

## Condell Park Bible Church's (CPBC) Position Paper on Music

The mission of Condell Park Bible Church is to glorify God  
by making Christ-like disciples through  
worshipping biblically,  
building faith,  
serving others  
and impacting the world  
with the transforming power of the Gospel.

What place should music have in helping us achieve these objectives? According to Scripture, music is a vital part of Biblical worship (Psa. 95:1-2; 96:1-9; 100) and plays an important role in a believer's life and growth (Eph. 5:17-19; Col. 3:16; Psa. 119:54). Discernment, however, needs to be exercised in the choice of music that we participate in, perform and listen to, as not all music honours God. As children of light, we are instructed to have no fellowship with the unfruitful works of darkness but to walk wisely so that we may understand the will of the Lord (Eph. 5:11-17). Our desire at CPBC is to apply Biblical truth to the area of music so that we may prove what is acceptable unto the Lord (Eph. 5:10) and thereby glorify Him (1 Cor. 10:31).

The purpose of this position paper is twofold:

1. to present Biblical principles of music within the framework of our church's mission statement
2. to outline our church's music policies and their application to this church and its ministries

### 1. Biblical Principles of Music

Music originated from God and, as part of His created order, is His gift to mankind (Col. 1:16-17; Jam. 1:17), designed to be used for His glory (Rev. 4:11), but also intended for our enjoyment and enrichment (1 Tim. 6:17).

Scripture reveals that music is not morally neutral but has the potential to powerfully influence an individual physically, emotionally and spiritually (2 Kin. 3:15; 1 Sam. 16:23). Since music can be a facilitator of either good or evil (2 Chron. 5:11-14; Exo. 32:15-25), the music a Christian engages in can either affect him/her in a way that encourages godly thinking and behaviour, or in a way that promotes worldly ideals and practices.

While not all music must be religious or sacred, it is necessary for the believer to develop a conscience for music that honours God and is acceptable to Him in all contexts (Eph. 5:10; Phil. 1:10).

Governing principles that should guide us in our corporate and individual music choices are as follows:

*Our mission is to glorify God*

A commitment to glorify God should be the primary goal of the believer (1 Cor. 10:31). To glorify God means to magnify His name and to reflect His nature and character. Upon the basis of His own holiness (Isa. 6:3), God calls His followers to be holy in every area of their lives (Lev. 11:44; 1 Pet. 1:15-16). That is, the child of God is expected to live distinctly from the unregenerate, and separate from the prevailing world culture, which is largely characterized by fleshly living (Rom. 12:2; Eph. 2:1-10; 1 John 2:15-17). The Apostle Paul's reminder to the Corinthians, "ye are not your own" (1 Cor. 6:19-20), is a reminder to all believers that their bodies belong to God. What Christians do with their bodies, including the music they listen to and participate in, matters to God. In order to glorify God, a believer's music should not be fashioned according to the lusts of this world (1 Pet. 1:14) but rather should "show forth the praises of Him who hath called [us] out of darkness into His marvellous light" (1 Pet. 2:9).

*By making Christ-like disciples*

God's purpose for the believer is to be conformed to the image of His Son (Rom. 8:29; 2 Cor. 3:18). Christ-like character is perhaps best reflected in what Jesus identified as the two greatest commandments: to love God completely and to love one's neighbour as oneself (Matt. 22:34-40). Accordingly, a Christian's music should minister to his/her spirit and soul in such a way that it assists that one to be more devoted to God and more loving to others.

*Through worshipping biblically*

Music, as an element of individual or corporate worship, has its basis in Scripture and is something in which God delights (2 Chron. 5:13-14; Rev. 14:1-3; 15:1-3). The book of Psalms is replete with commands to sing and play unto the Lord, to rejoice in Him, and to praise, worship and extol His name. That the churches at Ephesus and Colosse were both commanded to sing (Eph. 5:18-19; Col. 3:16), and the Corinthian church is referred to as singing (1 Cor. 14:26), suggests that all churches are expected to praise the Lord in song. A number of Scriptural principles, however, need to be followed in order for sacred music to be considered a true sacrifice of praise to God (Heb. 13:15). That is, worship must be consistent with God's character (Psa. 96:9) and in accordance with what He has ordered in His Word if it is to be acceptable to Him (1 Chron. 13; Heb. 12:28).

