

What About *INSTRUMENTAL WORSHIP*?

WHAT DOES THE BIBLE SAY?

Is there authority for using instruments in assembled worship? It is permitted if there is no specified restriction? Many have found instrumental worship and decided it is ok. Let's ask: "just where can we find it?"

I. Many find instrumental worship in the O T.

- A. Psalm 150:3-5 _____
 II Chronicles 29:25 _____
- B. However, consider Hebrews 7:12 _____
 Galatians 3:24-25 _____
 Galatians 3:10-14 _____
 Galatians 5:2-4 _____
- C. Do we really want the consequences associated with worship authority from this source?

II. Many find instrumental worship in the S of H.

- A. Revelation 5:8; 14:2; 15:2 _____
- B. Does this inspired text provide contextual authority for our assembled worship on earth? _____
 Consider problems when using this passage to justify instrumental worship.

 (Revelation 5:8; Revelation 4:4,10) Where is the limit of literally applying figurative imagery?
 Consider the meaning. _____
- C. What's the actual context of Revelation 15:1-5? _____

III. Many find instrumental worship in N T S.

- A. Many prefer to ask it this way: "When did God take instruments away?" (or) "When did God condemn their use?" Consider why this argument from biblical silence is dangerous.
- B. Hebrews 7:12 _____
 II Timothy 3:16-17 _____
 Does silence permit when a specific is stated? _____
- C. Consider an illustration of intention. _____
 We must presume God would communicate His Will upon establishing His New Covenant.

IV. Many find instrumental worship in P - B history.

- A. Some interesting quotes exist which causes some to wonder if instrumental music was an integral part of their worship. One is them was by Clement of Alexandria (153-217 AD)
Clement of Alexandria; Ante-Nicene Fathers, Hendrickson Pub., 1995, Vol II, p. 249.

- B. Further examination shows more clarity of meaning. _____
 Consider another quote by Clement. *Ibid. p. 172.* _____

C. How do these two quotes correspond? _____

D. What's the key point? II Timothy 3:16-17 _____
Consider that I Corinthians 11:17-34 teaches how people still stray from the pattern of God's approved pattern. _____

V. Many find instruments in T _____ Personal L _____.

- A. Many resort to this for obvious reasons. How is this commonly expressed?
"I simply cannot see why God wouldn't accept it."
"I don't see any harm in it." (Or) "I think God wants us all to use our talents in worship."

- B. Curious: do you have a preference difference than what the New Testament commands? _____
- C. Curious: do you reverence God's Word more than your preference? _____
Consider the principles in Jeremiah 10:23; Proverbs 14:12; 16:25. _____

**VI. N O F _____ instrumental worship I T _____
worship of N T _____ churches or Christians.**

- A. Many have searched in many places to find instruments of music to justify their use in assembled worship. However, all their efforts reveal we simply cannot go to the one place we need to for God's approval: His Son's New Covenant.

- B. **What do we find in the New Testament?**
Acts 16:25; I Corinthians 14:15; **Ephesians 5:19**; Colossians 3:16; James 5:13

- C. II Timothy 3:16-17 leads us to this conclusion: The New Testament E _____ us to S _____.
- D. (Romans 15:4; I Corinthians 10:11) _____
Notes on Leviticus 10:1-3 _____

(ref. Matthew 7:21-23).

Conclusion:

Only the New Testament equips Christians and churches regarding how to worship Him. The New Testament does not equip us to use instruments for assembled worship. Thus, we must not do so.



For Further Study, Review our Recent Class On This Matter. --Why I Am A Member of the Church of Christ (Class 22) **Singing OR Playing** (4-24-24)--
<https://vimeo.com/939097493>



Or *Dave Miller's Book for **Apologetics Press.Org**
Or **Today With Jesus* Podcast Season 4 Episode 8 **theLightnetwork.tv**



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Today With Jesus
"May I Sing Religious Songs with Instrumental Music Outside of Worship?" (Today With Jesus S4E8)
Hosts: Dan Winkler and Robert Hatfield | Released Tuesday, October 3, 2021

Respecting Its Authority: Words on **STUDYING THE WORD.**

Admittedly, Scripture contains simple essentials as well as profound themes. Mere humans could never successfully chart the borders of God's infinite wisdom. But whether studying the simple or heftier matters, each soul is best blessed with proper growth when letting Scripture be its own best commentary. How is this practiced?

1) Respect Scripture's Claim. The Bible does not claim to merely contain God's Word; it claims to entirely be God's Word. 2 Timothy 3:16, John 16:13-16, and 2 Peter 1:21 collectively serve as their own commentary to claim full inspiration from Genesis through Revelation. As such, Scripture would logically be its own reliable resource for explanation and cohesive thought. As one's study increasingly discovers this to be so, his or her confidence in the credibility of its inspired claim will only increase. Yet, regardless of one's belief of inspiration, there would still be far less debate over its teachings if people chose to simply respect Scripture's claim enough to let it explain itself.

2) Handle It Correctly. 2 Timothy 2:15 should describe our study habits. Accurate interpretation can be achieved by keeping the following points in mind.

3) Know the Flow of Scripture. Scripture is not a collection of random sayings. Its extraordinary narrative reveals a marvelous scheme of revelation. It has been commonly stated that Scripture has only three chapters. The "first chapter" is comprised simply of Genesis 1-2. Here we learn of God's creative power of the universe and humankind after his likeness. The "second chapter" is comprised only of Genesis 3. Here we learn of humanity's fall to sin and its consequence of separation from God. The "third chapter" picks up from there and continues through the rest of Scripture to Revelation 22. It shows the entirety of God's plan of redemption through the sacrifice of his Son, Jesus. God's nature and behavior are constant and consistent, but his specific instructions will vary depending on where they appear in Scripture's progressive flow. For example, in Old Testament Leviticus strict rules are established for animals sacrifices. But in the New Testament in Hebrews 9, such commands are nullified since Jesus became humanity's absolute and final sacrifice! Such beautiful, world-changing truths are best seen when learning the chronological order of Scripture.

4) The Context. Both the larger and immediate context of a passage is vital to learning its meaning. Before asking, "What does this passage mean to me?", we must ask, "What was this writer intending by this statement when he first wrote it?" Without this crucial element in biblical interpretation, Scripture can mean anything we want it to mean. Enjoy being further blessed during your next study by reviewing these commonly misapplied verses in the light of Scripture's flow and context. (Psalm 118:24; 2 Corinthians 6:2; Amos 4:12; Matthew 18:20; Philippians 2:12; 1 Thessalonians 5:22; 1 Timothy 2:12; Romans 14:7; Psalm 90:10; 1 Corinthians 2:9.)

