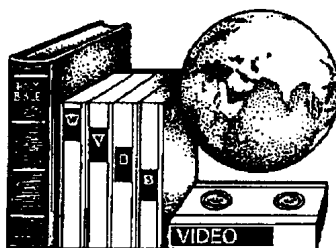


# World Video Bible School®

Established 1986



## MUSIC IN THE CHURCH



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## **STUDENT INFORMATION AND REQUIREMENTS**

### **I. General:**

- A. Instructor: Don Walker.
- B. Number of 2 hour DVDs: three.
- C. Seven 38 minute classes.

### **II. Course Description:**

- A. This is an in-depth study of music in the New Testament church.
- B. Much attention is given to principles of authority and proper study principles. Attention is given also to answering false arguments for the use of instrumental music in worship for the church.

### **III. Purpose of the course:**

To see exactly what God requires for our worship in song.

### **IV. Course objectives:**

- A. Help prepare each of us to worship in song properly.
- B. Help us to understand our attitudes must be proper.
- C. Help prepare us to answer questions that may arise.

### **V. Instructional Materials:**

- A. Required:
  - 1. Bible
  - 2. Personal notes from lectures.
- B. Optional:
  - 1. *Instrumental Music In The Worship*, M. C. Kurfees, Gospel Advocate Company, Nashville, TN.

2. *What Is The Church Of Christ?*, V. E. Howard, Central Printers and Publishers, West Monroe, LA.
3. *Instrumental Music and New Testament Worship*, J. D. Bales, Searcy, AK.
4. *Bible Treasures*, Johnny Ramsey, Quality Publications, Abilene, TX.

## **VI. Course Schedule:**

### **DVD #1**

- Lesson # 1 Establishing Authority
- Lesson # 2 Silence of the Scriptures
- Lesson # 3 An Attitude of Worship

### **DVD #2**

- Lesson # 4 Scriptures Dealing With This Subject
- Lesson # 5 Arguments For Instrumental Music in Worship
- Lesson # 6 Why We Reject Instrumental Music In Worship

### **DVD #3**

- Lesson # 7 An Historical Perspective

## **VII. Course Procedure:**

- A. The course will be formal lectures on video tape.
- B. Keep a notebook: This notebook must be neat and well organized. The notes must be full, accurate and understandable so that it will be a valuable tool for years to come.
- C. Outside reading: As assigned by local instructor.
- D. Memory work: The following must be given orally to the local instructor. Any or all memory work may be a part of any exam.  
  
Eph. 5:19  
Col. 3:16
- E. Tests: There will be one test at the conclusion of the study.
- F. Grading: As set by the local instructor.

## **INSTRUCTIONS FOR LOCAL ADMINISTRATOR OR PERSON TAKING THIS COURSE**

### **I. Introduction:**

- A. We want to begin by expressing our appreciation to you for your interest in the Lord and His word.
- B. The purpose of this set of instructions is to help you administer or take this course.
- C. In addition to the video tapes, the following materials are available for this course:
  - 1. A set of student class notes. These notes give all the major points, many of the minor points, and most of the Scriptures used by the instructor on the video tapes. The notes follow the same outline that the instructor used in presenting the material on the tapes. For the cost of this material please refer to our current price list.
  - 2. One test is provided for this series of lessons. The purpose of the test is not to try to trick the students or to humiliate them in any way, but to emphasize the important points discussed in each lesson. We believe that if each student makes the effort to study for the test, he will learn more and apply himself to this study better.

Along those lines, we recommend that a copy of the test be given to the students far enough in advance to give them plenty of time to study for it. We believe that giving them the test before they have to take it will enable them to concentrate their study efforts on the essential points of each lesson. We recommend that a date be assigned for the students to take the test so that they have a deadline, and that the tests be graded and returned so that they can see the results of their labor of love for the Lord.

- D. The instructor has done his best to provide high-quality, biblically accurate instruction. We believe that God's word is powerful and that we need to teach it in all of its beauty, simplicity, and power! That is our pledge to you.

- E. But, for **YOU** or others to obtain the most benefit from this study, each participant will have to put forth effort. For example, we encourage each student to do at least the following:
1. Bring your Bible and read the verses as the instructor discusses them in class.
  2. Pay close attention to what the instructor says.
  3. Bring pencil and paper and take notes during each class.
  4. Study your notes between class sessions.
  5. Search the Scriptures daily to determine whether the things being taught on these tapes are in accordance with God's word (Acts 17:11).
  6. Study for and take the test.
  7. If you miss a class, try to make the class up by viewing it at another time, preferably before the next class meets.
  8. Remember 2 Tim 2:15, where God tells us to study to show ourselves approved unto Him, thus being workmen having no need to be ashamed before Him because we handle His word properly!
- F. Each class session on the video tape is approximately thirty eight minutes long. This should allow enough time at the beginning and/or end of each class period for prayers, announcements, recitation of memory work, etc.

