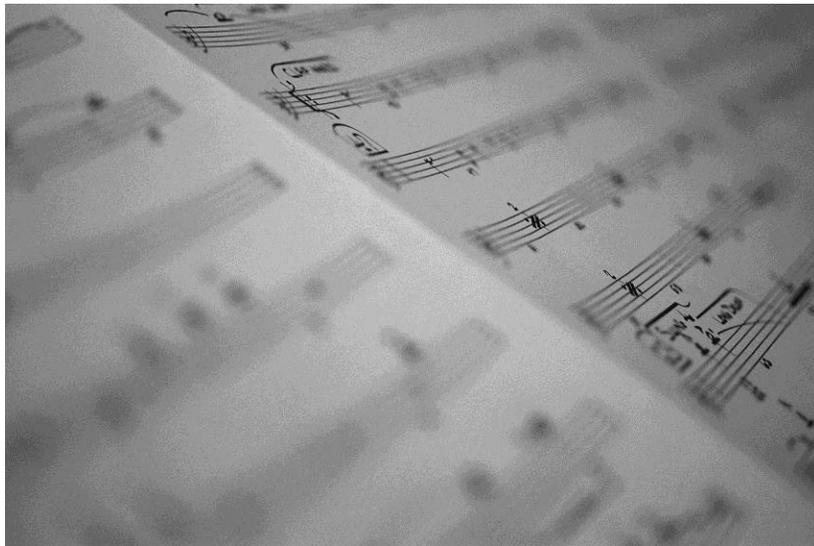


Barabbas Road Music



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Welcome

The Psalmist declares, “Sing to the LORD, bless his name; tell of his salvation from day to day” (96:2) and to that we give a hearty Amen! God has given music to us to declare His greatness, to praise Him and to lift each other up. Being part of the music ministry is a great opportunity to help others sing to the Lord. We believe God gives different gifts to the members of the church for the mutual benefit of all and if He has blessed you with musical ability, we’re glad that you want to use that gift in the church.

The elders at Barabbas Road believe music is of extreme importance for the church and to that end, they personally maintain the oversight to ensure the ministry is worthy of its purpose and that your involvement is esteemed. The elders oversee the ministry and Chris Tweedy is the music director managing most of the day to day operations.

Philosophy

Music is a very powerful medium that can quickly stir emotions. Movie makers have known this for years and have used music to add tremendous life to a scene. Music is powerful, because of its capacity to move the emotions there have been those in the church at large who have misused its influence. For example, there are the preachers who are accompanied by an organ, when they make a dramatic point the organ flairs up or when they slow things down the organ plays a soft tune, this sort of use of music is manipulation. Well-intentioned or not others have tried to manipulate with music as well, the constant droning of repetitive phrases over and over again almost producing a trance-like state is manipulation. *Always* starting slow and building to a crescendo every week trying to give people goosebumps is manipulation, and focusing only on the effects the sound brings and not the lyrical content is manipulation. These examples are given to draw the point home that music is and can be a very powerful influence on people. Because of its potentially powerful influence, we must take care in how we approach the use of music in the church.

We all recognize there are all kinds of music for all kinds of situations. There are songs for kids, for different cultures,

for different seasons, for different emotions and life experiences, and songs for different environments. Each of these songs aims at a different situation and outcome. A rock band may be feeding angst and anger, a romantic songwriter may want to make music that expresses his love for his wife. The dancer may want to make music designed for the waltz; these are different types of music for different types of situations. Each type of music is aimed at something.

The question for us as a church is what do we want the aim of the music to be? Is the aim to just stir the emotions, entertain the congregation and give them an experience and show how brilliantly our musicians can perform? Answering the question of what the music is designed for will help us in deciding what direction to go.

After much thought and study of the Word, we believe the aim of the music at Barabbas Road Church should be twofold. The first aim, is to help the congregation in singing. The second aim is to have God-honoring songs. Joining these two aims, we set the direction of the music towards the congregation singing God-honoring songs.

There are several reasons we believe the aim of the music at Barabbas Road Church is the congregation singing God-honoring songs. The first reason is that we think the time of music on Sunday morning is for the congregation. There have been two philosophies in church music that have been popular

for some time, one we can call performancism and the other congregationalism. Performancism is the concept that the musicians are performing for the congregation. In performancism the musicians are putting on a show and performing for the congregation while in congregationalism the musicians are there to aid the congregation in singing. In performancism the church member is there to receive while in congregationalism the church member is there to participate and sing. In our approach of congregational singing you the musician are not on trial like an American Idol competition rather your ministry is to play music everyone can sing along with because the music time is for the body not the band. This is one of the reasons the musicians play on ground level instead of up on the stage, the focus is on singing and thinking upon the songs rather than watching the musicians perform.

Another reason we think the aim of the music should be the congregation singing is that the opposite would be passivity. In Ephesians 5:19 we are commanded to be, “speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hear to the Lord.” Christians might not be inclined to sing throughout the week, but by the time they get to church, we look forward to giving them a chance. Aside from communion and offering, Singing is the primary way the congregation participates on Sunday morning.

