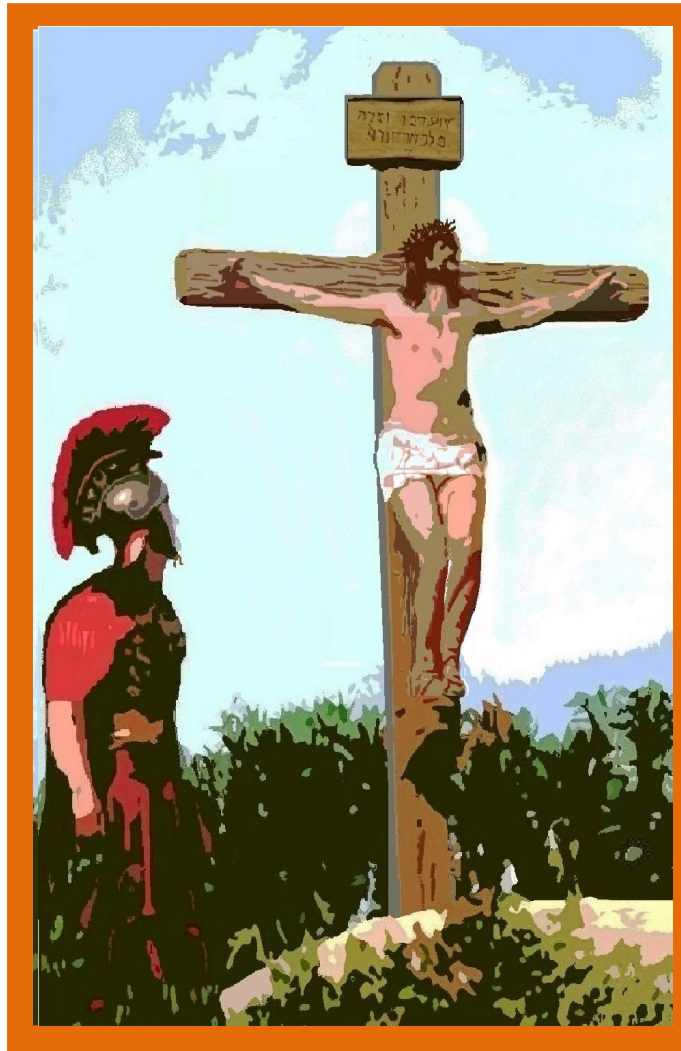


# BIBLICAL WORSHIP 101



PASTOR TOM HUGHES MA

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# **BIBLICAL WORSHIP 101**

**BY**

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## Introduction

**W**henever you talk with people on the subject of worship in the church they usually have strong opinions about what is acceptable in the divine service and are not shy about expressing them. Questions like when to worship, who can conduct worship, what instruments can be played, how fast or slow can the music be played and many other questions arise. People may know quite a bit about when to worship God, what musical styles they prefer and even what instruments they think are acceptable, but I'm always saddened that many don't know anything about what the bible actually teaches on the subject. After baptizing several people of Pentecostal persuasion, one church member asked me at a board meeting to "Please make them stop lifting their hands up in the air during worship, it's distracting". After I shared several bible texts with her that made it clear that God is pleased and even commands this worship style, she changed her mind and accepted this practice. She said she would never feel comfortable doing it, but she could accept their expression of faith. This was a courageous and heartfelt attitude change and I respect her to this day for her moderation of her views based on the bible.

Another woman told me lifting your hands in worship greatly offended her. I said "Do you realize the bible teaches this practice?" She said, "Show me in the bible where it says that." So I did just that. After six verses that made it crystal clear, she stopped me and said, "Bible or no bible I'm not raising my hands." I said, "Well that settles it then for you doesn't it!" Neither person knew anything about what the bible actually teaches. It's not a subject that is preached about often. Opinions abound but serious bible study is lacking. All these questions are valid and deserve a biblical answer. But just because a person knows WHEN to worship God, that doesn't mean they know HOW to worship God. What does the bible actually teach concerning the WHO and the HOW of Worship. In this book we will endeavor to mine from God's word the gold on the subject of worship. We will make the bible our baseline and judge all other opinions and theories by the bible. The only true worship IS biblical! If it's not it isn't worship at all. Only what the bible teaches concerning worship is TRUE worship. Jesus said, "*Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Luke 4: 8. Jesus *commands* us to worship God. It's not optional! Then in John 4:23, 24 He says this, "*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.*" We learn several important things here.

There are true worshippers. It is possible to worship God in a way that pleases him. He wants your worship to be spirit led and truthful. We learn that God is seeking people who worship him this way! He is looking for those who are filled with the Spirit and who base their worship experience on the principles taught in his word. We also learn that we MUST worship him in spirit and in truth. Worship is not something we can choose to ignore or simply not participate in if we want to please God. He is seeking a relationship with those who are willing to follow biblical principles of worship and obey his commandment to worship and serve only him. Why should we worship him? The reasons are infinite and books abound on why God is worthy of worship. Both churches and ministers are not hesitant to tell us what we must do, what we should do, and admonish us for not doing it. However, they rarely ever tell us HOW to do it!

Because of the contemporary Christian movement that is reaching young people by the millions, some in the traditional church feel very threatened by the changes in style of popular music today. The fear of change and a longing for a simpler time when there was no question or controversy about music are all normal fears and emotions. Churches are infamous for saying the seven last words of a dying church; “We’ve never done it like that before”! However just because we find change uncomfortable or a new or different style of music a challenge doesn’t give us a right to make our opinions the standard by which we judge others. We are not to hold up our own tastes and opinions as the guide for such questions. The only true standard and guide for the Christian is the word of God. The Bible and the Bible ONLY must be our rule of faith and practice. Churches that used to ban a gospel sing track of a song with wonderful lyrics because there is a drum on the track suddenly were being challenged and pressured to allow music that they had always rejected in the past. Suddenly the popularity and passion of the young people was being brought to bear upon the church in a whole new way. Books have been written about the “Worship Wars”, chronicling the splits and separations that have taken place. It’s been very disheartening to see people taking polarizing stands that have only sought to divide the church and impose their beliefs on those who disagree with them. Can we as a people stop arguing about what “we think” and start putting in the hard work to begin to understand and explore the biblical perspective?

***Can we worship him with passion and awe, like the Roman Centurion who accepted him at the cross because of the Christ’s forgiveness of his enemies?  
The Centurion who was so moved he had to exclaim,  
“Truly this man was the Son of God”? Mark 15: 39***

*If we do, we will be pleasantly surprised to learn that the bible actually has a lot to say on the subject of what’s acceptable practice in worship. It is my hope that this book will open a window and let in more light than heat! We want to stay locked in like a laser beam on the word of God. Once you’ve prayerfully studied Biblical Worship 101, and more importantly the bible verses contained therein, may it encourage you in your quest to worship the Father in spirit and in truth. May this book help you to understand the what and the how worship and may you find in a new and deeper way to this Father who is seeking you to worship him in spirit and in truth, is my prayer for you today.*

# BIBLICAL WORSHIP 101

## CHAPTER 1

### *Biblical Worship with Musical Instruments in the Divine Service*

**T**he Bible teaches that stringed instruments and percussion instruments belong in our worship services, in the house of God, because they were commanded to be used there by God Himself. To begin our study, let's read this amazing quote from the book *Desire of Ages*.

*"When He spoke these words, **Jesus was in the court of the temple specially connected with the services of the Feast of Tabernacles.** In the center of this court rose two lofty standards, supporting **lampstands** of great size. After the evening sacrifice, all the lamps were kindled, shedding their light over Jerusalem. This ceremony was in commemoration of the pillar of light that guided Israel in the desert, and was also regarded as pointing to the coming of the Messiah. At evening when the lamps were lighted, **the court was a scene of great rejoicing.** Gray-haired men, the priests of the temple and the rulers of the people, united in the **festive dances to the sound of instrumental music** and the chants of the Levites." *Desire of Ages* p.463 paragraph 2*

What a picture! Right next to the lampstand in the courts of the Tabernacle there was great rejoicing, festive dancing and instrumental music accompanying the singing! And we've only just begun! Now let's learn from God's word HOW to worship!

Let's take the time to read bible verses that can speak for themselves. As you read these verses you will get a sense of what the bible is trying to teach you about the kind of instruments God wants in his church. They will make his will obvious if we only read what he says.

**1 Samuel 10:5** "After that you shall come to the hill of God where the Philistine garrison is. And it will happen, when you have come there to the city, that you will meet **a group of prophets** coming down from the high place **with a stringed instrument, a tambourine, a flute, and a harp** before them; and they will be prophesying."

**1 Chronicles 15:16,19,28** Then David spoke to the leaders of the Levites to appoint their brethren to be the singers accompanied by instruments of music, **stringed instruments**, harps, and **cymbals**, by raising the voice with **resounding joy**.<sup>19</sup> the singers, Heman, Asaph, and Ethan, were to sound the cymbals of bronze;<sup>28</sup> Thus all Israel brought up the ark of the covenant of the Lord with **shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.**

**1 Chronicles 16:5,42** Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with **stringed instruments and harps, but Asaph made music with cymbals**;<sup>42</sup> and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments **of God**. Now the sons of Jeduthun were gatekeepers.

**Notice, he didn't just mark the verses with the cymbals, He "made music" with them.** So God's prophets playing cymbals, harps, stringed instruments, flutes, and horns and all being played with resounding joy! Seems very clear to me that we worship a joyful God who is pleased when we get enthusiastic in our worship of him!

### **2 Chronicles 5:12-14**

12 and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end **of the altar**, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets—13 indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice **with** the trumpets and cymbals **and instruments of music**, and praised the Lord, saying: 1 "For He is good, For His mercy endures forever," that the house, the house of the Lord, was filled with a cloud,-14 so that the priest could not continue ministering because of the cloud; for **the glory of the Lord filled the house of God**.

This shows that God was so pleased with the cymbals and the music he'd just listened to, and his response was so glorious, that the priest couldn't even continue to minister! God enjoyed it! They were playing those instruments by the holy Altar and God's Glory filled the house of God! If God was displeased with those instruments he wouldn't have done that.

### **2 Chronicles 23:12,13**

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people **in the temple of the Lord**.<sup>13</sup> When she looked, there was the king standing by his pillar at the entrance; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets, also the singers with musical instruments, and those who led in praise. So Athaliah tore her clothes and said, "Treason! Treason!"

### **2 Chronicles 30:20-21, 23**

20 And the Lord listened to Hezekiah and healed the people.

21 So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with **great gladness**; and the Levites and the priests praised the Lord day by day, singing to the Lord, accompanied by **loud instruments**. 23 Then the whole assembly agreed to keep the feast another seven days, and they kept it another seven days **with gladness**.

