authority.
4. There are many other women who played important roles in the growth of the early church.
 - A. Women such as Lois and Eunice, the grandmother and mother of Timothy - 2 Tim. 1:5; 3:14, 15.
5. As we have clearly seen, many women served in numerous ways.
 - A. But always within the boundaries set by the Scriptures.
 1. These Scriptures will constitute the final portion of our study.
- I. Consideration of 1 Corinthians 14:26-36:
 1. In a study of any Biblical theme one must first be sure that they are studying that theme in proper perspective in relation to the context of that study.
 - A. All too often people drag passages out of context to prove a point.
 1. I am afraid that is what has happened to 1 Cor. 14:25-36.
 2. In order to properly understand 1 Cor. 14 we must have a basic understanding of the previous chapters, and the reason for the writing of this letter.
 - A. See 1 Cor. 7:1.
 1. Note, "...things where of ye wrote unto me..."
 2. It is evident that Paul, in writing this first letter, is addressing certain concerns that the Corinthian brethren had written him about.
 - A. 1 Cor. 7 deals with the subject of marriage
 - B. In 1 Cor. 8:1-11:1 he writes concerning food offered to idols.
 - C. In 1 Cor. 11:2-16 deals with the subject of the subjection of the woman.
 - D. 1 Cor. 11:17-34 deals with the abuse of the Lord's Supper.
 - E. 1 Cor. 12:1-14:40 deals with the abuse of spiritual gifts.
 - F. 1 Cor. 15:1-58 deals with the resurrection.
 - G. 1 Cor. 16:1-12 deals with the contribution for the saints.
 - B. With this overview in mind, we find that 1 Cor. 14 is found in the context concerning spiritual gifts.
 1. When a consideration of the thoughts of chapter 12 is brought to view, it seems that there were arguments involving the "prestige" in being able to perform certain of the gifts that had been given by the Holy Spirit - 1 Cor. 12:11.
 2. Therefore, to simplify what was going on, there was a division among the Christians concerning the exercise of spiritual gifts.
 - A. Paul, in writing to them, was simply telling them that they were missing the boat, because the greatest gift, one they were overlooking, was love - 1 Cor. 12:31-13:13.
 3. In 1 Cor. 14 Paul emphasizes prophesy because it edifies or builds up the church - 1 Cor. 14:3.
 - A. Prophecy - "Discourse emanating from divine inspiration and declaring the purposes of God. The foretelling of future events." Thayer's Greek-English Lexicon of the New Testament, p. 552.
 - B. Paul then proceeded to discuss tongues, the language used by a particular

people in distinction from that of other nations.

1. Here, it was to speak with other than their native tongue.

C. In verse 23, Paul begins to conclude the discussion of this problem that was bothering the Corinthians.

1. Note – “whole church.”

A. This is from the Greek word “ekklesia,” meaning an assembly, a congregation, a group of called out people.

1. Thus, a group of Christians gathered for the purpose of worship.

2. Note, also, that Paul does not, at this time, (i.e. v. 23) make a distinction between man and woman in regards to tongues and prophecy.

A. The reason for this is that during the period prior to this event women also were endowed with the ability to perform spiritual gifts, i.e. tongues, prophecy, etc. - Acts 2:17; 21:8, 9.

D. Paul then moves to the point that the prophecy was to be done in an orderly manner - 1 Cor. 14:31.

1. This implies a one by one method.

2. The reason for this was so that all might learn.

3. This solved the problem of confusion - 1 Cor. 14:33.

E. From pointing out the place that prophecy was to have in the worship services of the church, Paul preceded to explain what the woman was allowed to do, when the whole church was gathered together.

1. It seems evident that the women, who had the ability to perform certain spiritual gifts, thought that such meant equality with the men in a leadership role as far as the church and its assembly were concerned.

A. The conclusion of the thought is that women seemed to want to speak in the assembly, whether in a teaching role or simply standing and asking for a clarification of a certain point that had been made.

2. Be sure to keep in mind that the Corinthians had written Paul concerning this problem, and his answer is given in verses 34, 35.

4. “Let your women keep silence in the churches.”

A. First, note that Paul is dealing with a worship service.

1. He is not dealing with just a gathering for the purpose of fellowship.

2. Neither is he speaking relative to a simple gathering for Bible study.

A. This is not to say that these are not periods of worship.

1. They are.

B. But, they would not be the assembly that Paul had in mind in this text.

1. Actually, there would presently be no assembly quite like the one Paul spoke of in this text.

2. This is so due to the fact that we do not have assemblies wherein spiritual gifts are exercised.

3. Reasons as to why it is a worship service:
 - A. It is a public gathering with unbelievers - 1 Cor. 14:24.
 - B. The whole church was gathered - 1 Cor. 14:23, 26.
 - C. Worship was made - 1 Cor. 14:26.
 1. We see such in psalms, doctrines, tongues, and revelation.
 - D. Edification is seen - 1 Cor. 14:19, 26.
 - E. It is a controlled situation - 1 Cor. 14:40.
- B. Second, in these services, the woman is to be silent.
 1. The word silence in this passage is not the same word as the word silent in 1 Tim. 2:11.
 - A. Nor do they have the same meaning, as we will see later.
 2. There is no doubt as to what or whom Paul had in mind in this passage.
 - A. Women - Greek – “Gune” - “Of or belonging to a woman, feminine, female; Univ. a woman of any age.” Thayer's, p.123
 - B. Silence - Greek – “Sigao” - “To keep silence, hold one's peace; (in other words, not to utter a sound); (see Lk. 9:36; 18:39; Acts 12:17; 15:12; 1 Cor. 14:28, 30, 34).” Thayer's, p. 574
 - C. Speak – “Laleo” – “Primary meaning, to utter one's self; ...is freq. used in the New Testament of teachers,--Jesus, the apostles, and others. (see Lk. 5:4; Jn. 1:37; 7:46; 8:30,38; 12:50; Acts 6:10; 11:15; 14:1,9; 16:14; 1 Co. 14:34; 2 Co. 2:17; Col. 4:3; 1 Th. 2:4; 1 Pet. 4:11).” Thayer's, pp. 368, 369.
 1. This points to the fact that Paul commands the woman not to speak in the public assembly.
 - D. Obedience – “Hupotasso” – “To arrange under, to subordinate; to subject, put in subjection; to subject one's self, to obey; to yield to one's admonition or advice.” Thayer's, p. 645.
 - E. Shame – “Aischros” – “Base, dishonorable, disgrace.” Thayer's, p. 17.
 3. Does this command then prevent the women from singing?
 - A. Or does it prevent the women who wish to become a Christian from making the confession?
 4. What has to be understood is that one passage does not contradict another.
 - A. When it appears that one does then one must realize that their interpretation of one or both of the passages is incorrect.
 5. Christians are commanded to sing - Eph. 5:19; Col. 3:16.
 - A. Since the Scriptures do not contradict one another then we must look for another possible meaning in all of this.
 6. Actually, Paul clarifies what he has in mind here.
 - A. You hear a lot of people saying that this is a difficult text.
 1. And maybe it is.
 2. But, then again, maybe it isn't.

