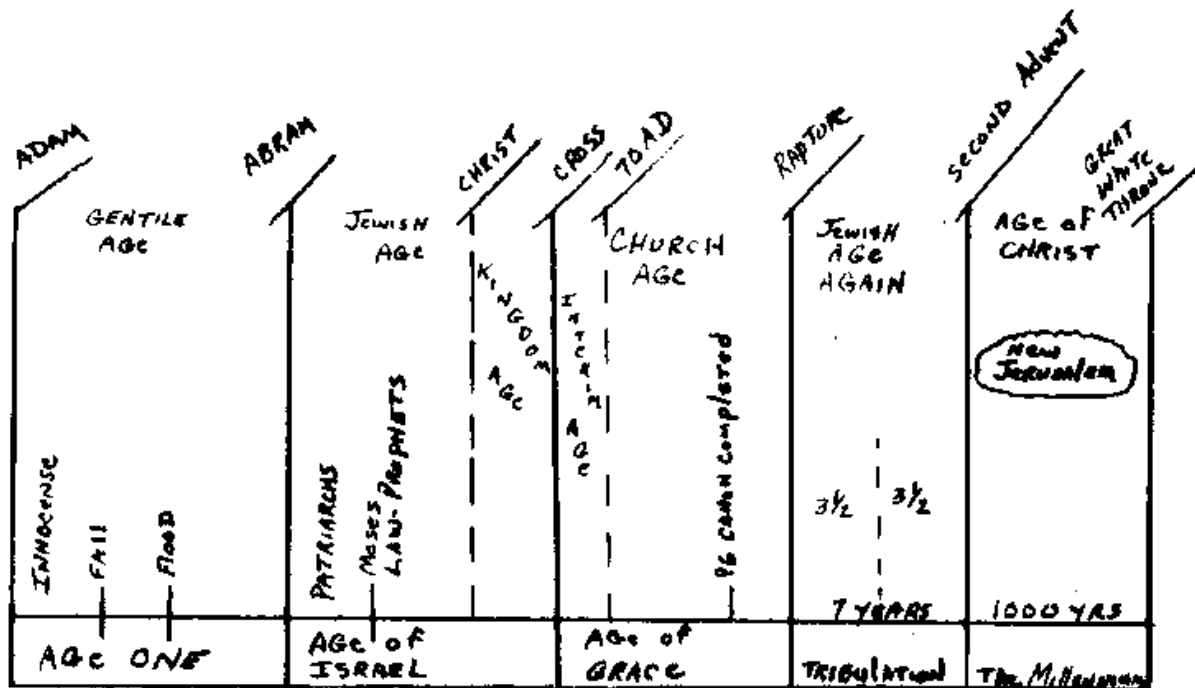


1. Tonight we will continue our study of the Doctrine of Music. When time expired last week we were about to study Paul's admonishment that all music must provide a doctrinal message.
2. Before we continue that study you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Let me first give you an expanded translation of Col 3:16 and then, after a brief review, we will resume our categorical study of music on page five.

**Col 3:16 You must again and again decide to let the Word of Christ dwell richly and abundantly in your soul by means of the application of the doctrine in the sphere of your soul teaching and encouraging one another with psalms, hymns and spiritual songs, singing praise to God's grace as you exhale your love of God in song.**

**Doctrine of Music**

1. Singing is one of several acts of worship. The other acts are prayer, giving, celebration of the Lord's table and teaching.



2. Singing is authorized in every dispensation including the Age of the Church. There is a record of various musical instruments being used in the Old Testament but only a scant record of instrumentation found in the New Testament.

3. Singing will be done in heaven by four special angels and the raptured saints just before Christ opens the scroll containing the seven seals. Rev 5:8-9

3.1 Just before the return of Christ at His second advent we find the 144,000 Jewish evangelist singing a special song of praise. Rev 14:1-3

4. Singing is an emotional response from the believer to God. Eph 5:19-20

5. Hebrew musical instruments may be divided into three groups: strings, wind instruments, and percussion.

6. The three principal groups were the harp or lyre, dulcimer and the psaltery or lute.

6.1 **Harp or Lyre**--a stringed instrument of the harp class having a U-shaped frame and primarily used by the ancient Greeks to accompany songs.

6.1.1 The harp, had from three to 12 strings and was either strummed with the fingers or with a plectrum (pick). Whether this instrument was a true harp with the strings free on both sides, or a kind of lyre with strings which were in part carried over a sounding board and therefore played from only one side, is not known.

6.1.2 The numerous illustrations of harps found on Egyptian and Assyrian monuments, and the actual instruments in Egyptian tombs, make it clear that the harps of the ancient nations were exceedingly varied in their size, style, and power.

6.2 **Dulcimer**--a stringed instrument of trapezoidal shape (a quadrilateral having only two sides parallel) played with light hammers held in the hands.