### ***Nehemiah 12:27,42,43***

27 Now at the dedication of the wall of Jerusalem they sought out the Levites in all their places, to bring them to Jerusalem **to celebrate** the dedication with gladness, both with thanksgivings and singing, with **cymbals and stringed instruments and harps**.<sup>42</sup> also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers **sang loudly** with Jezrahiah the director.<sup>43</sup> Also that day they offered great sacrifices, and rejoiced, for **God had made them rejoice with great joy; the women and the children also rejoiced, so that the joy of Jerusalem was heard afar off.**

Let's summarize this section of scripture. Music was made right in the temple with great gladness on loud instruments! They sang loudly to celebrate with gladness, thanksgivings and singing with stringed instruments and harps and I think this is wonderful the way it says **"God made them rejoice with great joy"**! The whole family rejoiced and they heard them "afar off"!

### **The Use of Percussion Instruments in the Divine Worship Service**

Critiques of the newer praise music often makes the mistake of comparing the "Sanctuary Service" of the priests in the holy and most holy place with the church service of today. The people never entered the holy or most holy place. You cannot compare our present day church service to the holy or most holy. That's comparing apples and oranges. The Sanctuary in heaven is apples to apples, when compared to the earthly sanctuary of the Old Testament. The "house of God" is not an earthly sanctuary in the OT sense. Oranges to Oranges would be to compare our church and the people's court. That is where the worship services were held. The people were allowed in the outer courts and that is where they would gather, also they would surround the sanctuary. That is where the "assembly" of the people would sing the Psalms of David.

Leviticus indicates that women were allowed in the sanctuary except when they were unclean for a prescribed number of days. This was the outer area, not the holy of holies. (See Lev. 12:4)

From time to time I'll reference some popular critics of contemporary praise music and reference some of their work. One such book entitled *Drums, Rock, and Worship*, on page 44, the author Karl Tsatalbasidis writes "Notice that the drum is used on festive occasions and never in connection with the divine service or worship. They also were systematically excluded from the Jerusalem Temple." This is simply a quote from another prominent contemporary music critic. Both of them are wrong in what they are saying. There is no scripture or EGW quote that says anything like that. They are trying to impose their opinions on us without any scriptural basis.

Notice the bible specifically states that cymbals, a percussion instrument, was used "in the house of the Lord", and "in the SERVICE of the house of the Lord".



Stringed instruments like the guitar and piano, (the piano is also a percussion instrument) and cymbals are useable in the service of God's house.

**1 Chronicles 25:1,3,6**

Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who should **prophesy with harps, stringed instruments, and cymbals**. And the number of the skilled men performing their service was:3 Of Jeduthun... who **prophesied with a harp** to give thanks and to praise the Lord.6 All these were under the direction of their father for the music **in the house of the Lord, with cymbals**, stringed instruments, and harps, for **the service of the house of God**. Asaph, Jeduthun, and Heman were under the authority of the king.

Notice the cymbals were “for the music **in the house of the Lord, with cymbals**, stringed instruments, and harps, for **the service of the house of God**.”

It's as if God was making sure we all would get it. Not just IN the house of the Lord, **but in the SERVICE of the house of God**. Can there be any doubt that God is pleased, when the instruments he commanded are used in the service of his house? There was nothing wrong with using them then, and there is nothing wrong with using them correctly now.



**2 Chronicles 29:25-27, 30**

25 And he stationed **the Levites in the house of the Lord with cymbals**, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and of Nathan the prophet; **for thus was the commandment of the Lord** by his prophets.26 The Levites stood with the instruments of David, and the priests with the trumpets.27 Then Hezekiah commanded them to offer the burnt offering on the altar. And **when the burnt offering began**, the **song of the Lord also began**, with the trumpets and **with the instruments** of David king of Israel. 30 So they sang praises with gladness, and they bowed their heads **and worshiped**.

Also, it is clear that these instruments were used to preach, or prophesy with, and they were used in connection with the sanctuary. This text shows that when the priest, in the sanctuary service offered the burnt offering, the song of the Lord was played, according to God's commandment, accompanied by cymbals, **in the sanctuary**. There is nothing wrong with using instruments God commanded to be used, in the way God allowed. If you can hit a cymbal once, you can hit it 100 times. They need to be played properly, but there is nothing wrong with using them in the house of God.

That's why in 2 CH 5:14 it says God's glory filled the house of the Lord, with such brilliance that the priests had to leave. God obviously approved of the cymbals they used!

### **The Timbrel was also used in the Sanctuary to praise God.**

#### ***Psalm 68:24, 25***

24 They have seen Your procession, O God,  
The procession of my God, my King, **into the sanctuary.** 25 The singers went before, the players on instruments followed after; among them were **the maidens playing timbrels.**



The timbrel was played in the sanctuary according to this text. Women entered the sanctuary, and played timbrels. It wasn't just "paid musicians" as some suggest. In the New Testament, there is no earthly priesthood. We now believe in the priesthood of all believers. Music ministry is open to any musician elected by the church to serve. If timbrels can be used once, they can be used 100 times. It is not an evil instrument. It is the way it is played that is important. Notice in the Psalms, which were written for public worship in the house of God, AND IN THE ASSEMBLY OF THE SAINTS.

***We are commanded to praise him in the Sanctuary on the timbrel, on the loud cymbals and on the clashing cymbals. We are even instructed to Let the children of Zion be joyful and to let them praise him on the timbrel and the harp.***

#### **Psalm 150:1-6**

Praise the Lord!

1 Praise God **in His sanctuary;**

Praise Him in His mighty firmament!

2 Praise Him for His mighty acts;

Praise Him according to His excellent greatness!

3 Praise Him with the sound of the trumpet;

Praise Him with the lute and harp!

4 Praise Him with the **timbrel** and dance;

Praise Him with stringed instruments and flutes!

5 Praise Him with **loud cymbals;**

Praise Him with **clashing cymbals!**

6 Let everything that has breath praise the Lord.

Praise the Lord!

**Psalm 149:1-3**

Praise the Lord!

1 Sing to the Lord **a new song,**

And His praise **in the assembly of saints.**

2 Let Israel rejoice in their Maker;

**Let the children of Zion be joyful in their King.**

3 Let them praise His name with the dance;

**Let them sing praises to Him with the timbrel and harp.**



We cannot forbid that which the bible does not forbid, nor condemn that which the bible does not condemn. Opponents of the worshipful music played today by our young people need to heed these bible verses, and stop their "guilt by association" smear tactics of condemnation. All new music is not "rock", and a "trap set" is just a grouping of cymbals and "timbrels". They are biblical musical instruments and can be used to glorify God or not, depending on the way they are played. To say they can be played separately, but not grouped together to make it easier to play is does not make sense. One timbrel or ten, they are approved of, as long as they are played properly. A drum is a timbrel. They are both round pieces of wood with a goatskin stretched across the top. Timbrels are often referred to as "hand drums".

It is not good that some writers use the muck they find in the music community to try to smear all Christian contemporary music. Some groups are worldly, and we should not use their music in worship. However, much of contemporary praise music is very uplifting. We need to learn to be discriminating in what music we listen to, and not just condemn anything that's new. We can use music for a variety of purposes. Some music that we can listen to on the treadmill, jogging five miles, would not be appropriate for worship services and vice versa. We need to have a mature attitude about these cultural issues. Christian freedom, in the gospel of Jesus Christ, gives us the power of choice, and our musical taste can be diverse. People are moved in different ways by different music. You don't need to be a scholar to interpret these texts. Ellen White instructs us to let the Bible interpret itself, by using the simple and most obvious meaning. Anyone can understand the texts meaning. Opponents often use a multitude of words to try to get around, and explain away the straightforward meaning of these texts. Don't fall for their tactics. Some are great lawyers, who can argue forever about semantics, and language. But when you read these texts prayerfully, you can hear God's voice speaking. A multitude of words does not lessen the power of one "Thus saith the Lord"! We are free to use any of these instruments in a responsible way.

To the modern church of Israel, the assembly of His saints God Says: *"Sing to the Lord a new song, And His praise in the assembly of the saints, **Let Israel rejoice in their Maker. Let the children of Zion be joyful in their King...Let them sing praises to Him with the timbrel and harp!"***



These bible verses demonstrate that percussion instruments were often used in Jewish worship, both outside the temple, and in the house of God, in His temple and in the very sanctuary of God. Contrary to what some teach, women played a vital part in that worship. The sheer number of references to these instruments in the bible shows that it was God's intention that they be used in his worship services. They were "commanded by the Lord" and his prophets. These instruments were used in the very sanctuary of God, and in the assembly of the people, to bring power and life to their music. This is shown by the references to loud and clashing cymbals. Exuberant praise and worship was something God had no problem enjoying from his people. He commanded it. Sing a new song, rejoice, be joyful, and praise him upon the drum and the harp, IN THE ASSEMBLY OF THE SAINTS!

So let us worship God with exuberance and joy, not with bedlam, not with noise, not with a din of confusion, but with music played in an uplifting, proper manner. Music that adds to the message, and does not take away from it. Instruments to enhance the music, rather than to dominate it. We should not condemn the use of these instruments or "sing tracks" just because there is a cymbal or drum in the background, adding to the power and movement of the song. Can music be done properly? Of course it can. Is it hard for people to change and adjust to new ways? Of course it is. After all, "In the Garden" and "How Great Thou Art" were new songs once! Some of the new worship music will be looked at in the same way by the young generation, years from now.

May God bless us as we learn to grow and mature as a church, using our freedom of choice in a responsible way, and not let fear and ignorance keep us from being supportive and understanding of one another. May modern Israel "let the Children" be joyful in their King, and let them sing praises to Him with the cymbal, timbrel, stringed instruments and harp is my prayer in Jesus name, Amen!

## CHAPTER 2

### *The Spirit of Prophecy's Most Famous Music Quote*

**E**llen White has much to say about music in her writings. Most of what she has said has been quoted extensively. However, it has always been implied that she would be against shouting, and percussion instruments because of the most widely quoted statements found in 2 Selected Messages pp. 26-38.

Compilations often reflect the opinions of those who do the compiling. The titles and emphasis can be used to characterize something in a negative way. So let's look at this quote, and see if it isn't saying more than the usually emphasized portions would suggest. *Here is the quote:*



#### **Worship with a Bedlam of Noise**

"It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every **uncouth** thing will be demonstrated. There will be shouting, with **drums**, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. {2SM 36.2}

The Holy Spirit never reveals itself in such methods, in such a **bedlam of noise**. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which **last January** was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A **bedlam of noise shocks the senses** and perverts *that which if conducted aright might be a blessing*. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working. No encouragement should be given to **this** kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by a power thought to be the power of God.... {2SM 37.2}

#### **History of the Past to Be Repeated**

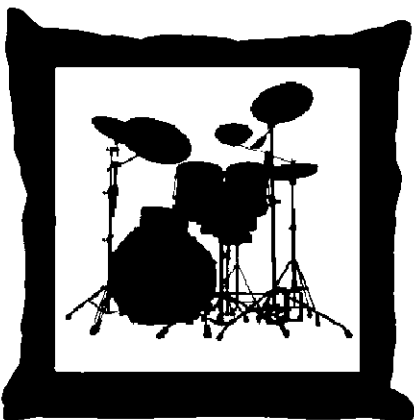
I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt greatly distressed.

