

To the Norway Avenue Church of Christ Family:

As leaders of God's chosen at the Norway Avenue Church, we are always considering how we can make our worship more inspiring and encouraging to our members as well as appealing to those in search of God. This provides a challenge because in our assemblies we have become accustomed to our practices (i.e. communion, preaching, singing, Bible classes, etc.) however these may seem foreign to those who have not adopted the church experience. In addition, each generation seeks out its own style of praise, worship, and service to God. As a result, the elders and staff have been prayerfully considering what changes lay in front of us that best balance all these present and future objectives.

We have come to believe that our Sunday morning assemblies need to continue to evolve in style in order to capture the attention and imagination of our young people and those without the traditional church experience who are searching for their relationship with God. This was not an easy decision because it means many of us have to accept different practices in our services than those to which we are accustomed and love. Therefore, we anticipate change in our style and variety of music as well as our use of multi-media materials.

We believe that Norway Ave. has already experienced several positive changes. Our use of a praise team in leading our worship has taken our practice of acappella music to a whole new level. Similarly, the use of multimedia projection has moved us closer to the communication medium of our younger members. Still, the church environment is significantly different than most non-church experiences people see today. Again, our challenge is how we make the early exposure of church attractive to seekers so as to get the opportunity to show them how rewarding regular church experience can be.

Consequently, we have been asking ourselves if we also adopted contemporary Christian music, including its instrumental form, and if we used more multi-media film clip illustrations, would we keep our church on a path to be more relevant to our culture as we move into the future. We came to the conclusion that the Bible approves of instrumental music in worship after years of our own personal study of the Bible and a series of discussions. This is why we have encouraged the use of instrumental music in youth worship on Wednesday nights and in the University Christian Fellowship worship services on Monday nights.

It was only at the point of believing that the use of instrumental music is biblically sound that we began to approach you on the issue. As you know, we have tried to

talk to all of you over the last few months and share our vision as we listen to your thoughts in return. On August 27, 2005 the elders and staff of the Norway Avenue Church of Christ met to review these interviews and continue our discussion about expanding the use of instrumental music in our Sunday morning assemblies.

The results of our discussions with you were very encouraging. We heard great support for our acappella service and praise team, our preaching, our openness in the assemblies, our prayer time, and our love for each other. Concerning the use of instrumental music in Sunday assemblies, the majority of us would be supportive if it accomplished the goal of moving our church to more relevant relationships with non-members while nurturing relationships with existing members. You also supported our use of multi-media clips and other visual illustrations. However, there are some of us who have deep felt issues with the use of instrumental music on Sundays. And while we are trying to face the future more effectively, we have no desire to offend the sensitivities of the present.

Therefore, we have committed another year of study and prayerful consideration regarding the use of instruments in praise to God while expanding our use of multi-media material and recorded sound tracks. We will continue to use instrumental music on Monday nights (the University Christian Fellowship) and Wednesday nights (the Youth Group). We may occasionally offer combined services on Monday and Wednesday nights with the entire congregation. Everyone in leadership agrees that the transition for Sunday assemblies must be gradual. The elders have decided that ultimately using more contemporary music is the way God wants this community of believers to go, but we desire as much input as possible from you, based on your own study and prayer. We seek to continue communication with every member of the church regarding the body's questions and concerns. The questions we face and debate are no different than Christians have dealt with over time. The church as always struggled with disputable matters (Romans 14) and God continues to be faithful to his church through all the transitions she has and will experience.

We know there are many of you who are praying and studying God's will for us at Norway. We love and appreciate all of you who are committed to God's will in your lives. We pray that the spirit will lead us as we reach out to those who don't know our Christ. We are very grateful for the Christ-like qualities of humility, love and unity that have been evident as we face this issue together. This church does not seek to be known by such controversial issues. We seek to be known by our love, our grace, our allegiance to the Bible, and our uncompromising loyalty to the Lord Jesus. But let us never forget, we are in a spiritual war. It is not our place to hide in

“safe houses” while the battle for souls rages around us. We of the Norway Avenue church intend to be on the front lines in the fight for good in Huntington. Please continue to pray that God will use everyone at Norway Avenue to be ministers and soldiers of Jesus Christ in our church, our city, and the world.

