

Singing

Songs: Strongs Greek

5608 o-day from 103 a chant or ode

(the general term for any words sung)

5215 hoom'-nos a hymn or religious ode

Singing: Strongs Greek 5567 *Psallo*

If God had commanded us to play instead of sing we would all have to play an instrument since we are a Kingdom of Priests and it is the duty of all priests to serve Him.

Eph 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Let us go back a verse to get the context.

Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Wine was at that time the common intoxicating drink in the ancient world. This verse forbids intoxication which was a common vice at the time. The word excess means riot. Enjoyment is not to be sought as the world seeks pleasure in wine but rather we are to be filled with the Spirit.

To be dominated and controlled by the Spirit as a drunkard is dominated and controlled by alcohol. Then your songs will not be as the pagan revelry. Examples: Nazi Deutschland uber alles and Japan's Kimi ga yo which is beautiful music and hypnotically pagan like Diana worshipers whom the Ephesians knew well.

Eph 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Psalms: Under the influence of the Spirit, when you are together, you will sing psalms such as those of the psalmist in your Old Testament.

Psalms Example: #530 The Lord's My Shepherd

Hymns: Which are songs of praise to God in Christ. Alleluia 238b

Spiritual Songs: songs - express emotion A Wonderful Savior #2

We find Christian songs in the church at a very early period.

Singing and making melody or music in your heart is commanded.

The heart is the direct object used to describe singing which is the Greek word *psallo*. While the lips sing, the heart must join in the melody by uplifting our hearts to God. Too much singing in the church is only of the lips.

I have known some men believe that singing is a woman's job and therefore it is undignified for them to raise their hearts in praise to God. Paul is contrasting

how we are to live our lives versus the paganism all around the Ephesians and us today. Singing separates us as being far different from the world.

The forerunner of the organ was played in the coliseum in Rome while Christians were fed to lions. Roman Music - The hydraulus was a water-organ. A row of huge pipes capable of emitting the most powerful as well as the softest sounds, by adapting keys with levers and with perforated sliders to open and shut the mouths of the pipes, a supply of wind being obtained, without intermission, by bellows, in which the pressure of water performed the same part which is fulfilled in the modern organ by a weight. Its pipes were made of bronze and reed. The number of stops, and consequently of its rows of pipes, varied from one to eight.

Joseph Bingham, of the Church of England, in his book, *Antiquities of the Church*, says, "Music in the church is as ancient as the apostles; but instrumental music is not."

***The American Encyclopedia*, Vol. XII, p. 688 says, "Pope Vitalian is related to have first introduced organs into some of the churches of Western Europe about 670; but the earliest trustworthy account is that of one sent as a present to the Greek Emperor Constantine Copronymous to Pepin, king of the Franks, in 755."**

There was much opposition from the monks and the first compromise was the organ was placed in an out building and the choir went out to get the tune and came marching in to begin the worship with a procession.

The Encyclopedia of Religious Knowledge, in an article by J. M. Brown, page 852, adds, "That instrumental music was not practiced by primitive Christians ... is evident from church history. The organ was first introduced into the church service by Marianus Sanatus in the year 920; and the first that we know in the West was one sent to Pepin by Constantine Copronymous about the middle of the eighth century."

By the 12th century it was moved into the Church building over much objection again by the monks. An organ prelude was played to get the tune then the organ was shut down, and the choir sang replacing congregational singing. Slowly over the years the organ began to be played along with the choir singing.

***The Shaff-Herzog Encyclopedia of Religious Knowledge*, Vol. II, p. 1702, adds, "In the Greek church the organ never came into use (the Greek Orthodox Church), but after the eighth century it became common in the Latin Church, not, however, without opposition from the side of the Monks ...**

The last riot by Roman Catholic monks over the organ was in the 16th century.

John Calvin, the founder of a significant strain of the reformed churches, in his *Commentary on the Twenty-Third Psalm*, said: “Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law.”

