



## Some Comments on Instrumental Music in Worship



"The one instrument of peace, the Word alone by which we honour God, is what we employ. We no longer employ the ancient psaltery, and trumpet, and timbrel, and flute."  
—**Clement of Alexandria**, A.D. 153-217).

"...Now, instead of organs, we may use our own bodies to praise him withal.... Instruments appertain not to Christians."  
—**John Chrysostom**, Homily on Psalm 149 (4<sup>th</sup> century).

"You [God's saints] are 'trumpet, psaltery, harp, timbrel, choir, strings, and organ, cymbals of jubilation sounding well,' because sounding in harmony. All these are you: let not that which is vile, not that which is transitory, not that which is ludicrous, be thought of here." —**Augustine**, Commentary on Psalm 150 (A.D. 354-430).

"When we are told that David sang with a musical instrument, let us carefully remember that we are not to make a rule of it. Rather, we are to recognise today that we must sing the praises of God in simplicity, since the shadows of the Law are past, and since in our Lord Jesus Christ we have the truth and embodiment of all these things which were given to the ancient fathers in the time of their ignorance or smallness of faith." —**John Calvin** (Reformer, Geneva), Sermons on Second Samuel (1562).

"But our Church does not make use of musical instruments such as harps and psalteries, in the divine praises, for fear of seeming to Judaize.... As the Philosopher says (Polit. viii, 6), "Teaching should not be accompanied with a flute or any artificial instrument such as the harp or anything else of this kind: but only with such things as make good hearers."  
—**Thomas Aquinas**, Summa Theologica (13<sup>th</sup>

"Exhorting the people only to rejoice in praising God, he maketh mention of those instruments which by Gods commandment were appointed in the old Law, but under Christ the use thereof is abolished in the Church." —Marginal Notes on Psalm 150 in the **Geneva Bible** (1599).



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# Faithful Sayings

## Olsen Park Church of Christ

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### Services

Sunday: 9:30 a.m.  
10:20 a.m.  
6:00 p.m.  
Wednesday: 7:00 p.m.

### Elders:

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Charles Kelley  
Pat Ledbetter

### Deacons:

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## Biblical Self-Esteem

Our world places tremendous pressures on women. Media, fashion trends and even other women set standards impossible to live up to. Women can never be pretty enough, thin enough, smart enough, independent enough, or motherly enough to feel good about themselves. Conditions like anorexia, depression, and low self-esteem plague a growing number of women.

such issues. Far from portraying us as merely material beings formed by a cosmic accident, the Bible teaches we are the creation of an all-powerful God. All people are made "in the image of God" (Genesis 1:27). All



The Bible has much to offer one who struggles with

human beings have an eternal spirit, which bears this image. That means that we are valuable. God doesn't make junk! Whether we are what the world says is beautiful, attractive and valuable or not, we are worth enough to God that he sent his Son to die for us. This means we should never allow ourselves to look down on ourselves and feel inadequate, or worthless. We mean something to God as we are (Romans 5:8).

Many things that move us to feel low self-esteem don't matter to God. On Judgment Day our looks, hairstyle, waistline, attractiveness or popularity won't matter. What will matter, is whether we have served God, obeyed Him, and concerned ourselves with that **“hidden person of the heart.”** Peter wrote: **“Do not let your adornment be merely outward —arranging the hair, wearing gold, or putting on fine apparel —rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle**

**and quiet spirit, which is very precious in the sight of God”** (I Peter 3:3, 4, NKJV).

In our efforts to boost our self-esteem do we ignore shortcomings in this area in order to feel better about ourselves? That is not the answer! We must use the mirror of God's word to expose our true character (James 1:23). The sins we find there, which blemish our souls, must be addressed. We must turn away from them. They must be covered by the blood of Christ (Revelation 12:11). Sadly, some modern day psychological approaches aimed at improving low self-esteem actually deaden the pains of guilt. When we have done wrong we should feel bad about it. That is a godly type of sorrow intended to move us to repentance (II Corinthians 7:10). If this type of pain is ignored or appeased, it becomes like a body part that has lost feeling. Without the sensation of pain, we can hurt ourselves. Guilt should move us to correction. When correction

has occurred, the memory of guilt should help us to avoid sin in the future. David, in sorrow over his past declared, **“my sin is always before me”** (Psalm 51:3). That is not to suggest that the one who has obeyed the gospel, and been forgiven must continue to “beat themselves up” over the past. Paul warned the Corinthians to receive the repentant sinner **“lest he be swallowed up with too much sorrow”** (II Corinthians 2:7).

The recognition that each of us is made in the image of God must



never lead to arrogance. While our similitude to God is reason to avoid low self-esteem, the awareness of our need for God's mercy must lead to a humble view of ourselves. The most faithful soul is no more significant to God than the vilest sinner. Their relationship with Him is different, but Jesus died for both. The one blessed with great ability and opportunity is no better than the poor and feeble. We have no right to look down on anyone else, or imagine we are better than someone else. I recently heard a teenage girl cry out to some young men who had spoken to her, “you're in the band—I wouldn't talk to you!” What a vile reflection of arrogant pride! Most likely this horrible view of others stems from her own fear that she might not fit some mold she imagines is best. Yet, even so, such arrogance is the bitter consequence of an improper view of our own value and the value of others. Low self-esteem is not conquered by arrogant pride.

By Kyle Pope