In Christ Your Shepherds

Supplemental Study Material

For further study, we would like to include the following information that has been helpful to us as we examined the Biblical position on use of instrumental music.

Assumptions

It may be helpful to acknowledge some of the assumptions that we bring this study of instrumental music. As with most other sensitive topics, each of us brings her or his assumptions regarding some relevant aspects of the topic. Below is a list of common assumptions we bring to the table. Of course, other ones will emerge during the process but these seemed obvious.

As we discuss the topic of instrumental music at the Norway Avenue Church of Christ, we assume ...

1. Emotions will be highly charged.
2. We all love Jesus Christ and want to obey him
3. We all respect and honor the Bible as the inspired and authoritative word of God
4. People who are committed to the authority of the Bible can arrive at different conclusions.
5. Instrumental music is not a salvation issue
6. This should not become a defining issue for the Norway Avenue Church. We desire to be defined (or known) by our love for Jesus and each other.
7. All of us will be uncomfortable
8. There are no “safe” positions

9. We will not arrive at the definitive answer that will determine correct practice for all time and all places.
10. We will benefit from a dialogue and from hearing all voices, even dissonant ones
11. The Holy Spirit will lead us through the process as we study the Bible and pray for guidance.
12. God would have us exhibit love and respect for all those with whom we disagree.

What the Bible says about Instrumental Music

Introduction

The following points of discussion focus on what the Bible says about instrumental music in worship. Although each of the following points did not carry the same weight with every elder/staff member, we believe that when viewed collectively, the points form a reasonable rationale for expanding the use of instrumental music in Sunday worship assemblies. Because this is a summary, it is incomplete. We ask you please read this letter, and in addition, participate in the Bible classes, individual and small group discussions that will be offered in the months ahead in order to more fully understand the basis for the conclusions we have reach to this point.

We are devoted to the authority of the Bible. Any conclusion about the use of instrumental music in worship must be based on and supported by Scripture. What God says about instrumental music, whether directly or through our logical processes in considering Biblical principles, is what must control because Scripture is the inspired word of God.

This letter explains missional and Biblical reasons for using instrumental music during Sunday morning assemblies. We end this letter with a concluding statement.

Missional Reasons

Jesus commissioned his disciples to take the gospel to the world. Christ said, ^{18b} "All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have

commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:18-20). We desire to share the message of the gospel of Jesus Christ, to make disciples, to baptize them, and to teach them everything he has commanded. We need to use every available means to communicate Jesus.

Craig Bloomberg writes “The gospel’s contents never change, but the way in which it is presented, packaged and patterned should vary widely from one culture and sub-culture to the next for the sake of relating in the best possible way to the greatest number of people.” Paul explained his missionary strategy this way: 1 Corinthians 9:20-23. ²⁰ To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. ²¹ To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. ²² To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. ²³ I do all this for the sake of the gospel, that I may share in its blessings. Paul’s ultimate concern was that the gospel impact the culture in which it was spoken. Paul used various methods in different cultures so that the people

could easily relate to the message of Jesus. He was “all things to all people” in order to make the gospel more attractive and understandable.

In our culture, instrumental music is a powerful means of communication. Americans spend billions of dollars on music each year. Music has influenced how people think and behave. It has helped shaped our culture. Decades have been marked by genres of music. It’s hard to imagine a world without music because it is everywhere. But instrumental music is not in our assemblies and we are missing out on a powerful means of communicating the gospel of Jesus Christ. We should wrap the gospel of Jesus around the most power forms of communication available and instrumental music is one method we need to begin to use. We will do it for the sake of the gospel, so that we can share in its blessing of reaching the world for Christ.

We have sometimes felt stuck. We don’t want to upset members who are convinced that instruments should not be used. We love everyone and don’t want to upset anyone. But the non-instrumental position separates us from the larger body of Christ. It restricts our ability to reach people. We are raising a generation of young people who do not care about arguments for a cappella music – we believe it is an obstacle that needs to be removed. They need the saving message of Jesus Christ. A

cappella Churches of Christ are in decline for many reasons, but we believe one important reason is instrumental music.