John Wesley, founder of Methodism, puts it this way, “I have no objection to the organ in our chapel, provided that it is neither seen nor heard.”

To many, the bible is an earthly road map to treasure, entertainment, prosperity, wealth, and health. Instead our Treasure is buried in the stars, and the bible is our road map to eternity.

Entertainment is not one of the 9 supernatural gifts of the Holy Spirit mentioned in I Corinthians the 12th chapter. Can you imagine the apostle Paul laying hands upon someone and them receiving the gift of entertainment? Can't you see Jesus selling tickets to the feeding of the 5,000, or Peter selling advance seating to a 'walking on the water' seminar?

By bringing preaching, music and entertainment together, the true meaning of music and preaching in the church is lost. The true music of the church is seen when our hearts and minds respond to the blessings in Christ Jesus and we lift up our voices with sweet thanksgiving in our hearts to the Lord.

Brother David Tarbet of the White Rock Congregation sent me a copy of Bruce Morton's book, *Deceiving Winds*, which I have enjoyed very much and will now freely quote and paraphrase: “Just as Paul tells the Ephesians to be careful how they live cf: Eph.5:15 he also tells them to be filled with the spirit. He is calling them away from music and conduct that is dishonoring to God.

We need to also consider the authority of the New Testament and the question of doing something where the New Testament is silent. Often the Hebrew writer as an example argues about God teaching us by the argument of silence by not saying some things. Indeed one of the very first principles of the Restoration Movement is: Speak where the Bible Speaks and be silent where the Bible is silent.

In early Greek culture the Greek word *psallo* was associated with making music on a stringed instrument. This is the way it was used in the Greek translation of the Old Testament the Septuagint.

Paul's use of *psallo* has changed from this meaning in Ephesians to a new meaning 5:19 ... sing and make music found in the Septuagint, now has a revision which points to vocal music only. Paul has modified *psallo* by the direct object with your heart to the Lord Eph 5:19

What was once worship on an instrument cf:

Psalm 27:6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

Psalm 57:7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

Singing is now with the heart. Paul counsel Christians away from Asian cult practice. He is calling Christians to a reshaping of Israel's temple worship. If we carefully examine the context, singing is linked with the internal. The New Testament temple of the Lord is not wood and stone cf:

Eph. 2:19-22 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

Paul is urging the Church to distance itself from the dark conduct common in Asian religions Eph. 5:4 , such as buffoonery and drunkenness and replace it with thanksgiving Eph 5:20. He was urging the Christians to worship the Lord, not in sensually corrupting worship, but in song that would teach and encourage others and honor God.

The Greek god of wine and ecstasy Dionysus (Di-on-i-sus) was celebrated by orgiastic enthusiasm cf: Eph. 5:18

Dionysiac (Di-on-e-z-ack) frenzy and orgiastic enthusiasm on one side and on the other the fullness of the Spirit. He is contrasting sensual Dionysus cult-like activity and the song through which the Holy Spirit works renewing the children of light.

Diana and Cybele (Sy-be-lee) worship was filled with the sound of flutes, tambourines, cymbals, drums and debauchery.

Dionysiac (Di-on-e-z-ack) worship used vocal tones mimicked by instruments ... low tones from drums represented possession by a supposed male deity. The ancient world had a thirst for the sensual which was which was filled with the sound of instruments in such pagan worship. Just as today they wanted entertainment and sensational religion.

In contrast to how they have been living and worshiping, Paul urges them to live as children of light and sing to one another and to the Lord. The emphasis is on what they should be doing as opposed to all that they have been doing.

In every temple there was the frenzy-stricken ones, wands, ivy wreaths, and fawn skins. The religious danger he was describing to the brethren at Ephesus was well known to all Romans, Greeks and Asians. They knew exactly what was on Paul's mind. The powerful Dionysus (Di-on-i-sus) cult;

Singing to the Lord as a Unifying Action.