## **II. For whom is this course intended?**

Generally speaking, this course is intended for anyone who wants to GROW as a Christian!

## **III. Goals and objectives for the course.**

See paragraph IV of the Student Information and Requirements for this course.

## **IV. Overview of the course.**

See paragraph VI of the Student Information and Requirements for this course.



## LESSON # 1 - ESTABLISHING AUTHORITY

### I. Definition:

A. Authority (Gk. - exousia). The word expresses “the idea of an all-inclusive authority, in the sense of the freedom and the power to command and to enforce obedience, and to have possession of, and rule and dominion over.”

1. Simply stated: It is the right to command and to expect or demand and require obedience.

### II. Points concerning authority in Religion:

#### A. Its necessity:

1. The Nature and being of Deity demand it.

- a. By right of creation, omnipotence, omniscience, love, mercy, and grace toward humanity.

- b. Sovereignty.

- 1) Above or superior to all others; chief; greatest; supreme; supreme in power, rank or authority; independent of all others.

- 2) Because of the perfection of God’s nature, He has the absolute right to do as He wills for the accomplishment of His holy purposes.

- a) No one is in a position to say:

- (1) What are you doing? (Job 9:12).

- (2) He is not a man to argue with (Job 9:32).

- b) In His hand is the soul of every living thing (Job 12:10).

- c) He, thus, does as He wills with men (Job 23:14).

- (1) Of course, He honors man's free will.
- 2. The nature of man demands it.
  - a. Man's need for redemption and divine provision.
  - b. Jer. 10:23.
  - c. His accountability to Jehovah.
    - 1) Eccl. 12:13.
    - 2) Therefore, provisions by Jehovah must be made, and a revelation of those provisions is necessary.
- B. It must be objective, NOT subjective.
  - 1. It must come from without.
    - a. Jas. 1:21.
  - 2. It cannot exist upon the basis of:
    - a. Religious experience.
    - b. Just thought.
    - c. Aspirations and unclouded reason.
    - d. The instincts and pure conscience of man.
      - 1) These things deny the very idea of authority.
- C. Because God is sovereign - He then is the object in religion.
  - 1. Exod. 3:14 "I AM THAT I AM."
  - 2. Psa. 89:7.
  - 3. Matt. 4:10.
- D. Therefore, Jehovah's self-revelation must be the standard of authority in religion.
  - 1. 2 Tim. 3:16.

2. 1 Cor. 2:7 "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."
3. 1 Cor. 2:10 "But God has revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."
4. Rom. 1:17.
  - a. Rom. 11:33-34 shows the proper attitude.
5. Isa. 2:3 "And He will teach us of His ways, and we will walk in His paths."
6. Hos. 8:12 "I have written unto them the greater things of my law, but they have been counted as a strange thing."

### III. Now let us notice how God has revealed Himself.

#### A. God has revealed Himself through His Son.

1. Heb. 1:1,2.
2. Matt. 11:25 Jesus thanked the Father that He had "hid these things from the wise and prudent, and has revealed them unto babes."
3. Matt 11:27 "All things are delivered unto me of my Father: and no man knoweth the Father, save the Son, and He to whomsoever the Son will reveal Him."
4. Rom 15:8 "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."
5. Christ is full of grace and truth (John 1:14).
  - a. John 1:4 "In Him was life, and the life was the light of men."
6. Christ had complete reverence for God's word.
  - a. John 4:34.
  - b. John 5:19 "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of

himself, but what he seeth the Father do: For what things soever he doeth, these also doeth the Son likewise.”

- c. John 5:30 “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”
- d. John 5:36 “But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.”
- e. John 12:49 “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak.”
- f. John 8:26 “I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.”
- g. Matt. 28:18.
- h. Deut. 18:15 “The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken;”
- i. Jas. 4:12 There is one lawgiver.
- j. 2 Cor. 10:5 We must be obedient to Him.

B. The Holy Spirit is the divine agent in the work of revelation.

- 1. John 14:16,26; 16:13-15.
- 2. 1 Cor. 2:13.
- 3. Jesus received the message from the Father and the Holy Spirit revealed the message that had been given Jesus by the Father.

C. The apostles hold a place of authority.

- 1. 1 John 1:1.
  - a. Acts 1:21-22.

2. Acts 1:8.
  - a. Luke 24:46-49.
3. They spoke with binding authority.
  - a. Matt. 16:19 "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."
    - 1) Matt. 18:18.
4. 1 John 4:6 "We are of God; He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of Truth, and the spirit of error."
5. 2 Cor. 5:18-20.
6. Authority of the apostles is limited to that which Jesus had taught them (Matt. 28:18-20).
7. Matt. 10:40 "He that receiveth you receiveth me; and He that receiveth me receiveth Him that sent me."
  - a. See also Luke 10:16.
8. 2 John 9-11.
9. Eph. 3:3-5 "How that by revelation he made known unto me the mystery; (As I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;"
10. See Chart "A" at the end of these notes.
11. To determine whether or not a thing is in the realm of divine authority, we must determine if it is from God or man. See chart "B" at the end of these notes.