5) Letting It Speak (2 Tim. 3:16-17). It's very easy to quickly impose a preferred view onto a passage without hearing what it has to say. But any attempt to massage a preconceived notion into its writing will prevent the Word from having its intended effect and blessing. Holy Scripture intends to make us holy and more like Christ daily (1 Pet. 1:16; Rom. 8:29). Let us decide to be open to hearing the Word speak. Then it can have its intended impact upon our hearts.

6) Compare Scripture With Itself. Correlating Scripture with itself will exponentially mature one's understanding. Bibles with a cross reference &/or topical study section are helpful tools to accomplish this. Commentaries are helpful, but be on guard. Scripture is inspired, but even well-researched commentaries are not. We must ultimately esteem God's Word over man's. So the best commentary for a difficult passage of Scripture is other passages of Scripture.

7) Correlate Study With Prayer. Bible study can get challenging. Believers happily heed the instruction to include prayer for God's guidance and wisdom in study (cf. Eph. 6:17; Rom. 8:26; James 1:6). It is amazing how much clearer the Bible can become to those who diligently pray and study to know God's will. Not everyone chooses to correctly handle Scripture. Yet, you now know how to do so. May God bless you in your study of His Word!

Michael Farris 2021

SEVERAL ARTICLES FROM BRETHREN REGARDING THE MATTER OF ADDING INSTRUMENTAL MUSIC TO THE COMMAND TO SING

Why Do Churches of Christ Not Use Instrumental Music? by Allen Webster for HTHHHTH

Churches of Christ love music. Singing is a prominent—and favorite—part of each service. Most congregations dedicate a Sunday night each month to learn new songs and to sing old favorites. Annual singings can draw thousands of people. Many Christians sing daily as they go about their tasks (James 5:13). Churches of Christ do not sing a cappella because we dislike other kinds of music. Most of us have as many songs on iPods as the next person. We do not lack financial means to purchase instruments or capable musicians to play them. We are not just trying to be different or stubbornly upholding a longstanding tradition.

Why, then, do we sing a cappella?

THE PRACTICE IS PREDICATED ON FOLLOWING THE NEW TESTAMENT INSTEAD OF THE OLD.

The church is a New Testament institution, purchased on the cross and established on Pentecost (Matthew 16:18; Acts 2:1–47; 20:28). Its rule of faith and practice is the covenant Jesus delivered by the Spirit (New Testament), not the Law delivered to Moses at Sinai (Old Testament).

The New Testament records this transition:

Hear Christ, not Moses (Matthew 17:5).

Preach gospel to all nations (Matthew 28:18–20).

Judged by Christ's words (John 12:48).

Loosed/delivered from the law (Romans 7:1–7).

“Christ is the end of the law” (Romans 10:4).

“Engraven in stones” law abolished (2 Corinthians 3:7–14).

Separating wall removed (Ephesians 2:14).

Old nailed to cross (Colossians 2:14).

Change in priesthood required change in law (Hebrews 7:12; 9:11).

New effective after Christ's death (Hebrews 9:16–17).

Christ came to take away the first law to establish second (Hebrews 10:9).

A new law changed humanity's response to God. Christians no longer offer animals, keep the Passover, observe Sabbaths and new moons, or avoid pork and catfish (cf. Colossians 2:14–17). Worship is not conducted by a special class of priests; blood is not sprinkled on a mercy seat; and unusual ceremonies involving goats, red heifers, and burnt animals are not required.

In the changeover, God omitted such things as burning incense, golden vessels, colorful tapestries, dancing before the Lord, bitter herbs, and instruments. He kept unleavened bread, the fruit of the vine, prayers, and singing. Incidental? Hardly. God always meticulously planned worship (Exodus 25–40; Leviticus 1–27). He spent more than six thousand years completing His plan for the church (Ephesians 3:11; Galatians 4:4–5) so nothing was left to happenstance. The Old Testament is written for our learning but not for our law (Romans 15:4). Going back to the Old Testament for study is helpful in understanding many things, but going back to the Old Testament for any practice obligates one to keep all its ordinances (Galatians 5:1–3; James 2:10).

THE PRACTICE COMES FROM OUR UNDERSTANDING OF WORSHIP AND PRIESTHOOD.

Os Guinness observed, “The modern world has scrambled things so badly that today we worship our work, we work at our play, and we play at our worship.” Churches of Christ aim never to “play at worship.” Worship is the most important thing humans do. It is a privilege to worship—more specifically, to be one from whom God accepts worship. In the Old Testament, believers offered sacrifices through priests. In the New, all Christians are priests—a kingdom of priests (Revelation 1:6). As a holy priesthood we offer spiritual sacrifices to Him who called us out of darkness (1 Peter 2:5, 9). Every faithful member can participate in worship. Congregational singing reflects this. Instrumentals, choirs, and solos hinder all-member participation. Regardless of a congregation's size, worship always has an audience of one. A God who has everything is in the market for little, but He seeks worship (John 4:23–24). In those few minutes, we have God's undivided attention. It is when we

say thanks for His “unspeakable gift” (2 Corinthians 9:15) and put a smile on the face of the one who puts a song in our hearts. The voice is a wonderful gift. You could say God gave each of us a musical instrument to use in His worship. We may not think we have a good voice, but God looks at (listens to) our hearts (1 Samuel 16:7). A sincere song from a faithful child pleases Him. The relevant question is not, “Do we have a voice?” but “Do we have a song?” God loves to hear His children sing. How one approaches God in worship is of fundamental importance. Individually and congregationally, worship is either accepted or refused by God. We must not assume that God automatically accepts anything we offer. He doesn’t. God has always rejected worship He did not like (Genesis 4:4–7; Isaiah 1:13). He does not like vain worship (Matthew 15:9), which (in the context) ritualistically continues human traditions; ignorant worship (Acts 17:20–23), which results from not seeking God’s Word on the subject; and will-worship (Colossians 2:23), which offers what we want instead of what He wills. True worship is done in spirit and in truth (John 4:24). Individually, God only accepts worship “in spirit”—that which comes from proper attitudes, such as reverence, thanksgiving, and humility (Hebrews 13:15). We must examine ourselves before worshipping (2 Corinthians 13:5). Collectively, God only accepts “in truth” worship, which means according to His Word (John 17:17). We have no authority to put words in God’s mouth, or to ignore words from His mouth (Matthew 4:4; Revelation 22:18–19). Man is not at liberty to select a worship form that appeals to him. The danger for any church is to make worship entertainment oriented. The important thing is not what draws a crowd but what pleases God. Loving God supremely means acquiescing to His will (Matthew 7:21; 22:37–38; 23:23; John 7:17).