- B. It seems to me that most of the difficulty arises from those who are not content to accept the Scriptures as they have been given.
 - 1. Those pushing for a more vocal role of the woman in the church see this text as being difficult.
 - 2. Those who aren't do not have near the problem with it.
 - C. Paul is dealing with a leadership role in regard to public speaking.
 - 1. The problem addressed is one that led Paul to say that the woman was not allowed to speak or do that, which would place them in a leadership role in the assembly.
 - D. Speaking, not singing, is under consideration here.
 - 7. Notice that Paul's argument was a strong argument.
 - A. Silence...not permitted to speak.
 - B. Permitted...not allowed.
 - C. Obedience...submission.
 - D. Shame...shameful, disgrace.
 - C. Therefore, it is evident that Paul is dealing with a problem that had arisen that was causing division in the worship of the early church.
 - 1. The problem was caused by women who were doing that which they were not allowed to do.
 - 2. The solution to the problem was for the women to remain silent, as far as an authoritative role is concerned, during the worship services of the church.
 - A. They were not forbidden to sing.
 - B. Neither were they forbidden from making the confession of Christ in order to be saved.
- J. Consideration of 1 Timothy 2:1-15:
 - 1. In order to understand what the thoughts of 1 Tim. 2:11, 12 are, we must have a basic understanding of the entire chapter.
 - A. Note that in verse 1 Paul introduces the subject of prayer.
 - 1. "First of all," or of prime importance, Paul urged that prayers be made for "all men."
 - 2. From this point Paul proceeds to point out the woman's place, as far as public prayer is concerned.
 - 3. Some believe that Paul is specifically dealing with the worship service here.
 - A. However, I do not believe that to be the case.
 - B. I believe, instead, that Paul is speaking of public life in general, which, of course, would include the services of the church.
 - 1. Reasons as to why I believe Paul is referring to public life and not just the services of the church:
 - A. Verse 8 – "every where" - A.S. V. – "every place."
 - A. Comes from the Greek "en panti topo" and is found in 1 Cor. 1:2; 2 Cor. 2:14; 1 Thess. 1:8 and Mal. 1:11 in the Septuagint, where it is translated "every place."
 - B. Verse 9 – "Women adorn themselves in modest apparel..."

1. Are Christian women to be concerned about dressing modestly only in the services of the church?
2. Actually, Paul is showing that women should not seek attention to themselves by their dress, but, rather, seek attention to God by their lives.
3. Therefore, it would seem that Paul is dealing with the appearance of women in public life in general.
 - A. As I have said, this would include worship, but it isn't speaking only of worship.
- C. Verses 11, 12 – “subjection” to man.
 1. This is not something that is reserved for private life, or periods of worship only - Gen. 3:16; Eph. 5:22, 23; Col. 3:18; 1 Pet. 3:1.
- D. Verses 13, 14 - Refers to the creative order and fall of man.
 1. Points to the fact that woman is in subjection to man due to the creative order and fall of man.
 2. This would apply to public life as well as private life.
- E. Verse 15 – “childbearing.”
 1. Shows the rightful place of woman in God's plan.
 2. Childbearing is her purpose.
 - A. Contrary to the many “liberated” women, this is not degrading.
 1. Instead, just the opposite is true.
 2. It shows the great role that woman has in God's economy.
 3. If the woman assumes her role, as God would have her to, she will be saved.
 4. If none of the other points I have made here are valid, this one should show the validity of my belief that Paul is writing concerning public life, and not just the private life.
 - A. We can ask, what does childbearing have to do with worship services?
- F. I have given five reasons as to why the text is making reference to the public life, and not just to private life or the worship service.
2. Discussion of text in relation to these five points:
 - A. Verse 8:
 1. Easily seen that verse 8 deals with prayer.
 2. The translation of this passage into English is not as explicit as is the Greek.
 - A. Thus some problems arise.
 - B. Some believe that the passage deals with the “lifting up of holy hands,” thus they emphasize that point.
 3. The Interlinear, Greek-English, New Testament, p. 541 translates, this passage thusly, “I will therefore to pray the men

in every place, lifting up holy hands apart from wrath and reasoning.”

4. “I desire therefore that the men pray every place, lifting up holy hands, without wrath and disputing” - ASV.
5. Paul begins – “I desire” (i.e., I will) that this is the way that prayer begins.
 - A. What way?
 1. The men pray.
 2. “Man” - Greek - derivative of “aner” – “Male as against female (see 1 Co. 11:3; 1 Pet. 3:7).” I.S.B.E., Vol. 1, p. 145.
 3. Not the same as the word for men in verses 1, 4, and 5.
 - A. There is it “anthropos” - It is universally used with reference to the genus or nature, without distinction of sex, a human being, whether male or female.
 4. Here we have the phrase “Tous andras” - i.e. the male.
 - A. In essence Paul is saying, “I desire prayers be said by the men.”

B. Verse 9:

1. Verse 9 serves as proof that Paul is dealing with public life since he moves directly from speaking of man to speak of woman.
2. See 1 Pet. 3:3.

C. Verse 11:

1. Verse 11 is the “proof” text that is often used to teach that it is unscriptural for a woman to teach a Bible class of any kind, even children.
2. However, to derive this theory from this passages places on in a position of first trying to prove that Paul is speaking of a Bible class.
3. The main problem arises from the portion of Paul's words that say, “Let the woman learn in silence.”
 - A. However, when a thorough study of this passage is made it is easily seen that this is not what Paul had in mind.
 - B. Silence – “hesuchia” - Quietness: descriptive of the life of one who stays at home doing his work, and does not officiously meddle with the affairs of others, 2 Th. 3:12; translated as silence Acts 22:2; 1 Tim. 2:11, only times translated this way.
 1. If in Acts 22:2 the word “silence” meant the absence of noise, how could they become more silent?
 2. Thus “hesuchia” must mean quiet or quietness as seen in The Interlinear, Greek-English N. T., p. 541 on 1 Tim. 2:2, 11, 12.