- ❖ **Sacred music should be distinct from the world (Rom. 12:2; 1 Pet. 1:14-15) by not being associated with sensual, inappropriate or rebellious themes and performance styles (Eph. 5:11; 1 Thess. 5:22).**

Because God is holy – set apart and in a class by Himself – worship of Him should not look like, sound like or be confused with any activity that is not worship or that is false worship. In ancient times, God forbade Israel from any activity or form of worship that resembled paganism (Deut. 12:28-32). Similarly, God expects Christian worship to be in accord with His holy nature by being separate from the world. Sacred music should therefore resist the pressure to "borrow" from the world's sound, imitate ungodly performance techniques or adjust standards according to questionable musical trends of the unsaved. Attempts to unite popular worldly styles, with sacred lyrics contradict the Christian's call to a consecrated approach to all of life. Sanctification principles apply to both lyrics and the music.

- ❖ **Sacred music should emphasize the attributes and acts of God (Psa. 59:16-17; 150:2; Isa. 12:2-5; Rev. 15:3) – focusing reverential attention on God (Psa. 29:2; 33:8; 89:7; Heb. 12:28-29), rather than on the individual (Psa. 115:1).**

The focus of worship in the Bible is the recounting of truths about God, and the consequent response of the worshiper in praise. While the psalms reveal there is a place for personal testimony and reflection, often expressed in emotive language, the psalmists' emphasis is primarily on the character and works of God. Even in the psalms of lament, the conclusion is one of praise and thanks. Thus, Biblical worship is addressed to God for praising His objectively revealed perfections, rather than to the worshiper for connecting with his subjectively perceived needs or interests. Sacred music should follow this pattern.

- ❖ **Sacred music should lead the believer to rejoice thankfully in God (Psa. 33:1; 95:2; 105:2-3; 108:1,4) and assist the worshiper to love God with heart, soul, mind and strength (Deut. 6:4-5; Matt. 22:37-38).**

Worship, as seen in the Bible, focuses the individual's attention on the Lord in a way that engages the mind and the will as well as the emotions. Sacred music that leads the worshiper to meditate on God's person and works should elicit a response of humble gratitude and a consequent resolve to trust, obey and serve God. That is, sacred music should do more than simply stir the emotions or leave the worshiper in a state of euphoria.

- ❖ **Sacred music should be doctrinally sound (Col. 3:16; Eph. 5:18-19) and clearly communicated (1 Cor. 14:7-8).**

Sacred lyrics should be rich with theological truths, grounding the believer in the faith and thereby promoting spiritual stability and maturity (Eph. 4:14-15; Col. 2:7). Further, sacred lyrics should be set to complementary melodies, harmonies and rhythms so that the tune becomes an appropriate vehicle for the text. That is, in order to serve the lyrics, accompanying tunes should neither dominate nor obscure the message of the song (1 Cor. 14:33,40).

- ❖ **Sacred music should be fervent (Psa. 103:1; 104:33), fresh and vital ("a new song," Psa. 33:1-3; 40:3; 96:1; 98:1) - not merely routine.**

Throughout the book of Psalms, worship is pictured as an earnest or vibrant experience, engaging the whole of the individual. In contrast, Jesus warned against mindless and tedious religious ritual (Matt. 6:7). By implication, sacred music should reflect the freshness and vitality of the believer's new life in Christ. Further, it can be expected that every generation of believers will devote its creative effort to producing such music.

- ❖ **Sacred music should involve the entire congregation (Col. 3:16; Eph. 5:18-19).**

The Scriptural imperative to sing to one another makes it clear that believers should be participants in worship, not simply observers. When actively listened to, sacred music presented by choirs or individuals is also a form of participation in worship (2 Chron. 29:28; Psa. 40:3); however, such specials should never be viewed as entertainment or a substitute for congregational singing.