THE PRACTICE GROWS OUT OF OUR DESIRE TO REPRODUCE THE ORIGINAL CHURCH TODAY.

The church of Christ sang a cappella in the days of the apostles, so the church of Christ sings a cappella today. It really is as simple as that. Churches of Christ today strive to be identical to the church in the New Testament (Romans 16:16). Before we practice anything, we verify that it was practiced by the first century church. Thus “proving all things,” we hold “fast that which is good” (1 Thessalonians 5:21; cf. Jeremiah 6:16). It is the safest approach one can take in religion—the way that is right and cannot be wrong. No scholar (of whom I am aware) says early Christians used instruments. No Bible verse records it. The phrase a cappella, which now means “without instrumental accompaniment,” originally meant “as in church.” Instruments were available and widely used in pagan worship and theaters, as well as the Jewish temple, but they were not used by the church. Standard reference works and music textbooks confirm this. Emil Nauman wrote in *The History of Music*: “There can be no doubt that originally the music of the divine service was everywhere entirely of a vocal nature” (Vol. 1, p. 177). *Wycliffe Bible Dictionary* says, “There is no record in the New Testament of the use of instruments in the musical worship of the Christian church.” The *Catholic Encyclopedia* reads, “The first Christians were of too spiritual a fiber to substitute lifeless instruments for or to use them to accompany the human voice.” More than five hundred years passed before instruments were used. *Chambers Encyclopedia* notes, “The organ is said to have been introduced into church music by Pope Vitalian in 666 ad.” At first, the organ was played only before and after the “liturgy” (worship service). Years later, it was moved into the service proper. Then it caused such controversy that in ad 1054 it led to a split between Catholic and Eastern Orthodox churches. (Orthodox Churches, with few exceptions, continue to use vocal music only to this day.) Most Protestant churches did not use instruments until the 1800s. In the time of the Reformation, churches opposed instruments in stronger language than we would likely use today. Martin Luther, founder of the Lutheran Church, called the instrument “an ensign of Baal” (*McClintock and Strong’s Cyclopedia*, from Luther, Martin, *Realencyklopadie Fur Protestantische Theologie und Kirche*). John Calvin, founder of the Presbyterian Church, wrote, “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” (*Comments on Psalm 33*). John Wesley (1703–1791), founder of the Methodist Church, said: “I have no objection to instruments of music, in our chapels, provided they are neither heard nor seen” (quoted by his personal friend, Adam Clarke in *Clark’s Commentary*, Vol. IV, p. 686). Adam Clarke (1762–1832), prominent Methodist scholar, wrote: “Music as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor” (*Comments on Amos 6*). Charles Spurgeon, widely-recognized as the greatest Baptist preacher, wrote in his comments on Psalm 42: “We might as well pray by machinery as praise by it” (*Treasury of David*, Volume 1, 272). He never allowed instruments in his ten-thousand-seat Metropolitan Tabernacle in London. These

quotations are not given as authority, and certainly not to offend, but simply to show that church history is firmly on the side of a cappella singing.

THE PRACTICE STEMS FROM OUR CONVICTION THAT WE MUST ADD NOTHING TO THE SCRIPTURES.

Churches of Christ believe strongly in having divine authority (a scripture) for all we teach and practice. We do this because the Bible says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17). "Whatsoever" and "all" are comprehensive words. To do a thing "in Jesus' name" means to do it by His authority. The Bible warns against venturing beyond "that which is written" (1 Corinthians 4:6) or adding anything to the Bible (Revelation 22:18–19). We must not go out of bounds (2 John 1:9).__What are the bounds regarding worship? The New Testament does not say much about music in the early church. The one time music is used (Luke 15:25), is not even talking about worship, but about the party held for the returning prodigal. A few verses mention pipes and harps (e.g., Matthew 11:17; 1 Corinthians 14; Revelation 14–15), but none in the context of church worship. Singing, however, is mentioned seven times in that context (Acts 16:25; Romans 15:9; 1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; Hebrews 2:12; James 5:13).__Singing is definitely "in bounds." It is commanded (Ephesians 5:19). There are examples of Christians singing (Acts 16:25; 1 Corinthians 14:15). It is in the principle of offering God the fruit of our lips (Hebrews 13:15).

On the other hand, the New Testament is silent on playing songs for God. It is not commanded nor is there any example of the early church using it. We pray that God will give all of us wisdom as we continue our spiritual journey toward eternity (James 1:2–4). All who love the Lord share a delight in His praise. Truly may God in all things "be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter 4:11).

Did God Authorize Music? Does It Matter? Do You Care? First, yes, God authorized music. But it was singing that He authorized, not instruments made with hands. In Ephesians 5:19 and Colossians 3:16, we find authorization for churches to sing. (And this was what was done in Christian assemblies for centuries before instruments were added.) Singing is a kind of music. If you understand how authority works—whether in the home, school, military, government, or church—you understand that when an item in a class is specified all other things in that class are excluded. For example, God specified that the ark be built of "gopher wood." This excluded other kinds of wood that were not mentioned. Thus, instruments (not being mentioned) are outside the command to sing and are excluded. Second, "Does it matter?" I'm asking if it matters whether or not we need to demand authority for what a local church does collectively. The Lord's church is governed by the New Testament. However, we learn how God deals with His people from the Old Testament. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4). God was particularly strict when it came to matters of worship if He had specified how something was to be done. He made an example out of Nadab and Abihu for adding or using "strange fire" which He had not commanded or authorized (Lev. 10:1; Numbers 26:61). That the Jews understood the need for authority is apparent from the following question asked of Jesus: "And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). Authority was important then and it is just as important today. Third, "Do you care?" I ask this question because it seems that many are apathetic regarding the need for authority. They seem to have concluded that since we are no longer under the Law grace allows man to do things his own way, rather than God's way. But it needs to be understood that sin is transgression and transgression is failure to comply with God's teachings (1 John 3:4). Further, it is evil to deliberately transgress God's commandments (Heb. 10:26). Peter wrote, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3:12). Yet, some are convinced of the need to join the denominations in using instrumental music—thinking it will bring in more people. But, again, if it is not authorized it does not please God and is therefore evil. Paul wrote, "And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just" (Rom. 3:8). Did you catch that last phrase: "whose

damnation is just"? These words should be cause for church leaders to care and to be certain they do not engage in evil (even though the intent is that "good may come") that will result in their "own damnation."