- C. In 1 Tim. 2:11,12 “silence” then has reference to a tranquil and peaceable life.
- D. Paul is simply teaching that the woman, in her subjection to the man (vs. 12b, 13, 14) is to learn in a tranquil way.
 - 1. She is not to learn in an argumentative way, or with an argumentative attitude.
 - A. Instead, she must have a peaceable attitude.
 - 2. This goes hand in hand with verse 9 in that the woman was to adorn herself in modest apparel and godly attitude.
 - A. Imagine a woman arguing at the top of her lungs in a public situation.
 - B. By what stretch of an imagination could this be said to be a godly attitude?
 - 3. Paul is simply saying, even in your learning the woman is to learn in a tranquil way with the proper attitude and in subjection.
- D. Verse 12:
 - 1. Here Paul is speaking of one thing in this text.
 - A. He was not writing concerning a woman teaching a man, but concerning a woman holding a dominating position in respect to the man.
 - 2. Paul is not forbidding a woman to teach a man.
 - A. Instead, he is forbidding a woman to teach in a dominating manner, which assumes authority.
 - B. Note Titus 2:15 on this in relation to preaching.
 - 1. The word “authority” comes from the Greek “authentein” which refers to a domineering attitude.
 - 3. It must be seen that a woman is not forbidden to teach a man under any circumstance.
 - A. If this was true then a woman could not teach her husband, father, brother, or older male children in such a way to lead them to Christ.
 - B. It would also prevent her from making a point during a Bible Class as that would be teaching.
 - 4. What is clearly forbidden here is the assuming of authority in the teaching such as you would see in public preaching or teaching.
- E. Verses 13-15:
 - 1. Paul concludes by pointing out that if the woman is to be saved she must take her rightful position in God's economy.
 - 2. That position is subjection to man.
 - A. Let us keep in mind that subjection does not imply inferiority.

- K. We must understand that God has always used the male in the leadership role when it came to His work.
1. At the creation, man was first created, and then woman - Gen. 2:7, 21-23.
 2. At the giving of the Law, it was given to Moses, not Miriam - Ex. 19:20-20:17.
 3. At the institution of the priesthood, Aaron and his sons were set apart for this special work, not Aaron's wife and her daughters - Ex. 28:1.
 4. The Lord chose twelve disciples to serve with him in a special way while he was on earth, all of these were men - Mt. 10:1-5.
 5. There are 27 books in the New Testament, all written by men.
 6. This is going to prohibit women from serving as elders.
- L. What can women do in the church?
1. Perhaps if we understand that the role of the woman in the church is not a role that involves little or nothing, we will be more willing to accept this role as given.
 2. Women can and must teach for the Bible commands them to do so.
 - A. They must teach children – 2 Tim.1:5; 3:14-17.
 - B. They must teach younger women - Tit. 2:3-5.
 - C. They can teach their unbelieving husbands - 1 Pet. 3:1-7.
 - D. They can teach others - Heb. 5:11, 12 - so long as they do not exercise authority over them.
 3. The following list was made up by Joyce Hardin, Associate Academic Dean at Lubbock Christian University and quoted in an article in the Dec. 1991 issue of The World Evangelist.
 - A. Study the Bible and be scholars.
 - B. Fulfill their God given roles (wives, mothers, teachers, helpers, etc.).
 - C. Teach younger women.
 - D. Evangelize (personal evangelism).
 - E. Pray.
 - F. Get involved in their communities.
 - G. Make their church a warm and friendly place to be.
 1. Of course “church” is not a place – R.W.S.
 2. Better seen as “Make the meeting house a warm and friendly place to be.”
 - H. Be hospitable.
 - I. Make yourself available for peer counseling.
 - J. Help meet other women's needs.
 - K. Minister (not in the pulpit)
 - L. Be a full-time servant in some capacity.
 - M. Become involved in speaking, writing, or singing.
 - N. Be a faithful giver.
 - O. Be an active participant in worship.
- M. Suggested Reading:
1. God’s Woman, Feminine or Feminist? – Don McWhorter.

2. A Review of James Casey's In Defense of Girls Praying – Ray Hawk.
3. The Role of Women, New Testament Perspectives – Neil R. Lightfoot.
4. Women In Ministry, Four Views – InterVarsity Press.
 - A. This book was written by denominational authors but it is a relatively good source for comparative study.
5. "I Permit Not A Woman...." To Remain Shackled – Robert H. Rowland.
 - A. A source book for the liberal view.
6. Woman's Place In Church Activity – Norman L. Parks.
 - A. A source book for the liberal view.

APPENDIX # 1

What did early Christians believe about...?

(Before 300 AD)

Uninspired records of how early Christians worshipped and what doctrine they believed!

Using instrumental music in worship???

AQUINAS "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." (Thomas Aquinas, Bingham's Antiquities, Vol. 3, page 137)

AUGUSTINE "musical instruments were not used. The pipe, tabret, and harp here associate so intimately with the sensual heathen cults, as well as with the wild revelries and shameless performances of the degenerate theater and circus, it is easy to understand the prejudices against their use in the worship." (Augustine 354 A.D., describing the singing at Alexandria under Athanasius)

CHRYSOSTOM "David formerly sang songs, also today we sing hymns. He had a lyre with lifeless strings, the church has a lyre with living strings. Our tongues are the strings of the lyre with a different tone indeed but much more in accordance with piety. Here there is no need for the cithara, or for stretched strings, or for the plectrum, or for art, or for any instrument; but, if you like, you may yourself become a cithara, mortifying the members of the flesh and making a full harmony of mind and body. For when the flesh no longer lusts against the Spirit, but has submitted to its orders and has been led at length into the best and most admirable path, then will you create a spiritual melody." (Chrysostom, 347-407, Exposition of Psalms 41, (381-398 A.D.) Source Readings in Music History, ed. O. Strunk, W. W. Norton and Co.: New York, 1950, pg. 70.)

CLEMENT "Leave the pipe to the shepherd, the flute to the men who are in fear of gods and intent on their idol worshipping. Such musical instruments must be excluded from our wingless feasts, for they are more suited for beasts and for the class of men that is least capable of reason than for men. The Spirit, to purify the divine liturgy from any such unrestrained revelry chants: 'Praise Him with sound of trumpet,' for, in fact, at the sound of the trumpet the dead will rise again; praise Him with harp,' for the tongue is a harp of the Lord; 'and with the lute. praise Him.' understanding the mouth as a lute moved by the Spirit as the lute is by the plectrum; 'praise Him with timbal and choir,' that is, the Church awaiting the resurrection of the body in the flesh which is its echo; 'praise Him with strings and organ,' calling our bodies an organ and its sinews strings, for from them the body derives its Coordinated movement, and when touched by the Spirit, gives forth human sounds; 'praise Him on high-sounding cymbals,' which mean the tongue of the

mouth which with the movement of the lips, produces words. Then to all mankind He calls out, 'Let every spirit praise the Lord,' because He rules over every spirit He has

made. In reality, man is an instrument for peace, but these other things, if anyone concerns himself overmuch with them, become instruments of conflict, for inflame the passions. The Etruscans, for example, use the trumpet for war; the Arcadians, the horn; the Sicels, the flute; the Cretans, the lyre; the Lacedemonians, the pipe; the Thracians, the bugle; the Egyptians, the drum; and the Arabs, the cymbal. But as for us, we make use of one instrument alone: only the Word of peace by whom we a homage to God, no longer with ancient harp or trumpet or drum or flute which those trained for war employ." (Clement of Alexandria, 190AD The instructor, Fathers of the church, p. 130)

