

1. Last week I finished teaching the Doctrine of The Poor and then completed the exegesis of Dan 3:4.

2. When time ran out, in preparation for further analysis of Dan 3:4, I was about to give you an expanded translation of Dan 3:4 through 8 and this we will do, but first let's again look at Dan 3:1-3:

Dan 3:1 Nebuchadnezzar, king of the Chaldean Empire, constructed an image of solid gold. The tall and skinny statue was ninety feet high and nine feet wide; this image was erected in a large open area located just outside the city of Babylon in the plain of Dura, an area normally used for military and equestrian games.

Dan 3:2 Nebuchadnezzar sent couriers to every province commanding that all princes (political rulers), governors (the provincial military commanders), captains (division commanders), judges (equivalent to provincial Chief Justices), treasurers (the CFOs of each province), counsellors (prosecuting attorneys), sheriffs (district court judges), and all the rulers of the provinces (the subordinate administrators), come to a dedication ceremony.

Dan 3:3 The ostentatious entourages arrived from both near and far; in a display of great splendor; on a day ordered by the King they all assembled in the plain for the dedication ceremony, each man with his subordinates was required to stand before the image.

3. Now let's continue our study with a paraphrase of Dan 3:4 through 8

Dan 3:4 Then to attract the attention of the racial, geographical and linguistic entities assembled, a herald cried out the following command which was interpreted and imparted to all of those assembled:

Dan 3:5 "When you hear the sound of the cornet (brass sections), flute (woodwinds or reed instruments), harp (the ancient Kithara), sackbut (a high pitched stringed instrument), psaltery (the great grandfather of the piano), dulcimer (bagpipe) and all kinds of music (percussion instruments), you are to fall down and worship the golden image!

Dan 3:6 Those who do not worship the image will be thrown into a fiery furnace and burned alive.

Dan 3:7 The band began to play and all the people fell down and worshipped the image as commanded except for Shadrach, Meshach and Abednego.

Dan 3:8 Several members of a priestly caste peeked and noticed that there were three very conspicuous Jews who did not bow so they asked and received an audience with Nebuchadnezzar. One of the jealous priest reported that Shadrach, Meshach and Abednego did not bow.

4. Now let's take a look at the great celebration event and the problems it causes for three brave young Jewish Christians:

1. Picture thousands of people assembled on a great plain.
 2. Every eye was turned toward the brilliant, golden image gleaming in the sun. Remember, this extravagant display of precious metal was ninety feet tall, so it was possible for everyone to see it.
 3. No doubt a great babble of voices arose as the throng of observers exclaimed in wonder at the dazzling sight.
 4. Note that the Chaldean Empire was composed of "people" (racial divisions), "nations" (geographical entities), and "languages.
 5. This was a great day for Nebuchadnezzar.
 6. Heads of state and other notables had come to view and admire his latest symbol of success. Surely there had never been a potentate with such great wealth and power!
 7. To complement the pomp of the ceremony, the great Babylonian band was on hand with its various categories of instruments.
 8. This was no small combo of two or three musicians, no chamber group but rather it was the ultimate symphonic orchestra.
 9. Remember the purpose of this music was to arouse the emotions of those listening so that reason, conscience and common sense would succumb to emotional clap trap.
 10. These people most likely had no common language but the music was designed to tap their emotions.
 11. Music is sometimes used to avoid thinking.
 12. Let's look at the Doctrine of Music for a moment:
 1. Singing is one of several acts of worship to be done in the local church, the others being: prayer, giving, the communion table and teaching.
 2. Singing is authorized in every dispensation, including our own church age.
 3. Singing will even be done in heaven and enjoyed by all. Singing therefore is one of many heavenly metaphors used to describe praise for the Trinity in a state of ecstatic joy.
- Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

3.1 This song is no doubt very specialized and relates to the great evangelists of Israel who function during the Tribulation.

4. There is symbolic singing mentioned in Rev Chapter five. In chapter five we have a specialized song of praise. This song praises the victorious Christ who is the only One worthy to release the seal of vindication.

4.1 In Rev 5:1-14 we have a dramatic presentation of first the book where the events of the Tribulation are written and then the portrayal of Christ authorizing their implementation. Christ is the only One who is worthy to open the book.

4.2 In verse nine a song of praise

Rev 5:9 And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.

5. Singing when done correctly is an emotional response to God, as we respond from the doctrine which is in our souls.

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

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

5.1 Singing when you are happy and full of gratitude is a natural response and an appreciator of what is in your soul.

5.2 Without doctrine in the soul however it is worthless.

6. The first musician was Jubal, from the family of Cain.

Gen 4:21 His brother's name was Jubal; he was the father of all who play the harp and flute.