6.3 **Psaltery or Lute**--a stringed instrument having a large pear-shaped body, a vaulted back, a fretted fingerboard, and a head with tuning pegs which were often angled backward from the neck. The psaltery is difficult to identify exactly. Some have insisted that it was a lute; others are equally convinced that it was a dulcimer. The best evidence seems to point to its being an instrument quite similar to the harp. Josephus says that it had 12 strings, but mention is made in Psa 33:2 and Psa 144:9 of a variety which had only ten strings. The strings were played by plucking, never with a bow.

7. Wind instruments were divided into two general classes: the pipes or flutes, and the trumpets.

7.1 The **Mashroqita** (KJV "flute") found in Dan 3:5 may have been a type of woodwind; and the **Sumponyah** was possibly a bagpipe. The Greek **Aulos**, mentioned in 1Co 14:7 was perhaps a "pipe" (KJV) or "flute" (RSV).

7.2 Of almost equal antiquity to the flutes were the trumpets or horns with curved-up ends (Hebrew **Shophar**). There were several different types. The **Qeren** was the natural horn of the wild ox, goat (Dan 8:5), or ram (Gen 22:13).

7.3 The **Yobel** (Exo 19:13) was an instrument made from the horn of a ram. The word **Shopfar** also originally meant the curved horn of a ram or ibex, but in the Old Testament it always refers to a wind instrument. Its chief use was in warfare, to give an alarm or signal. Four times it is translated "cornet" in the KJV. There were also the long, straight trumpets with flaring ends.

7.4 Later these instruments were made of metal. Those which Moses made for the priests were of beaten silver (Num 10:2).

7.5 At first trumpets were used only on special days of solemn sacrifice, but during the time of David and Solomon their use was greatly enlarged. At the dedication of Solomon's temple, at least 120 priests blew upon these trumpets during the time of sacrifice (2Ch 5:12).

7.6 The trumpet (Greek **Salpix**) referred to in the New Testament always appears in a martial or apocalyptic rather than a liturgical setting. Mat 24:31, 1Co 14:8, 15:52, 1Th 4:16 and Heb 12:19

7.6.1 In the Book of the Revelation we find **Salpix** used six times where it is always used in the context of an apocalyptic use.

8. The Israelites used several types of percussion instruments. They were primarily the timbre/tabret, tambourine or drum.

8.1 Timbre or Tabret--was probably a bell struck with a hammer.

8.2 Tambourine--was a circle of wood covered with a tight piece of skin, behind which some thin metal disks or bells were hung loosely. In Hebrew society this instrument was chiefly played by the women and was used to mark the time in dancing or in solemn procession.

8.3 Drums--The Egyptians and Assyrians had drums which more nearly correspond to the drums in use in the Western world today. These may have been used by the Hebrews as well, but there is no specific proof that they were.

8.3.1 The **Toph** (a small hand drum--Timbrel) is the only drum-like instrument known to have been in common use. Psa 150:4

8.4 Cymbals--The second type of percussion instrument was the pair of bronze or silver cymbals. The name is found only in the plural, which indicates that the instrument consisted of more than one part. In Assyrian art two large metal disks held horizontally are depicted. Cymbals are first mentioned in 2Sa 6:5.

8.4.1 The instrument mentioned in 2Sa 6:5 and often translated in error a cornet comes from the Hebrew word **Sistra**. It was apparently an oval or U-shaped instrument. It consisted of a handle attached to a loop-shaped metal frame. Then the instrument was

shaken, these rings produced a piercing, jingling noise." It might better be considered under the classification of "tambourine."

9. In the liturgical system of worship singing was used to teach doctrine. Exo 15:1-5

10. There were certain Levites who were designated singers. 1Ch 23:5-6 and 1Ch 25:1-2

11. David commanded a certain song be sung in Psa 40:6-8; it was quoted in Heb 10:5-7.

12. Music, according to Amos was misused by many in the northern kingdom. Amo 6:3-7

13. Certain priests were designated singers and musicians after the return from Babylon. Neh 12:27-29 and 12:44-47

14. Certain people had no appreciation of music; only doctrine provides proper worship response and this includes the fallen Lucifer. Isa 5:12-13 and 14:11-12

14.1 The Chaldeans responded improperly to music--their response was idolatry. Dan 3:1-7

15. Many, if not all of the Psalms, were sung in praise of God. Psa 100:2-5, 101:1 and 126:2-6

15.1 All the Psalms had a doctrinal message. For example: Psa 2; Psa 12 and Psa 33.

Psa 2:1 Why do the nations conspire and the peoples plot in vain?

Psa 2:2 The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

Psa 2:3 "Let us break their chains," they say, "and throw off their fetters."