CLEMENT "Moreover, King David the harpist, whom we mentioned just above, urged us toward the truth and away from idols. So far was he from singing the praises of daemons that they were put to flight by him with the true music; and when Saul was Possessed, David healed him merely by playing the harp. The Lord fashioned man a beautiful, breathing instrument, after His own imaged and assuredly He Himself is an all-harmonious instrument of God, melodious and holy, the wisdom that is above this world, the heavenly Word." ... "He who sprang from David and yet was before him, the Word of God, scorned those lifeless instruments of lyre and cithara. By the power of the Holy Spirit He arranged in harmonious order this great world, yes, and the little world of man too, body and soul together; and on this many-voiced instruments of the universe He makes music to God, and sings to the human instrument. "For thou art my harp and my pipe and my temple"(Clement of Alexandria, 185AD, Readings p. 62)

ERASMUS "We have brought into our churches certain operatic and theatrical music; such a confused, disorderly chattering of some words as I hardly think was ever in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes, and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theatre, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time learning these whining tones." (Erasmus, Commentary on I Cor. 14:19)

EUSEBIUS "Of old at the time those of the circumcision were worshipping with symbols and types it was not inappropriate to send up hymns to God with the psalterion and cithara and to do this on Sabbath days... We render our hymn with a living psalterion and a living cithara with spiritual songs. The unison voices of Christians would be more acceptable to God than any musical instrument. Accordingly in all the churches of God, united in soul and attitude, with one mind and in agreement of faith and piety we send up a unison melody in the words of the Psalms." (commentary on Psalms 91:2-3)

VARIOUS SCHOLARS

ALZOG "St. Ambrose and St. Gregory rendered great service to church music by the introduction of what are known as the Ambrosian and Gregorian chants.... Ecclesiastical

chant, departing in some instances from the simple majesty of its original character,

became more artistic, and, on this account, less heavenly and more profane; and the Fathers of the Church were not slow to censure this corruption of the old and honored church song. Finally, the organ, which seemed an earthly echo of the angelic choirs in heaven, added its full, rich, and inspiring notes to the beautiful simplicity of the Gregorian chant" (Alzog, Catholic Scholar, Church Historian of the University of Freiburg and champion of instrumental music in worship, was faithful to his scholarship when he wrote, *Universal Church History*, Vol. 1, pp. 696, 697).

AMERICAN "Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe about 670 but the earliest trustworthy account is that of one sent as a present by the Greek emperor Constantine Copronymus to Pepin, king of Franks in 755" (*American Encyclopedia*, Volume 12, p. 688).

BARCLAY "If God is spirit a man's gifts to God music gifts of the spirit. Animal sacrifices and all manmade things become inadequate. The only gifts that befit the nature of God are the gifts of the spirit - love, loyalty, obedience, devotion" (W. Barclay, *The Gospel of John*, Vol. 1, p. 161).

BARNES "Psallo ... is used, in the New Testament, only in Rom. 15:9 and 1 Cor. 14:15, where it is translated sing; in James 5:13, where it is rendered sing psalms, and in the place before us. The idea here is that of singing in the heart, or praising God from the heart" (Albert Barnes, a Presbyterian, *Notes on The Testament*, comment on Eph. 5:19).

BENEDICT "In my earliest intercourse among this people, congregational singing generally prevailed among them. . . . The Introduction Of The Organ Among The Baptist. This instrument, which from time immemorial has been associated with cathedral pomp and prelatical power, and has always been the peculiar favorite of great national churches, at length found its way into Baptist sanctuaries, and the first one ever employed by the denomination in this country, and probably in any other, might have been standing in the singing gallery of the Old Baptist meeting house in Pawtucket, about forty years ago, where I then officiated as pastor (1840) ... Staunch old Baptists in former times would as soon tolerated the Pope of Rome in their pulpits as an organ in their galleries, and yet the instrument has gradually found its way among them.... How far this modern organ fever will extend among our people, and whether it will on the whole work a RE-formation or DE- formation in their singing service, time will more fully develop." (Benedict, Baptist historian, *Fifty Years Among Baptist*, page 204-207)

BEZA "If the apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves." (Theodore Beza, scholar of Geneva, *Girardeau's Instrumental Music*, p. 166)

BINGHAM "Music in churches is as ancient as the apostles, but instrumental music not so . . . The use of the instrumental, indeed, is much ancients, but not in church service. . .

In the Western parts, the instrument, as not so much as known till the eighth century; for the first organ that was ever seen in France was one sent as a present to King Pepin by Constantinus Copronymus, the Greek emperor. . . . But, now, it was only, used in princes courts, and not yet brought into churches; nor was it ever received into the Greek churches, there being no mention of an organ in all their liturgies ancient or modern." (Joseph Bingham, Works, London Edition. Vol. 11, p. 482-484)

BINGHAM "Music in churches is as ancient as the apostles, but instrumental music not so." (Joseph Bingham, Church of England, Works, vol. 3, page 137)

BURNEY "After the most diligent inquire concerning the time when instrumental music had admission into the ecclesiastical service, there is reason to conclude, that, before the reign of Constantine, ;is the converts to the Christian religion were subject to frequent persecution and disturbance in their devotion, the rise of instruments could hardly have been allowed: and by all that can be collected from the writings of the primitive Christians, they seem never to have been admitted." (Charles Burney, A general history of Music, 1957, p. 426)

CALVIN "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The Papists therefore, have foolishly borrowed, this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostles is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints, only in a known tongue (I Cor. 14:16) What shall we then say of chanting, which fills the ears with nothing but an empty sound?" (John Calvin, Commentary on Psalms 33)

CATHOLIC "Although Josephus tells of the wonderful effects produced in the Temple by the use of instruments, the first Christians were of too spiritual a fibre to substitute lifeless instruments for or to use them to accompany the human voice. Clement of Alexandria severely condemns the use of instruments even at Christian banquets. St. Chrysostum sharply contrasts the customs of the Christians when they had full freedom with those of the Jews of the Old Testament." (Catholic Encyclopedia, Vol. 10, pg. 648-652.)