SINGING ! What Does the Bible Teach About Singing in Worship ? We Will notice first of all that there are two kinds of Music known to man. Vocal Music and Mechanical Music. Vocal Music is produced by the Vocal Cords of human being. It therefore Comes from within the individual. It is Alive, It Comes from God's own Creation. Therefore it has been said that the most beautiful music in all the world Comes from the blending of the Sounds that Comes from human Voices. Mechanical Music Is just the opposite , It is Mechanical. The instrument has been made by man. It is Cold, Lifeless, Spiritless, and heartless. And the only reason that makes Sounds is because Someone beats on it, Plucks its Strings, or blows into it, depending on the type of instrument it is. God did not make it as such, but rather it is an invention of man. It is a substitute. Now which would God prefer ? The Hebrew writer says, " By him Therefore let us offer the Sacrifice of praise to God Continually, that is, the fruit of Our Lips giving thanks to his name" (Hebrew 13:15). Well Known Religious leaders through the years have not advocated Mechanical Music in Worship, but Singing as the Bible teaches. Let us Observe Some of their Statements:- 1. John Wesley:- "I have no Object to instruments, of Music, in our Chapels, provided they are neither heard or seen" (Clark's Commentary , Vol. IV, page 686.) 2. John Calvin :- "Musical Instrument in Celebrating the praises of God Would be no more Suitable than the burning of incense, the lighting up lamps, the restoration of the other shadows of the law. The Baptists, therefore, have foolishly borrowed this, as well as many other things, from the Jews" (John Calvin's Commentary, Thirty- third Psalm) 3. Martin Luther:- He called It. " the organ an ensign of Baal" (McClintock and Strong's Encyclopedia, Music, Vol. VI, page 762). 4. Adam Clarke :- "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 here I register my protest against all such Corruptions in the Worship of the Author of Christianity" (Clark's Commentary, Vol. IV page 686). There are many other Bible Scholars who have likewise Spoken out against mechanical Instruments of Music in Worship. But Where did it all begin ? With Catholic Church, and inasmuch as the Denominations have Come out of the Catholic Church then the Majority have brought their Mechanical music with them. Many of Denominational people try to justify mechanical music as follows:- 1. THEY SAY THAT DAVID USED IT:- That may be true but we must remember that David lived under one Law and we live under another. We cannot do what David did Just because he did it. If so we will have to go back to Jerusalem Once a year to offer Animal Sacrifices, etc. Remember those that go back to David for mechanical music only return to him for that , and Perhaps a few other things but they don't want all that David had. But read (John 1:17, 2 Corinthians 3, Hebrew 10:9, etc) 2. THEY SAY THAT IT DOESN'T SAY NOT TO HAVE THEM. But it doesn't say not to have a lot of things in Worship. It does say though what to have, and it does say to sing.. (Ephesians 5:19) That Eliminates the other. 3. THEY SAY THAT THERE IS NOTHING WRONG WITH IT. There may not be anything wrong with having mechanical music in the home, in weddings, for entertainment, etc.. But for Worship it is different. It would be wrong to add, it to the worship when the Lord did not Command it. (Revelation 22:18-19) 4. THEY SAY THAT AIDS OUR WORSHIP:- Then why didn't the Lord Command it ? But I suggest ti you that it is not an aid but Actually becomes a part of the Worship when used, This is not in keeping with the Scriptures. 5. THEY SAY THAT THERE WILL BE MUSIC IN HEAVEN:- The Scriptures do not teach mechanical music in heaven. Even if it did, that Wouldn't justify using it. Therefore will be many things in heaven we can not have in worship now. 6. THEY SAY THAT THEY LIKE IT:- Well, I like Fruits, I like Chewing gum, but does that mean that I can have in worship ? The question is not, do we like it, but does the Lord want It ? Nowhere in the New Testament do we find any of the Disciples or Christians using Instrumental music in Worship. In each of these Cases only singing is mentioned, by this we should be caused to think whether we should use Instrumental music with singing or not. When we sing we know that we are pleasing God but when we add the instrumental music we cannot be sure. This leads us to Conclude that we should not use I.M. In worship. There is another passage of Scripture that we should include Just here. "Whosoever transgresseth the Abideth not in the doctrine of Christ hath not God, he that abideth in the doctrine of Christ hath the father and the son" (2 John 9). When we add Instrumental music we are transgressing or going beyond

that which is written. We are doing something that God has not Authorized and therefore not abiding in the doctrine of Christ. So When we gather on the Lord's day for Worship we are to praise the Lord through our singing. This is to be done in Spirit and in truth. Therefore, we Must sing with Understanding and in all Sincerity. We are also to sing According to the Scriptures, and that means praising the Lord through Vocal Music. Not only so, but the Songs themselves are to be Scriptural and Spiritual in Content. The Bible teaches Congregational Singing. That is We are all to blend our Voices in singing of Psalms, Hymns, and Spiritual Songs. Through these Songs we are Praise God, teach one another, and Edify and Encourage one another to be faithful to the Lord. How Wonderful it is to sing Such songs, unfettered by the noises and disturbances of Mechanical instruments, but with reverence ,peace, and Serenity of Our souls to lift our Voices in Common praise to the God of heaven. What Could be more fitting ?What Could be More Inspirational? THIS IS WAHT GOD WANTS. God bless you.