Visits with Members

This summer the elders have visited most of the members to discuss several matters that effect the growth and direction of the Norway Avenue Church of Christ. You were asked to answer only for yourselves rather than try to anticipate what someone else may think. You were encouraged to be open and answer how they honestly feel, as well as think openly about what the elders are discussing. Some of the items discussed included questions such as: What do you like and dislike about our Sunday morning worship services? Do you prefer or not prefer the recorded instrumental tracks that have been used on occasion? Do you think the use of instrumental accompaniment in Sunday services is accepted scripturally? Is it your preference to use instrumental accompaniment sometimes or not? If a large part of our congregation would prefer to have some of our music as instrumental, would you accept it within this context? Would you like to see Norway Church use instrumental accompaniment all the time? Would you be willing to support a mixture of a cappella and instrumental music?

The result of these meetings showed strong support for the great job our worship leader and praise team does in directing us in a cappella worship. It was also clear that the majority of members feel free to use instrumental worship. However, concern was expressed for those who do not feel comfortable with instruments in worship.

After we finished the questions we gave further background about the position of the elders regarding the use of both a cappella and instrumental music. Below is the list of items that summarize the beliefs of the elders.

- At this point in our study, your elders do not believe it is a scriptural issue. If we believe that as a congregation, then we must think about what kind of church we leave to the next generation.
- Most of our children have accepted and gone to churches that use instrumental worship. There may be other reasons for going to that particular church, but instrumental music has not been a barrier.
- At some point we think we will have to do what is less comfortable to us to leave a healthy church to our children.

- We believe there is evidence that our doctrinal approach coupled with contemporary instrumental music is very attractive to our community.
- Our teen and college ministries have attracted many outsiders - music being one of the reasons.
- Doctrine is not an issue with those we attract, however, coupling more of a modern format does seem to help worshippers connect
- If we want Norway to stay a healthy, vibrant church - then we as leaders have to ask what we have to do to adapt appropriately to culture without compromising scripture.
- And as we have said... we do not believe instrumental music is a doctrinal issue. Just a practical one from our heritage. Biblical Reasons Although the New Testament does not deal with the issue directly, there are Biblical reasons for using instruments when considering the psalms, the original languages, past and future references to instrumental music, Biblical illustrations, and how the early church met at the temple where instrumental music was used. Each of these is discussed below. Psalms We are commanded to speak and sing psalms (Ephesians 5.19 and Colossians 3.16). Many psalms direct worshipers to use instruments in praise. Below are a few examples. Psalm 33.1-3 ¹ Sing joyfully to the LORD , you righteous; it is fitting for the upright to praise him. ² Praise the LORD with the harp; make music to him on the ten-stringed lyre. ³ Sing to him a new song; play skillfully, and shout for joy. Psalm 71.22 ²² I will praise you with the harp for your faithfulness, O my God; I will sing praise to you with the lyre, O Holy One of Israel. Psalm 81.1-2 ¹ Sing for joy to God our strength; shout aloud to the God of Jacob! ² Begin the music, strike the tambourine, play the melodious harp and lyre. Psalm 92.1-4 ¹ It is good to praise the LORD and make music to your name, O Most High, ² to proclaim your love in the morning and your faithfulness at night, ³ to the music of the ten-stringed lyre and the melody of the harp. ⁴ For you make me glad by your deeds, O LORD ; I sing for joy at the works of your hands.

Psalm 98.4-6 ⁴ Shout for joy to the LORD , all the earth, burst into jubilant song with music; ⁵ make music to the LORD with the harp, with the harp and the sound

of singing, ⁶ with trumpets and the blast of the ram's horn - shout for joy before the LORD , the King.

Psalms 147.7 Sing to the LORD with thanksgiving; make music to our God on the harp.

These are just a few passages from Psalms that speak of praising God with musical instruments. We used to dismiss all of these verses because they were in the Old Testament but then we remembered that it was the New Testament that commands us to sing these psalms.