Psa 2:4 The One enthroned in heaven laughs; the Lord scoffs at them.

Psa 2:5 Then he rebukes them in his anger and terrifies them in his wrath, saying,

Psa 2:6 "I have installed my King on Zion, my holy hill."

Psa 2:7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

Psa 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

Psa 2:9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

Psa 2:10 Therefore, you kings, be wise; be warned, you rulers of the earth.

Psa 2:11 Serve the LORD with fear and rejoice with trembling.

Psa 2:12 Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

Psa 12:1 Help, LORD, for the godly are no more; the faithful have vanished from among men.

Psa 12:2 Everyone lies to his neighbor; their flattering lips speak with deception.

Psa 12:3 May the LORD cut off all flattering lips and every boastful tongue

Psa 12:4 that says, "We will triumph with our tongues; we own our lips-- who is our master?"

Psa 12:5 "Because of the oppression of the weak and the groaning of the needy, I will now arise," says the LORD. "I will protect them from those who malign them."

Psa 12:6 And the words of the LORD are flawless, like silver refined in a furnace of clay, purified seven times.

Psa 12:7 O LORD, you will keep us safe and protect us from such people forever.

Psa 12:8 The wicked freely strut about when what is vile is honored among men.

Psa 33:1 Sing joyfully to the LORD, you righteous; it is fitting for the upright to praise him.

Psa 33:2 Praise the LORD with the harp; make music to him on the ten-stringed lyre.

Psa 33:3 Sing to him a new song; play skillfully, and shout for joy.

Psa 33:4 For the word of the LORD is right and true; he is faithful in all he does.

Psa 33:5 The LORD loves righteousness and justice; the earth is full of his unfailing love.

Psa 33:6 By the word of the LORD were the heavens made, their starry host by the breath of his mouth.

Psa 33:7 He gathers the waters of the sea into jars; he puts the deep into storehouses.

Psa 33:8 Let all the earth fear the LORD; let all the people of the world revere him.

Psa 33:9 For he spoke, and it came to be; he commanded, and it stood firm.

Psa 33:10 The LORD foils the plans of the nations; he thwarts the purposes of the peoples.

Psa 33:11 But the plans of the LORD stand firm forever, the purposes of his heart through all generations.

Psa 33:12 Blessed is the nation whose God is the LORD, the people he chose for his inheritance.

Psa 33:13 From heaven the LORD looks down and sees all mankind;

Psa 33:14 from his dwelling place he watches all who live on earth--

Psa 33:15 he who forms the hearts of all, who considers everything they do.

Psa 33:16 No king is saved by the size of his army; no warrior escapes by his great strength.

Psa 33:17 A horse is a vain hope for deliverance; despite all its great strength it cannot save.

Psa 33:18 But the eyes of the LORD are on those who fear him, on those whose hope is in his unfailing love,

Psa 33:19 to deliver them from death and keep them alive in famine.

Psa 33:20 We wait in hope for the LORD; he is our help and our shield.

Psa 33:21 In him our hearts rejoice, for we trust in his holy name.

Psa 33:22 May your unfailing love rest upon us, O LORD, even as we put our hope in you.

15.2 There was even a death march in which Israel communicated how they had learned doctrine by way of discipline. Psa 119

16. The angels sang at the creation. Job 38:7

Job 38:5 Who marked off its dimensions? Surely you know! Who stretched a measuring line across it?

Job 38:6 On what were its footings set, or who laid its cornerstone--

Job 38:7 while the morning stars sang together and all the angels shouted for joy?

Job 38:8 "Who shut up the sea behind doors when it burst forth from the womb,

Job 38:9 when I made the clouds its garment and wrapped it in thick darkness,

Job 38:10 when I fixed limits for it and set its doors and bars in place,

Job 38:11 when I said, 'This far you may come and no farther; here is where your proud waves halt'?

Job 38:12 "Have you ever given orders to the morning, or shown the dawn its place,

17. David was a great song writer and musician. 2Sa 6:3-5 and 1Ch 23:5-6

2Sa 6:3 They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the new cart

2Sa 6:4 with the ark of God on it, and Ahio was walking in front of it.

2Sa 6:5 David and the whole house of Israel were celebrating with all their might before the LORD, with songs and with harps, lyres, tambourines, sistrums and cymbals.

1Ch 23:5 Four thousand are to be gatekeepers and four thousand are to praise the LORD with the musical instruments I have provided for that purpose."

1Ch 23:6 David divided the Levites into groups corresponding to the sons of Levi: Gershon, Kohath and Merari.

17.1 Early in 1956 a leather scroll containing several of the psalms was found in Cave II near Qumran. The scroll, along with four separate leaves, contained 36 Psalms or portions of Psalms from the Hebrew Bible, plus Psa 151 known previously from the LXX.