"Let Us Sing!" by Neal Pollard While it is extremely valuable for us to make as a goal improving our singing, from training our song leaders to becoming better, more attentive followers, it is even more important to understand what God is trying to do for us and through us in our singing. Notice just a few of the objectives God achieves through those who follow His will by singing psalms, hymns, and spiritual songs. We communicate to one another in a special, spiritual way (Eph. 5:19). We teach and admonish one another with all wisdom (Col. 3:16). We express gratitude in our hearts to God (Col. 3:16; cf. Psalms 28:7). We proclaim God's name to our brethren (Heb. 2:12). We praise God's works and nature in a unique way (Rev. 15:3; cf. Exo. 15:1,21; Psalms 68:4). We offer up a sacrifice of praise by the fruit of our lips giving thanks to His name (Heb. 13:15). We help others see and fear and trust in the Lord (Psalms 40:3). Certainly, much more is implied concerning the power, effect, and blessings of saints singing together. But, it is helpful for us to consider the value of singing on its own. As a sacrifice of praise, singing is, of itself, worship. Worship is "to express in attitude or gesture one's complete dependence on or submission to a high authority figure" (BDAG 882). From "I Need Thee Every Hour" to "Holy, Holy, Holy" to "You Are My All In All" (and literally hundreds more), we prostrate ourselves before God as an act of reverence, fear, and supplication (Louw-Nida 217). Our Creator designed us to connect to words and their meanings in a unique way through singing. We memorize better when we set something to music. We connect music to events and people, forming deeply touching memories and recollections. We touch our own hearts and those of others in a crucial way through melody. It is not just "filler" between prayers and the Lord's Supper. It is a profoundly meaningful act God purposed for us to help us grow and be strong. By doing it together, we are connecting our hearts and encouraging one another's spiritual lives. So, think about what you can do to make this act of worship so much more effective. Clear your mind and focus intently on the message of each word of each song. Focus on the people around you, deliberately trying to teach and admonish them. Sing out so their your teaching and admonishing can be heard (forgetting yourself and how you think you "sound" to others). Put forth effort, not just with your vocal cords but with your heart and mind. Do not be afraid to connect your singing with your feelings. Consciously work to communicate to God your praise and adoration each and every time you sing. Let the word of Christ dwell in you richly by your singing. Do you remember when government mandates suggested that church goers not sing for fear that virus germs might be spread? Will you consider that God intends for something vital to be spread through our psalms, hymns, and spiritual songs? His Word! It should spread to our own hearts and to others. It should even reach the throne of God in heaven! Whether you are worshipping Him alone or with your physical family in song, assembled on the Lord's Day, or gathered with saints in other places, let us sing!

If I enjoy instrumental music in worship, why shouldn't I use it? by Bob Prichard for HTHHTH

God intended for those who worship Him to enjoy their worship. Worship is a special time for those who share the common faith to come together to praise and honor the Father. It is a time of joy for God's people. They should have the attitude of David who said, I was glad when they said unto me, Let us go into the house of the LORD (Psalm 122:1). Remember, God is the object of our worship, and we must do only what He has authorized, no matter how much we may personally enjoy something. In rejecting Satan's temptation, Jesus said, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve (Matthew 4:10). This indicates that only the Lord has the right to determine what

we do in worship, and He reveals that through His written word. Jesus told the woman at the well, the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:23-24). He pointed out that true worshipers worship God; that they must worship Him in spirit and in truth (they cannot choose between worship in spirit or in truth, but must do both); and God seeks such worshipers. In every passage of Scripture that speaks of the kind of music authorized in the church, singing is the only kind of music mentioned. For example, Paul wrote, 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 (Colossians 3:16).

Is it true that the churches of Christ don't have music? by Bob Prichard for HTHHTH

No. The dictionary defines music as the art or science of harmonic sounds; harmony or melody. Churches of Christ recognize music as an important part of their worship. The key question is, What kind of music has God commanded and authorized for the church? The music that is found in churches of Christ is a cappella singing. A cappella music is singing without accompaniment by a mechanical or artificial instrument of music. The term a cappella literally means like the church, because it is like singing of the early church. Singing a cappella does not mean that the church is without music. Many churches have used instrumental music for years (though not as many years as most would think). Most people readily accept it, and find it strange that anyone would exclude the instrument from worship. Those who use instruments in worship are quick to ask where the Scriptures forbid them. The burden of proof, however, lies with those who demand the instrument in worship, because every Scripture in the New Testament dealing with the music of the church speaks only of singing. Do the Scriptures authorize the use of mechanical instruments of music in worship? Some say, "Surely instrumental music in worship is approved, because God approved of the instruments of David." David did use instruments of music in worship, with God's authorization. But does this mean that they are authorized in worship today? Paul tells us that by His death, Christ was 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 (Colossians 2:14). Christ fulfilled the old law and took it out of the way. If we can go back to the old law to find authority for the use of mechanical instruments in worship, then every other part of the old covenant worship would also be authorized, including animal sacrifices, and burning incense. If animal sacrifices and burning incense are not included in the doctrine of Christ, then neither is instrumental music. Some say instrumental music is authorized because there will be musical instruments in heaven. We read in Revelation 15:2, "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." Those having the victory over the beast have the harps of God. But are these literal harps? Revelation is a book filled with symbols and figurative language. Is there a literal sea of glass mingled with fire? If the harps must be literal, then the sea of glass mingled with fire must be literal also. Harps in heaven really have nothing to do with the worship which God has specified for the church today, though. Jesus said, in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven (Matthew 22:30). Does no marriage in heaven mean that there should be no marriage today? We cannot go back to the old covenant, nor to the future in heaven to authorize instrumental music.

Issues concerning the church, the Old Law, and instrumental music by Todd Clippard for HTHHTH Note from author – this is a response to a letter received covering a variety of topics concerning the church and her worship. The writer's comments are bracketed [] with my answers following. TC [If the only law put to death with Jesus was the law of Moses, why does the Church of Christ refuse to obey Psalm 150?]

The law of Christ supplanted all previous covenants and laws between God and man. This included, but was not limited to the law of Moses. Psalm 150 is not a part of the new covenant. Therefore, we "refuse" to obey it because it is not a law for men today. Does the church where you worship use all the instruments mentioned in Psalm 150 at every worship service? Do you use the trumpet, timbrel, psaltery, and harp every time? If not, why do you refuse to obey Psalm 150? [The Hebrews did not have the word acappella! That was invented by the English!] You are incorrect. The word acappella is a LATIN word which means, "in the style of the church." This means the style of the church was

without instrumental accompaniment. The Roman church introduced instrumental music into their worship several hundred years after the establishment of the New Testament church. In fact, most denominations in existence today did not use instrumental music until the last 200 years. Please see my articles on instrumental music on our website at www.housetohouse.com. [The issue is, when were we told NOT to praise him with musical instruments?] You are again incorrect. The issue is, where is the authority in the New Testament to use instruments? Everything we do must be done by the authority of Jesus Christ (Colossians 3:17). There is not one single command in the New Testament for the church to use the instrument. Not a single verse can be cited as an example of the church using the instrument. The use of instrumental music is not even implied in the New Testament. The instrument is conspicuously absent from the pages of the New Testament. Therefore, it isn't difficult to see how the word acappella got its meaning. I will show you the verse expressly forbidding using instruments in worship when you show me the verse expressly forbidding the worship of the devil.