## LESSON #2 - THE SILENCE OF THE SCRIPTURES

- I. Thomas Campbell - "Where the Bible speaks, we speak. Where the Bible is silent, we are silent."
  - A. 1 Pet. 4:11.
  - B. "And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak" (1 Kings 22:14).
  - C. Acts 4:20 "For we cannot but speak the things which we have seen and heard."
  - D. 1 Cor. 4:6 "that ye might learn in us not to think of men above that which is written".
- II. Divine boundaries have been established.
  - A. Revelation 22:18,19.
  - B. 2 Jn. 1:9 "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."
  - C. Prov. 30:6 "Add thou not unto his words, lest he reprove thee, and thou be found a liar."
  - D. Deut. 4:2 "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it that ye may keep the commandments of the Lord your God which command you."
- III. Now let us notice some lessons concerning this principle of Bible study.
  - A. How do we know God respects this teaching?
    - 1. Heb. 1:5 "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"
    - 2. Deut. 17:3 "And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the heaven, which I have not commanded;"

3. “Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren: And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment.”  
(Acts 15:22-24).

B. Luther versus Zwingli.

1. Col. 3:17.
  - a. Where did Christ authorize it?

C. The book of Mormon.

1. 2 Nephi 29:6 “Thou fool, that shall say: A Bible, we have got a Bible, and we need no more Bible.”
  - a. The point is, they have more than the Bible.
2. Latter-Day Revelation.
  - a. Matt. 26:28; Heb. 13:20.
  - b. Col. 2:10
  - c. Matt. 21:37 “But last of all he sent unto them his son, saying, They will reverence my son.”
  - d. Heb 9:28 “So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”
  - e. “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal.1:8,9).
3. “Feeling down deep in my heart.”



- a. Denominational “latter-day revelation.”
  - b. Jer. 10:23.
  - c. 2 Cor. 10:18 “For not he that commendeth himself is approved, but whom the Lord commendeth.”
- D. God respects the “Silence of the Scriptures.”
  - 1. A Divine Principle.
    - a. Pro. 22:28 “Remove not the ancient landmark.”
    - b. Hos. 5:10 “The princes of Judah were like them that remove the bound.”
  - 2. The Law of Exclusion.
    - a. We must respect the authority of the Revelation of God. We exclude everything else because that’s not authority.
    - b. Noah.
      - 1) Gen. 6:22 “Thus did Noah; according to all that God commanded him, so did he.”
      - 2) Heb. 11:7 “By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”
      - 3) Rom. 10:17.
    - c. 2 Cor. 5:7.
    - d. Lev. 10:1,2.
- E. How does this apply to music in the church?
- F. How Jesus looked at this principle.
  - 1. Jn. 5:19 “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he

seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”

2. Jn. 5:30 “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”
3. Jn. 6:38 “For I came down from heaven, not to do mine own will, but the will of him that sent me.”
4. “Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him” (Jn. 7:16-18).
5. “Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free” (Jn. 8:31,32).
6. “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak” (Jn. 12:48-50).

### LESSON #3 - AN ATTITUDE OF PRAISE

- I. There are all kinds of worship.
  - A. Acts 17:16-23 - Ignorant worship.
  - B. Matt. 15:9 - Vain worship.
  - C. Amos 5:21ff - Useless or aimless worship .
  - D. Jn. 4:24 - Worship in spirit and truth.
- II. True, genuine worship is an attitude of homage, devotion and gratitude poured out to Jehovah.
  - A. Not everything we do is worship.
    - 1. But things we do can affect our worship.
      - a. Matt. 4:10 “Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”
    - 2. Our worship to Jehovah is not limited to five items in a church house on Sunday morning.
      - a. There must also be that spiritual devotion, that attitude of reverence to Him, behind our action of worship.
- III. Why, though, is all of this so?
  - A. Because of who God is (Psalms 91 - 100).
    - 1. Psa. 91 God’s Protection.
      - a. Verses 2, 4-7.
        - 1) Exo. 4.31 “And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.”
    - 2. Psa. 92 God’s Work.

- a. Vs. 4,5.
- 3. Psa. 93 Majesty, Strength, and Might.
  - a. Vs. 1, 2.
- 4. Psa. 94 Vengeance and Righteous Judgement.
- 5. Psa. 95:1-7.
- 6. Psa. 96:7-9.
- 7. Psa. 97 Deliverance.
  - a. “And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever” (Rev. 19:1-3).
- 8. Psa. 98 Salvation.
  - a. Vs. 2,3.
- 9. Psa. 99 Holiness.
  - a. Vs. 3,5,9.
    - 1) Isa. 6.
- B. Because of who man is.
  - 1. Isa. 6:5 “Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.”
  - 2. Jer. 10:23.
- IV. Behind our action of worship must be a proper attitude.
  - A. Attitude of worship.