I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence. {2SM 37.3}

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the **cheap, miserable inventions** of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity. {2SM 37.4} The Holy Spirit has nothing to do with such a **confusion of noise and multitude of sounds** as passed before me last January. Satan works amid the **din and confusion of such music**, which, **properly conducted, would be a praise and glory to God**. He makes its effect like the poison sting of the serpent. {2SM 37.5} Those things which have been in the past will be in the future. Satan will make music a snare **by the way in which it is conducted**. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed." {2SM 38.1} END OF QUOTE

Now let's study the meaning of this passage. What is she speaking against in this passage? Is it the instruments that were used, or how the instruments were played? She is not speaking against any musical instrument. She is rebuking the irresponsible use of these instruments to create bedlam and noise. Notice these words: "uncouth, bedlam of noise, cheap, miserable inventions, confusion of noise, and multitude of sounds, din, shocks the senses, confusion, and a snare". The music she heard that January was absolute bedlam, and would be inappropriate for use in any of God's services.

But notice what she did not say. She did not say the drums were bedlam, she said the music created on them at that meeting was bedlam. This is indicated because she says "A **bedlam of noise shocks the senses** and perverts **that which if conducted aright might be a blessing**."

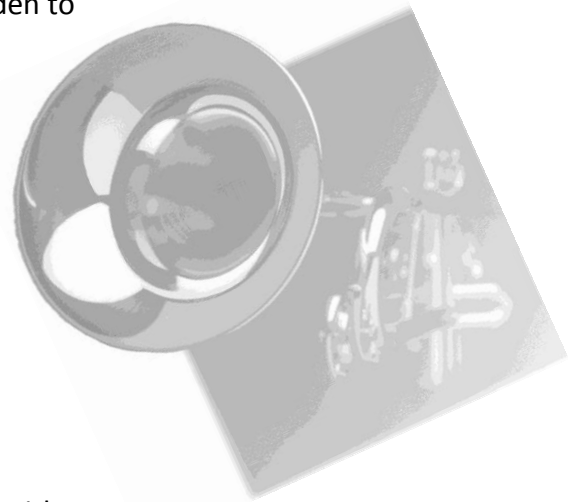


She is talking about the instruments she mentioned, and the way the music was created. If the drums are played "aright", they can be a blessing, according to her. She continues: "Satan works amid the **din and confusion of such music**, which, **properly conducted, would be a praise and glory to God**. Here she says that if the instruments that are creating the din and confusion were properly conducted they would be a praise and glory to God. Again she says, "Satan will make music a snare **by the way in which it is conducted**."

Christian Contemporary music that falls into the category of “uncouth, bedlam of noise, cheap, miserable inventions, confusion of noise, and multitude of sounds, din, shocks the senses, confusion, and a snare” should never be introduced into our services. Having said that, the critics of modern worship music rarely draw much distinction between the different types of music found in our churches. They usually just condemn all music containing any use of percussion instruments with a very broad brush. What I am advocating is a more mature approach to the issue of contemporary music of any kind. All music categories are artificial and arbitrary. What is it that makes music “Christian” per say? Isn’t it **the lyrics** that make a song “Christian”. Without lyrics, there is no way to tell whether it is Christian or not. Ben Franklin is reported to have said that there is no point in arguing over matters of opinion because one cannot account for taste. There are many “tastes” people have in music. We need to be open to using biblical instruments in a proper, yet enthusiastic way, and not try to forbid what God does not forbid. We are not to “add to” his word.

We should agree to only use music that does not fall into the negative category described, but not to forbid Contemporary Christian music that is conducted “aright”. The use of cymbals or drums does not make it unfit for worship. It is only when they are played in an improper manner that they are noisy din. The instrument can be used to create chaos or to glorify God. It is all in the manner in which it is used.

So it is clear from this passage that we are not forbidden to use percussion instruments, if we conduct them “aright”. It is my prayer that we will be tolerant of others, and careful to not allow the proper use of drums to dominate the music, or give the music a sensuous or shocking quality. People on both sides of this issue must pray much, and not allow the demigods to market fear and mistrust of one another. Those who most often feel it is their place to tell others what to listen to and play are often extremely strict people who manifest very little joy or praise in their ministries. Often they are very narrow in their interpretation of issues and give little credibility to anyone who differs with them.



We don’t need others trying to compel us into compliance to their personal music check list. Neither do we need them to try to tell us what we have to believe. As Christians we can study the Bible for ourselves, and we can read the Spirit of Prophecy. God will surely help us to come to some reasonable and sound conclusions if we allow the Holy Spirit to guide us into all truth.



### CHAPTER 3

#### *Biblical Worship and Exuberant Praise*

**G**od's word exhorts us to "Therefore I desire that the men pray everywhere, lifting up holy hands, without wrath and doubting;" *1 Timothy 2:8* "God Is Holy, and we must pray, *"lifting up holy hands without wrath or doubting"*. In Heavenly Places p. 71

God commands us in his sanctuary during the divine service to clap our hands! "*Oh, clap your hands, all you peoples! Shout to God with the voice of triumph...Sing praises to God, sing praises! Sing praises to our King, sing praises!" Ps. 47:1, 2.* Then in *Ps. 63:4* teaches us that in the Sanctuary we are to *Lift up my hands* in your name.... my mouth shall praise you with joyful lips. *66:1* Make a joyful shout to God all the earth! *98:1* Oh, sing to the Lord a new song! 4. Shout joyfully to the Lord all the earth, break forth in song, rejoice, and sing praises. 5. Sing to the Lord with the harp, and the sound of a psalm. 6. With trumpets and the sound of a horn; Shout joyfully before the lord, the King. *Ps. 100:1; Psalm 147* is all about praise, how good and pleasant it is, to praise him on the harp, etc. as is *Ps 148.* and *Ps. 149* tells us to praise him with the dance, the tambourine, and harp, "*in the assembly of the saints"*. *Psalm 150* says to praise him *in his SANCTUARY* with the trumpet, lute, harp, tambourine, dance, stringed instruments, flutes, loud cymbals, and high cymbals, finally saying that everything that has breath should praise the Lord.

#### *Ellen G. White on Joy and Praise*

Some think of the prophetess as a cold, sour faced person always telling young people to stop having fun! Nothing could be further from the truth! Let's look at a side of her that you may have never had an opportunity to examine.



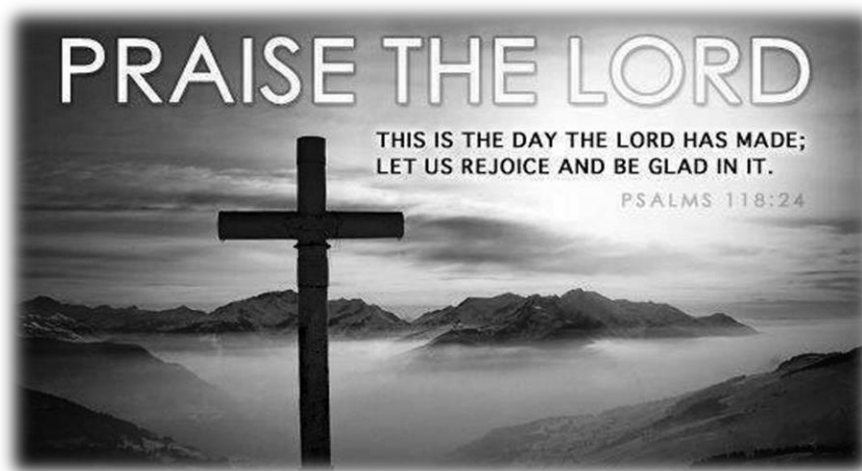
"As Christians we ought to praise God more than we do.... The melody of praise is the atmosphere of heaven: Let there be singing in the home of songs that are sweet and pure, fewer words of censure and more of cheerfulness and hope and joy.... catch the themes of praise and thanksgiving from the heavenly choir round about the throne. What joy the angels would look down from heaven upon us if we were **ALL PRAISING GOD**....begin to sing the song of praise and rejoicing here below...Let your **LIPS be tuned to praise God**...Angels in heaven are praising God ALL THE TIME and mortals offer no song of praise...If you sit in heavenly places with Christ, you cannot refrain from praising God. Begin to educate YOUR TONGUES TO PRAISE HIM and TRAIN your hearts to make melody to God; and when the evil one begins to settle his gloom about you sing praise to God.... Satan will leave you...We need to offer praise and thanksgiving to God, not only in the congregation but in the home...**We need to PRAISE GOD MUCH MORE THAN WE DO. WE ARE TO SHOW THAT WE HAVE CAUSE FOR REJOICING....By our failure to express gratitude we are dishonoring our maker**...Make a joyful shout to the Lord all you lands." PP 94-96

"Sunday the power of God came upon us like a mighty rushing wind. **All** arose upon their feet and praised God with a **loud voice**; it was something as it was when the foundation of the house of God was laid. **The voice of weeping could not be told from the voice of shouting**. It was a triumphant time; all were strengthened and refreshed. I never witnessed such a powerful time before.--Letter 28, 1850, p. 1. (To the church in Brother Hasting's home, November 7, 1850.) {5MR 226.2 Our last conference was one of deep interest. Two were dug from beneath the rubbish. The present truth was presented in its clear light and it found way to the hearts of the erring. Before the meeting closed all were upon their knees, some were crying for mercy that had been cold-hearted and indifferent, others were begging for a closer walk with God and for salvation. It was as powerful a time as I ever witnessed; the slaying power of God was in our midst. **Shouts of victory filled the dwelling**. The saints here seem to be rising and growing in grace and knowledge of the truth" .--Letter 30, 1850, p. 1. (To Brother and Sister Loveland, December 13, 1850.) {5MR 226.3}

"**Singing, I saw, often drove away the enemy and shouting would beat him back**. I saw that pride had crept in among you, and there was not childlike simplicity among you. The fear of man, I saw, must all go.--Ms 5a, 1850, pp. 1, 2. ("To the Church in Your Place," July, 1850.) {5MR 238.2} I saw we must be daily rising and [must] keep the ascendancy above the powers of darkness. Our God is mighty. I saw singing to the glory of God often drove the enemy, and **praising God would beat him back and give us the victory**. I saw that there was too little glorifying God, too little childlike simplicity among the remnant.--Ms 5, 1850, pp. 1, 2. ("A Vision the Lord Gave Me at Oswego," July 29, 1850.) {5MR 238.3} . The glory of the Lord shone about us, and we all rejoiced and triumphed in God for His unbounded goodness to us".