Why does the church of Christ forbid the use of instrumental music when it was commanded in the Old Testament? by Todd Clippard for HTHHTH

I believe the first principle that must be examined in answering this question is where do we go for authority in religious matters today? God's plan for saving man and instructing the church today is found in the New Testament. Jesus came to do the will of God, and in so doing took away the first covenant that He might establish the second (Hebrews 10:9). The new covenant is better than the first, being established upon better promises (Hebrews 8:6). When Jesus died on the cross, he took away the old law of Moses, making it of none effect (Ephesians 2:13-16; Colossians 2:14). He replaced a faulty will (Hebrews 8:7-9) with a new one (Hebrews 8:10-13). Though the Old Testament is given for our learning (Romans 15:4), we cannot appeal to it for justification for anything we do in the worship or work of the church (Galatians 5:1-4). In Romans 7:1-4, Paul described the Mosaic Law as a dead husband. What he meant in his illustration is this—one must be married to Christ to be a part of the bride of Christ, the church. The Israelites had formerly been bound (as a bride) to the Mosaic Law. But Paul said they had become dead to the law by the body of Christ (the church, Colossians 1:18), that they might be married (bound) to another, even to him who is raised from the dead (Jesus). So, while Psalm 150 (and other Psalms) do command the use of instrumental music in praise, the question remains, are the Psalms an authoritative body of work to guide the church today. In this respect, we must answer in the negative. A point of interest, there are a host of other commandments in the Old Testament that men have no intent on following today, for example, the laws of capital punishment. God's people were commanded to put to death a wide variety of law-breakers, including: adulterers (Leviticus 20:10), homosexuals (Leviticus 20:13), children blatantly disobedient to parents (Leviticus 20:9), sabbath breakers (Numbers 15:32-36), failure to observe the Passover (Numbers 9:13), etc. Why is there no appeal to observe these parts of the law? Incidentally, unlike the examples provided above, instrumental music was not a part of the Law of Moses. The introduction of instruments came hundreds of years later at the hand of David. In fact, the instruments are attributed directly to David in several passages (1 Chronicles 23:5; 2 Chronicles 7:6; 2 Chronicles 29:26). Finally, in Amos 6, the Lord pronounces a curse upon those of Israel and Judah who are "at ease in Zion" (6:1), and in connection with this condemns those who "invent for yourselves musical instruments like David" (6:5). This leads one to believe the Lord was not altogether pleased with David's addition, for why would God use a proper course of action to illustrate a bad example?

What is the difference between a pitch pipe and a piano?? by Todd Clippard for HTHHTH

It is sometimes jokingly said the difference between a pitch pipe and a piano is that the pitch pipe knows when to be quiet. In all seriousness, the difference between them is real and substantial. Singing is a form of music. Playing an instrument is a different form of music. Singing with instrumental accompaniment is yet a different form of music. The command to sing is not the equivalent to the command to play an instrument, neither is the command to sing the equivalent to the command to sing and play an instrument. The command to sing is the only command we have in the New Testament in reference to music in worship. Had God simply commanded the church to "make music," then we would have been at liberty to do anything that qualifies as such, including any and all of the three examples previously given. But God did not give the general command to make music; He commanded the church to sing.

Every command and example found concerning the music of the early church is singing. Therefore, anything that differs from that command is done without the authority of Christ (Colossians 3:17), and transgresses the command of God (1 John 3:4). There is no command or example of the early church using instrumental music in worship. In fact, there is not the slightest hint the church ever used instrumental music in its worship. This is why the Latin phrase a cappella, which refers to singing without the accompaniment of an instrument, means "in the style of the church." In fact, all of the early history of the church reveals that the church never used instrumental music in worship until the Catholics introduced it over 500 years after the establishment of the church. The introduction of the instrument was a source of great controversy and eventual division among those professing to be worshippers of Christ. In fact, every major denomination of the Reformation Movement was founded by men who despised the use of instrumental music in worship, including John Calvin, John Wesley, Martin Luther, and others. The views of these men and others like them can be seen at

<http://www.housetohouse.com/hth/biblequestions/archive/question0002.htm>. Answers to similar questions can be seen at: <http://www.housetohouse.com/hth/topic/worship.htm> When one blows a pitch pipe, it is not done in worship to God. It is simply an aid to carry out the command to sing, and in no way changes the carrying out of the command. Song books and microphone are additional aids which do not change the nature of obeying the command of God. Because singing and playing are coordinate terms (each one distinct from the other), adding an instrument changes the nature of the command to sing. Please refer to the other articles on our website for more information concerning instrumental music.