Ephesians 5.19 Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,

Colossians 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.

We should employ psalms, hymns, and spiritual songs and sing with gratitude as we worship the Lord Jesus. There are spiritual songs and hymnic texts in the New Testament that may have been used by the early church, such as Mary's Song (Luke 1:46-55), the song of Zacharias (Luke 1:67-79), and Simeon (Luke 2:29-32), and the songs of Christ (Philippians 2.5-11 and 1 Timothy 3.16). But the book of Psalms was the song book of the early church and should hold a special place in worship today.

Think about the two phrases "speak to one another with psalms" (Ephesians 5.19) and "as you sing psalms" (Colossians 3.16). We had to say the phrase "as you sing psalms" about 10 times before it finally registered. We had read these verses hundreds of times but missed the simple point that Paul wants us to use the book of Psalms in worship. After all, the Old Testament Psalter is the only canonical book of worship songs that exist. It contains 150 songs that were inspired by the Holy Spirit.

The point here is that many of the psalms encourage the use of instruments in worship to God. When the New Testament provides us with commands (Ephesians 5.19 and Colossians 3.16) to employ the Biblical Psalms for worship and edification those commands permanently hold a unique and authoritative status. Those commands are for the church today and to cut instruments from the psalms is a mistake. Let the psalms stand as they are – inspired, beautiful praise. Do not hesitate to worship God with instruments as they direct. Psalm 150.2-5 ² Praise him

for his acts of power; praise him for his surpassing greatness.³ Praise him with the sounding of the trumpet, praise him with the harp and lyre,⁴ praise him with tambourine and dancing, praise him with the strings and flute,⁵ praise him with the clash of cymbals, praise him with resounding

cymbals.⁶ Let everything that has breath praise the LORD . Our God wants us to praise him with both our voices and musical instruments.

Language

The following section regarding language is an excerpt from a publication on music in worship from the Farmers Branch Church of Christ. “The meaning and usage of the Greek words for make music and psalms. In order to avoid a lengthy discussion with considerable linguistic jargon and technical terminology only a few summary statements are offered.

- . 1) The Greek words translated make music and psalms, "psallo" and "psalmos", respectively, had in secular Greek the meanings to pluck, pull, twitch; then to play a stringed instrument (psallo); and twitching or twanging, the sound of a harp (psalmos). [You will find this to be true if you search the dictionaries and lexicons in our church library at the Norway Avenue Church of Christ.]
- . 2) These Greek words in the Septuagint (The Greek Old Testament) stand for the Hebrew words "zamar", to make music vocally and instrumentally, and "nagan", to touch or play a stringed instrument, corresponding to "psallo"; and "mitzmor", the sound of a harp, then, words sung to the sound of harp, i. e., a song, corresponding to "psalmos". The Hebrew word "mitzmor" is the word for the Psalms of the Old Testament. (Note: References to the Septuagint, which was the Greek Old Testament, are important because it was the “Bible” of the first century Christians.)
- . 3) The words "psallo" and "psalmos" as used in secular Greek literature from the 5th century B.C. to the 2nd century A.D. apparently never referred to singing but only to the playing or the sound of an instrument.
- . 4) In the New Testament "psallo" means to make music in praise or to sing praise to God and is translated make music. The word "psalmos" means song and is translated psalm referring almost certainly to the Old Testament Psalms. These words may imply singing with instrumental accompaniment but do not

demand it.

“The conclusion resulting from this study of word meanings is that musical instruments are not denied or demanded in singing praise to the Lord. The facts of this study inevitably beg the question: if the Holy Spirit, speaking through Paul, intended to prohibit musical instruments in praise to the Lord, why did He use words which were so commonly associated with them? The mention of these words would undoubtedly conjure up thoughts of musical instruments in the recipients of Paul’s first century letter to the Ephesians. Therefore, the first century Christians (writers and readers alike) would almost certainly have had no problem with singing to instrumental accompaniment based on Biblical words and their usage.”
(excerpt from Farmers Branch Church of Christ)

Past and future

There are past and future examples of instruments being used for praising the Lord in the Bible. In the past, the Bible says that musical instruments were made for praising the Lord. 2 Chronicles 7.6⁶ 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. The purpose of these musical instruments in the past is specific and clear – they were used to praise the Lord.

