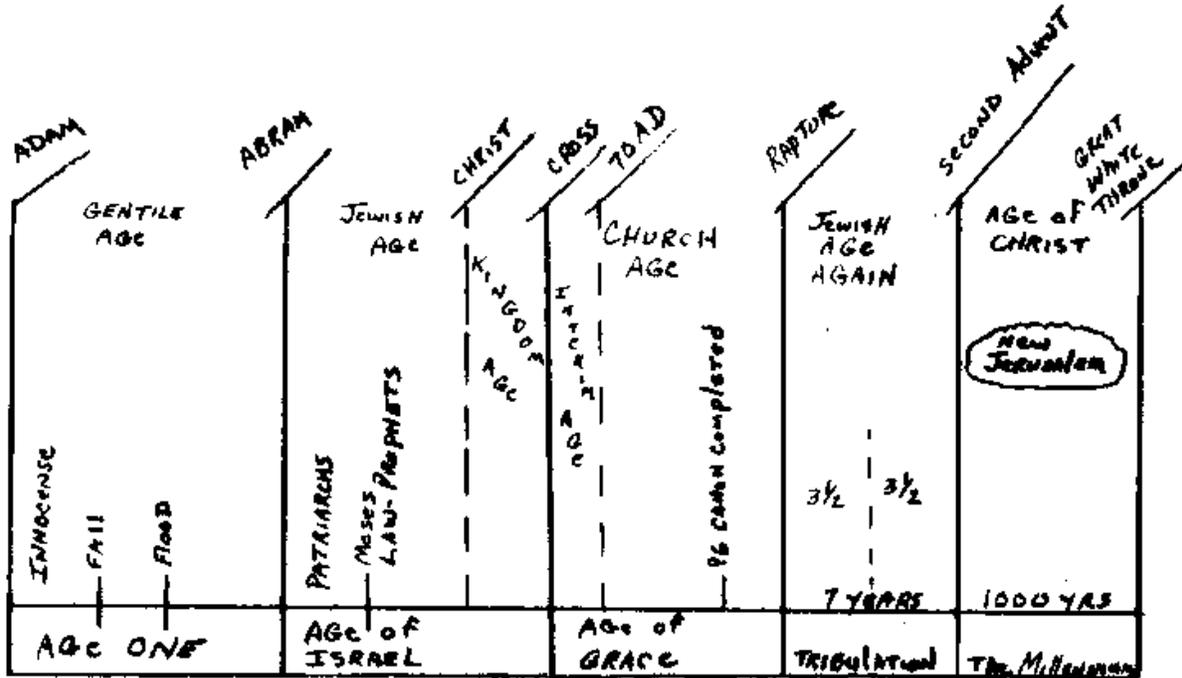


Doctrine of Music

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.



2.1 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. The song will be one of praise for the Lamb of God, Who is the only One worthy of opening the seven seals. There is a harp held by each of the Church Age believers.

Rev 5:8 And when Christ as the rejuvenated Lamb took the scroll, the four living beings (four special angels) and the twenty four elders (representing all the translated saints) fell down before the Lamb, each raptured believer of the church age was holding a *harp* and a golden bowl full of incense which represented the prayers of all of God's children.
 Rev 5:9 And the church age saints sang a new song: "You are worthy to take the scroll and to open its seven seals, because as the Lamb of God You died spiritually to redeem mankind; those availing themselves of His redemption came out from every tribe and language and people and nation;

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.

Expanded Translation

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 Jewish evangelist.

3.2. We must keep in mind the local church services were different from that conducted today. There was no New Testament upon which to base the service. The local services were driven by spiritual gifts. Psalms, hymns and spiritual songs played a far greater role than today.

3.3 Let me read what Vincent has written of our verse sixteen.

“... in the early Christian Church, it was not unusual to employ verse or rhythm for theological teaching or statement. That would explain Paul’s exhortation embracing this form of pedagogy, a system which we do not use today in any formal presentation of theological or doctrinal teaching, although in congregational singing, we do still follow the custom ... Thus it was quite possible for the same song to be at once a psalm, hymn, and a spiritual song. In the text, the reference to psalms, we may suppose, is specially, though not exclusively ... to the Psalms of David, which would early form part of the religious worship of the Christian brotherhood. On the other hand, hymns would more appropriately designate those hymns of praise which were composed by the Christians themselves on distinctly Christian themes, being either set forms of words or spontaneously effusions of the moment.”

