Purpose: The purpose of this study is to examine some of the objections to the position of singing the Psalms to the exclusion of all other songs in worship.

RP Testimony 21.5 Singing God’s praise is part of public worship in which the whole congregation should join. The Book of Psalms, consisting of inspired psalms, hymns and songs, is the divinely authorized manual of praise. The use of other songs in worship is not authorized in the Scriptures. The Greek words in the New Testament, which are translated “psalm,” “hymn” and “song,” all appear in the Septuagint (Greek) version of the Book of Psalms. (Ps. 95:2; Ps. 40:3, (4); Ps. 96:1; Col. 3: 16; Eph. 5:19; Mark 14:26; 1 Cor 14: 26; Jas. 5:13.)

• Objection 1: The NT Church needs NT songs. “I want to sing the name of Christ in worship,” or “The Psalms are only for Israel.”
   Answer 1: The Psalms are sufficient for NT praise. They speak clearly about Jesus Christ, and the NT writers interpret the Psalms to be about Jesus Christ. Even though we don’t sing Christ’s name, we clearly sing about Christ. Objection 1 only critiques our singing of the Psalms; it does not actually give us an argument for what we should sing.
   1. Christ taught that the Psalms were about Him (Luke 24:44)
   2. Commonly Recognized Messianic Psalms: (Psalm 2, 8, 16, 22, 40, 45, 68, 69, 72, 89, 102, 109, 110, 118 132 etc)
   4. The Psalms use the name yhwh, which is translated Lord, and Lord is the predominate title for Jesus in the NT. In Romans 10:9, we can know that we are saved if we confess with our mouth that Jesus is Lord. So, singing the name Jesus should not be necessary. Christ or Lord is His proper name.

• Objection 2: There are other songs in the OT and NT of the Bible. Why can’t we sing those songs?
   Answer 2: God canonized some songs from the OT in the Psalms. Psalm 18 came from 2 Sam 22, and Psalm 90-91 seem to echo Moses’ songs in Ex 15 and Moses’ song and blessings in Deut 32-33. The other Scripture songs, such as the Song of the Well (Num 21:17), Song of Debra and Barak (Judges 5), and Miriam’s song (Ex 15:20 were left out of the Psalter with the exception of some brief references. The occurrences of singing in the OT can be explained by the nature of remembrance in an oral society.
   Two NT songs are The Magnificent (Luke 1:46-56) and the New Song (Rev 5:9). Mary’s song does not seem to be more than a song for the specific occasion. We will look at the New Song later, but it does
   1. The so-called NT hymns are debatable. Passages like Col 1:15-20 are considered hymns by some and confessions of faith by others. The NT never commands one of these so-called NT hymns to be sung in public worship.
   2. The evidence of other songs in the Scripture does not give us warrant to sing uninspired songs in worship. Without further revelation, we don’t have warrant to sing the Scripture songs found outside The Psalms.

• Objection 3: The singing of praise is like prayer in worship. God does not require us to use the prayers of the Bible; therefore, we are not required to sing only the inspired Psalms in the Bible.
   Answer 3: God has governed our prayers. He gave us the Lord’s Prayer as a pattern for our prayer, and He commands that we pray for things in His will and pray in the name of His Son. God has also governed the songs of worship separately by giving us the Psalter and commanding its use in worship. In short, prayer and singing of praise are governed separately by the Lord.

• Objection 4: There is more liberty in the NT than in the OT; therefore, we can sing our uninspired songs.
   Answer 4: Singing of uninspired songs violates the Christian Liberty that we have in Jesus Christ. Christian Liberty frees us only to be bound to the commands of God and free from the commands of men. If we are going to sing uninspired songs, some men must impose a choice of which uninspired songs we would sing. As a result, we would be bound to the choice of these men. When we sing the authorized and inspired Psalms of
the Bible, the Church imposes upon us the command to sing what God has commanded and authorized for us to sing. In a sense, imposing man-made songs on the Church is a form of tyranny.