CATHOLIC "For almost a thousand years Gregorian chant, without any instrumental or harmonic addition was the only music used in connection with the liturgy. The organ, in its primitive and rude form, was the first, and for a long time the sole, instrument used to accompany the chant. . . . The church has never encouraged and at most only tolerated the use of instruments. She enjoins in the 'Caeremonials Episcoporum', - that permission for their use should first be obtained from the ordinary. She holds up as her ideal the unaccompanied chant, and polyphonic, a-capella style. The Sistene Chapel has not even an organ."" (Catholic Encyclopedia, Vol. 10, pg. 657-688.)

CATHOLIC "We need not shrink from admitting that candles, like incense and lustral water, were commonly employed in pagan worship and the rites paid to the dead. But the

Church, from a very early period, took them into her service, just as she adopted many other things indifferent in themselves, which seemed proper to enhance the splendor of religious ceremony. We must not forget that most of these adjuncts to worship, like music, lights, perfumes, ablutions, floral decorations, canopies, fans, screens, bells, vestments, etc. were not identified with any idolatrous cult in particular but they were common to almost all cults." (Catholic Encyclopedia, Vol. III, pg. 246.)

CHAMBERS "The organ is said to have been first introduced into church music by Pop Vitalian in 666. In 757, a great organ was sent as a present to Pepin by the Byzantine Emperor, Constantine, and placed in the church St. Corneille as Compiègne." (Chambers Encyclopedia, Vol 7, p. 112)

CLARKE "But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this; and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and truth, for to no such worship are these instruments friendly." (Adam Clarke (Methodist), Clarke's Commentary, Methodist, Vol. II, pp. 690-691.)

CLARKE "I am an old man, and I here declare that I never knew them to be productive of any good in the worship of God, and have reason to believe that they are productive of much evil. Music as a science I esteem and admire, but instrumental music in the house of God I abominate and abhor. This is the abuse of music, and I here register my protest against all such corruption of the worship of the author of Christianity. The late and venerable and most eminent divine, the Rev. John Wesley, who was a lover of music, and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said in his terse and powerful manner, 'I have no objections to instruments of music in our chapels, provided they are neither heard nor seen.' I say the same." (Adam Clark, Methodist)

COLEMAN "The tendency of this (instrumental music) was to secularize the music of the church, and to encourage singing by a choir. Such musical accompaniments were gradually introduced; but they can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in church until the eighth or ninth centuries. Previous to this, they had their place in the theater, rather than in the church. they were never regarded with favor in the Eastern church, and were vehemently opposed in many places in the West." (Lyman Coleman, a Presbyterian, Primitive Church, p. 376-377)

CONYBEARE "Throughout the whole passage there is a contrast implied between the Heathen and the Christian practice... When you meet, let your enjoyment consist not in fullness of wine, but fullness of the spirit; let your songs be, not the drinking songs of

heathen feasts, but psalms and hymns; and their accompaniment, not the music of the lyre, but the melody of the heart; while you sing them to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ" (Conybeare and Howson, *Life and Times of the Apostle Paul*, comment on Eph. 5:19).

DICKINSON "While the Greek and Roman songs were metrical, the Christian psalms were antiphons, prayers, responses, etc., were unmetrical; and while the pagan melodies were always sung to an instrumental accompaniment, the church chant was exclusively vocal" (Edward Dickinson, *History of Music*, p. 54)

DICKINSON "In view of the controversies over the use of instrumental music in worship, which have been so violent in the British and American Protestant churches, it is an interesting question whether instruments were employed by the primitive Christians. We know that instruments performed an important function in the Hebrew temple service and in the ceremonies of the Greeks. At this point, however, a break was made with all previous practice, and although the lyre and flute were sometimes employed by the Greek converts, as a general rule the use of instruments in worship was condemned." ... "Many of the fathers, speaking of religious songs, made no mention of instruments; others, like Clement of Alexandria and St. Chrysostom, refer to them only to denounce them. Clement says, "Only one instrument do we use, viz. the cord of peace wherewith we honor God, no longer the old psaltery, trumpet, drum, and flute." Chrysostom exclaims: "David formerly sang in psalms, also we sing today with him; he had a lyre with lifeless strings, the church has a lyre with living strings. Our tongues are the strings of the lyre, with a different tone, indeed, but with a more accordant piety." St. Ambrose expresses his scorn for those who would play the lyre and psaltery instead of singing hymns and psalms; and St. Augustine adjures believers not to turn their hearts to theatrical instruments. The religious guides of the early Christian felt that there would be an incongruity, and even profanity, in the use of the sensuous nerve-exciting effects of instrumental sound in their mystical, spiritual worship. Their high religious and moral enthusiasm needed no aid from external strings; the pure vocal utterance as the more proper expression of their faith." (Edward Dickinson, *Music in the History of the Western Church*, p. 54, 55)

FESSENDEN "This species, which is the most natural, is to be considered to have existed before any other... Instrumental music is also of very ancient date, its invention being ascribed to Tubal, the sixth descendant from Cain. The instrumental music was not practiced by the primitive Christians, but was an aid to devotion of later times, is evident from church history. (Fessenden's *Encyclopedia of Art and Music*, p. 852)

FINNEY "The early Christians refused to have anything to do with the instrumental music which they might have inherited from the ancient world." (Theodore Finney, *A History of Music*, 1947, p. 43)

FISHER "Church music, which at the outset consisted mainly of the singing of psalms, flourished especially in Syria and at Alexandria. The music was very simple in its

character. There was some sort of alternate singing in the worship of Christians, as is described by Pliny. The introduction of antiphonal singing at Antioch is ascribed by

tradition to Ignatius ... The primitive church music was choral and congregational." (George Park Fisher, Yale Professor, History of the Christian Church, p. 65, 121)

FULLER "The history of the church during the first three centuries affords many instances of primitive Christians engaging in singing, but no mention, (that I recollect) is made of instruments. (If my memory does not deceive me) it originated in the dark ages of popery, when almost every other superstition was introduced. At present, it is most used and where the least regard is paid to primitive simplicity." (Andrew Fuller, Baptist, Complete works of Andre Fuller, Vol 3, P. 520, 1843)

GARRISON "There is no command in the New Testament, Greek or English, commanding the use of the instrument. Such a command would be entirely out of harmony with the New Testament." (J.H. Garrison, Christian Church)

GIRADEAU "The church, although lapsing more and more into deflection from the truth and into a corrupting of apostolic practice, had not instrumental music for 1200 years (that is, it was not in general use before this time); The Calvinistic Reform Church ejected it from its service as an element of popery, even the church of England having come very nigh its extrusion from her worship. It is heresy in the sphere of worship." (John Giradeau, Presbyterian professor in Columbia Theological Seminary, Instrumental Music, p. 179)

HASTING If instrumental music was not part of early Christian worship, when did it become acceptable? Several reference works will help us see the progression of this practice among churches: "Pope Vitalian introduced an organ in the church in the seventh century to aid the singing but it was opposed and was removed." (James Hasting, Encyclopedia of Religion and Ethics.)