- ❖ **Sacred music should follow the Scriptural pattern of allowing the use of instruments in worship (Exo.15: 20; 1 Sam. 10:5; 1 Chron. 15:16-22,28; 16:4-6, 37-42; 23:5; 2 Chron. 5:12-13; Ezra 3:10-11; Neh. 12:27,36; Psa. 33:2-3; 92:1-3; 150:3-5; Rev. 14:2-3).**

In Old Testament worship, the use of instruments was as much a means of praising God as was singing. Singing with instrumental accompaniment was a significant feature of temple

worship, instituted by the commandment of God through His prophets (2 Chron. 29:25). Additionally, throughout the Psalms, God's people are encouraged to praise Him both vocally and instrumentally (e.g. Psa. 33:1-3); and in the book of Revelation, instruments are seen to accompany heavenly praise (Rev. 15:2-3). While there is no record of musical instruments being used in New Testament churches, the Epistles neither command nor condemn their usage. The Scriptural warrant to use instruments in church worship is based on the aforementioned Scriptural principles and examples, as well as Paul's commandment to the churches at Ephesus and Colosse to use psalms, hymns and spiritual songs when they gathered (compare Eph. 5:19 & Col. 3:16 with Psa. 98:4-6).

❖ **Sacred music should be presented by musicians who are committed to glorifying God rather than themselves (Psa. 115: 1; John 3:30; 12:32).**

The goal of the Christian musician is to exalt the Lord through effectively communicating the message of the music. Methods of delivery that draw undue attention to the performer can detract from or overshadow the message. The godly musician will therefore seek to present sacred music in such a manner that God is magnified rather than him/herself (1 Cor. 2:1-5; John 3:30).

❖ **Sacred music should be appropriate to the occasion (Prov. 25:20; Matt. 26:30; Rom. 12: 15; Jam. 5:13; 1 Cor. 13:11; 1 Cor. 14:40).**

Within the range of acceptable sacred music, there exists a variety of genres, e.g. children's songs, choruses, anthems, psalms, hymns and spiritual songs. Appropriateness to the occasion and relevance to the participants should be major considerations when selecting sacred music.

❖ **Sacred music should encourage the unity of the church (Eph. 4:1-16).**

One major aspect of New Testament corporate worship is the focus on building up the whole body. Paul instructs that when the body assembles, all should be done with the view of edifying (1 Cor. 14:26). Within each local church, sacred music should be chosen with care and consideration so that individual consciences are not offended (1 Cor. 8:12), and an atmosphere of unity is fostered.

### *Building Faith*

Music plays a vital role in a believer's growth, with the Spirit-filled victorious life being linked to a heart richly ministered to by "psalms, hymns and spiritual songs" (Eph. 5:18-19; Col. 3:16). While there is liberty to enjoy music other than sacred music, the wise Christian will guard against an imbalanced musical diet that may act as a weight or that leads to sin in his/her life (Heb. 12:1). Ultimately it is the truths of God's Word that stabilizes the soul (Psa. 1; 119:11,24,28,50,92,105, 114,130,165) and leads to maturity in Christ (Eph. 4:13-15). In all of the Christian's music choices, the following should be considered:

❖ **Music should aid Christian growth and make the believer more like Christ (2 Cor. 3:18; Rom. 8:29)**

Christ's character was "full of grace and truth" (John 1:14). The practical application of what this looks like in the believer's life is "the fruit of the Spirit" (Gal. 5:22-23). In accordance with Philippians 4:8, a Christian's music should focus on what is true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy. Such music builds an appreciation for

beauty, does not desensitize the individual to worldly living or philosophies, and is capable of turning the heart towards the things of Christ.

- ❖ **Music should discourage the believer from the works of the flesh (Gal. 5:19-21; Rom. 13:14) and worldliness (Rom. 12:1-2), which is characterized by lustful living (Eph. 2:1-3; 1 John 2:15-17).**

Music that promotes ungodliness and encourages the "works of the flesh" has no rightful place in the believer's life. That is, music that stirs up wrong thoughts, emotions and fleshly responses such as sexual impurity, rebellion, idolatry, occultism, jealousy, hatred, violence, division, short-temperedness, selfishness, drunkenness and revelling, should be avoided and rejected. Even beyond this, the believer's music should positively strengthen him/her against such things.