7. The Levitical system of worship used singing to teach doctrine.

7.1 Moses, as the supreme priest of God, sang praises to God as the God of war and victory.

Exo 15:1 Then Moses and the Israelites sang this song to the LORD: "I will sing to the LORD, for he is highly exalted. The horse and its rider he has hurled into the sea.

7.1.1 This was a praise song for killing the Egyptians and saving Israel from certain destruction.

7.2 There were certain Levites who played musical instruments as part of the Levitical worship services. 1Ch 23:1-5

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."

7.3 David and his military commanders needed chaplains to inspire their men and to orient them to their reason for fighting.

7.3.1 Notice the Chaplains taught the Bible accompanied by the musical sounds of a giant choir made up of the sons of Asaph, Heman and Jeduthun.

1Ch 25:1 David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals ...

7.3.2 Musicians and singers were stationed at the gate of the city no doubt to provide pomp and ceremony when David reviewed his valiant warriors on their way to and from battle.

1Ch 16:42 Heman and Jeduthun were responsible for the sounding of the trumpets and cymbals and for the playing of the other instruments for sacred song. The sons of Jeduthun were stationed at the gate.

7.3.3 Music was part of Solomon's dedication of the Temple.

2Ch 7:5 And King Solomon offered a sacrifice of twenty-two thousand head of cattle and a hundred and twenty thousand sheep and goats. So the king and all the people dedicated the temple of God.

2Ch 7:6 The priests took their positions, as did the Levites with the LORD'S musical instruments, which King David had made for praising the LORD and which were used when he gave thanks, saying, "His love endures forever." Opposite the Levites, the priests blew their trumpets, and all the Israelites were standing.

7.3.4 When Hezekiah rededicated the Temple he also used music in his dedication ceremony.

2Ch 29:20 Early the next morning King Hezekiah gathered the city officials together and went up to the temple of the LORD.

2Ch 29:21 They brought seven bulls, seven rams, seven male lambs and seven male goats as a sin offering for the kingdom, for the sanctuary and for Judah.

The king commanded the priests, the descendants of Aaron, to offer these on the altar of the LORD.

2Ch 29:22 So they slaughtered the bulls, and the priests took the blood and sprinkled it on the altar; next they slaughtered the rams and sprinkled their blood on the altar; then they slaughtered the lambs and sprinkled their blood on the altar.

2Ch 29:23 The goats for the sin offering were brought before the king and the assembly, and they laid their hands on them.

2Ch 29:24 The priests then slaughtered the goats and presented their blood on the altar for a sin offering to atone for all Israel, because the king had ordered the burnt offering and the sin offering for all Israel.

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

7.3.5 Trumpets sounded as David himself sang and praised the Lord in the book of Psalms.

7.4 David commanded a song be sung during the Levitical ceremony to teach doctrine.

Psa 40:6 Sacrifice and offering you did not desire, but my ears you have pierced; burnt offerings and sin offerings you did not require.

7.4.1 For the negative legalists who felt so pious about attending tabernacle and the bringing of their animals and their offerings, the song must have seemed strange.

7.4.2 For those who were positive however the prophesy of the Messiah must have been comforting.

Psa 40:7 Then I said, "Here I am, I have come--it is written about me in the scroll.

Psa 40:8 I desire to do your will, O my God; your law is within my heart."

7.5 Music like all worship when not a result of the consistent use of the two power options can be a substitute and a tool of Satan to keep people away from the transformed mind.

7.5.1 Amos though he lived in Judah, in about B.C. 750, he traveled to Israel in the north to warn of their reversionism (certainly to include the misuse of music).

Amo 6:1 Woe to you who are complacent in Zion, and to you who feel secure on Mount Samaria, you notable men of the foremost nation, to whom the people of Israel come!
Amo 6:2 Go to Calneh and look at it; go from there to great Hamath, and then go down to Gath in Philistia. Are they better off than your two kingdoms? Is their land larger than yours?

Amo 6:3 You put off the evil day and bring near a reign of terror.

Amo 6:4 You lie on beds inlaid with ivory and lounge on your couches. You dine on choice lambs and fattened calves.

Amo 6:5 You strum away on your harps like David and improvise on musical instruments.

Amo 6:6 You drink wine by the bowlful and use the finest lotions, but you do not grieve over the ruin of Joseph.

Amo 6:7 Therefore you will be among the first to go into exile; your feasting and lounging will end.

Amo 6:8 The Sovereign LORD has sworn by himself--the LORD God Almighty declares: "I abhor the pride of Jacob and detest his fortresses; I will deliver up the city and everything in it."