HUMPHREYS "One of the features which distinguishes the Christian religion from almost all others is its quietness; it aims to repress the outward signs of inward feeling. Savage instinct, and the religion of Greece also, had employed the rhythmic dance and all kinds of gesticulatory notions to express the inner feelings . . . The early Chrisitians discouraged all outward signs of excitement, and from the very beginning, in the music they used, reproduced the spirit of their religion-an inward quietude. All the music employed in their early services was vocal." (Frank Landon Humphreys, Evolution of Church Music, p. 42)

KILLEN "It is not, therefore, strange that instrumental music was not, heard in their congregational services..... In the early church the whole congregation joined in the singing, but instrumental music did not accompany the praise" (W. D. Killen, The Ancient Church, pp. 193, 423).

KNOX "a kist (chest) of whistles." (John Knox, Presbyterian, in reference to the organ)

KURTZ "At first the church music was simple, artless, recitative. But rivalry of heretics forced the orthodox church to pay greater attention to the requirements of art. Chrysostom had to declaim against the secularization of church music. More lasting was the opposition to the introduction of instrumental music." (John Kurtz, Lutheran Scholar, Church History, Vol 1, p. 376)

LANG "All our sources deal amply with vocal music of the church, but they are chary with mention of any other manifestations of musical art . . . The development of Western music was decisively influenced by the exclusion of musical instruments from the early Christian Church." (Paul Henry Lang, Music in Western Civilization, p. 53-54)

LEICHTENTRITT "The Biblical precept to "sing" the psalms, not merely recite, them, was obeyed literally, as is testified by many statements in the writings of the saints. Pope Leo I, who lived about 450, expressly related that "the Psalms of David are piously sung everywhere in the Church." Only singing however, and no playing of instruments, was permitted in the early Christian Church. In this respect the Jewish tradition was not continued. In the earlier Jewish temple service many instruments mentioned in the Bible had been used. But instrumental music had been thoroughly discredited in the meantime by the lascivious Greek and Roman virtuoso music of the later ages, and it appeared unfit for the divine service. The aulos was held in especial abhorrence, whereas some indulgence was granted to the lyre and cithara, permitted by some saints at least for private worship, though not in church services. It is interesting to note that the later Jewish temple service has conformed to the early Christian practice and, contrary to Biblical tradition, has banned all instruments. Orthodox Jewish synagogues now object even to the use of the organ. (Hugo Leichtentritt, Music, History and Ideas, Howard University Press: Cambridge, 1958, p 34)

LONDON (London Encyclopedia says the organ is said to have been first introduced into church music in about 658AD.)

LORENZ "Yet there was little temptation to undue elaboration of hymnody or music. The very spirituality of the new faith made ritual or liturgy superfluous and music almost unnecessary. Singing (there was no instrumental accompaniment) was little more than a means of expressing in a practicable, social way, the common faith and experience. . . . The music was purely vocal. There was no instrumental accompaniment of any kind. . . . It fell under the ban of the Christian church, as did all other instruments, because of its pagan association" (E. S. Lorenz, Church Music, pp. 217, 250, 404)

LUTHER "The organ in the worship is the insignia of Baal... The Roman Catholic borrowed it from the Jews." (Martin Luther, McClintock & Strong's Encyclopedia Volume VI, page 762)

MCCLINTOCK "The general introduction of instrumental music can certainly not be

assigned to a date earlier than the 5th and 6th centuries; yea, even Gregory the Great, who towards the end of the 6th century added greatly to the existing church music, absolutely prohibited the use of instruments. Several centuries later the introduction of the organ in sacred service gave the place to instruments as accompaniments for Christian song, and from that time to this they have been freely used with few exceptions. The first organ is believed to have been used in the Church service in the 13th century. Organs were however, in use before this in the theater. They were never regarded with favor in the Eastern Church, and were vehemently opposed in some of the Western churches." (McClintock and Strong, Cyclopaedia of Biblical Literature, Vol 6, p. 759)

MCCLINTOCK Sir John Hawkins, following the Romanish writers in his erudite work on the history of music, made Pope Vitalian, in A.D. 660, the first who introduced organs into the churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches till a much later date; for Thomas Aquinas [Catholic Scholar in 1250 A.D.] has these remarkable words, 'Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may seem not to Judaize.'" (McClintock and Strong, Encyclopedia of Biblical Literature, Vol. 6, Harper and Brothers, New York, 1894, pg. 762.)

MCCLINTOCK "The Greek word 'psallo' is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church." (McClintock & Strong, Vol. 8, p. 739).

NAUMAN "There can be no doubt that originally the music of the divine service was every where entirely of a vocal nature." (Emil Nauman, The History of Music. Vol. I, p. 177)

NEITHENINGTON (Exclusion of instrumental music from the church of England passed by only one vote in 1562, according to Neithenington's: History Of The Westminster Assembly Of Divines, p. 20)

NEWMAN "In 1699 the Baptists received an invitation from Thomas Clayton, rector of Christ Church, to unite with the Church of England. They replied in a dignified manner, declining to do so unless he could prove, "that the Church of Christ under the New Testament may consist or . . . a mixed multitude and their seed, even all the members of a nation, . . . whether they are godly or ungodly," that "lords, archbishops, etc., . . . are of divine institution and appointment," and that their vestments, liturgical services, use of mechanical instruments, infant baptism, sprinkling, "signing with the cross in baptism," etc., are warranted by Scripture." . . . "It may be interesting to note that this church (First Baptist Church of Newport, organized in 1644 cf. p. 88) was one of the first to introduce instrumental music. The instrument was a bass viol and caused considerable commotion. This occurred early in the nineteenth century.(Albert Henry Newman, A History of the Baptist Churches in the United States, American Baptist Publication Society 1915, p. 207, 255)

NICETA "It is time to turn to the New Testament to confirm what is said in the Old, and, particularly, to point out that the office of psalmody is not to be considered abolished merely because many other observances of the Old Law have fallen into disuse. Only the corporal institutions have been rejected, like circumcision, the Sabbath, sacrifices, discrimination of foods. So, too, the trumpets, harps, cymbals, and timbrels. For the sound of these we now have a better substitute in the music from the mouths of men. The daily ablutions, the new-moon observances, the careful inspection of leprosy are completely past and gone, along with whatever else was necessary only for a time - as it were, for children." (Niceta, a bishop of Remesian or Yugoslavia)

PAHLEN "These chants - and the word chant (and not music) is used advisedly, for many centuries were to pass before instruments accompanied the sung melodies." (Kurt Pahlen, Music of the World, p. 27)

PAPADOPOULOS "The execution of Byzantine church music by instruments, or even the accompaniment of sacred chanting by instruments, was ruled out by the Eastern Fathers as being incompatible with the pure, solemn, spiritual character of the religion of Christ. The Fathers of the church, in accordance with the example of psalmodizing of our Savior and the holy Apostles, established that only vocal music be used in the churches and severely forbade instrumental music as being secular and hedonic, and in general as evoking pleasure without spiritual value" (G. I. Papadopoulos, A Historical Survey of Byzantine Ecclesiastical Music (in Greek), Athens, 1904, pp. 10, II).