• **Objection 5:** At each stage in redemptive history, the Lord advanced the public worship of God. Since we are now in the NT era of the Church, we should have NT songs of praise, and we should write NT songs.  
  **Answer 5:** It is true that at every epic in redemptive history, the Lord progressed the worship of the Church. One key principle needs to be observed. Each time, God progressed worship through special revelation or the inspired Word or command. In these last days of the NT Church, God progressed worship through special revelation. The OT sacraments were replaced by baptism and the Lord’s Supper. The Temple in Jerusalem was replaced by the gathered Church who worships in spirit and truth. The Lord did not give the NT Church new songs of praise for NT worship, and the Lord did not authorize us to write uninspired songs of praise for our public worship.

• **Objection 6:** What about the *New Song* of Revelation 5:9, 14:3? Shouldn’t we write new songs for NT praise?  
  **Answer 6:** In Revelation 5:9, the new song is given by the inspiration of the Holy Spirit; it is not an uninspired song. In Rev 14:3, the new song was learned not written by the 144,000 singers, so we cannot draw the conclusion that we will write new songs. These passages do not give us warrant to write uninspired songs ourselves.

**Bibliography**


  • Murray, John. “Song in Public Worship,” pp179-192. This essays is formally the *Minority Report of the Committee on Song in the Public Worship of God,* which was presented at the 14th General Assembly of the OPC in 1947. It can also be found at http://www.opc.org/GA/song.html#Minority.
  

The main purpose of the article is to e The findings support the prediction/model...; Theoretical contributions and practical implications are discussed/presented. Read this article abstract and say if the authors agree that having more computers at school leads to changes in teaching. Your notes

Most policy makers, corporate executives, practitioners, and parents assume that wiring schools, buying hardware and software, and distributing the equipment throughout will lead to abundant classroom use by teachers and students and improved teaching and learning. This article examines these assumptions. The general statement of purpose format is a lot like any other type of academic document. You must use: Times New Roman font with 12-point size. 1-inch margins on all sides of the document. 1.5-inch line spacing throughout the document. This general format makes your writing more readable and is also an expected format in letters of this type. Unfortunately, an applicant won’t get extra points for rendering a letter with standing visual formats. It is, therefore, more important to concentrate on impressing the reader with the actual substance of your statement of purpose template. Statement O The purpose of this research is twofold. Our first motivation is to propose a new analytical strategy to explicitly account for the endogeneity of any adaptation measure to climate. Our second motivation is to assess the extent to which modelling adaptation explicitly affects the partial effects of the climatic attributes (Chatzopoulos & Lippert, 2015) (Economics). This paper aims to offer a new perspective on green technologies and innovationsâ€™ influence on SCM (references) in order to achieve a better understanding of strategies and policies designed to deal with the emerging challenges in some heavily multilingual areas of the world, most people learn a lingua franca â€“ a regional trade language â€“ in addition to their mother tongue. But when? B When someone proposes English or French, say, as a trade language, objections inevitably arise. These languages are notoriously difficult to learn, with strange spellings and numerous grammatical rules and exceptions. But more importantly, they’re loaded with historical and cultural baggage. The only hope for a truly universal language would seem to be an artificial one â€“ a language that is designed to be free from cultural biases and easy to learn. This was precisely the goal of Esperanto. L. L. Zamenhof grew up in the late 1800s in Warsaw, which was a part of Russia at that time. Grammar Exercise - Expressing Purpose. Do the exercises below on the expressions of purpose and click on the button to check your answers. (Before doing the exercises you may want to read the lesson on purpose). Choose the correct expression of purpose. Concentrate on your exercise. so as not to so that. make any mistakes. You have to wake up. to in order not to so that. be on time. You have to register. in order to in order not to so that. participate in the forum. She left work early. so as not to so that. be at home when he arrives. Ships carry life boats. so as not to so as to so that. ... in order not to so that. continue my studies. He exercises regularly. in order to in order not to so that.