- ❖ **Music should not lead the believer into embracing philosophies contrary to the Word of God (Psa. 1:1-3; Col. 2:8).**

Lyrics that either subtly or overtly promote wrong philosophies or secular worldviews can over time dull the Christian's discernment and slowly open the door to doubt, compromise or sin. Vigilance is required in this area, as often such lyrics are coupled with seemingly innocuous melodies, thereby "disarming" the hearer. Wise Christians will understand that the world has an agenda and will exercise caution.

- ❖ **Music should not ensnare the believer or lead the believer into idolatry (1 Cor. 6:12; 10:7-14).**

Scripture cautions believers against being brought under the control of even non-sinful things. Misuse of Christian liberty in the realm of music can lead to ensnarement or idolatry. Because of its inherent deceitfulness (Jer. 17:9), the human heart can easily be drawn to worship and serve the creature, rather than the Creator (Rom. 1:25), resulting in unfruitfulness (1 Cor. 9:27) and bondage (Rom. 6:16; 2 Pet. 2:19).

#### Serving Others

- ❖ **Music should edify fellow believers (Eph. 4:11-16) rather than cause them to stumble (1 Cor. 10:23-33).**

Believers have the responsibility of carefully exercising their Christian liberty (Gal. 5:13-14). As a member of the larger body of Christ, the Christian's lifestyle choices are not made in a vacuum but can affect fellow believers. Even when a believer is fully persuaded in his/her own mind regarding the appropriateness of musical choices, consideration must also be given as to whether that music or an associated musical activity will edify or cause others to stumble (Rom. 14:1-15:3). The Apostle Paul warns against encouraging another to violate his/her conscience, even when that conscience may be misinformed (1 Cor. 8:1-12). Furthermore, even careless or thoughtless practices can create or accentuate differences, and thereby undermine the unity all believers have in Christ (Gal. 3:26-28). The mature Christian will, therefore, be willing to give up genuine rights and personal freedoms for the sake and well-being of others (1 Cor. 8:13). This is a legitimate test of the believer's commitment to "love thy neighbour as thyself." (Gal. 5:14)

*And impacting the world with the transforming power of the Gospel*

❖ **Music should aid the believer's testimony before the lost (Matt. 28:19-20), bearing witness to the transforming power of the Gospel (2 Cor. 5:17).**

A life transformed by the Gospel is a powerful witness. Christians can "show forth the praises of Him who has called them from darkness into light" (1 Pet. 2:9) by demonstrating a devotion to God and separateness from the world (2 Cor. 7:1; 1 Pet. 1:14-15). The believer's music should bear testimony to the fact that he/she is a new creature in Christ - walking in newness of life (Rom. 6:4) with a new song (Psa. 40:2-3).

❖ **Music should be distinct from the world in the cause of evangelism, by not utilizing elements that have been designed in opposition to God (1 John 2:5-17).**

There is much in this present evil world that signifies its rejection of God's rightful sovereignty and will. The believer cannot appear to endorse those elements, even with the intention of building bridges for evangelism. While in the cause of evangelism the Apostle Paul was willing to become all things to all men (1 Cor. 9:19-23), his methods were never manipulative or impure (1 Thes. 2:3-6) nor did they compromise the Gospel message (Gal. 1:8). In every evangelistic endeavour, pleasing God should always take precedence over pleasing man (1 Thes. 2:4).

## **2. Music Policies and Applications of CPBC**

CPBC has formulated its music policies on the above stated Biblical principles. We affirm that the following policies are our earnest effort to reflect Biblical principles of music within our own ministry context and in keeping with our mission. While we recognize that Biblical truth is non-negotiable, we understand that our music policies and applications are not infallible. As situations and contexts change, some policies or applications may need to be reviewed and refined. However, any change in policy or its subsequent application to ministry at CPBC must be consistent with the Scriptural principles outlined in this position paper.