POSEY "For years the Baptists fought the introduction of instrumental music into the churches...Installation of the organ brought serious difficulties in many churches" (Wm. B. Posey, Baptist, The Baptist Church In The Lower Mississippi Valley).

PRESBYTERIAN "Question 6. Is there any authority for instrumental music in the worship of God under the present dispensation? Answer. Not the least, only the singing of psalms and hymns and spiritual songs was appointed by the apostles; not a syllable is said in the New Testament in favor of instrumental music nor was it ever introduced into the Church until after the eighth century, after the Catholics had corrupted the simplicity of the gospel by their carnal inventions. It was not allowed in the Synagogues, the parish churches of the Jews, but was confined to the Temple service and was abolished with the rites of that dispensation." (Questions on the Confession of Faith and Form of Government of The Presbyterian Church in the United States of America, published by the Presbyterian Board of Publications, Philadelphia, Pennsylvania, 1842, pg. 55.)

PRATT "The, First Christian Songs. - Singing in public and private worship was a matter of course for the early Christians. For Jewish converts this was a continuance of synagogue customs, but since the Church grew mostly among non-Jews, the technical forms employed were more Greek than Hebrew. The use of instruments was long resisted, because of their association with pagan sensuality." (Waldo Selden Pratt, The History of Music, 1935, p. 64)

RIDDLE "In the first ages of the Christian church the psalms of David were always

chanted or sung. In the Apostolic Constitutions (Book II, P. 57), we find it laid down as a rule that one of those officiating ministers should chant or sing psalms or David, and that the people should join by repeating the ends of the verses. The instruments of music were introduced into the Christians church in the ninth century. There were unknown alike to the early church and to all ancients. The large wind organ was known, however, long before it was introduced into the churches of the west. The first organ used in worship was one which was received by Charlemagne in France as a present from the Emperor Constantine.' (J.E. Riddle, Christian Antiquities, p. 384)

RITTER "We have no real knowledge of the exact character of the music which formed a part of the religious devotion of the first Christian congregations. It was, however purely vocal." (Frederic Louis Ritter, History of Music from the Christian Era to the Present Time, p. 28)

ROBERTSON "The word (psalleteo) originally meant to play on a stringed instrument (Sir. 9:4), but it comes to be used also for singing with the voice and heart (Eph. 5:19; 1 Cor. 14:15), making melody with the heart also to the Lord" (A. T. Robertson, Baptist Greek scholar, Baptist Studies in the Nestle James, comment on James 5:13)

SCHAFF "The use of organs in churches is ascribed to Pope Vitalian (657-672). Constantine Copronymos sent an organ with other presents to King Pepin of France in 767. Charlemagne received one as a present from the Caliph Haroun al Rashid, and had it put up in the cathedral of Aix-la-Chapelle... The attitude of the churches toward the organ varies. It shared, to some extent, the fate of images, except that it never was an object of worship... The Greek church disapproved the use of organs. The Latin church introduced it pretty generally, but not without the protest of eminent men, so that even in the Council of Trent a motion was made, though not carried, to prohibit the organ at least in the mass." (Philip Schaff, History of the Christian Church, Vol. 4, pg. 439.)

SHAFF "The first organ certainly known to exist and be used in a church was put in the cathedral at Aix-la-chapel by the German emperor, Charlemagne, who came to the throne in 768AD. It met with great opposition among the Romanists, especially among the monks, and that it made its way but slowly into common use. So great was the opposition even as late as the 16th century that it would have been abolished by the council of Trent but for the influence of the Emperor Ferdinand.... In the Greek church the organ never came into use... The Reform church discarded it; and though the church of Basel very early introduced it, it was in other places admitted only sparingly and after long hesitation." (Schaff-Herzog Encyclopedia, Vol 2, p. 1702)

SCHAFF "It is questionable whether, as used in the New Testament, 'psallo' means more than to sing . . . The absence of instrumental music from the church for some centuries after the apostles and the sentiment regarding it which pervades the writing, the fathers are unaccountable, if in the apostolic church such music was used" (Schaff-Herzog, Vol. 3, p. 961).

SCHAFF "In the Greek church the organ never came into use. But after the 8th century it

became more and more common in the Latin church; not without opposition from the side of the monks." (Schaff-Herzog Encyclopedia, Vol 10, p. 657-658)

SHAFF (new) "The custom of organ accompaniment did not become general among Protestants until the eighteenth century." (The New Shaff-Herzog Encyclopedia, 1953, Vol 10, p. 257)

SPURGEON "Praise the Lord with the harp. Israel was at school, and used childish things to help her to learn; but in these days when Jesus gives us spiritual food, one can make melody without strings and pipes. We do not need them. They would hinder rather than help our praise. Sing unto him. This is the sweetest and best music. No instrument like the human voice." (Commentary on Psalms 42:4) "David appears to have had a peculiarly tender remembrance of the singing of the pilgrims, and assuredly it is the most delightful part of worship and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartet, bellows, and pipes! We might as well pray by machinery as praise by it." (Spurgeon preached to 20,000 people every Sunday for 20 years in the Metropolitan Baptist Tabernacle and never were mechanical instruments of music used in his services. When asked why, he quoted 1st Corinthians 14:15. "I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." He then declared: "I would as soon pray to God with machinery as to sing to God with machinery." (Charles H. Spurgeon, Baptist)

SPURGEON "David appears to have had a peculiarly tender remembrance of the singing of the pilgrims, and assuredly it is the most delightful part of worship and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettiness of a quartet, bellows, and pipes. We might as well pray by machinery as praise by it...

'Praise the Lord with harp.' Israel was at school, and used childish things to help her to learn; but in these days when Jesus gives us spiritual food, one can make melody without strings and pipes... We do not need them. That would hinder rather than help our praise. Sing unto him. This is the sweetest and best music. No instrument is like the human voice." (Charles Spurgeon (Baptist), Commentary on Psalm 42.)