**“All in the room were blest and shouted the praise of God”**.--Letter 9, 1853, p. 1. (To Sister Kellogg, December 5, 1853.) {5MR 240.5} Father's face was lighted up with the glory of God. Sister Ings felt His power as never before. **We all shouted the praise of God.** It was ***weeping for joy and blessing of God with gladness of heart.*** Everyone in the room was blessed. {5MR 241.3}

“We returned to rest, but we could not sleep. We were too happy for sleep. ***We praised our Saviour nearly all night.*** There was not much sleeping done in the house that night. God had come with His holy presence into the house, and His sanctifying presence was too highly prized to sleep over the hours to us so precious. We have been very happy ever since. Peace and joy have flowed in upon our souls like a river. There has been uninterrupted peace and rest in the dear Saviour. Such an assurance as we are having is worth more than riches or gold, honor or worldly glory. I prize it! I prize it! ***The praise of God has been in our hearts, and upon our lips continually since that good evening.*** My peace is like a river and the righteousness thereof like the waves of the sea”. --Letter 11, 1877, pp. 1, 2. (To "Dear Children," August 31, 1877.) {5MR 242.1}



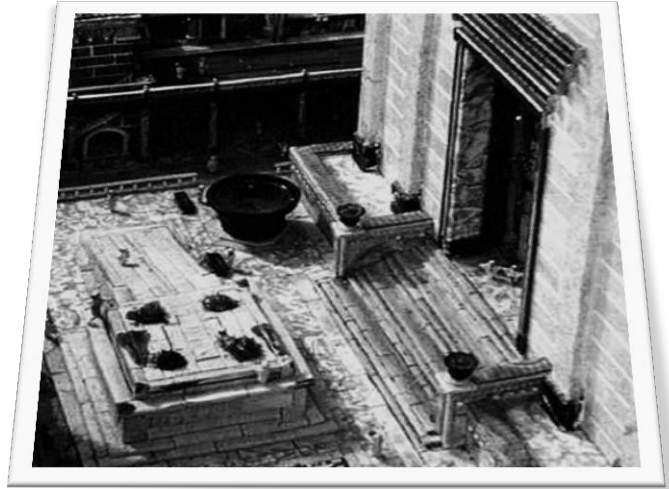
**Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. Hebrews 13: 15**

Isn't it interesting that sometimes we can push Satan back, and obtain the victory by "Shouting praise to God"? Are you ready to do that? To not just sit quietly, "thinking" your praise, but to shout it out loud, with all the passion you possess? My conviction is that we have lost our first love. Praise and worship can revive our first love, and give us strength to overcome. These quotes impress me with the necessity of praising God all the time, softly and loudly, in church and at home, everywhere! Let us exalt the God of heaven and praise his Holy name! Let's love one another in a spirit of tolerance and understanding. We are all different in our way of worship. Let's dwell on our precious Savior who has "set us free" to worship him in spirit and in truth.

## Chapter 4

### Biblical Worship with Applause and Uplifted Hands

**S**olomon lifted his hands *1 Kings 8:22, 38, 54.* 22 And Solomon stood before **the altar** of the LORD in the presence of **all the congregation** of Israel, and spread forth his **hands toward heaven**: 38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth **his hands** toward this house: 54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from **before the altar** of the LORD, from **kneeling** on his knees with **his hands** spread **up to heaven**.



Once again in this chapter let us let the bible speak for itself. Even if we are personally uncomfortable praising God by clapping or uplifting our hands, we should be willing to acknowledge what the bible teaches on the subject. It's amazingly forthright. Notice in the next biblical section the obvious meanings. They clapped their hands right in the sanctuary by the altar. It wasn't just a few of them either, it was ALL THE CONGREGATION! In Solomon's prayer he even instructs "everyone" to pray with uplifted hands toward the temple.

*2 Kings 11:11, 12* 11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner **of the temple** to the left corner of the temple, along **by the altar and the temple**. 12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and **they clapped their hands**, and said, God save the king.

*2 Chronicles 6:12,13, 29* 12 And he **stood before the altar** of the LORD in the presence of **all the congregation** of Israel, and spread forth **his hands**: 13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down **upon his knees** before **all the congregation** of Israel, and spread forth **his hands toward heaven**, 29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when everyone shall know his own sore and his own grief, and shall spread forth **his hands in this house**:

*Nehemiah 8:6-10* 6 And Ezra **blessed the LORD**, the great God. And **all the people** answered, Amen, Amen, with **lifting up their hands**: and they bowed their heads, and **worshipped the LORD** with their faces to the ground

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. 9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for **the joy** of the LORD is your strength.

**Psalm 28:2** 2 Hear the voice of my supplications, when I cry unto thee, when **I lift up my hands** toward thy holy oracle.

**Psalm 47:1, 2** 1 To the chief Musician, A Psalm for the sons of Korah. 1 **O clap your hands, all ye people; shout** unto God with the voice of triumph. 2 For the LORD most high is terrible; he is a great King over all the earth.



The people of God were weeping, lifting up their hands, bowing down to worship God. David lifted his hands to God in prayer. God instructs us through his prophet to clap our hands in the sanctuary when we praise him. These Psalms were for public worship in the people's court of the temple. They were told to shout and admonished to remember that the Joy of the Lord was their strength. Be joyful! Shout!

**Psalm 47:5-7** 5 **God** is gone up **with a shout**, the LORD with the sound of a trumpet. 6 Sing praises to God, sing praises: sing praises unto our King, sing praises. 7 For God is the King of all the earth: sing ye praises with understanding.

**Psalm 63:1-4** O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; 2 To see thy power and thy glory, so **as I have seen thee in the sanctuary.** 3 Because thy lovingkindness is better than life, **my lips** shall praise thee. 4 Thus will **I bless thee** while I live: **I will lift up my hands in thy name.**

**Psalm 66:1, 2** 1 To the chief Musician, A Song or Psalm. 1 Make a **joyful** noise unto God, all ye lands: 2 Sing forth the honour of his name: make his **praise glorious.**

**Psalm 88:9** Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out **my hands unto thee.**

**Psalm 98:1, 4-6, 9** 1. O sing unto the LORD **a new song**; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. 4 Make a joyful noise unto the LORD, all the earth: make a **loud noise**, and **rejoice, and sing praise**. 5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm. 6 With trumpets and sound of cornet make **a joyful noise before the LORD**, the King. 8 Let the floods **clap their hands**: let the hills **be joyful** together

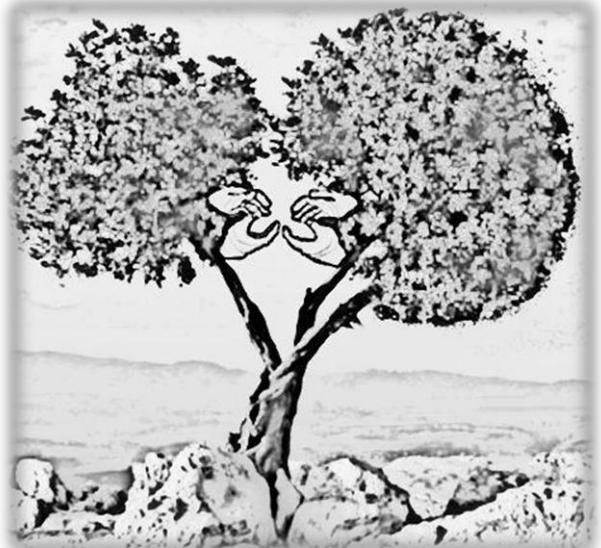
**Psalm 119:48** **My hands also will I lift up** unto thy commandments, which I have loved; and I will meditate in thy statutes.

**Psalm 138:1** I will praise thee with my **whole heart**

**Psalm 141:2** Let my prayer be set forth before thee as incense; and **the lifting up of my hands** as the evening sacrifice.

**Psalm 143:6** I stretch forth **my hands** unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

**Isaiah 55:12** For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and **all the trees of the field shall clap their hands**.



**Tree Clapping Art-Tom Hughes**

**Lamentations 2:19** Arise, cry out in the night: in the beginning of the watches **pour out thine heart** like water before the face of the Lord: **lift up thy hands toward him** for the life of thy young children, that faint for hunger in the top of every street.

**Lamentations 3:41** Let us lift up **our heart with our hands** unto God in the heavens.

**1 Timothy 2:8** I will therefore that men pray **everywhere, lifting up holy hands**, without wrath and doubting.

**Hebrews 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.

**They even applaud in heaven!**

*“The command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham’s unfaltering obedience. **All heaven applauded his fidelity**”.* Patriarchs and Prophets p. 155



## CHAPTER 5

### ***Leadership and Biblical Worship in the Divine Service***

**C**an both men and women lead out in the divine worship service? What does God instruct us in the bible about women leading out in worship? These questions are addressed in this chapter on ordination of men and women to serve the church as elders, pastors or worship leaders. Elizabeth Talbot Voice of Prophecy speaker pictured above sure thinks so! She is one of my favorite speakers and ministers the word of God with great power.

***Galatians 3:28*** “There is neither Jew nor Greek, there is neither slave nor free, there is ***neither male nor female; for you are all one in Christ Jesus***”.

In this chapter we are going to look at the call to ministry that each church member receives. We all have a God given ministry, and the God given gifts to perform it. God does not discriminate against anyone when it comes to ministry. Male or female, young or old, rich or poor, we all have a ministry to perform. Our divinely ordained purpose is to serve God and our fellow man. We are all **ORDAINED TO SERVE!**

“The Savior’s commission to the disciples ***included all the believers. It includes all believers in Christ to the end of time.*** It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. ***All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ***

**are ordained to work for the salvation of their fellow men.** For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be **co-workers with Christ**". {DA 822.2}

**1 Peter 2:9**

9 But you are a chosen generation, **a royal priesthood**, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

The Seventh-day Adventist Church teaches that each member is a priest, divinely ordained to minister for God. We are all set apart to carry the gospel into the entire world. Both men and women are called to this priestly ministry, which replaced the Old Testament system of Sacrifices and oblations. There is no earthly priesthood, other than the priesthood of all believers.

Our great high priest is in heaven, ministering at God's right hand. In the church today, each member is called to perform a ministry and bear witness to the truth. The gifts of the Spirit are available to all believers, and the Spirit distributes them as He wills, regardless of the race or sex of the receiver. Today we are focusing on the ministry of the elders and deacons, and how God uses them in ministry. Interestingly, God does not differentiate in his word between deacons and deaconess', but mentions both as deacons. The position of the Seventh-day Adventist Church is that men and women are free to minister in these positions, if called by God, and recognized as such by the local church.

There are many biblical texts that make the case for the churches position, and we will examine those teachings in this chapter. It makes me happy to know that the Columbia Union takes a position that encourages people, regardless of their race or sex to minister in the way in which the Holy Spirit calls them. Discrimination against a person because of their race or sex would certainly not be in keeping with the churches high calling.