❖ **CPBC believes in the sufficiency of Scripture in addressing the topic of music.**

This church acknowledges the issue of music is complex and that strongly held opinions exist across the spectrum. However, since the Bible contains all that is needed for a life of godliness and spiritual maturity (2 Pet. 1:3, 2 Tim. 3:16-17), we firmly believe that a Biblical position on music can be reached using Scripture alone.

➤ **Application** - CPBC will guard against opinions, positions and "commandments of men" that cannot be supported by Scripture (Matt. 15:9) and will seek to exercise Biblical discernment in areas of music where there are no clear Scriptural imperatives (Phil. 1:9-10).

❖ **CPBC holds the position that music is not morally neutral but that its various aspects – words, sounds, imagery and associations – are affective.**

CPBC believes the elements of music (pitch, rhythm, tone quality and dynamics), as well as the lyrics, can be designed to elicit moral responses, both right and wrong, and that Scripture supports this view (1 Sam. 16:23).

- **Application** - In understanding that music is not amoral, the Pastors and ministry leaders of this church will be vigilant in evaluating all music regarding its suitability for use in any of its services and ministries (Eph. 5:10; 1 Thes. 5:21).

❖ **CPBC is committed to glorifying God by uniting believers in Biblical worship.**

CPBC believes God is delighted with worship that is consistent with His holy nature (Psa. 96:6; 1 Pet. 1:15-16) and in accordance with the principles of worship that He has outlined in His Word. [Refer to "Worshipping Biblically" under the Principles of Biblical Worship" in Part 1 of this document.] Further, since Biblical worship should be separate from the world (Rom. 12:2; Eph. 5:11), this church does not support the practice of uniting worldly music styles with sacred lyrics as seen, for example, in the Contemporary Christian Music movement.

- **Application** – Corporate worship at CPBC will seek to emphasize congregational singing that is reverential, God-focused, doctrinally sound, earnest and vibrant, distinct from the world and appropriate to each ministry context. "Christian" music fashioned after the world's sound is not considered to be God-glorifying and is therefore not to be used, performed or promoted in any of this church's services or ministries.

❖ **CPBC supports the use of sacred music both past and present.**

In keeping with the "new song" principle (Psa. 33:3; 40:3; 96:1; 98:1; 144:9), CPBC believes every generation of believers should produce music that reflects their new life in Christ. This church, therefore, does not support the view that God only blesses music composed during a particular time period, but rather believes a spiritually healthy church will have a balanced "diet" of God honouring psalms, hymns and spiritual songs (Eph. 5:19; Col. 3:16) that have been composed across the ages.

- **Application** – CPBC rejects the notion that "old-fashioned" is always best and that "recent" must be dubious or bad. Psalms, hymns and spiritual songs and/or their accompanying tunes will not be selected or rejected solely on the basis of when they were composed. Corporate worship at CPBC may include a selection of traditional hymns or more recent God honouring hymns and spiritual songs.

❖ **CPBC allows the use of instruments in its services and meetings.**

On the basis of Scriptural directives and examples (2 Chron. 29:25; Psa. 33:1-3; Rev. 15:2-3), this church believes the Bible supports the use of instruments in church services but that it is not prescriptive in regards to which instruments should be used in this present church age or how they should be used. However, as with any tool, we believe musical instruments in worship should be used to glorify God, assist others in worship and not draw undue attention to themselves.

- **Application** – CPBC supports the use of musical instruments in its services and ministries for corporate singing, congregational and choral accompaniment and special items. The decision regarding which instruments to use will be determined by the nature, purpose and context of each meeting. The Scriptural principle of exercising discernment will also guide our approach in deeming what instruments or instrument combinations are most appropriate.

❖ **CPBC upholds Scriptural standards for its musicians over musical qualifications.**

While skilfulness and diligence are essential qualities for those involved in the ministry of music (Psa. 33:3; Col. 3:23; Ecc. 9:10), this church places greater emphasis on the spiritual preparedness and maturity of its musicians. In Old Testament times, the musical structure of temple worship was administered by consecrated Levites who were dedicated to the Law (1 Chron. 15:12; 2 Chron. 34:30-32). Likewise, God expects New Testament believers, as an holy priesthood, to offer up spiritual sacrifices that are acceptable to Him (1 Pet. 2:5). This includes sacrifices of praise (Heb. 13:15). Since worship is a solemn responsibility, CPBC believes that the ministry of leading the congregation in worship should fall to competent musicians who are under the control of the Holy Spirit (Eph. 5:19) and under the authority of the Word of God (Col. 3:16).