1. "Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens" (Lam. 3:40,41).
2. Psa. 19:14.
3. Hab. 2:20.
4. Isa. 6:3 "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."
5. Psa. 89:7.
6. 1 Chron. 16.
  - a. :9,10 "Talk ye of all his wondrous works. Glory ye in his holy name."
  - b. :29 "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness."
7. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits:" (Psa. 103:1,2).
8. Psa. 107:21 "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"
9. 2 Cor. 8:5 "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."
  - a. Rom. 5:5 "because the love of God is shed abroad in our hearts."
10. 2 Sam. 24:24 "neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."
11. "Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now there-

fore, our God, we thank thee, and praise thy glorious name” (1 Chron. 29:11-13).

12. Psa. 19:13 “Keep back thy servant also from presumptuous sins;”

## LESSON #4 - VERSES THAT DEAL WITH OUR SUBJECT.

- I. Emphasize what we are doing.
  - A. We are dealing with music in the New Testament Church.
- II. What we are not dealing with:
  - A. Music in the Old Testament.
  - B. David's worship.
    - 1. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col. 2:14-17).
    - 2. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13).
  - C. Music in Heaven.
    - 1. Rev. 5:8 "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."
    - 2. Rev. 14:2 "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:"
    - 3. Rev. 15:2 "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."
- III. Now let us notice what the Bible says concerning our subject at hand - "Music in the New Testament church."
  - A. Simple references concerning Christ and His disciples.

1. Matt. 26:30 "And when they had sung an hymn, they went out into the mount of Olives."
2. Mark 14:26 "And when they had sung an hymn, they went out into the mount of Olives."

B. Reference to the act of singing.

1. Acts 16:25 "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them."
2. Rom. 15:9 "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name."
3. Heb. 2:12 "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."
4. 1 Cor. 14:15 "What is it then? 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."

C. Commandments to sing.

1. James 5:13 "Is any among you afflicted? let him pray. Is any merry? let him sing psalms."
2. Eph. 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;"
3. Col. 3:16 "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

a. "Making melody" (GK. - Psallo)

- 1) Some try to endorse instrumental music because of this phrase.
- 2) Let's notice it carefully.
  - a) Definition:



- (1) To touch, feel, stir, or move by touching, esp.: to pull, twitch or twang with the fingers.
- (2) To pull and let go again, to pull, twitch or twang with the fingers.
- (3) Usually of the string of musical instruments, to play a musical instrument with the fingers, instead of the plectrum.

b) Summation:

- (1) The vibration of a string or chord that produces a sound.
- (2) It does not denote a hymn sung to the music of a stringed instrument,
  - (a) But rather the noise made by the plucking of a chord.
- (3) The vibrating instrument is the voice used in singing.
  - (a) Note the article, "Psallo - Its Meaning," by J. W. Roberts, at Appendix 1.
  - (b) Summary quotes by brother Roberts.

D. Now let us notice what we have seen.

- 1. We must sing.
  - a. Music is regulated.
- 2. We must sing psalms, hymns, and spiritual songs.
  - a. Type of song is regulated.
- 3. Speaking to yourselves, teaching and admonishing.

- a. A reciprocal act - Christians must sing one to another.
- 4. Making melody in your hearts.
  - a. A conscious act.
  - b. An act of giving or sharing.
- 5. To the Lord.

## LESSON #5 - ANSWERING ARGUMENTS FOR INSTRUMENTAL MUSIC

- I. As we continue our study, we must take time to deal with arguments that may be used to promote instrumental music.
  - A. 1 Peter 3:15 - "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;"
- II. Let us notice some of these at this time.
  - A. "Bible doesn't say not to."
    - 1. There are many things that the Bible does not specifically say not to do.
      - a. Infant baptism.
      - b. Peach preserves on the unleavened bread during the Lord's Supper.
    - 2. We must remember the Law of Exclusion.
  - B. "We have instruments in our homes - why not in the church?"
    - 1. There is a vast difference between activities in our homes and activities in the Lord's church.
    - 2. As long as we are living pure Christian lives what we do in our homes is pleasing.
    - 3. But, to please Him in the church we must follow the instructions given to the church.
      - a. What about instrumental music with spiritual songs at home?
        - 1) John 4:24 and 1 Cor. 14:15.
  - C. "David used instruments of music in his worship." Note Psalm 150:4.
    - 1. Psa. 150:4 - "Praise him with the timbrel and dance: praise him with the stringed instruments and organs."