TAPPER "Both sexes joined in singing, but instruments of every kind were prohibited for along time" (Thomas Tapper, Essentials of Music History, p. 34)

THEODORET "107. Question: If songs were invented by unbelievers to seduce men, but were allowed to those under the law on account of their childish state, why do those who have received the perfect teaching of grace in their churches still use songs, just like the children under the law? Answer: It is not simple singing that belongs to the childish state, but singing with lifeless instruments, with dancing, and with clappers. Hence the use of such instruments and the others that belong to the childish state is excluded from the singing in the churches, and simple singing is left." (Theodoret, a bishop of Cyrhus in Syria, Questions and Answers for the Orthodox)

WELIESZ "So far as we can tell the music of the early Church was almost entirely vocal, Christian usage following in this particular the practice of the Synagogue, in part for the same reasons." (New Oxford History of Music, Vol 1, Egon Weliesz, 1957, p. 30)

WESLEY "I have no objection to instruments of music in our worship, provided they are neither seen nor heard." (John Wesley, founder of Methodism, quoted in Adam Clarke's Commentary, Vol. 4, p. 685)

RESTORATION LEADERS:

CAMPBELL "[Instrumental music in worship] was well adapted to churches founded on the Jewish pattern of things and practicing infant sprinkling. That all persons singing who have no spiritual discernment, taste or relish for spiritual meditation, consolations and sympathies of renewed hearts should call for such an aid is but natural. So to those who have no real devotion and spirituality in them, and whose animal nature flags under the opposition or the oppression of church service I think that instrumental music would... be an essential prerequisite to fire up their souls to even animal devotion. But I presume, that to all spiritually-minded Christians, such aid would be as a cow bell in a concert." (Alexander Campbell, recorded in Robert Richardson's biography, Memoirs of Alexander Campbell, Vol. 2., p366)

FRANKLIN "If any one had told us, 40 years ago, that we would live to see the day where those professing to be Christians who claim the Holy Scriptures as their only rule of faith and practice, those under the command, and who profess to appreciate the meaning of the command to 'observe whatsoever I have commanded you' would bring instruments of music into a worshipping assembly and use it there in worship, we should have repelled the idea as an idle dream. But this only shows how little we knew of what men would do; or how little we saw of the power of the adversary to subvert the purest principles, to deceive the hearts of the simple, to undermine the very foundation of all piety, and turn the very worship of God itself into an attraction for the people of the world and entertainment, or amusement." (Benjamin Franklin, Gospel Preacher, Vol 2, p. 411, 419-429)

FRANKLIN "Instrumental music is permissible for a church under the following conditions: 1. When a church never had or has lost the Spirit of Christ. 2. If a church has a preacher who never had or has lost the Spirit of Christ, who has become a dry, prosing and lifeless preacher. 3. If a church only intends being a fashionable society, a mere place of amusements and secular entertainment and abandoning the idea of religion and worship. 4. If a church has within it a large number of dishonest and corrupt men. 5. If a church has given up all idea of trying to convert the world." (Ben Franklin, editor of American Christian Review, 1860.)

LIPSCOMB "Neither he [Paul] nor any other apostle, nor the Lord Jesus, nor any of the disciples for five hundred years, used instruments. This too, in the face of the fact that the

Jews had used instruments in the days of their prosperity and that the Greeks and heathen nations all used them in their worship. They were dropped out with such emphasis that they were not taken up till the middle of the Dark Ages, and came in as part of the order of the Roman Catholic Church. It seems there cannot be doubt but that the use of instrumental music in connection with the worship of God, whether used as a part of the worship or as an attraction accompaniment, is unauthorized by God and violates the oft-repeated prohibition to add nothing to, take nothing from, the commandments of the Lord. It destroys the difference between the clean and the unclean, the holy and unholy, counts the blood of the Son of God unclean, and tramples under foot the authority of the Son of God. They have not been authorized by God or sanctified with the blood of his Son." (David Lipscomb, *Queries and Answers* by David Lipscomb p. 226-227, and *Gospel Advocate*, 1899, p. 376-377)

MCGARVEY "And if any man who is a preacher believes that the apostle teaches the use of instrumental music in the church by enjoining the singing of psalms, he is one of those smatters in Greek who can believe anything that he wishes to believe. When the wish is father to the thought, correct exegesis is like water on a duck's back" (J. W. McGarvey, *Biblical Criticism*, p. 116).

MCGARVEY "We cannot, therefore, by any possibility, know that a certain element of worship is acceptable to God in the Christian dispensation, when the Scriptures which speak of that dispensation are silent in reference to it. To introduce any such element is unscriptural and presumptuous. It is will worship, if any such thing as will worship can exist. On this ground we condemn the burning of incense, the lighting of candles, the wearing of priestly robes, and the reading of printed prayers. On the same ground we condemn instrumental music." (J.W. McGarvey, *The Millennial Harbinger*, 1864, pp. 511-513.)

MCGARVEY "It is manifest that we cannot adopt the practice with out abandoning the obvious and only ground On Which a restoration of Primitive Christianity can be accomplished, or on which the plea for it can be maintained. Such is my profound conviction, and consequently, the question with me is not one concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle." (J. W. McGarvey, *Apostolic Timer* 1881, and *What Shall We Do About the Organ?* p. 4, 10)

MILLIGAN "The tendency of instrumental music is, t in , to divert the minds of many from the sentiment of the song to the mere sound of the organ, and in this way it often serves to promote formalism in Churches" (Robert Milligan, *Scheme of Redemption*, p. 386).

PINKERTON "So far as known to me, or I presume to you, I am the only 'preacher' in Kentucky of our brotherhood who has publicly advocated the propriety of employing instrumental music in some churches, and that the church of God in Midway is the only church that has yet made a decided effort to introduce it" (L. L. Pinkerton, *American Christian Review*, 1860, as quoted by Cecil Willis in W. W. Otey: *Contender for the*

Faith).

STONE "We have just received an extraordinary account of about 30,000 Methodists in England, withdrawing from that church and connexion, because the Conference disapproved of the introduction of instrumental music to the churches. The full account shall appear in our next. To us, backwoods Americans, this conduct of those seceders appears be the extreme of folly, and it argues that they have a greater taste for music, than they have for religion. Editor." (Barton Stone, Christian Messenger, vol. 3, No. 2, Dec. 1828, p. 48 in bound volume)

WEST "Apostasy in music among 19th century churches that had endeavored to restore New Testament authority in worship and work began, in the main, following the Civil War' In 1868, Ben Franklin guessed that there were ten thousand congregations an not over fifty had used an instrument in worship." (Earl West, Search for the Ancient Order, Vol. 2, pp. 80, 81)