- **Application** – Understanding that to lead worship as a musician requires spiritual maturity as well as musical ability, CPBC has adopted the policy that only proficient musicians who have a faithful Christian testimony and are above the age of 16 will be invited to regularly minister on the piano and organ for its Sunday services. Opportunities for any competent younger musician under the age of 16 to minister occasionally on the piano or organ will be allowed to help develop his/her gifts in the Lord's service. Participation in the church ensemble is acceptable for any instrumentalist who has attained a sufficient level of competency and demonstrates a sincere desire to faithfully serve God in this way.

❖ **CPBC is cautious with respect to association**

This church is aware individual believers may hold differing opinions regarding the use of a song or hymn that is acceptable in its text and music, but questionable by its associations. Additionally, the practice of modifying potentially questionable arrangements so that otherwise suitable texts can be presented in an acceptable manner can also be a matter of concern for some believers because of the music's identification with a particular person or movement.

The New Testament issue of eating meat associated with idol worship provides insight and guiding principles in this matter. In 1 Corinthians 8, the Apostle Paul outlines that differences of opinion regarding association are the result of individual consciences being influenced by varying amounts of knowledge. Further, in Romans 14, Paul concludes that while the practice in itself may be acceptable due to Christian liberty, respectful regard to another's conscience must also be a consideration.

Understanding that the level of knowledge regarding music associations will vary between believers at CPBC, this church chooses to take a cautious approach when selecting such music for use within its church services and ministries. While the quality of the music will be one determining factor, another guiding principle in decision-making will be to follow after things which make for peace and edification (Rom. 14:19-20).

- **Application** – Any decision to use modified music originating from or identified with musicians known to be less conservative in their approach will be carefully made on a case-by-case basis by the leadership of this church. Church members are asked to be respectful and trusting of these leadership decisions, understanding that the use of a particular song or hymn is not grounds for concluding the church is no longer committed to good music standards. Where there are differences of opinion regarding



association, individuals are expected to show love by neither despising nor judging a fellow believer who holds a contrary view (Rom. 4:2-3). Ministry leaders are required to gain approval from the church Music Ministry leaders before introducing any songs to their ministries that may be/are known to be questionable by their associations.

❖ **CPBC exercises discretion in how it relates to those who differ**

CPBC acknowledges that other churches and Christian institutions may adopt differing music positions or apply Biblical principles of music differently based upon their own specific contexts, missions or understanding of the Scriptures. They are at liberty to do so and are answerable to the Lord for their own decisions, as are we (Rom. 14:4,10-12).

This church has reached its position on music after careful study of the Scriptures and prayerful consideration of its ministry context. While we believe that knowledge in the area of music is necessary, we also understand that knowledge can lead to pride (1 Cor. 8:1). CPBC, therefore, rejects as arrogant an attitude of assuming that we have complete understanding of this subject and that those who differ are deliberately disobedient.

Our relationship to those who differ, but who exercise their stewardship of music through a consecrated approach (as taught in Rom. 12:1-2), will be respectful and will allow for differences that are the earnest result of our respective efforts to understand and consistently apply scriptural principles. Further, the leadership of CPBC will exercise discretion in receiving ministry from or giving endorsement to individuals, churches or institutions who differ, and will not necessarily withhold general endorsement solely on the basis of their holding a different position on music.

- **Application** – CPBC understands there is liberty to hold differences of opinion regarding music (Rom. 14) and that others may not exactly hold to our church's position. In relating to those who differ, members of this church are expected to be controlled by love (Phil. 1:9; Col. 3:14) and to demonstrate an attitude of humility (Mic. 6:8; Phil. 2:3). At the discretion of the church leadership, individuals from other churches or institutions who may differ slightly regarding music will not necessarily be restricted from ministering at CPBC as long they agree to respect and support this church's music position.