- a. First, we must realize that the church belongs to Christ.
    - 1) He has not authorized such in worship.
      - a) Col. 3:17.
  - b. Secondly, we must note the Psalm was a call to worship and praise under the law of Moses.
    - 1) We worship under an entirely different system of worship today.
    - 2) Note Psalm 118:27, 28.
      - a) “God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the alter. Thou art my God, and I will praise thee; thou art my God, and I will exalt thee.”
  - c. In Luke 24:44 we learn that the Psalms were a part of the Old Testament which Christ fulfilled and abolished (Matt. 5:17; Gal. 3:24,25; Col. 2:14).
- D. “Worship cannot be regulated by the word of God. Authority is not the basis of the New Covenant.”
  - 1. This argument was given by Given O. Blakely on April 12-15, 1988 in the Highers-Blakely Debate on Instrumental Music.
    - a. John 4:24; Col. 3:17.
- E. “Paul circumcised Timothy to please people, why not use instrumental music to please them?”
  - 1. Timothy’s mother was a Jewess. There were also national considerations that could and would be observed.
    - a. Paul did not have Titus circumcised to please anyone (Gal. 2:3).
  - 2. What about Galatians 1:10?
- F. “In 1 Corinthians 14:26 the Psalms of David command instrumental music.”

1. They also command the entire Levitical system.
  2. Understand the principles of covenants.
  3. These Psalms, according to context, were probably inspired Psalms from men in Corinth.
- G. "If pitch pipes, song books, lights, microphones, or pews can be used, then musical instruments can be used. If not, why not?"
1. Noah was told to build the ark out of gopher wood.
    - a. Hammers and saws could be used to accomplish that task, without contradictions. However, oak or pine could not be used without contradictions.
  2. Song books, lights, microphones, pews and even pitch pipes do not constitute another type of music.
    - a. Instrumental accompaniment does.
    - b. This would also exclude any type of music that is not singing.
      - 1) Humming, whistling, making instrumental sounds with our voices.
- H. "1 Corinthians 14:15 justifies the instrument 'because, in the same discourse, and for the same purpose, he mentioned the pipe (flute), the harp, and the trumpet, all musical instruments.' It is a law for congregational worship." (R. M. Bell, Blue and White, Jan.-Feb., 1963, 3).
1. To be consistent, only pipes, harps, and trumpets can be used, according to this argument.
  2. This context authorizes the sounding of the trumpet so we shall prepare for war (1 Cor. 14:8; Note Num. 10:10)
  3. Must understand the context.
    - a. Spiritual Gifts.
      - 1) Including inspired psalms.

- a) His point is they must be understood so the church could be edified.
- I. “The church did not use instrumental music because it was associated with paganism. Conditions have changed, and instrumental music ought to be accepted in our culture.”
  - 1. This argument shows that instruments were not used by the first century church.
  - 2. Acknowledges instrumental music has no authority, for there is no command to use them.
  - 3. Instruments were part of the culture at this time, and were not only associated with paganism.
    - a. Matt. 11:16,17.
    - b. Luke 15:25-27.
    - c. 1 Cor. 15:22.
- J. “Paul expressly said that ‘where the Spirit of the Lord is, there is liberty’ (2 Cor. 3:17). Therefore, we are free to use the instrument.”
  - 1. This reasoning would leave us free to do as we please in any area.
    - a. There are limits to liberty.
      - 1) Acts 17:23 - ignorant worship.
      - 2) Matt. 15:9 - vain worship.
      - 3) Col. 2:23 - will worship.
    - b. The preceding would be impossible by this line of reasoning.
  - 2. This argument acknowledges there is no command or example for the instrument’s use.
  - 3. We must study the context of 2 Corinthians 3.
    - a. It discusses the bondage and death under the Law in contrast with the life and liberty in Christ and His covenant.

b. We are free from the law of sin and death.

1) Rom. 7:1-8; Rom. 8:2.

CONCLUSION:

A. If we will simply follow the authority of Christ, then we will be pleasing to the Father. If not, we will be cut off.





## **LESSON #6 - FOUR SCRIPTURAL REASONS WHY WE REJECT USE OF INSTRUMENTAL MUSIC IN WORSHIP.**

- I. It must be made clear why we oppose instrumental music in worship.
  - A. Our opposition is based on conviction concerning God's Word.
- II. We will at this time present four reasons from Scripture why we do not use instrumental music in worship.
  - A. IT REJECTS THE AUTHORITY OF CHRIST.
    - 1. Matt. 28:18-20 "And Jesus came and spake unto them, saying, All power (authority)...Teaching them to observe all things whatsoever I have commanded you...."
      - a. Where has Christ commanded us to observe instrumental music in Christian worship? No command for it; therefore, no authority for its use.
      - b. It is not a question of whether Christ has forbidden it specifically; but where has He authorized it? We proceed by Christ's authority, NOT by the absence of authority.
    - 2. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).
      - a. To do anything "in the name of the Lord" certainly includes doing it by His authority and in harmony with His will.
      - b. We cannot truly offer instrumental music in worship "in the name of the Lord" because there is no authority for it in Christian worship.
    - 3. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 Jn. 9).
      - a. Note the A.S.V. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son."

1) Offering instrumental music as worship in the New Testament church is to “go onward” beyond the boundaries of the doctrine of Christ.

2) It is not “abiding in” the doctrine of Christ.