**Those who are ordained to serve as Elders**

It is interesting that the word ordination does not occur in the New Testament, and the verb 'to ordain' does not occur either. There is no evidence that even the apostles were ever ordained. The most important information concerning ordination comes from the Pastoral Epistles.

**1 Tim 4:14** Do not neglect the gift you have, which was given you by prophetic utterance when the council of the elders laid their hands upon you.

**1 Timothy 3:1-7** "This is a faithful saying: If a man desires the position of a bishop, he desires a good work.<sup>2</sup> A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence<sup>5</sup> (for if a man does not know how to rule his own house, how will he take care of the church of God?);<sup>6</sup> not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.<sup>7</sup> Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.”

There are many qualifications listed here in order to be an elder. As we read the list we are all aware that no one could measure up to these qualifications perfectly and at all times. However, the person should be a committed Christian who, by God’s grace does his best to live up to his high calling. They should be a person of integrity who has a good reputation, both in the church and in the community. The person presented here is a balanced, open, friendly, loving, humble person, who is willing to use the gifts of the Spirit, like teaching to benefit the church and the community. They are truly ordained to serve.

Some have suggested that since a woman could not be the husband of one wife, she could not serve as an elder. If this were the case, neither Jesus nor Paul could have served in that capacity, since neither of them was married. It's obvious in this passage that Paul required that the elders, and later the deacons not be polygamists.

Of greater concern to me, is the passage found in Timothy most often used to exclude women from ministry.

**1 Timothy 2:9-14** 9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works.<sup>11</sup> Let a woman learn in silence with all submission.<sup>12</sup> And ***I do not permit a woman to teach or to have authority over a man***, but to be in silence.<sup>13</sup> For Adam was formed first, then Eve.<sup>14</sup> And Adam was not deceived, but the woman being deceived, fell into transgression. 15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

Some have used this text as a justification or banning all women from serving as elders in the church. However a careful study of the text in its context reveals that Paul was not writing about all women as a class or group.

In the Greek Paul did not use the article, which would have denoted women as a class, nor did he use the plural word for women. He used the grammar for a singular woman instead, indicating He was writing about a specific group of women who had problems with modesty, chastity and the exhibition of wealth. (Vs. 9)



To suggest that all women of the first century were guilty of immodesty, unchastity or exhibition of wealth is biblically inaccurate. There is nothing in this passage to support the silencing of Godly women, or forbidding their teaching in the church, their call to any form of Christian service, or the use of all the gifts the Triune God has bestowed upon them.

This letter was written to Timothy who was ministering in Ephesus, and it was written by his mentor to help guide for his ministry. Ephesus incidentally has been called the bastion of the female spiritual principal in ancient religion. Remember that the group claimed for their prophetesses a special revelation, superior to that afforded men, and even to Christ. They worshiped Diana, Goddess of the Ephesians. Remember that Ephesus boasted thousands of sacred prostitutes. "Sacred marriage" enacted by priests and priestess or by sacred prostitute and worshiper, effected a union with the god, bringing salvation and fertility.

Such cult prostitutes constituted a significant proportion of the Ephesians' population both in the world-famed temple of Artemis (or Diana) of the Ephesians and also at the temple of Aphrodite (Venus) the Harlot. The temple of Artemis was where the Roman Goddess Diana was worshiped as the goddess of the woods and hunting, as well as the patron of women in childbirth. The temple served as a bank both for safe deposit of others wealth and for loans at a profitable rate of interest it also owned extensive lands and Fisheries that contributed to the temples great wealth. Because of its size and wealth, the temple of Artemis was acclaimed as one the Seven Wonders of the World. It was 220 ft. wide and 425 ft. long. It had 127 columns that were 60 ft. tall. (OBC p. 61)

The office of Temple courtesan, whether temporary or permanent, was considered commendable, as is evidenced by inscriptions proclaiming the piety of those who served in this manner. Many of these temple prostitutes were converted and found their way into the early Christian Church. They brought with them their belief in this superiority of women as mediators and tried to impose their unchaste and in modest form of sexual religion upon the church. One of the concerns appears to have been over women who formulated new and unorthodox doctrine. As woman heretics were known to be involved in sexual immorality (1 Tim. 5:11-15; 2 Tim. 3:6-7), we also postulate that they were teaching a religious practice that included sex and symbolic death.

That the prohibition does not include orthodox female teachers seems apparent from the reference to Priscilla (2 Tim. 4:19), who instructed Apollos at Ephesus (Acts 18:24-28), who became a pastor of the church at Ephesus. How silly it would be to state women couldn't teach and then acknowledge that a woman taught one of the greatest apologists for the Christian faith, Apollos! Paul also spoke highly of Eunice and Lois, Timothy's mother and grandmother who shared their faith with Timothy. (2 Tim. 1:5). Furthermore, older women are encouraged to be "teachers of what is good" (Titus 2:3).

It is tragic to disbar women from orthodox ministries to which they feel called of God by the use of 1 Tim. 2:12. There is a greater likelihood that the scripture refers to the heretical doctrines and practice of women and their assertion that they have been given a special revelation, which only they can impart, to men. A vaunted superiority, an assumption that God could speak most authoritatively through an individual of a particular sex, does not accord with the teachings of Jesus Christ, in whom there is neither male nor female.

We deny that any person has a privileged position with God on the basis of gender. The only inside track is the one given to us by Jesus Christ through his shed blood, and His ministry in the heavenly sanctuary as our great high priest. We reject the all-male priesthood, and acknowledge the priesthood of all believers. Jesus is the *only* mediator between God and man. (1 Tim. 2:5) As we have seen by carefully considering the context of this passage, immodest, unchaste, wealth-flaunting women were the ones not permitted to teach, or dominate men. Orthodox women who were modest, chaste and humble were not excluded from a teaching ministry, such as Pricilla, Eunice and Lois.

#### **Ellen White makes strong statements endorsing women for pastoral ministry**

***“There are women who should labor in the gospel ministry.*** In many respects they would do more good than the ministers who neglect to visit the flock of God”.-- Manuscript 43a, 1898. {Ev 472.1}

“Sister R and Sister W are doing ***just as efficient work as the ministers***; and some meetings when the ministers are all called away, ***Sister W takes the Bible and addresses the congregation***.--Letter 169, 1900. {Ev 473.1}

“Teach this, my sister. You have many ways opened before you. ***Address the crowd whenever you can***; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and ***every woman has a work to do for the Master***. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display”. -- Review and Herald, May 9, 1899. {Ev 473.4}

“Missionary work--introducing our publications into families, conversing, and praying with and for them--is a good work and one which will educate ***men and women to do pastoral labor***”.--Testimonies, vol. 4, p. 390. (1880) {CM 7.1}

“The experience, (canvassing) thus gained will be of the greatest value to those who are fitting themselves ***for the ministry***. It is the accompaniment of the Holy Spirit of God that prepares ***workers, both men and women, to become pastors to the flock of God***”. Testimonies, vol. 6, p. 322. (1900)

**Let's look at some additional biblical texts that are relevant to our study.**

***Philippians 4:2-3***

2 I implore ***Euodia*** and I implore ***Syntyche*** to be of the same mind in the Lord.<sup>3</sup> And I urge you also, true companion, help ***these women who labored with me in the gospel***, with Clement also, and the rest of ***my fellow workers***, whose names are in the Book of Life.



These two women are called Paul's "fellow workers who labored with me in the Gospel". Preaching, teaching, and spreading the gospel with the apostle would certainly qualify them to lead out in any modern day church.

Two Women Workers Art-Tom Hughes

Ellen White makes this statement about women teachers:

"Intelligent women, if truly converted, can act a part in this work of ***holding Bible classes***. ***There is a wide field of service for women as well as for men.***"--Letter 84, 1910. {Ev 473.5}

***Romans 16:3-4***

3 Greet ***Priscilla*** and ***Aquila, my fellow workers*** in Christ Jesus,<sup>4</sup> who risked their own necks for my life, to whom not only I give thanks, but also ***all the churches*** of the Gentiles.

Priscilla, according to most scholars was the one who was the evangelist in the family. We have already mentioned how she taught Apollos, (Acts 18: 26) who became one of the greatest apologists for the Christian Church. Paul as a fellow worker, which in our conference means minister, does not only recognize her, but she was recognized and appreciated by all the churches she ministered to. She must have been an extremely knowledgeable and capable teacher to instruct Apollos. She "ministered the word" which is exactly what an elder does. We have women teachers and even apostles!

***Romans 16:7***

7 Greet Andronicus and ***Junia***, my countrymen and my fellow prisoners, ***who are of note among the apostles***, who also were in Christ before me.

This manuscript is from the 4<sup>th</sup> century. So three hundred years after Christ, the Bible speaks of a female apostle who was noteworthy. ***John Chrysolstrom had no doubts regarding Junia's sex or value when he exclaimed, "Oh how great is the devotion of this woman that she should be even counted worthy of the appellation of apostle!"***

According to the *Oxford Companion to the Bible*, Junia was “The only woman called an apostle (Rom. 16:7) in the New Testament. Paul’s relative or compatriot, Junia had been in prison, perhaps for the gospel. Her name suggests that she may have been a freedwoman or a descendant of a slave freed by a member of the Junian clan. **As an apostle Junia must have claimed to have seen the risen Jesus and have engaged in missionary work (cf. 1 Cor. 9:1)**

Although previous scholars interpreted the name Junia as masculine, *church fathers, including Origin (3<sup>rd</sup> Century), John Chrysostom (4<sup>th</sup> Century) and Jerome, identified her as a woman.* Further, while the hypothetical male name Junias is unattested in ancient inscriptions, *the female Latin name Junia occurs over 250 times in Greek and Latin inscriptions found in Rome alone. Therefore scholars today generally interpret the name as feminine.* " (OBC p. 405)



**Dr. Richard Choi**  
**Professor of Greek, Andrews University**

According to Dr. Richard Choi, who is the head of the Greek department of Andrews University, the Greek word used here is definitely feminine. He informed me that women were apostles, teachers, deacons, evangelists, and church leaders involved in every aspect of church life, until the Roman Bishops. The Papal attitude towards women brought in the negative interpretations of these Bible texts, and resulted in an exclusively celibate and male leadership in the church. It is my hope that we will return to the Biblical model, and allow all God’s children, male and female to lead God’s church in whatever capacity the Holy Spirit chooses to call them to serve in.

### **Women as Prophetess’**

In the following texts it becomes clear that in the last days women would be called upon to be prophets for God. If a woman can be a prophet, and prophesy the word of God, surely none could argue that she should be excluded from ministering in a lesser position of being an elder or a pastor. Those who do so resemble the Roman mother church in their attitude towards women rather than the clear teachings of the word of God.

#### **Joel 2:28-32**

28 “And it shall come to pass afterward  
That I will pour out My Spirit on all flesh;  
Your sons and your **daughters shall prophesy,**  
Your old men shall dream dreams,  
Your young men shall see visions.