❖ **CPBC is conservative in position for both secular & sacred music**

CPBC acknowledges there is a range of acceptable music that is separate from the world and not associated with sensual, inappropriate or rebellious themes. Within this range of acceptability, and in accord with God's call to godly living (Rom. 12:2; Titus 2:11-14; 1 Pet. 1:14-16; 2:9-12) this church chooses to be intentionally conservative.

- **Application** - CPBC considers the following music to be in conflict with its mission statement and is therefore not to be sung, performed, used\*, endorsed \*\* or actively promoted within any of its ministries.
  - Any music which in whole or in part is commonly identified as rock \*\*\*, pop, country, jazz, R&B, electronic/techno, rap/hip hop, heavy metal or the fusion of any of these genres.
  - Any music in which Christian lyrics or Biblical texts are set to music which is, in whole or in part, identified with any of the above genres.

\* Usage includes music that is selected as backing music for audio/visual presentations (such as PowerPoints and Slideshows) that have been created "in house" for ministry events.

\*\* Regarding endorsement: The leadership understands that within our church ministries it will not always be possible to avoid exposure to music that we hold as inappropriate. This will especially be the case for some teaching resources that are used in our Christian School or for audio/visual recordings used for instruction or entertainment in our church ministries. However, where possible we request that the music be muted, or the volume turned down; and if opportunity allows, the teachers and leaders use such situations to teach Biblical principles of God-honouring music.

\*\*\* Defining the rock genre: When compared with the characteristics of other musical genres (e.g. folk music, classical music and traditional sacred music), the rock genre is distinguished by the combination of some or all of the following characteristics – sensual singing styles, dominating beat, heavy percussion, overwhelming volume and an overall atmosphere that counteracts self-control, especially when coupled in performance with elements such as defiant demeanour, immodest attire, sexually suggestive dancing or crude gestures.

❖ **CPBC is compliant with Australian copyright laws**

This church understands that most musical works are protected by copyright laws and believes it is our Christian duty to support and obey such laws (Exo. 20:15; Rom. 13:1-10; 1 Tim. 5:18). Therefore, to maintain integrity and avoid risks and liabilities, CPBC is committed to ensuring it has the appropriate copyright licenses in place.

- **Application** - In seeking to do all things decently and in order (1 Cor. 14:40) and to avoid breaking copyright laws, all ministries of CPBC are expected to be aware of the various licenses the church has secured, to understand what is and is not acceptable regarding the use of copyrighted materials under each license and to be compliant with the terms of agreement for each license. Where there is a question or a doubt, individuals are to ask for guidance and obtain understanding from the leadership before moving forward with the use of copyrighted materials.

❖ **CPBC requires those who serve in its ministries to be supportive of its position on music**

The leadership of this church is committed to its mission of glorifying God by making Christlike disciples and understands that music will be involved in each stage of this process. That is, music plays an integral role in Biblical worship and the building of our faith; it should be used responsibly in the service of others and is a useful tool in evangelism. Since music is a powerful medium, we are aware that it is possible to hinder or thwart this church's mission by engaging in or promoting music that does not honour God. The importance of being united in our approach towards music and its use across all of our church's ministries cannot be understated (Matt. 12:25). Accordingly, individuals who exercise ministry at this church are asked to be familiar with and to support CPBC's position on music.

- **Application** - CPBC requires all those who serve in its ministries to thoroughly read all sections of this position paper and to comply with each music policy and application as outlined in this document. While the leadership understands that individuals are

accountable to God for their personal music choices, all who exercise ministry are encouraged to adopt these standards as their own; and are requested outside of ministry to support the church's position by not publicly advocating or endorsing music styles that are in conflict with it. Believers are reminded of their responsibility to carefully exercise their Christian liberty (Gal. 5:13-14) so as to edify and not cause offence (Rom. 14:1-15:3; 1 Cor. 8; 10:23-33) and are therefore asked to keep personal convictions in "grey areas" as a private matter between themselves and God (Rom. 14:22).