B. IT VIOLATES THE PRINCIPLE OF WALKING BY FAITH.

1. “For we walk by faith, not by sight” (2 Cor. 5:7).

2. “So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).

a. We gain true “faith” only from hearing the word of Christ, the whole counsel of God’s will for us today. A thing cannot be a matter of “faith” if we cannot “hear” of it from Christ’s word.

b. But “we walk by faith”; therefore, we cannot walk by faith before God if we practice in worship something which we have not “heard” (read) from God’s Word.

c. Again, we must hear it from the Word; we do not walk by the silence or the absences from God’s word.

3. Remember John 20:30,31.

C. IT MAKES VOID THE WORD OF GOD, BEING A “TRADITION OF MEN”.

1. There being no authority from God’s Word for it, instrumental music is forced into the area of being a tradition or commandment of men.

2. “Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men...Full well ye reject the commandment of God, that ye may keep your own tradition” (Mk. 7:7-9).

3. “But in vain they do worship me, teaching for doctrines the commandments of men” (Matt. 15:9).

a. Therefore, instrumental music in New Testament worship is “vain worship,” and a rejection of the commandment of God in that area.

D. IT DOES VIOLENCE TO THE PRINCIPLE OF THE SPECIFIC COMMANDS OF GOD.

1. All commands are of two classes, either general (generic) or specific. Both must be obeyed with equal completeness.
2. God's command as to music in worship is specific, not general.
  - a. Singing is specific and one kind of music.
  - b. Instrumental music is specific and another kind of music.
    - 1) Both are "music", (see dictionary).
    - 2) Each "kind" is independent, coordinate, and parallel with the other, in its relation to "music".
3. When God specifies one kind of music, singing, man must not add to the commandment by adding another kind of music.
  - a. When God specifies, this automatically eliminates all others in that realm not specified.
4. Let us notice an example.
  - a. "And thou shalt make a candlestick of pure gold" (Exo. 25:31).
  - b. "And look that thou make them after their pattern, which was shewed thee in the mount" (Exo. 25:40).
    - 1) "Of pure gold" is a specific command as to the material out of which the candlestick was to be made.
    - 2) Did God say, or have to say: "Do not make the candlestick out of silver, or of copper, or of lead, or of zinc, or of brass, or of wood, or of brick, etc., etc."? NO!
    - 3) The specific material automatically eliminated all other kinds of material for the candlestick.
    - 4) "Make them after their pattern" could not have been followed if any addition was made or subtraction.

- c. Instrumental music in the church's worship, being the addition of another kind of music to the specific kind of music which God ordered, is clearly a violation of the principle of specific commands, and is therefore wrong.

#### CONCLUSION:

Since instrumental music rejects the authority of Christ, violates the principle of walking by faith, makes void the word of God by being only a tradition of men, and violates the principle of the specific commands of God, it is wrong in the sight of God and should therefore be kept out of the worship in the New Testament church.

## LESSON #7 - AN HISTORICAL PERSPECTIVE

- I. Object of this lesson.
  - A. We would like to take a brief look at what history tells us about our subject.
  - B. To do this we will note various quotes from different historians.
- II. An important point to remember.
  - A. Historians hold no authority for us. What does matter is what God's word says.
  - B. However, there are those who will argue from the point of history.
    - 1. There we need to be prepared.
    - 2. It is also interesting to see how history coincides with that which we have taught all along.
- III. Now let us notice our various quotes.
  - A. Dunning affirmed that: "Church history shows that the early church used instrumental music. Clement, Jerome and Augustine testify to this. Forbidding it came later..." (J. D. Bales, pg. 259).
  - B. "The strict order of the Church Fathers that only one instrument should be employed, i.e., the human voice, has been observed in the Syriac, the Jacobite, the Nestorian, the Greek churches of the present day. So also the synagogue did not use any instrument in the service up to 1810, in which year the organ was introduced in the first Reform Temple in Seesen, Germany..." (J. D. Bales, pg. 259).
  - C. "The Fathers of the early Church were virtually unanimous in their hostility toward musical instruments." (J. D. Bales, pg. 259).
  - D. "One arrives then at two distinct yet related conclusions. There is the fact that early Christian music was vocal and there is the patristic (church 'fathers,' D.W.W.) polemic (arguments, D.W.W.) against instruments. The two are related in that an analysis of the polemic confirms the fact. The most important observation one makes about the numerous patristic denunciations of instruments is that they are always made within the context of obscene theatrical performances, orgiastic banquets and the

like, but not within the context of liturgical music. Evidently the occasion for speaking out against instruments in church never presented itself. One can only imagine what rhetorical outbursts the introduction of instruments into church would have excited from Fathers like Augustine, Jerome and Chrysostom.” (J. D. Bales, pg. 260).