17.2 The scroll contained a prose section giving the total number of David's musical compositions as 4,050. Seventy-three of the 150 Psalms are ascribed to David.

18. David often sang to his gentile soldiers and praised God in their presence. Rom 15:9-11

Rom 15:9 so that the Gentiles may glorify God for his mercy, as it is written: "Therefore I will praise you among the Gentiles; I will sing hymns to your name."

Rom 15:10 Again, it says, "Rejoice, O Gentiles, with his people."

Rom 15:11 And again, "Praise the Lord, all you Gentiles, and sing praises to him, all you peoples."

19. Music should be designed to convey doctrine and praise.

20. What direction are we given in this the Age of the Church?

20.1 When the local church gathers for worship there is to be congregational singing.

Col 3:16, Eph 5:19-20

20.1.1 In Jam 5:13 we are told to sing when we are happy.

Jam 5:13 Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.

20.1.2 Col 3:16 would seem to demand all singing be done for the purpose of the exhale of Bible doctrine.

20.1.3 Like all worship singing is to be orderly and only done for the purpose of building soul power. 1Co 14:23-26

1Co 14:23 So if the whole church comes together and everyone speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind?

1Co 14:24 But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all,

1Co 14:25 and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"

1Co 14:26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.

20.1.4 There must be a message or it is worthless. 1Co 14:6-10

1Co 14:6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction?

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1Co 14:8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

1Co 14:9 So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.

1Co 14:10 Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning.

20.1.5 In the Old Testament there were special Levitical choirs for supporting the shadow worship--liturgy; in the Age of the Church congregational singing is demanded.

20.1.6 All singing is to be subordinated to the teaching of the Word. First Corinthians chapters 12 and 14.

21. Again let's see how Col 3:12-16 looks by way of an expanded translation.

**Col 3:12 Therefore in view of what we have just learned, you must clothe and invest yourselves like the elected ones of God, set-apart and loved by each member of the Trinity, manifesting an emotional stability and control consistent with your holy and beloved status; full of virtue love and kindness, modesty and humility of mind; always displaying stability even under pressure;**

**Col 3:13 endure and tolerate without complaint your fellow believers while also being gracious and forgiving to others. And if anyone has a complaint against another, they should forgive just as Christ forgave;**

**Col 3:14 but over and above all the ethical imperatives listed, we must love in the Agape sense, which such love is and keeps on being that which holds together all the imperatives in perfect unity, ready to perform that which God demands or "needs done."**

**Col 3:15 and you must let the peace, stability and harmony of Christ rule, guide and direct in the sphere of your right lobes; unto which such peace and harmony you were also called as an integral part of the body of Christ; and be you thankful.**

**Col 3:16 You must again and again decide to let the Word of Christ dwell richly and abundantly in your soul by means of the application of the doctrine in the sphere of your soul teaching and encouraging one another with psalms, hymns and spiritual songs, singing praise to God's grace as you exhale your love of God in song.**

22. Now let's see what we can learn from verse 17.

KJV-Sentence continues

Col 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

NIV

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

AND WHATSOEVER ΚΑΙ ΠΑΣ ΕΩΝ Ο ΤΙΣ

1. **Kai Pas Ean Ho Tis** is better translated "and whatever else ..." or literally "and all things if ..."

2. **Kai** is a conjunction used as a connective followed by the adjective **Pas** declined as an accusative singular followed by the 3rd class conditional particle. **Ean** and the monadic indefinite pronoun **Tis** declined as an accusative singular.

3. **Pas** is an adjective generally translated "all, everything, everyone" or "everybody."

3.1 Let me give you several examples of its use elsewhere in the New Testament.

Rom 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of "**everyone**" who believes: first for the Jew, then for the Gentile.

Rom 1:17 For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."

Rom 1:18 The wrath of God is being revealed from heaven against "**all**" the godlessness and wickedness of men who suppress the truth by their wickedness,

Rom 1:19 since what may be known about God is plain to them, because God has made it plain to them.

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 1:29 Being filled with "**all**" unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Rom 1:30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

Rom 1:31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

1Co 3:21 Therefore let no man glory in men. For "**all things**" are yours;

1Co 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; "**all**" are yours;

1Co 3:23 And ye are Christ's; and Christ is God's.

4. **Ean** is a third class conditional particle well translated "if." Recall there is in the Greek a first class conditional particle meaning "if and it is true," the first class in the KJV is translated "if" although it is better translated "since." The Greek also has a second class particle that is also translated "if" but literally means "if and it is not true." There is a fourth class conditional particle which is somewhat unusual and is always followed by the optative mood, it should be translated "if and I wish it were true."

4.1 Unfortunately the conditional particles are often translated by the English "if." Only the 3rd class particle, however, fits the English "if."

End Lesson Taught 4-21-10