29 And also on My menservants and **on My maidservants I will pour out My Spirit in those days.**

30 “And I will show wonders in the heavens and in the earth:

Blood and fire and pillars of smoke.

31 The sun shall be turned into darkness,

And the moon into blood,

**Before the coming of the great and awesome day of the Lord.**



Other texts where woman are used by God in prophetic ministry: Ezek. 13; 17; Acts 2: 17-18; 11:27; 13:1; 15: 32; Phillips 4 daughters 21: 9, 10; Miriam Ex. 15:20; Deborah Judges 4:4 Huldah 2 Ki. 22:14; Noadiah Ne. 6: 14; Isaiah’s wife Isa. 8:3; Elisabeth Lu. 1: 41-45; Anna Lu. 2: 36-38; And of course Seventh-day Adventists can point to the prophetic ministry of one of our founders and preachers, Ellen G. White.

**1 Corinthians 11:4-5,11** 4 Every man praying or prophesying, having his head covered, dishonors his head.5 But **every woman who prays or prophesies** with her head uncovered dishonors her head, for that is one and the same as if her head were shaved.11 Nevertheless, neither is man independent of woman, nor woman independent of man, in the Lord.

In this text, we can see that Paul did not forbid women to preach, speak for God, minister the word, or pray in the church. Women routinely spoke and prayed. He did tell married women to refrain from shouting out questions to their husbands on the other side of the room, and to do everything in a decent and orderly manner. Men and women worshiped on separate sides of the synagogue, and uneducated women would shout questions to their educated husbands. The Corinthian church was noted for its disruptive worship services, and this no doubt contributed to the confusion.

**Galatians 3:28** There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

In the world ordained by Jesus Christ, women of ill repute, like the woman at the well were treated with respect. They weren’t talked down to.

Jesus revealed himself more plainly to her as the Messiah than he did to anyone else he talked to. Jesus respected women. Mary was allowed to sit in the circle with the elders. One who was admitted to the Rabbi’s circle was considered a disciple of the master. She was one in name and in deed. After his resurrection, Jesus “sent” Mary forth with his message to the cowering disciples. An apostle is “one who is sent forth” in the name of their master. Mary was a mighty worker for God. In Christ there is neither male nor female. We are all one, on equal footing.

Ellen White writes of Mary the preacher, sent forth to minister, and then wishes we had twenty women preachers where there is now one, and finally she calls women to the great work of preaching the truth. Is this not the work of the elder in God's church? To minister the word to the world in need?

*"Women can be the instruments of righteousness, rendering holy service. It was Mary that first preached a risen Jesus. . . . **If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth.** The refining, softening influence of Christian women is needed in the **great work of preaching the truth.**"--Review and Herald, Jan 2, 1879. {Ev 471, 472}*

Jesus set the example, and expects us to treat women as equals, giving them the respect they deserve. In God's church they are not second-class citizens that can be discriminated against because we want to keep them in the same status as women of the first century.

Did they treat women as property, as slaves in those days? Yes. Should we do it today? Absolutely not! Both Paul and Jesus were revolutionary in the way they treated women with respect, as co-workers in the gospel of Christ. Jesus had no problem sending his female disciples forth to minister his word to the people. Can we as a church do any less? I think not.

## **Ordained to Serve as Deacons and Deaconess'**

### **1 Timothy 3:8-13**

8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience.10 But let these also first be tested; then let them serve as deacons, being found blameless.11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things.12 Let deacons be the husbands of one wife, ruling their children and their own houses well.13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.

He who desires the office of a deacon or deaconess desires a good thing. It is a noble work. It is a work of ministry, not just in keeping up the building, or taking up the offering, but in visiting the sick, in distributing the churches goods to the poor, and in ministering to the discouraged and the downtrodden.

*"Ministry does not consist alone in preaching. **Those minister who relieve the sick and suffering, helping the needy, speaking words of comfort to the desponding and those of little faith.***

Nigh and afar off are souls weighed down by a sense of guilt. It is not hardship, toil, or poverty that degrades humanity. It is guilt, wrongdoing. This brings unrest and dissatisfaction. **Christ would have His servants minister to sin-sick souls.** {DA 822.3}

God challenges our deacons and deaconess' to be ministers of comfort to the elderly in the nursing homes, to be leaders in the community service ministries, to be teachers of the young ladies, instructing them in marriage, to take communion to the shut ins and help heal the broken hearted. Ellen White states clearly that deaconess' that minister to the sick and the young, ministering to the necessities of the poor, should be ordained by the laying on of hands:

“Women who are willing to consecrate some of their time to **the service of the Lord** should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. **They should be set apart to this work by prayer and laying on of hands.** In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, **they will be a power for good in the church. This is another means of strengthening and building up the church.** We need to branch out more in our methods of labor. Not a hand should be bound, **not a soul discouraged**, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. **Place the burdens upon men and women of the church**, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness”. {RH, July 9, 1895 par. 8}

We read in the Bible about many faithful examples, like Stephen who gave his life for Jesus, and lead the Apostle Paul to Christ by his example. We see in the book of Romans how God used a woman to reach out and minister to all the churches in a large area, and not just in a single church:

**Romans 16:1-2** I commend to you **Phoebe** our sister, who is **a servant of the church** in Cencrea, 2 that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been **a helper of many and of myself also.**

According to Chrysolstrom, Phoebe was a deaconess who was “hindered in no way by her sex”. She is described here as a servant of the church. The Greek word for servant used here is **Diakonon**. The English word for deacon comes from this word. Paul here calls her a deacon, and says she helped many in the church.

This is another biblical example of a woman in ministry. We have read in the book of Acts about Dorcas the wonderful deaconess who ministered to so many that when she died the church was devastated.

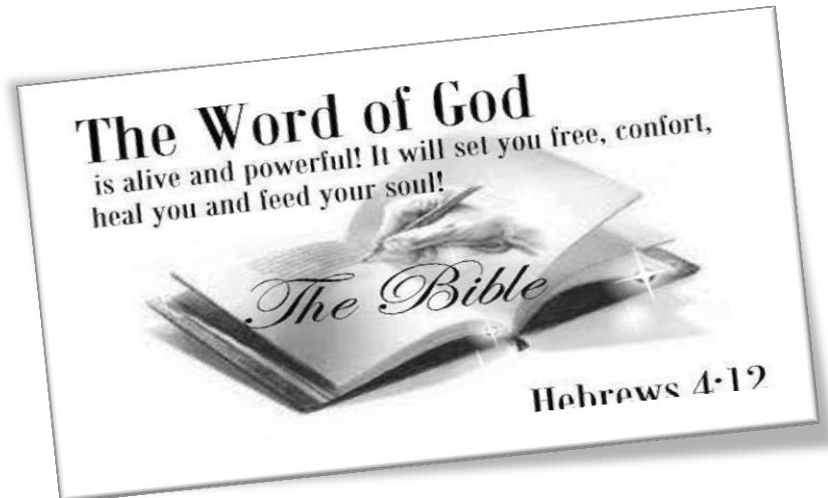
Example after example is there for us to read. Wonderful men and women who gave all their money, time and even their very life for the sake of the church, and their community.

Oh, that God would raise up men and women today, who would be willing to give of themselves in this day and age to reach a dying world! Thank God that God still calls men and women to serve him! Thank God many even in this church, have answered the call of the Holy Spirit, and are here today to be ordained to minister according to their spiritual gifts.

***May God Bless each and every one of you, as you are, both men and women- Ordained to serve! May God use you as his ministers to your fullest potential is my prayer, In Jesus name, Amen, and Amen***







## CHAPTER 6

### *Biblical Worship Scripture List\**

**T**he Bible teaches that stringed instruments and percussion instruments belong in our worship services, in the house of God, because they were commanded to be used there by God Himself.

**1 Samuel 10:5** “After that you shall come to the hill of God where the Philistine garrison is. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying.”

**1 Chronicles 15:16,19,28** Then David spoke to the leaders of the Levites to appoint their brethren to be the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy. **19** the singers, Heman, Asaph, and Ethan, were to sound the cymbals of bronze; **28**. Thus all Israel brought up the ark of the covenant of the Lord with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

**1 Chronicles 16:5,42** Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals; **42** and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun were gatekeepers.

***It's interesting that he didn't just mark the verses with the cymbals  
He "made music" with them.***

**2 Chronicles 5:12-14**

*12 and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets—13 indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying: 1 "For He is good, For His mercy endures forever," that the house, the house of the Lord, was filled with a cloud,-14 so that the priest could not continue ministering because of the cloud; for the glory of the Lord filled the house of God.*

***This shows that God was so pleased with the cymbals and the music he'd just listened to, and his response was so glorious, that the priest couldn't even continue to minister! God enjoyed it!***

**2 Chronicles 23:12,13**

*12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people in the temple of the Lord.13 When she looked, there was the king standing by his pillar at the entrance; and the leaders and the trumpeters were by the king. All the people of the land were rejoicing and blowing trumpets, also the singers with musical instruments, and those who led in praise. So Athaliah tore her clothes and said, "Treason! Treason!"*

**2 Chronicles 30:20-21, 23**

*20 And the Lord listened to Hezekiah and healed the people.  
21 So the children of Israel who were present at Jerusalem kept the Feast of Unleavened Bread seven days with great gladness; and the Levites and the priests praised the Lord day by day, singing to the Lord, accompanied by loud instruments. 23 Then the whole assembly agreed to keep the feast another seven days, and they kept it another seven days with gladness.*

**Nehemiah 12:27,42,43**

*27 Now at the dedication of the wall of Jerusalem they sought out the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, both with thanksgivings and singing, with cymbals and stringed instruments and harps.42 also Maaseiah, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam, and Ezer. The singers sang loudly with Jezrahiah the director.43 Also that day they offered great sacrifices, and rejoiced, for God had made them rejoice with great joy; the women and the children also rejoiced, so that the joy of Jerusalem was heard afar off.*

***The bible specifically states that cymbals, a percussion instrument, was used "in the house of the Lord", and "in the SERVICE of the house of the Lord". Stringed instruments like the guitar and piano, and cymbals are useable in the service of God's house.***

**1 Chronicles 25:1,3,6**

*Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was:3 Of Jeduthun... who prophesied with a harp to give thanks and to praise the Lord.6 All these were under the direction of their father for the music in the house of the Lord, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthun, and Heman were under the authority of the king.*

**2 Chronicles 29:25-27, 30**

*25 And he stationed the Levites in the house of the Lord with cymbals, with stringed instruments, and with harps, according to the commandment of David, of Gad the king's seer, and of Nathan the prophet; for thus was the commandment of the Lord by his prophets.26 The Levites stood with the instruments of David, and the priests with the trumpets.27 Then Hezekiah commanded them to offer the burnt offering on the altar. And when the burnt offering began, the song of the Lord also began, with the trumpets and with the instruments of David king of Israel. 30 So they sang praises with gladness, and they bowed their heads and worshiped.*