In the months prior to World War II this country recognized importance of song. In October 1940 they urged school students to sing together. God Bless America became the most popular song in early World War II documentary films. No one left out or left behind; people were drawn together. Part-singing invited full participation by all members of the community because all vocal types were represented by a place in assembling and singing together.

God desires that we, by our song, would join the rest of his creation as the good sound of his good work including those of us who cannot carry a tune! It is only a good sound, however, when it is also the sound of a people acting with solidarity. No organ/band/orchestra. Even the song leader deemphasizing his role.

People assembled to worship can fall prey to an entertainment mentality. People begin to believe that the praise team or the folks next to them who are singing meet the need of the 1000, or the 100, gathered to worship and so they begin to worship by proxy.

Viewing the worship assembly at a mega Church it has the complexion of thousands of couples on a date, listening to a concert. There were no children's present. We must not miss the Lord's blessing from singing simple songs that our children know well, and we need to teach our children verses of songs familiar to adults.

Our society is full of concert halls, digital music players and home theaters. Easy-access sensuality drenches our society.

Contrast the audience concept of instrumental song to the oneness presented by A Cappella part singing ... there is a warm invitation to visitors to join the singing as the church sings with thanksgiving to God.

We need to see ourselves as an assembly of people each with a responsibility to sing to others and to the Lord in thanksgiving.

Ephesians 5:18-20 ... And be not drunk with wine, wherein is excess; but be filled with the Spirit; v:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; v:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; v:21 Submitting yourselves one to another in the fear of God.

In these verses the plural imperative is contrasted: on one hand: be not drunk with wine and on the other hand be ye filled with the spirit. Please notice the Christian's alternative to drugs and alcohol is to be filled with the Spirit.

If the word: Speaking in v:19 is controlled by the spirit it is understandable and not ecstatic or pentecostal.

V:19 has 3 nouns: psalms, hymns & spiritual songs with double verbs: singing & making melody. The word: yourselves in v:19 comes from the Greek he-au-to-is literally speaking to another.

Notice what is involved with being filled with the Spirit is described with 5 participles: Speaking, singing, making melody, giving thanks and submitting.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

It is hard to understand the genitive of the phrase: word of Christ. It could be subjective in that Christ is the source of the word or it could be objective with Christ as the content of the word. It also may mean both. But whatever it means if it dwells in you richly ploo-see-oce abundantly you will be teaching & admonishing one another with the emphasis on everyone.

How in the world can you teach another with song? How about learn to sing the Shema cf: Deuteronomy 6:4 in Hebrew to the tune of: Alleluia #238b. Such a concept was dreamed up while I was singing Alleluia in the shower and we have had over 10,000 hits on the web on the song. We are # 1 in the world on google under Sing the Shema in Hebrew. Over 20,000 orthodox Jewish sites are trying to be # 1 on google and the Main Street Church of Christ is # 1. Now when they down load the song they hear v:3 What a friend we have in Jesus, all our sins and grief to bear ... plus they get a one hour sermon on the Kingdom of God is the Church of Christ. What do you mean you can't teach with singing.

In Col. 3:16 we have the same 3 nouns as Ephesians 5:19: psalms, hymns & spiritual songs with the double verbs singing and grace khar-ece the Divine influence upon the heart. The word in means your whole self.

1Co 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

Jas 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Heb 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

Heb 13:15 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.

Mat 26:30 And when they had sung an hymn, they went out into the Mount of Olives.

The Old Testament was a shadow of the New Testament in Christ.

Heb 9:1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

Heb 9:2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all;

Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Notice the Old Testament the shadow of New Testament worship in that the played instruments only until the sacrifice was finished. Then when the sacrifice was finished they sang only no more playing instruments.

2Ch 29:25-30 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so *was* the commandment of the LORD by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

History shows the early Church only sang because Christ our sacrifice is finished.

Hebrews 5:1-6 For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

Hebrew 7:17-28 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God. And inasmuch as not without an oath *he was made priest*: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

II Corinthians 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Again:

Ephesians 5:18-21 And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God.