Silence In The New Testament Church

By

David Pharr

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II Peter 1:3 “According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue.”

By this passage alone we can be assured that we have adequate revelation by which we can be safely guided in our faith and adherence to the New Testament Church.

To think otherwise is to doubt the correctness and sufficiency of the scriptures. We would also doubt the sufficiency of the author of the Bible as well.

Jude 3 “Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”

In Ephesians 4:5 we are told of the one faith. (Not many or different kinds).

I Timothy 4:1 “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;”

II Timothy 3:16-17 “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17) That the man of God may be perfect, thoroughly furnished unto all good works.”

I Corinthians 4:6 “And these things brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.”

Colossians 2:23 “Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.”

John 4:23-24 “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.”

James 1:25 “But whoso looketh in the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

POINT: There is nothing lacking that ought to have been included and nothing included that does not belong. What is authorized can be named. What is not named, silence, cannot be authorized.

The blessedness that is promise is for those who continue therein, NOT for those who continue outside of what is revealed.

The only logical way to look at the scriptures falls under three categories:

1. Instructions Given
2. The Precedents Recorded
3. Logical Conclusions (command, example, or necessary inference)

We are to follow what the scriptures tell us as to how to worship and live.

Luke 6:46 “And why call ye me Lord, Lord, and do not the things which I say.”

Precedents are examples of how the instructions are to be followed.

I Corinthians 11:1 “Be ye followers of me, even as I also am of Christ.”

In Logical Conclusions, when it can be ascertained that a practice is an example of apostolic instructions being followed, it serves as a precedent, a part of the required pattern, Inferences are necessarily drawn when biblical facts allow no other logical conclusion.

What is not in the pattern of worship is not authorized, and what is not authorized is not authorized.

NOTE THE CHANGE OF THE PRIESTHOOD FROM THE OT TO THE NT.

Hebrews 7:12-14 “For the priesthood being changed there is made of necessity a change also of the law. (13) For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. (14) For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.”

The Old Testament the priest came from the tribe of Levi

The New Testament the priest (Christ) came from the tribe of Judah

Question: Was there a scripture in the Old Testament that specifically stated that a priest could not come from another tribe? No, but we do know they came from the tribe of Levi.

Therefore since the priest were to come from the tribe of Levi, then we must logically conclude that the law had to change to allow Christ (the royal priesthood) who came from the tribe of Judah. It wasn’t the fact that the tribe of Judah had never been mentioned, but the fact that the tribe of Levi had been mentioned, thus excluding all the others.

A statement prohibiting the other tribes was not necessary. Silence itself said that they were excluded.

So, lets bring this over to the Church today concerning instrumental music.

Many things are used today for expediency: (cars, buildings, song books, sound systems, etc., but when it comes to instrumental music which does not fall under expediency because another kind of music is specified within the scriptures

When there are specific instructions given to us by scripture, then other alternatives are not an acceptable form of worship.

Does God give his approval to instrumental music in the Church? Let’s answer three questions.

1. Are there any scripture that gives instruction for its inclusion?
2. Are there any precedents in the New Testament Church that would give its approval of inclusion in worship?
3. Are there scriptural facts that would imply apostolic approval?

The answer to all of the above questions is NO!

Some still argue that it is just a matter of different interpretations of the scripture. But, what is there to interpret but what has already been written?

A final argument to close this matter is the fact that the apostolic era never used instruments in worship.

Some still argue that since there are not stated prohibitions to instrumental music, then it cannot be known that instrument use is prohibited.

This same type of argument has led to infant baptism, holy water, communion for weddings, sprinkling, and other forms of unauthorized worship.

Our approach to Christianity should be finding out what is approved and go by it, not try to find out what is not approved and seek a way to justify false practices and teachings.