***It is clear that these instruments were used to preach, or prophesy with, and they were used in connection with the sanctuary. It wasn't just "paid" musicians as some suggest. In the New Testament, there is no earthly priesthood. We now believe in the priesthood of all believers. Music ministry is open to any musician with the spiritual gift chosen by the church to serve. Women entered the sanctuary, and played timbrels.***



**Psalm 68:24, 25**

*24 They have seen Your procession, O God, The procession of my God, my King, **into the sanctuary.**  
25 The singers went before, the players on instruments followed after; **among them were the maidens playing timbrels.***

**Notice in the Psalms, which were written for public worship in the house of God and the assembly of saints, we are commanded to praise him in the Sanctuary on the timbrel. A timbrel is a drum. They are both round pieces of wood with a goatskin stretched across the top. Timbrels are often referred to as "hand drums." In the sanctuary there can be loud clashing cymbals. We are even instructed to let the children of Zion be joyful and to let them praise him on the timbrel and the harp. Bottom line: Instruments are neither good nor evil. They are tools that can be used for good or evil.**

**Psalm 150:1-6**

*1 Praise God in His sanctuary; Praise Him in His mighty firmament! 2 Praise Him for His mighty acts; Praise Him according to His excellent greatness! 3 Praise Him with the sound of the trumpet; Praise Him with the lute and harp! 4 Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes! 5 Praise Him with loud cymbals; Praise Him with clashing cymbals! 6 Let everything that has breath praise the Lord. Praise the Lord!*

**Psalm 149:1-3**

*1 Sing to the Lord a new song, And His praise in the assembly of saints. 2 Let Israel rejoice in their Maker; Let the children of Zion be joyful in their King. 3 Let them praise His name with the dance; Let them sing praises to Him with the timbrel and harp.*

**Exuberant praise in the sanctuary is not irreverent.**

**Psalm 47:1,2**

*Oh, clap your hands, all you peoples! Shout to God with the voice of triumph...Sing praises to God, sing praises! Sing praises to our King, sing praises!*

**Psalm 63:4**

*Says in the Sanctuary we are to Lift up my hands in your name.... my mouth shall praise you with joyful lips.*

**Psalm 66:1**

*Make a joyful shout to God all the earth!*

**Psalm 98:1**

*Oh, sing to the Lord a new song! 4. Shout joyfully to the Lord all the earth, break forth in song, rejoice, and sing praises. 5. Sing to the Lord with the harp, and the sound of a psalm. 6. With trumpets and the sound of a horn; Shout joyfully before the lord, the King.*

## **Clapping and Raising Hands in Worship are Biblical**

### **1 Kings 8:22,38, 54**

*22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: 38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house: 54 And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.*

### **2 Kings 11:11,12**

*11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple. 12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.*

### **2 Chronicles 6:12,13, 29**

*12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: 13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, 29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when everyone shall know his own sore and his own grief, and shall spread forth his hands in this house:*

### **Nehemiah 8:6-10**

*6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground 8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. 9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.*

**Psalm 28:2**

*2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.*

**Psalm 47:1,2**

*1 To the chief Musician, A Psalm for the sons of Korah. 1O clap your hands, all ye people; shout unto God with the voice of triumph. 2For the LORD most high is terrible; he is a great King over all the earth.*

**Psalm 47:5-7**

*5 God is gone up with a shout, the LORD with the sound of a trumpet. 6 Sing praises to God, sing praises: sing praises unto our King, sing praises. 7 For God is the King of all the earth: sing ye praises with understanding.*

**Psalm 63:1-4**

*1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; 2 To see thy power and thy glory, so as I have seen thee in the sanctuary. 3 Because thy lovingkindness is better than life, my lips shall praise thee. 4 Thus will I bless thee while I live: I will lift up my hands in thy name.*

**Psalm 66:1, 2**

*1 To the chief Musician, A Song or Psalm. 1 Make a joyful noise unto God, all ye lands: 2 Sing forth the honour of his name: make his praise glorious.*

**Psa 68:24-25**

*24. They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary. 25 **The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.***

**Psalm 88:9**

*9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.*

**Psalm 98:1, 4-6,9**

*1. O sing unto the LORD a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. 4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise. 5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm. 6 With trumpets and sound of cornet make a joyful noise before the LORD, the King. 8 Let the floods clap their hands: let the hills be joyful together.*

**Psalm 119:48**

*48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.*

**Psalm 138:1**

*I will praise thee with my whole heart*

**Psalm 141:2**

*2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.*

**Psalm 143:6**

*6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.*

**Isaiah 55:12**

*12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*

**Lamentations 2:19**

*19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.*

**Lamentations 3:41**

*41 Let us lift up our heart with our hands unto God in the heavens.*

**1 Timothy 2:8**

*8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.*

**Hebrews 13:15**

*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.*

***These bible verses demonstrate that percussion instruments and exuberant praise were integral parts of “reverent” worship both inside and outside the sanctuary of God. Rightly understood, reverence cannot be limited to silence in the sanctuary. Many years after the Exodus, this was still the case in the sanctuary of Jesus’ day.***

## **Desire of Ages p.463 paragraph 2**

*“When He spoke these words, **Jesus was in the court of the temple specially connected with the services of the Feast of Tabernacles.** In the center of this court rose two lofty standards, supporting **lampstands** of great size. After the evening sacrifice, all the lamps were kindled, shedding their light over Jerusalem. This ceremony was in commemoration of the pillar of light that guided Israel in the desert, and was also regarded as pointing to the coming of the Messiah. At evening when the lamps were lighted, **the court was a scene of great rejoicing.** Gray-haired men, the priests of the temple and the rulers of the people, united in the **festive dances to the sound of instrumental music** and the chants of the Levites.”*

## **Patriarchs and Prophets p. 155**

### ***They even applaud in heaven!***

*“The command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unfaltering obedience. **All heaven applauded his fidelity**”.*

*Would our sanctuary sound different on Sabbath if everyone in it embraced each generation's songs and instruments and sincerely tried to sing them? May we all be willing to sing Christ's praises with every tool and talent God provides. Let us not allow familiarity or fear or ignorance keep us from being supportive of every generation's attempts to sing God's praises. And don't forget to learn the lyrics to Miriam's song (it's not really Moses') because we're all going to be singing it someday in heaven (cf. Revelation 15:3-4)!!!*

*May God bless us as we learn more about worship and mature as a church, using our freedom of choice in God honoring ways to worship and praise him!.*

*\*Thanks to Pastor Mike Fortune for his collaboration on this chapter.*



## CHAPTER 7

### Spirit of Prophecy Quotations about Biblical Worship

#### Praising God with a Loud Voice

(All Emphasis Mine)

Let us follow Jesus as He so meekly rode into Jerusalem, when "the whole multitude of the disciples began to rejoice and *praise God with a loud voice*, . . . saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out." A large portion of those who profess to be looking for Christ would be as forward as the Pharisees were to have the disciples silenced, and they would doubtless raise the cry, "Fanaticism! Mesmerism! Mesmerism!" And the disciples, spreading their garments and branches of palm trees in the way, would be thought extravagant and wild. But *God will have a people on the earth who will not be so cold and dead but that they can praise and glorify Him*. He will receive glory from some people, and *if those of His choice, those who keep His commandments, should hold their peace, the very stones would cry out*. {EW 109.1}

With such a prospect as this before us, such a glorious hope, such a redemption that Christ has purchased for us by His own blood, shall we hold our peace? *Shall we not praise God even with a loud voice, as did the disciples when Jesus rode into Jerusalem?* Is not our prospect far more glorious than was theirs? Who dare then forbid us glorifying God, *even with a loud voice*, when we have such a hope, big with immortality, and full of glory? We have tasted of the powers of the world to come, and long for more. *My whole being cries out after the living God*, and I shall not be satisfied until I am filled with all His fullness. {EW 110.2}

Let all take time to cultivate the voice, so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. *The ability to sing is the gift of God; let it be used to His glory*.--Testimonies, vol. 9, pp. 143, 144. (1909) {Ev 504.4}

Then talk of His love, talk of His power, *praise Him*. If you have a voice to say anything, talk of God, talk of heaven, talk of eternal life. *I have heard persons who in their homes would speak so loud that their neighbors could hear them, but they would get up in a meeting and mumble over a few words that could not be heard*. You want to show that you have been learning in the school of Christ and that you have been making progress.

"With the heart man believeth unto righteousness; and *with the mouth confession is made* unto salvation" (Romans 10:10). How many believe the truths you have heard today? Do you want to go a few months before you will acknowledge there is light in it? Do you want to stop to reason it all out? You will die before that time. {FW 76.2}

The *evil of formal worship cannot be too strongly depicted*, but no words can properly set forth the *deep blessedness of genuine worship*. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects His servants to cultivate their voices so that they can speak and sing in a way that all can understand. {9T 143.3}

In the meetings held let a number be chosen to take part in the song service. And let the singing *be accompanied with musical instruments skillfully handled*. **We are not to oppose the use of instrumental music in our work.** This part of the service is to be carefully conducted, for it is the praise of God in song. The singing is not always to be done by a few. As often as possible, let the entire congregation join. {9T 144.2}

*We shouted the high praise of God* for his rich and precious blessing which was by us more highly prized than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God! We could thank him for affliction. *For more than one hour we could only rejoice and triumph in God*. Especially did my afflicted husband (James white) share largely in this shower of grace. *His countenance, though emaciated by disease, was radiant with a holy light as he praised God with a loud voice*. Angels of God seemed to be all around us. I thought that the time had come and when my husband, in the strength of God would rise above disease and triumph in his saving power. The influence of this heavenly refreshing seemed to abide with us many days. {RH, February 27, 1866 par. 5}

Sister Harris and Clarissa were set entirely free, and *they prayed God with a loud voice*. The *Spirit caused Clarissa to laugh aloud*. *James was healed every whit*; the great distress he had had in his head was every whit removed, and he looked as though he had got the holy anointing. The fever and all pain left him, and he ate and was strengthened. He walked out upon his faith, harnessed his horse, and he and I went to Port Byron, one mile and a half and back. He gained strength very fast.

He is quite strong today. *Praise the good Lord*.--Letter 12, 1850, p. 2. (To Brother and Sister Howland, August 15, 1850.) {5MR 239.1}

Let us reveal Him to the world as the one altogether lovely and the chiefest among ten thousand. "And after this I beheld and, lo, a great multitude, which no man could

number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and *they cried with a loud voice*, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." *Let us take up the praise of God here below. Let us unite with the heavenly company above. Then we shall represent the truth as it is, a power to all who believe.*-- Letter 138, 1897.