Instrumental Music in Worship Is Sabotaging Your Walk With God By G. E. Watkins Is Instrumental Music in Worship Wrong? — Sermon outline by G. E. Watkins exploring what the Bible teaches on this important topic. INTRODUCTION: 1. Cofferdam, La Salle archaeological site. 1) Remains of one of La Salle's ships found in Matagorda Bay. 2) To dig, cofferdam was necessary. Round dam to allow work on dry ground. 3) Dam under intense pressure from the water without. 4) The dam does its job, keeps the water out. 5) Will continue to do the job so long as it is intact. 2. The Church is under pressure, much like that cofferdam. 1) There are tremendous forces from without. 2) For the faithful church with its doctrine intact the pressure to conform to the world will remain on the outside. 3) If the church believes and obeys the truth the sin stays out. 4) The sin will stay out just so long as the church believes and obeys the truth! 3. There are those that tire of hearing sermons on problems we may not have here, but the pressure to conform is ever present. 1) 2 Peter 1:12, 13 2) It is with the spirit of putting in remembrance that I introduce this hour's lesson. 4. There are fundamental reasons why using instrumental music in worship is wrong. 5. When men so worship, it is because they do not or will not respect God's authority. When you understand God's authority you understand why it is not to be done. DISCUSSION: I. THE PRINCIPLES OF UNDERSTANDING GOD'S AUTHORITY REQUIRE US TO NOTE: 1. There are generic and specific commands. 1) Generic. Mark 16:15. "Go." No specific commands about how to go. Examples would include walking and by ship. a. Philip carried by the Spirit. Acts 8:39 b. Paul, by ship. 2) Specific commands. Mark 16:15. Preach the gospel. Leaves out politics, literature, current events, opinions, funny stories, etc. 2 Timothy 4:1-4; Romans 1:15,16. 2. The Israelites were not to offer a cow or a pig. Exodus 12. 3. No pine board would have done on the ark. Genesis 6:14-22 II. DOES GOD AUTHORIZE INSTRUMENTAL MUSIC IN WORSHIP? 1. Singing, teaching and admonishing. Colossians 3:16. 2. Speaking, singing, making melody in the heart. Ephesians 5:19. 3. The merry are to sing psalms. James 5:13. 4. Singing praises is a command. 1 Corinthians 14:37. 5. Singing with understanding. 1 Corinthians 14:15 6. Our singing is to God. Romans 15:9. 7. Continued steadfastly, with one accord. Acts 2:41,42,46,47. 8. Example of Christ and apostles. Matthew 26:30. 9. Example of Paul and Silas. Acts 16:25. 10. Shall we go back to the OLD LAW? Colossians 2:14. III. INSTRUMENTAL MUSIC IN WORSHIP IS SIN. 1. Christians are to observe all things Christ has commanded. Matthew 28:20. Mechanical instruments are not commanded. 2. Vain worship. Matthew 15:8-9; 12-14; Gal. 5:4. 3. Holy spirit never guided to it or commanded it. John 16:13. It is not part of "the truth." John 8:32 4. It is not a good work. 2 Timothy 3:16, 17. 5. It does not pertain unto "life and godliness." 2 Peter 1:3. 6. It is the sin of adding to God's word. Rev. 22:18. 7. Cannot play the instrument by faith. 2 Corinthians 5:7; Romans 10:17; 14:23; Hebrews 11:6. 8. Cannot play instrumental music in worship in the name of the Lord. Matthew 28:18; Colossians 3:17. CONCLUSION: Instrumental music in worship is wrong. 1. There is a way that is right and cannot be wrong. That way is the way that pleases God. 2. There is only one way that we can know

whether our worship is pleasing to Him or not. 1 Corinthians 2:9-11 3. May none of us crumble in our opposition to the outside forces of sin and compromise. Let us keep New Testament worship pure. 4. Will you please God today by your obedience to His will? If we can assist you in your obedience, won't you come?

SINGING. Singing is A very important part of the worship of God. The Christian religion is a singing religion. Singing is another one of the acts of worship recorded in the New Testament. In this brief study, we want to take a close look at this Very important part of worship. First of all, we want to notice the Various verses of Scripture that deal with this Subject. 1. "And when they had sung an hymn, they went out into the mount of Olives"(Matthew 26:30). 2."And at midnight Paul and silas prayed, and sang praises unto God, and the prisoners heard them"(Acts 16:25) 3."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"(Romans 15:9) 4."I will sing with the spirit, and I will sing with the understanding also" (1 Corinthians 14:15. 5."Speaking to yourselves in Psalms and hymns and Spiritual songs, singing and making melody in your heart to the Lord"(Ephesians 5:19). 6."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"(Colossians 3:16) 7."Saying, I will declare thy name unto my brethren in the midst of the Church will I sing praise unto thee" (Hebrew 2:12) 8." Is any among you afflicted ? Let him pray, Is any merry ?let him sing Psalms"(James 5:13) 9."And they Sung a new Song..." (Revelation 5:9) 10."And they sung as it were a new song before the throne..."(Revelation 14:3) 11." And they sing the song of Moses the servant of God, and the Song of the Lamb..."(Revelation 15:3) Now in all of the pages of the New Testament , these are the only verses that deal with the Subject of Singing, It would appear then that it is quite clear as to what the Lord wants in this respect.Anything more or less would not be in keeping with his Word. To Most religious people Singing Suggests Music and Music Suggests Mechanical Music. Therefore, the majority of the religious groups have mechanical music to Accompany their Singing. But While all Can agree that the New Testament teaches that we Should have singing in our Worship Services, all Cannot agree that Mechanical music should also be Included. BUT WHAT DOES THE BIBLE SAY ? DOES IT TEACH SINGING ONLY OR THST MECHANICAL MUSIC IS ALSO TO USED IN WORSHIP? IS IT POSSIBLE TO WORSHIP WITHOUT MECHANICAL MUSIC? IS IT POSSIBLE TO WORSHIP WITH IT? IS IT POSSIBLE TO DO EITHER ?

Should We Use Instrumental Music in Worship? By Kevin Cauley Many people today use pianos, guitars, and other similar instruments in their worship. This is NOT the kind of instrument of which I am speaking. But the Bible does teach us to use an instrument to accompany our singing in worship to God. In Ephesians 5:19 we read, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Notice the phrase "in your heart" in this passage. The instrument upon which God expects the Christian to "play" is the heart. Colossians 3:16 states this principle in similar words, "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." In both Ephesians 5:19 and Colossians 3:16 instrumental accompaniment is commanded. Singing is to be accompanied with a specific instrument-the heart. Please note that when God specifies something, we must respect God's instructions. Let's look at several Bible examples that illustrate this principle. One great example where God specifies the use of a particular item is Noah and the ark. If we look back at Genesis 6:14, God tells Noah, "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch." We don't know what gopher wood was, but Noah knew! God specified this type of wood for a reason and Noah was expected to respect God's specific instructions in that regard. In Genesis 6:22, "Thus Noah did; according to all that God commanded him, so he did." Noah built the ark out of gopher wood because God told him to do it that way and was saved from the flood. Another great example is found in Exodus 12, where God gives Moses specific instructions for how to avoid the tenth plague-the death of the firstborn. Part of the instructions were to kill a lamb, take the blood and put it on the doorposts and lintel