- E. “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.” (M. C. Kurfees, pg. 144).
- F. “While the Greek and Roman songs were metrical, the Christian psalms which 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.” (M. C. Kurfees, pg. 145).
- G. “Men still living can remember the time when organs were very seldom found outside the Church of England, the Methodists, Independents, and Baptists rarely had them, and by the Presbyterians they were stoutly opposed. But since these bodies began to introduce organs, the adoption of them has been unchecked. Even the Presbyterians are giving away, and if we read the future by the past, we can hardly doubt that, in a few years, unaccompanied singing will very seldom be heard. Yet, even in the Church of England itself, organs did not obtain admission without much controversy.” (M. C. Kurfees, pg. 146).
- H. “All the music employed in their early services was vocal, and the rhythmic element and all gesticulation were forbidden” (M. C. Kurfees, pg. 151).
- I. “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.” (M. C. Kurfees, pg. 152).
- J. “The organ is said to have been first employed in the church during the time of Pope Vitalian I (c. 666 A.D.). Pepin placed the Constantine organ in the church of St. Corneille at Compiègne, then Charlemagne had one made at Aix-la-Chapelle, a model of the one at Compiègne.” (M. C. Kurfees, pg. 152).
- K. “The organ is said to have been first introduced into church music by Pope Vitalian I in 666. In 757, a great organ was sent as a present to

Pepin by the Byzantine emperor, Constantine Copronymus, and placed in the church of St. Corneille at Compiègne.” (M. C. Kurfees, pgs. 153,154).

- L. “Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law.” (V. E. Howard, pg. 235).
- M. “I have no opposition to the organ in our chapel provided it is neither seen nor heard. (V. E. Howard, pg. 235).
- N. “I am an old man and a minister; and I declare that I never knew them (mechanical instruments) productive of any good in the worship of God; and I have reason to believe that they were productive of much evil. Music, as a science, I esteem and admire, but instruments of 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 in the worship of the Infinite Spirit who requires his followers to worship him in Spirit and in truth” (V. E. Howard, pg. 236).
- O. “The first recorded account of its use in the body of Christ was in 1859 - the church in Midway, Kentucky. L. L. Pinkerton was the preacher there and he wrote brother Benjamin Franklin: ‘the church in Midway is the only church that has yet made a decided effort to introduce it.’” (Johnny Ramsey, pg. 340).

#### CONCLUSION:

- A. References were taken from:
  - 1. *Instrumental Music and New Testament Worship* by James D. Bales.
  - 2. *Instrumental Music in the Worship* by M. C. Kurfees.
  - 3. *What is the Church of Christ?* by V. E. Howard.
  - 4. *Bible Treasures* by Johnny Ramsey.





## Appendix 1

### Music In The Church

The following article was printed in *The 20th Century Christian*, Vol. XX, No. 5, Feb. 1958, pp. 25,26.

A scholarly discussion of a Greek word which has been the center of much misunderstanding.

#### *Psallo* - ITS MEANING

By J. W. Roberts,\* Abilene, Texas

It is often claimed by those who endorse mechanical instruments in the worship of God in the church that this practice is authorized by the meaning of the Greek word *psallo* or *psalmos*. The verb *psallo* is used in James 5:13 ("sing"); Romans 15:19 ("sing praises"); 1 Corinthians 14:15 ("sing"); and in Ephesians 5:19 ("making melody"). The noun form (*psalmos*) is used of the songs of the Old Testament: Luke 24:44; 20:42; Acts 1:20 (all of the book of Psalms) and of the Christian hymns of similar nature (1 Corinthians 14:26; Ephesians 5:19; Colossians 3:16). It is claimed that both *psallo* and the Hebrew word *zamar*, which it translates, meant "I play on a stringed instrument," and hence in such a passage as Romans 15:9 that meaning should be understood.

The truth is that neither *zamar* nor *psallo* meant "play on an instrument." Both words primarily meant to prune (*zamar*), pluck, pick, etc. The Hebrew word is so used in Leviticus 25:3,4. The Greek word might mean the plucking of hair (A. Pers. 1062), of bows (E. Ba. 784), or of a carpenter's string (AP 6. 103). The noun meant then whatever kind of twitching, etc., the context suggested. The point is that the verb sometimes took an object (usually in the dative, which meant play "with" or "on" a certain instrument - whatever it was). When that instrument was a musical instrument, the verb had the instrument as a dative object. Thus *psallo* did not mean "playing on an instrument," nor did *psalmos* mean a playing; but the word plus the object might have that meaning. Leviticus 25:3,4 reads, "You shall prune your vineyard," and the verb is *zamar*.

A check of the concordance of the Septuagint will show that always when the verb means "play" the object is present. This is true both of the Greek word and the Hebrew word which it translates. A few examples may be consulted. For example, Psalms 33:2 reads, "Praise the Lord with the harp; play [*psalate*] on a ten-stringed psaltery to him." Consult also Psalms 71:22; 98:5; 144:9. But notice that when the word is used in the absolute, with no objects, i.e., simply as an intransitive verb, the meaning is simply "sing," e.g. 2 Samuel 22:50 and Psalms 18:49. (These are the passages quoted in Romans 15:19); See also Judges 5:3; Psalms 9:11; 30:4; 47:7, etc. Judges 5:3 says,

“Hear, O kings; give ear O princes: to the Lord, I will sing [*aisomai*].  
I will make melody [*psallo*] to the Lord, the God of Israel.” (Text B  
in the Septuagint).