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

Eph 5:19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,

Eph 5:20 always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

5. Hebrew musical instruments may be divided into three groups: strings, wind instruments, and percussion. Perhaps the most numerous and most important in the Old Testament were the stringed instruments. There was a great variety of species of stringed instruments.

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 an approximately U-shaped frame and used by the ancient Greeks especially to accompany songs. The harp was the instrument invented by Jubal and referred to by Laban. Gen 4:21; 31:27

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

Gen 31:27 Why did you run off secretly and deceive me? Why didn't you tell me, so I could send you away with joy and singing to the music of tambourines and harps?

6.1.1 It was also used by the prophets in their schools. 1Sa 10:1-5

1Sa 10:1 Then Samuel took a flask of oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you leader over his inheritance?"

1Sa 10:2 When you leave me today, you will meet two men near Rachel's tomb, at Zelzah on the border of Benjamin. They will say to you, "The donkeys you set out to look for have been found. And now your father has stopped thinking about them and is worried about you. He is asking, "What shall I do about my son?"

1Sa 10:3 "Then you will go on from there until you reach the great tree of Tabor. Three men going up to God at Bethel will meet you there. One will be carrying three young goats, another three loaves of bread, and another a skin of wine.

1Sa 10:4 They will greet you and offer you two loaves of bread, which you will accept from them.

1Sa 10:5 "After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying.

6.1.2 The harp, had from three to 12 strings and was either strummed with the fingers or with a plectrum (pick). It was the instrument of which David played with such telling effect (1Sa 16:16,23). 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. It makes little difference, for the lyre is only a modification of the harp, and the name may have been used for both types of instruments.

1Sa 16:16 Let our lord command his servants here to search for someone who can play the "harp." He will play when the evil spirit from God comes upon you, and you will feel better."

1Sa 16:17 So Saul said to his attendants, "Find someone who plays well and bring him to me."

1Sa 16:18 One of the servants answered, "I have seen a son of Jesse of Bethlehem who knows how to play the harp. He is a brave man and a warrior. He speaks well and is a fine-looking man. And the LORD is with him."

1Sa 16:19 Then Saul sent messengers to Jesse and said, "Send me your son David, who is with the sheep."

1Sa 16:20 So Jesse took a donkey loaded with bread, a skin of wine and a young goat and sent them with his son David to Saul.

1Sa 16:21 David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers.

1Sa 16:22 Then Saul sent word to Jesse, saying, "Allow David to remain in my service, for I am pleased with him."

1Sa 16:23 Whenever the spirit from God came upon Saul, David would take his "harp" and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.

6.1.3 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.

6.1.4 The Greek noun **Kithara** is uniformly translated "harp" in its New Testament occurrences. 1Co 14:7, Rev 15:1-3 (and Rev 5:8-9 and 14:2-3 earlier quoted)

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?

Rev 15:1 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues--last, because with them God's wrath is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God

Rev 15:3 and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

6.1.5 The Greek lyra, as known from ancient Greek vase paintings, consisted of a horseshoe-shaped frame with a bar across the open end to hold its five or more strings.

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 is often angled backward from the neck.

6.3.1 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.

6.3.2 Josephus says that it had 12 strings, but mention is made in Psa 33:2 and Psa 144:9-10 of a variety which had only ten strings. In ancient times the strings were made from the small intestines of a sheep or other animal. The strings were played by plucking, never with a bow.

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

Psa 144:9 I will sing a new song to you, O God; on the ten-stringed lyre I will make music to you,
Psa 144:10 to the One who gives victory to kings, who delivers his servant David from the deadly sword.

7. **Wind instruments** were divided into two general classes: the pipes or flutes, and the trumpets. Specific instruments of this kind were the **Halil**, possibly a primitive clarinet or some other similar reed instrument. (1Sa 10:5-9 earlier quoted)

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.