7.5.2 Amos warns the careless men and women of Israel, that their recklessness will end in disaster.

7.5.3 Trust in the mountain of Samaria is sometimes understood to mean confidence in the great power of the mountain fortress of the city. It could equally well be understood as a reference to the feeling of security and confidence in their new found gods of Samaria.

7.5.4 Singing is very often a liturgy and a substitute for true worship.

7.5.5 An outward show can never be a substitute for worship inside the soul.

7.6 There were certain priests designated as singers by Nehemiah after the return to the land. They were led by Ezra in the singing of songs and the playing of musical instruments.

Neh 12:27 At the dedication of the wall of Jerusalem, the Levites were sought out from where they lived and were brought to Jerusalem to celebrate joyfully the dedication with songs of thanksgiving and with the music of cymbals, harps and lyres.

Neh 12:28 The singers also were brought together from the region around Jerusalem--from the villages of the Netophathites,

Neh 12:29 from Beth Gilgal, and from the area of Geba and Azmaveth, for the singers had built villages for themselves around Jerusalem ...

Neh 12:35 as well as some priests with trumpets, and also Zechariah son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of Asaph,

Neh 12:36 and his associates--Shemaiah, Azarel, Milalai, Gilalai, Maai, Nethanel, Judah and Hanani--with musical instruments prescribed by David the man of God. Ezra the scribe led the procession ...

Neh 12:42 and also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malkijah, Elam and Ezer. The choirs sang under the direction of Jezrahiah.

Neh 12:45 They performed the service of their God and the service of purification, as did also the singers and gatekeepers, according to the commands of David and his son Solomon.

8. We have already seen an example noted by Amos of the use of music in a state of reversionism during the 8th century but people in every age have used music as a substitute for truth worship.

8.1 Isaiah as a prophet to both the northern and southern kingdoms lamented the misuse of God's ritual. Remember ritual without reality is evil and useless.

Isa 5:12 They have harps and lyres at their banquets, tambourines and flutes and wine, but they have no regard for the deeds of the LORD, no respect for the work of his hands.

Isa 14:11 All your pomp has been brought down to the grave, along with the noise of your harps; maggots are spread out beneath you and worms cover you.

8.2 The Chaldeans' response to music, was the worship of idols.

Dan 3:5 As soon as you hear the sound of the horn, flute, zither, lyre, harp, pipes and all kinds of music, you must fall down and worship the image of gold that King Nebuchadnezzar has set up.

9. Many of the Psalms were sung in praise of God.

Psa 100:2 Worship the LORD with gladness; come before him with joyful songs.

Psa 126:2 Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, "The LORD has done great things for them."

9.1 All the Psalms were at one time sung and they all have a doctrinal message. A few examples:

Psa 33:1 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

Psa 33:2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

Psa 33:3 Sing unto him a new song; play skillfully with a loud noise.

Psa 33:4 For the word of the LORD is right; and all his works are done in truth.

Psa 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

Psa 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

Psa 81:1 Sing for joy to God our strength; shout aloud to the God of Jacob!

Psa 81:2 Begin the music, strike the tambourine, play the melodious harp and lyre.

Psa 81:3 Sound the ram's horn at the New Moon, and when the moon is full, on the day of our Feast;

Psa 81:4 this is a decree for Israel, an ordinance of the God of Jacob.

Psa 81:5 He established it as a statute for Joseph when he went out against Egypt, where we heard a language we did not understand.

Psa 81:6 He says, "I removed the burden from their shoulders; their hands were set free from the basket.

Psa 81:7 In your distress you called and I rescued you, I answered you out of a thundercloud; I tested you at the waters of Meribah. Selah

Psa 81:8 "Hear, O my people, and I will warn you--if you would but listen to me, O Israel!

Psa 108:1 O god, my heart is fixed; I will sing and give praise, even with my glory.

Psa 108:2 Awake, psaltery and harp: I myself will awake early.

Psa 108:3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

Psa 108:4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

Psa 108:5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

Psa 108:6 That thy beloved may be delivered: save with thy right hand, and answer me.

Psa 150:1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

Psa 150:2 Praise him for his mighty acts: praise him according to his excellent greatness.

Psa 150:3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Psa 150:4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Psa 150:5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Psa 150:6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

9.2 There was even a death march sung in Psalm 119.

9.2.1 On their way to slavery many of the people of God were positive.

Psa 119:15 I will meditate in thy precepts, and have respect unto thy ways.

Psa 119:16 I will delight myself in thy statutes: I will not forget thy word.

10. Angels, or the stars say some, sang when the heavens and the earth were created.

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

End Lesson Taught 3-4-2001