with a bunch of hyssop twigs (Exodus 12:7, 22). The Bible says that when God saw the blood, He would pass over the house and spare the firstborn. God specified a lamb's blood. Those who followed God's specific instructions were spared the life of their firstborn. Those who used anything but the blood of a lamb lost their firstborn that night. We read of a man named Naaman in 2 Kings chapter 5. Naaman had leprosy, a deadly disease, but through the prophet Elisha, God gave Naaman the opportunity to be healed. God gave Naaman a specific condition. Naaman had to immerse himself in the Jordan river seven times. Naaman was angry because he didn't want to get into that nasty, muddy, dirty Jordan River, but God had specified THAT river. Naaman wanted to go back to his homeland and immerse himself in one of the rivers of Damascus. He said, "Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel" Could I not wash in them and be clean? So he turned and went away in a rage? (2 Kings 5:12). But those rivers could not have cleansed him. Only after washing seven times in the Jordan did Naaman's leprosy go away. As a last example, many in the religious world today observe the Lord's supper. Paul tells us that this holy meal is to be observed in remembrance of the death of Christ (1 Corinthians 11:24). Both Jesus body and His blood are represented in this supper. No doubt everyone in the religious world who observes the Lord's supper can tell you the elements used within it. These elements are the bread and the fruit of the vine. These things were specifically mentioned by Jesus as items that were to be used to in this supper (Matthew 26:26-29). Now ask one who observes this religious practice if Jesus would be happy if we substituted a McDonald's hamburger for the bread and Coca Cola for the fruit of the vine. The predominant response you would receive would be, "Of course not. Jesus said to use bread and fruit of the vine and that settles that." To which we reply, Amen. In each of these Bible examples God specified something and those who wanted to receive the blessings of God were expected to do as God had specified. Noah was to build the ark of gopher wood because that was what God specified. Moses was to use the blood of a lamb because that was what God specified. Naaman was to immerse himself seven times in the Jordan river because that is what God specified. Christians are expected to partake of the bread and fruit of the vine in the Lord's supper because that is what God specifies. In each of these instances to abandon, substitute, or add something different for what God specified would have lead to disaster. Noah's ark would have sunk. Moses would have lost his firstborn son. Naaman would have died of leprosy. Christians would have observed "in an unworthy manner" (1 Corinthians 11:29). The principle in each of these examples is the same. When God specifies how He wants something done, we must do it the way God says to do it without deletion, substitution, or addition. Let me refine my question in the title of this article. What instrument should the Christian use to worship God in song? The heart-God has specified the heart as the instrument the Christian is to accompany song in worship to Him. If we delete the heart, substitute some other instrument for the heart or add some other instrument to the heart, then we worship in vain. Should we accompany our worship to God in song with any other instrument of music than the heart? No, we should not. To do such would be to abandon the blessings that God says we have through worship in spirit and in truth (John 4:24). Our worship to God must be done as God has specified. To worship God in any other way than the way God has specified is to place our own righteousness above the righteousness of God. Let us humbly submit to God's will in our songs of worship.

Why Aren't Instruments Part of the Pattern

Sometimes I fear we have become a people of rules for rules' sake. No doubt, God has given us a law (**I Corinthians 9:21**). Certainly there are rules we should follow. But our God is not a capricious and arbitrary God. He has not established a pattern simply to see how well we can follow a pattern. He is not simply testing our ability to follow directions. God has a reason for His pattern. I believe **Colossians 2:20-23** demonstrates this. There are no rules just for rules' sake. God is interested in helping us overcome the indulgences of the flesh. If God were actually telling us not to touch, taste, or handle something, He would have a reason for it.

So, why aren't instruments of music part of God's pattern? I fear sometimes we today treat this in a vacuum. We have come up with our means of establishing authority and simply have determined that instruments are against the rules. So, we shouldn't have them. Is that why they aren't part of the pattern? Simply to see if we can follow some instructions? I don't think so.

First, we do recognize that instruments are not part of the New Testament pattern. All we ever see in the New Testament is singing. In **Ephesians 5:19** we are commanded to sing. In **Colossians 3:16**, we are commanded to sing. We see examples of singing (e.g. **Acts 16:25**). But we never once see examples of playing instruments to worship God or edify one another.

But is the point simply to figure out a rule and see how well we can follow it? Or is there a deeper purpose behind this pattern?

I can't help but notice when we go into the second century of Christianity and see the arguments made by those Christians against instrumental music as worship and edification, they actually put forth a reason, not just a rule.

Clement of Alexandria, who lived from 153 A.D. to 217 A.D. wrote on the subject of instruments. In one place, he wrote:

Therefore He cried to humanity, "Let every breath praise the Lord," because He cares for every breathing thing which He hath made. For man is truly a pacific instrument; while other instruments, if you investigate, you will find to be warlike, inflaming to lusts, or kindling up amours, or rousing wrath.

In their wars, therefore, the Etruscans use the trumpet, the Arcadians the pipe, the Sicilians the pectides, the Cretans the lyre, the Lacedaemonians the flute, the Thracians the horn, the Egyptians the drum, and the Arabians the cymbal. The one instrument of peace, the Word alone by which we honour God, is what we employ. We no longer employ the ancient psaltery, and trumpet, and timbrel, and flute, which those expert in war and contemners of the fear of God were wont to make use of also in the choruses at their festive assemblies; that by such strains they might raise their dejected minds (Ante-Nicene Fathers, Hendrickson Publishers, 1995, pp 248-249).

Now, I admit that I don't agree with Clement's approach on the instrument question in every point. Further, Clement's writings are not our authority and guide. But I thought Clement's reason for no instruments was profound. Did you see it? The instruments are means of arousing the flesh. They are "warlike, inflaming to lusts, or kindling up amours, or rousing wrath." The pagans used them in their festive assemblies so that "they might raise their dejected minds." For Clement the lack of instruments was not just a matter of keeping some rules. There was a real reason. We are spiritual people. Our worship is spiritual. Those who worship God are to worship Him in spirit and truth (**John 4:24**). Worshipping God and edifying one another is not to be about our flesh. It is not about making us feel good, arousing our passions, satisfying our flesh. It is about connecting our spirits to God. So, Clement explained, we don't use instruments in our assemblies like the pagans do because what we are doing is not about the fleshly passions.

Go back to **Colossians 2:20-23**. Paul didn't want us simply submitting to rules for the sake of rules that had nothing to do with protecting against the indulgences of the flesh. But Clement argues this issue of God's pattern for New Testament worship very much has to do with protecting against the flesh.

God doesn't have to always spell out His reasons behind His pattern. But we can rest assured there are reasons. Why aren't instruments part of the pattern? Because we worship in spirit, not in the flesh.