Dan 3:5 "When you hear the sound of the cornet (brass section), flute (woodwinds or reed instruments), harp (the first guitar), 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!

7.1.1 The Greek **Aulos**, mentioned in 1Co 14:7 (earlier quoted) 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).

Dan 8:3 I, Daniel, looked up, and there before me was a **ram** with two **horns**, standing beside the Ulai; the **horns of the ram** were long but one of the **horns** was much longer than the other. Somehow I knew the longer horn grew up out of the ram's head after the **shorter horn**.

Dan 8:4 I watched as the ram charged first toward the west then the north and finally to the south. Strangely the animal did not charge to the east. The ram was extremely powerful and dominate; there was nothing that could stand before him, all that got in his way succumbed to his power. He did as he pleased and became great.

Dan 8:5 As I was pondering that which I had just seen, a large male goat suddenly appeared with a prominent horn between his eyes; he had come from the west, I could see him bounding quickly across the whole earth; he moved with purpose and alacrity, so quick was his pace that his feet did not touch the ground.

Dan 8:6 The two-horned ram was still standing beside the canal in the province of Elam outside the city of Suza when the goat without breaking stride charged in a fit of rage.

Dan 8:7 The large male goat attacked the ram shattering the ram's two horns. The defenseless ram was powerless to stand against him; the ram tried to fight back but the goat knocked him to the ground and trampled him, and none could rescue the ram from the power of the male goat ...

Dan 8:15 While I was trying to understand the meaning of my vision, I suddenly saw a man who was standing in front of me; at least he looked like a man, although He could have been an angel or a Theophany.

Dan 8:16 I then heard him call from across the river, "Gabriel, tell Daniel the meaning of his dream ...

Dan 8:20 I was told the two-horned ram represented the kings of Media and Persia.

Dan 8:21 The goat of the herd was said to represent the king of Greece, and the large horn between his eyes is the first king, Alexander the Great.

Dan 8:22 The four horns that replaced the one that was broken off represent four kingdoms that will emerge from Alexander's Greece; the four will not however be as powerful as Alexander.

Gen 22:13 Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the **ram** and sacrificed it as a burnt offering instead of his son.

7.3 The **Yobel** (Exo 19:13) was a horn specifically from this type of ram. The word **Shophar** also originally meant the curved horn of a ram or ibex, but in the Old Testament it always refers to a musical 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.

Exo 19:13 He shall surely be stoned or shot with arrows; not a hand is to be laid on him. Whether man or animal, he shall not be permitted to live.' Only when the **ram's horn** sounds a long blast may they go up to the mountain."

7.4 Later these instruments were made of metal. Those which Moses made for the priests were of beaten silver. Num 10:2-3

Num 10:2 "Make two **trumpets of hammered silver**, and use them for calling the community together and for having the camps set out.

Num 10:3 When both are sounded, the whole community is to assemble before you at the entrance to the Tent of Meeting.

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

2Ch 5:12 All the Levites who were musicians--Asaph, Heman, Jeduthun and their sons and relatives--stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. **They were accompanied by 120 priests sounding trumpets.**

7.6 The trumpet (Greek **Salpax**) referred to in the New Testament was most likely the **Shophar**, since it always appears in a martial or apocalyptic rather than a liturgical setting. Mat 24:31, 1Co 14:8, 1Co 15:52, 1Th 4:16 and Heb 12:18-19

Mat 24:31 And he shall send his angels with a great sound of a **trumpet**, and they shall gather together his elect from the four winds, from one end of heaven to the other.

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

1Co 15:52 in a flash, in the twinkling of an eye, at the last **trumpet**. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the **trumpet** call of God: and the dead in Christ shall rise first:

Heb 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,
Heb 12:19 to a **trumpet** blast or to such a voice speaking words that those who heard it begged that no further word be spoken to them,

7.6.1 In the Book of the Revelation we find **Salpax** used six times. Let me give you two such uses and the context of its apocalyptic use. Rev 1:10-11 and Rev 4:1-11

Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a **trumpet**,

Rev 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev 4:1 After this I looked, and there before me was a door standing open in heaven. And the voice I had first heard speaking to me like a **trumpet** said, "Come up here, and I will show you what must take place after this."