In the future the Bible says that God will give harps to those who had been victorious and they will sing praises. Revelation 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 and sang the song of Moses the servant of God and the song of the Lamb: “Great and marvelous are your deeds ... John specifically says that the harps were given to them by God.

Furthermore, the future coming of Christ will be announced with the trumpet call of God. 1 Thessalonians 4.16 says For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. We do not believe the Lord would use a method forbidden to Christians to announce his coming.

Instruments were made for praising God in the past. Instruments will be given to saints by God in the future. It seems reasonable to conclude that instruments can be

used today.

Biblical Illustrations

The New Testament mentions (almost in passing and only to illustrate) a flute, a cymbal, a harp, and a trumpet. When instruments of music are mentioned in the New Testament they are never referred to in a way that would forbid their use.

Jesus mentions the flute in Luke 7.32 - They are like children sitting in the marketplace and calling out to each other: “ ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not cry.’ Jesus used the flute in his illustration as he rebuked the lifeless religious leaders of his day.

Jesus included music and dancing in the parable of the prodigal in Luke 15.25 -

“Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. Jesus never spoke disparagingly of music. To the contrary, music and dancing were used positively to illustrate rejoicing in heaven.

Paul used the flute and the trumpet to illustrate the fact that believers should speak intelligible words so that the church may be edified. 1 Corinthians 7.7-9 says ⁷Even 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? ⁸Again, if the trumpet does not sound a clear call, who will get ready for battle? ⁹So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? Paul’s illustration included two instruments, the flute and trumpet. He did not forbid their use. Instead, he used them to illustrate the importance of communicating unintelligible words.

These examples simply show that when musical instruments are mentioned, they are not qualified with a warning never to use such instruments in church. If instrumental music is wrong Jesus and Paul would have warned against using them, especially while mentioning the flute, harp, and trumpet to illustrate various points. It is inherent in the nature of God to give us specific warnings about the consequences of sin (1 Corinthians 10.11) and we are never given a warning.

Musical Instruments in Temple Worship

Although instruments were not used in synagogues (except for the shofar), the Jews used instruments of music in temple worship. Their scripture instructed them to use musical instruments in worship.

1 Chronicles 23:5 “...four thousand are to praise the LORD with the musical instruments I have provided for that purpose.”

2 Chronicles 29.25²⁵ 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.

Many psalms gave instructions to the director of the temple musicians and choir to use instruments in worship. These instruments included lyres, harps, and trumpets (Psalm 81.1-3), tambourines (Psalm 149.2-4), as well as cymbals, flutes and other stringed instruments (Psalm 150.4-5).

Rules regarding non-instrumental worship in the synagogue were not based on the Bible. The Jews had no Biblical instruction for non-instrumental worship. The rules regarding non-instrumental worship in the synagogue were based solely on rabbinic tradition. It seems odd to us that we have followed the rabbinic tradition of the synagogue regarding non-instrumental music because it is only based on human tradition.

According to Josephus (Antiquities 15.8.1), musical instruments were used in the temple in the first century. During the days of Jesus and the early church musical instruments were very common. In *The Temple, Its Ministry and Its Services*, Alfred Edersheim described how instrumental music was used in Herod's Temple and how it was an important part of Jewish national life.

The first church met in the temple courts (Acts 2.46, Acts 3.1ff). The apostles followed Jesus' method of teaching in the temple (Acts 4.1) for many years. Twenty five years after his conversion, Paul visited Jerusalem and he attended the temple. Acts 21.26 says “Paul took the men and purified himself along with them. Then he went to the temple to give notice of the date when the days of purification would end and the offering would be made for each of them.” Neither Paul nor the other apostles ever spoke against using instruments. Instead they met in the temple courts where instruments were employed. Moreover, God commanded them to enter the temple courts and they obeyed, “Go, stand in the temple courts,” he said, “and tell

the people the full message of this new life. At daybreak they entered the temple courts, as they had been told, and began to teach the people " (Acts 5:20-21). We know that the first century church met at the temple where instruments were used.