All New Testament references are of this latter type; all are absolute uses without the instrument. All are consequently to be translated and interpreted merely “sing.” The possible exception is Ephesians 5:19, where “with the heart” may (as Conybeare and Howson claim) be a figurative use of the heart as an instrument instead of the harps and viols of the pagan or Jewish worship.

That this is all true is proved by the fact that the early Greek Church, which certainly knew the language, was in violent opposition to mechanical music in the worship. Compare, for example, Clement of Alexander, *Paedagogus* 2:4 and Origin Commentary *In Psalm* (*Patrologia Graeca* 23, 1171).

It was in view of this knowledge that the distinguished scholar, J. W. McGarvey, once said (Biblical Criticism, p. 116) that whoever claimed that *psallo* justified the use of instrumental music in the worship of the church was “one of those smatterers in Greek who can believe anything he wishes to believe.”

There is no linguistic or philological basis for the use of instrumental music in the worship. Whenever an instrument is used, it must be used on the grounds of human desire and wisdom.

\* At the time of the article, Dr. Roberts taught Bible at Abilene Christian College. He held the doctor of philosophy degree in Greek from the University of Texas.

# CHART A

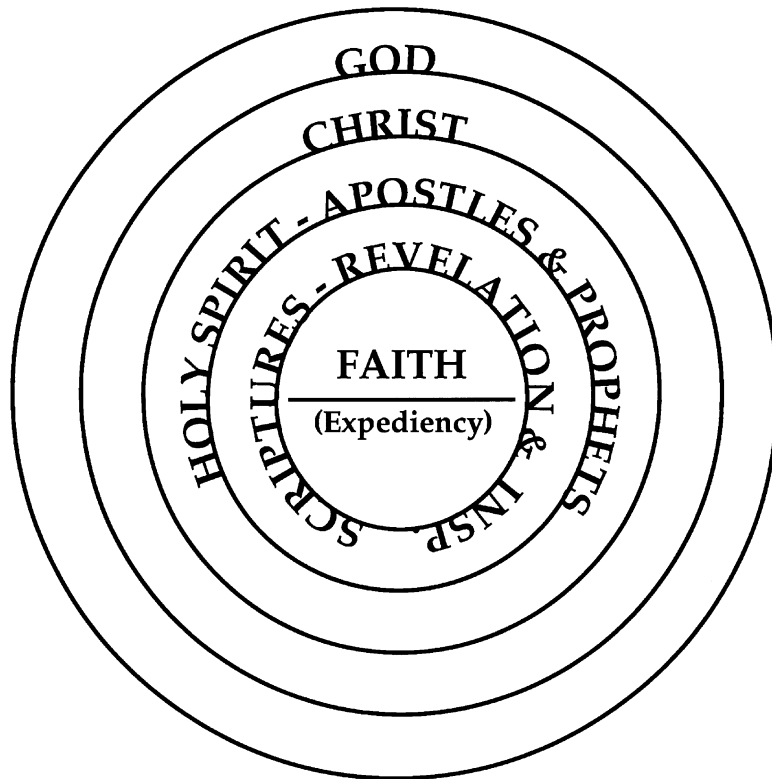


Chart A



**CHART B**

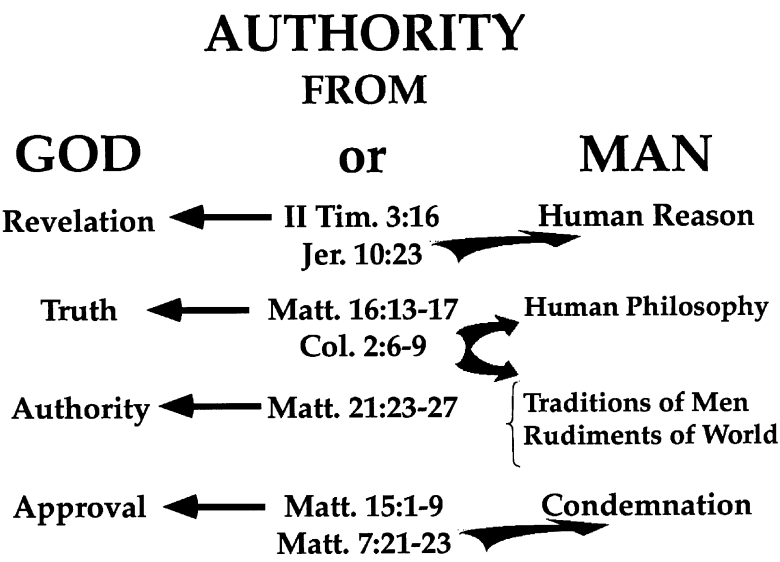


Chart B