God does not mean that any of us should become hermits or monks and retire from the world in order to devote ourselves to acts of worship. The life must be like Christ's life—between the mountain and the multitude. *He who does nothing but pray will soon cease to pray*, or his prayers will become a formal routine. 51 {CSA 27.10}

To engage in His service merely from the hope of reward or the fear of punishment would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and *mere formal worship*.—Manuscript 135, 1899 (Youth's Instructor, June 13, 1901; June 20, 1901). {CTr 139.6}

Many churches erected, and *worship going on in them formal and insincere*. The heart is going after its idols. *In the place of heart devotion, the Lord beholds apparent solemnity and formality*. The attitudes and signs of devotion are performed. He hears men confessing their sins, but not repenting or forsaking them. He discerns an array of spiritual idols which engage the attention and in which men trust, supplanting God. He sees a system of maxims, customs, and false theories, which they tenaciously cherish, robbing Him of the honor due His name. {12MR 221.1}

True worship consists in working together with Christ. Prayers, exhortation, and talk are cheap fruits, which are frequently tied on; but fruits that are manifested in good works, in *caring for the needy, the fatherless, and widows, are genuine fruits*, and grow naturally upon a good tree.-- Review and Herald, Aug. 16, 1881. {ChS 96.5}

The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the Divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for *knowing and loving God*. It will give us *willing obedience to all His requirements. This is true worship*. {CD 37.3}

*We need to cherish and cultivate a spirit of true worship, a spirit of devotion upon the Lord's holy, sanctified day*. We should assemble together believing that we shall receive comfort and hope, light and peace from Jesus Christ. All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were *marking their*

*interest in, and high regard for, this divine institution.* Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight --*these the angels were specially blessing with light and health, and special strength was given them.* {FLB 35}

No man is proved to be a true Christian because he is found in company with the children of God, even in the *house of worship* and around the table of the Lord. *Satan is frequently there upon the most solemn occasions, in the form of those who he can use as his agents.* {GC88 395.2}

When we came upon the ground the meeting was in session, but they gave a *loud shout of victory.* *There was a joyous welcome for us.* {5MR 58.3}

When his (Saul's) retreat was discovered, he was led before the congregation, and they observed with pride and satisfaction that he was of kingly bearing and noble form, being "higher than any of the people, from his shoulders and upward." And even Samuel proclaimed him to the assembly with the words, "See ye him whom the Lord hath chosen, that there is none like him among all the people!" In response to his words, *one long, loud shout of joy arose from that vast throng, "God save the king!"* {ST, July 20, 1882 par. 18}

A *great gladness* took possession of the worshipping multitude; "the Levites and the priests praised the Lord day by day, singing with *loud instruments*;" all were united in their desire to *praise Him* who had proved so gracious and merciful. Verses 21, 22. {PK 337.2}

When He spoke these words, Jesus was in the court of the temple specially connected with the services of the Feast of Tabernacles. In the center of this court rose two lofty standards, supporting lampstands of great size. After the evening sacrifice, all the lamps were kindled, shedding their light over Jerusalem. This ceremony was in commemoration of the pillar of light that guided Israel in the desert, and was also regarded as pointing to the coming of the Messiah. At evening when the lamps were lighted, the court was a scene of great rejoicing. Gray-haired men, the priests of the temple and the rulers of the people, united in the festive dances to the sound of instrumental music and the chants of the Levites. {Desire of Ages p.463 paragraph 2}

## Appendix

### **S**eminar Review by Pastor Tom Hughes

My Response to *The Distraction Dilemma* by Christian Berdahl

This Seminar on music entitled “The Distraction Dilemma” by Christian Berdahl has an absolutely appropriate and ironic title. The entire program is a thinly veiled “hit job” on Contemporary Christian music and the people who perform it or listen to it. In Psa 149:1 the bible states, “Praise ye the LORD. Sing unto the LORD **a new song, and his praise in the congregation of saints.**” A new song is a contemporary song. Where does God want us to sing it? In Church that’s where! There is very little new information in this seminar. Every five or six years in the Adventist church a new traditionalist champion arises to put forth the so called “real truth” about music.

What always amuses me when these prophets of doom and gloom arise is that they are so devoid of human joy that even the meager scraps of joyful worship present in most traditionalist churches are an irritation that they feel the compulsion to try to stamp out. If Pentecostals are a 10 on the joy scale most traditional churches would be a 3. If they really try to “go Pentecostal” most traditionalists, trying with all their might to exuberantly praise the Lord could possibly reach a 5. But even this barely exuberant praise would be appalling to Mr. Berdahl.

To him Contemporary Praise music is either “Trivial”, “repetitive”, “mediocre”, “pathetic”, “worldly” or “offensive.” Yet the bible is positive about praise; Psalm 147:1 Praise ye the LORD: for **it is good to sing praises unto our God; for it is pleasant; and praise is comely.** To joyless people all they see are negative stereotypes, but God says praise music is good, pleasant and even beautiful. The Bible teaches that God even inhabits the praise of his people. Psa 22:3 “But thou *art* holy, O thou that **inhabitest the praises of Israel.**” Praise causes the Spirit to come close to God’s people and fills them. God expects and encourages praise from his people. Most modern praise music found its origin or inspiration from the Psalms or the book of Revelation. They are both books dedicated to the praise and worship of God. In the Psalms single phrases are often repeated over and over again so that the passion and exuberance of worship can build and crescendo. In Psalm 136 the bible repeats the same phrase “His mercy endures forever” 26 times. God, who inspired the author of this song, evidently enjoys a passionate rendition that exalts in his mercy and his eternal compassion, but according to the emphasis of this seminar it would be considered trivial and repetitive.

The biblical evidence presented in this book clearly indicates that God not only enjoys exuberant praise and worship, but commanded percussion instruments to be used in the sanctuary service, and approves of such joyful expressions as tambourine music, hand clapping and loud praise and joy in the Sanctuary itself. Psa 68:24 “They have seen thy goings, O God; *even* the goings of my God, my King, **in the sanctuary.**” Psa 68:25 “The singers went before, the players on instruments *followed* after; among *them were*

the damsels *playing with timbrels.*” Let’s assume that if they were using hand drums, the music was at least as joyful as the music the seminar condemns.

The Ellen White Quote on music at the Indiana Camp meeting is a favorite quote used by those of this philosophy. They quickly read the part where EGW states that those very instruments if played a right would be a blessing and move on. Mr. Berdahl ignores the implications of this statement in his haste to get to the part he wants to emphasize. Please read Chapter two of this book for a deeper analysis of this statement. Once again it should be noted that the instrument is not wrong in of itself. Rather is how it’s played that is the determining factor. A piano is a percussion instrument, as is a tambourine or a Toph (hand drum). The piano key “strikes” the string. If no percussion instruments are allowed, should we ban pianos? I think not!

Could this Seminar be just another one of the devil’s distractions to keep us focused on what we do instead what Jesus has done for us? Here is one of the devils favorite tricks to derail us, “The ***faults of others, or your own faults and imperfections--to any or all of these he will seek to divert the mind.*** Do not be misled by his devices. ...***thus by separating them from Christ he hopes to gain the victor.***” **SC 70-72.** The Righteousness of Christ should be the focus of the church; instead once again, he has risen up another champion traditionalist to stir up distrust, anger, division and judging of others.

Mr. Berdahl has a very mocking delivery when he is making his points. Many contemporary musicians and their work are easy targets for him. He seems to not understand that God can take even a baby in Christ and use them to reach others in the worlds they just came from. His attitude is that no one should ever try to do music about Jesus unless they ARE holy, righteous, perfect and mature. Yet the word of God makes it clear that none of us is good but God. The people he is mocking and making fun off and condemning are often people who are trying to find Jesus, lift up Jesus, or witness for Jesus.

Some are perhaps not converted, or are even imposters but many are true seekers. Mr. Berdahl stated that the purpose of music was to minister to the church members. He never mentions heaven directed praise music. He seems quite comfortable judging others music. As he mockingly puts down the emotion and passion many feel for Jesus, he called their music mediocre and pathetic, and lifts up his music as the alternative. Lifting himself and his tastes up as the “righteous alternative” to contemporary praise.

The some old tired arguments about syncopation were also put forth. We’ve heard all this before and it makes no more sense now than it did years ago. Is our heart syncopated? Yes, but what of it? It was only the God of heaven who designed its syncopated rhythm. A heart defibrillator puts your heart back in “rhythm”. It seems the main qualification for the their approval of music is that it must be without passion, or deep felt intimacy or intensity. It must be drumless, even though God approved drum music in his temple. Music is not to witness to those in the world, who are lost and

hopeless by using the music they are familiar with in order to arrest their attention and then turn them to God. Martin Luther used popular songs to arrest the attention of the people he wanted to reach, with songs like “A Mighty Fortress”. Are some so called Christian music groups and songs unholy? I’m sure some are.

Christians need to walk after the Spirit and not allow evil influences into their homes or hearts. But this Seminar is neither fair, nor accurate. It is truly a distraction dilemma to turn our eyes away from Jesus’ righteousness and fasten them squarely on the worldliness it decries. Sadly he emphasizes the very worldly Christian music he is playing and condemning. He uses this seminar to put down and mock the people he disagrees with rather than to present a positive message. Where is Jesus? Where is his righteousness? Where is the praise? Where is the Joy? The mocking, condemning judgmentalism is quite evident. How Jesus must weep as his lost masses are condemned, along with anyone trying to reach out to them in ways they will listen. Only this seminars tastes and approach are acceptable because music’s main purpose is for the church.

A conservative business group are funding the distribution of this distracting and divisive offering. This presentation gives the appearance of holiness, but underneath is just the same old legalistic emphasis that has plagued the church for two-thousand years. White washed sepulchers hiding dead men’s bones. They usually come well dressed, with enough money to pay off the false witnesses and recruit some young member of the Sanhedrin to do their bidding. Mr. Berdahl will not only hold their coats, but is actively trying to stir up church leaders to control the music of the church in such a way that uplifting joyful music of the contemporary praise style will be utterly rejected as “pathetic”. Stone their joy, their applause, their praise until they are silent. Silence the young who like the more upbeat praise, stifle their happiness in the vacation bible school filled with exuberant praise. The message he shares is a different emphasis than the one taught in this book. While I do respect anyone’s right to worship God quietly and calmly, I do not think they have the right to try to silence others in the church who want to follow the bible mandates to exuberantly praise and worship God in a biblical way. We need to be tolerant of those who are following biblical principles, even if we don’t choose to do the same. Like Saul of Tarsus it is my hope and prayer that all who work for God will meet Jesus on the road they’re traveling and becomes an encourager of the brethren rather than being a negative purveyor of judgmental and divisive doctrine.

**A final thought: It is my hope that the bible only will be our guide and not the traditions of men. Let the Children of Israel rejoice! Happy, Christ centered Christians, that’s our TRUE calling! God Bless you as you rejoice in his mercy that endures forever is my prayer, In Jesus name Amen!**

*Pastor Tom Hughes*

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