In sum, when considering the psalms, language, past and future references to instrumental music, Biblical illustrations, and temple worship there is a Biblical precedent for using instrumental music in worship.

The Argument from silence

In the past we have used an argument from silence to prove that instruments were not to be used in worship i.e., since the New Testament is silent about instruments in worship they are forbidden. But today we know that silence on the subject of instrumental music in New Testament worship is not intentional, it is incidental. Incidental silence does not prohibit using instruments. The writers of the New Testament did not directly address the subject.

Sometimes silence is intentional and can frequently be inferred in the "law sections" of the Bible such as the codified legislation in Leviticus which contains Levitical law and ritual precedents. Another example is where God gave specific instructions in the Law regarding the construction of the temple in Exodus. God told Moses in Exodus 25.9 Make this tabernacle and all its furnishings exactly like the pattern I will show you. Then God gave Moses a detailed blue print for the temple. Silence in this section of scripture is intentionally prohibitive. Anything not mentioned in the Law was forbidden. But the Bible also contains poetry, history, parables, metaphors, allegories, sermons, apocalyptic and wisdom literature, letters of correspondence, as well as law. Silence in one genre of scripture may mean something very different than silence in another.

This point was clear when we surveyed specific books of the New Testament. For example, the book of James is silent on the baptism but this does not mean that James was against baptism. Jude makes no mention of communion but this does not mean that Jude prohibits communion. John said ¹³I have much to write you, but I do not want to do so with pen and ink. ¹⁴I hope to see you soon, and we will talk face to face. (3 John 13- 14). Incidental silence is not a prohibition it just means that certain issues were not addressed.

Ephesians and Colossians are letters of correspondence and silence on the subject of instruments should not be taken as a prohibition against them. No such conclusions against instrumental music should be made because instrumental music was not

addressed.

The Bible is silent on the subjects of church buildings, audio and visual equipment, worship leaders, located preachers, youth ministers, campus ministers, pitch pipes, tuning forks, Sunday school, and indoor pools for baptisms yet we feel free to use them because they accomplish a purpose. Any method that fulfills the purposes of God is permissible so long as it does not violate a clear principle of Scripture. We apply the same rule of interpretation to instrumental music.

On the other hand, the New Testament is not silent regarding instruments. We have already discussed the Biblical precedent for using the instrument above.

Ephesians 5.19 and Colossians 3.16 are typically used to prove that we should not have instruments in the assembly. Yet, neither verse is an assembly passage (like 1 Corinthians 11 and 14). The context of these verses, Ephesians 5.19 and Colossians 3.16, focus on daily living, not the assembly. If we conclude that instrumental music is wrong for the assembly based on these verses, then we must also conclude that it is wrong outside the assembly because both passages are focused on daily living.

The current a cappella-only position is limiting and confusing because the boundaries of what is permissible are unclear. We worship with instruments when visiting other churches and when attending Christian Conferences. We use multimedia presentations with instrumental music playing in the background and constantly listen to Christian music throughout the week. We use instruments in worship on Monday and Wednesday nights for the youth and campus groups. We also use instruments in one small group and occasionally use instrumental tracks for special music in the assembly. Yet, instruments have been, for the most part, forbidden on Sunday morning. These are some of the reasons we felt led to address these differences in worship practices.

It is difficult to be consistent with the a cappella only position. We let our children sing spiritual songs in choruses with music at school but they have been not been allowed to do this at church. We go to concerts and praise God and are uplifted by Christian musicians but we will not do this in the assembly. We know a number of people who are avid supporters of the a cappella-only position but they listen to the Gathers or have a hymnal on their piano at home or listen to Christian music on the radio. Furthermore, when people ask us to explain this inconsistency we have no Biblical explanation – we point to our own human tradition and we feel that we have been inconsistent and now we want to align our practice with our current

beliefs.

Conclusion We hope this supplement is useful to you. We would be happy to discuss the results of your research at any time. God bless your prayerful study.