Rev 4:2 At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it.

Rev 4:3 And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne.

Rev 4:4 Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads.

Rev 4:5 From the throne came flashes of lightning, rumblings and peals of thunder. Before the throne, seven lamps were blazing. These are the seven spirits of God.

Rev 4:6 Also before the throne there was what looked like a sea of glass, clear as crystal. In the center, around the throne, were four living creatures, and they were covered with eyes, in front and in back.

Rev 4:7 The first living creature was like a lion, the second was like an ox, the third had a face like a man, the fourth was like a flying eagle.

Rev 4:8 Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."

Rev 4:9 Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever,

Rev 4:10 the twenty-four elders fall down before him who sits on the throne, and worship him who lives for ever and ever. They lay their crowns before the throne and say:

Rev 4:11 "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they were created and have their being."

8. The Israelites used five principal types of percussion instruments. The five were the timbre/tabret, tambourine, sistra, drum and cymbals.

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. The **Toph** is the only drum-like instrument known to have been in common use.

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.

2Sa 6:2 He and all his men set out from Baalah of Judah to bring up from there the ark of God, which is called by the Name, the name of the LORD Almighty, who is enthroned between the cherubim that are on the ark.

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.

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 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Exo 15:2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Exo 15:3 The LORD is a man of war: the LORD is his name.

Exo 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

Exo 15:5 The depths have covered them: they sank into the bottom as a stone.

10. There were certain Levites who were designated singers.

1Ch 23:5 Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.

1Ch 23:6 And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

1Ch 25:1 Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

1Ch 25:2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied (taught) according to the order of the king.

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

Psa 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Psa 40:7 Then said I, Lo, I come: in the volume of the book it is written of me,

Psa 40:8 I delight to do thy will, O my God: yea, thy law is within my heart.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

12. Songs were mentioned by Amos as a tool of reversionism by many in the northern kingdom.

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.

13. Certain priests were designated singers and musicians after the return from Babylon.

Neh 12:27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

Neh 12:28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

Neh 12:29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

Neh 12:44 At that time men were appointed to be in charge of the storerooms for the contributions, first fruits and tithes. From the fields around the towns they were to bring into the storerooms the portions required by the Law for the priests and the Levites, for Judah was pleased with the ministering priests and Levites.

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.

Neh 12:46 For long ago, in the days of David and Asaph, there had been directors for the singers and for the songs of praise and thanksgiving to God.

Neh 12:47 So in the days of Zerubbabel and of Nehemiah, all Israel contributed the daily portions for the singers and gatekeepers. They also set aside the portion for the other Levites, and the Levites set aside the portion for the descendants of Aaron.

14. There were several negative uses of music.

14.1 Certain people had no appreciation of music; only doctrine provides proper worship response and this includes the fallen Lucifer.

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 5:13 Therefore my people will go into exile for lack of understanding; their men of rank will die of hunger and their masses will be parched with thirst.

Isa 14:11 Thy pomp is brought down to the grave, and the noise of your harps: the worm is spread under thee, and the worms cover thee.

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

14.2 The Chaldeans responded improperly to music--the response idolatry.

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), counselors (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.

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 section), flute (woodwinds or reed instruments), harp (the first guitar), 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.

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

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

Psa 100:3 Know that the LORD is God. It is he who made us, and we are his; we are his people, the sheep of his pasture.

Psa 100:4 Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name.

Psa 100:5 For the LORD is good and his love endures forever; his faithfulness continues through all generations.

Psa 101:1 I will sing of your love and justice; to you, O LORD, I will sing praise.

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."

Psa 126:3 The LORD has done great things for us, and we are filled with joy.

Psa 126:4 Restore our fortunes, O LORD, like streams in the Negev.

Psa 126:5 Those who sow in tears will reap with songs of joy.

Psa 126:6 He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him.

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 Psalm 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 and Eph 5:19-20 (quoted earlier)

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.