What this means: Because the aim of the Barabbas Road Church music is to have the congregation singing God-honoring songs it ends up narrowing the focus of the music ministry.

Let's begin by looking at song selection. There is no one type of song style we want to limit ourselves to at Barabbas Road instead we want to pick songs that people can sing along with and that uphold the God of the Bible. This, however, does not mean every song that is easy to sing along with is ideal for the congregation. We want theologically rich songs that are, Christ-focused, God-honoring, doctrinally sound and able to teach.

Most of our song selections will focus more on God than on us. We will be singing songs that declare something about God rather than on our experience. The majority of the songs we will sing have a rich history and heritage in the church, and each song is selected and affirmed by the elders. We want songs that the whole congregation can sing from start to finish, so this limits dramatic introductions by the lead vocalist and solos. This doesn't mean that a song may not sound good with a soloist leading the intro then doing a dramatic finish, but that is not the aim of the music, the aim of the music is for the congregation to sing. The goal then for the song introduction is to give the congregation the tune they are about to sing, the musicians introduce the song to the congregation. As you might be seeing the aim of the music at Barabbas Road Church is not a show, an experience or an encounter but the congregation singing. We do not believe the role of the music team is to perform for the congregation but to lead them in

singing. Performances are great, but that's not our aim on Sunday morning. The great privilege of those in the music ministry is to sing unto the Lord and help others do the same.

Another point that needs to be brought up is the mystical way music is often used in the church. Very commonly Christians put forth music as a way to call God to manifest Himself. These types of songs focus on asking God to fill the place or the Holy Spirit to come or for more of God. The Bible does not teach that music is a channel to experiencing or encountering God. Jesus spoke clearly to the women at the well regarding this issue. She was wondering what location she should worship God, at what place God would be? Jesus answers, "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth" (John 4:23-24). Jesus answers that God is ever present. There is no location or time in which God is more there; the whole world is His, music does not conjure up more of God. In Old Testament times God established the temple in Jerusalem to be His dwelling place but now that we are in the church age God indwells each believer and has given us Himself, we do not need to ask for more of the Spirit or for Him to show up. Music, however, can cause someone to focus on the reality that God is and that He hears our songs and in that way, music can bring

our focus onto what already exist. Each Christian is already indwelt by the Holy Spirit the moment they are born again, music does not bring the Spirit or God the Father any closer (Eph 1:13-14) but may cause one to remember and focus on the reality in which they live. Music is a great opportunity to sing to God from a heart that loves and adores Him allowing us to think exclusively on Him.

3 Core principles

If we were to boil down our approach to music at Barabbas Road it could be summarized by these three words, reverent, repeatable and regulative.

Reverent: The lyrics and tunes are considerate of a holy God.

Repeatable: The congregation can repeat (sing) the songs and the musicians can as well. The songs are not so demanding that the congregation cannot sing them nor musicians play them.

Regulative: This is an older term, but it means that our worship is instructed and governed by the Word of God. God has prescribed how He is to be worship in the Bible and we let that govern us.

Expectations

The expectations of being part of the music ministry at Barabbas Road Church are not unreal expectations but reasonable guidelines for functioning in such a role.

1. Being part of the music ministry is not a right but a privilege and we want to give the privilege to as many people as we can who fit the expectations.
2. You show up to rehearsal and Sunday morning at the right time.
3. You go to the church even on the weeks you don't play.
4. You don't live a life that would bring shame to the church.
5. You put proper time into knowing your part so when you show up to rehearsal you are ready to go.
6. You treat others with respect, even if you are better with music than they are.
7. You honor the leadership and are not looking to be divisive. If you have something that bothers you feel free to bring it to the leadership/elders.
8. Clothing- Dress in nice attire and modestly, be sure there is nothing about you that draws attention or could tempt someone.
9. Use Planning Center Online.

10. Be in regular prayer and Bible reading.

11. You hold to the Barabbas Road Church statement of faith.

Procedure

- Create a Planning Center account (see below).
- Receive a request from Planning Center to play, either confirm or decline.
- Practice your part using the audios and music from Planning Center so you are ready for rehearsal and Sunday morning.
- Rehearse often Saturday night 6:30-8pm at the Ministry Center.
- Sunday morning be there by 9am ready to go, pray together.
- The sound team will let you know when it's time to set up, you will need to help putting things in place.
- Sound Check 9-9:30am- keep in mind this is not a rehearsal time.
- 9:50-9:55 get in position to play.
- 10am Immediately after the welcome slide on the projector begin playing. No need to pray or offer a welcome just start playing.
- At the end of the third song the lead singer prays for the sermon, please limit the prayer to the upcoming sermon once the prayer is through take a seat.

- At the final video after the sermon go to the front and prepare to play.
- During offering play an instrumental version of the communion song.
- During communion play the final song. Keep in mind the song may need to repeat or be cut short. Play as long as folks are getting communion once the last person has received communion find a natural break in the song to finish on.
- The lead musician will pray to close the service.

Planning Center Online (PCO)

Step 1. Give your most frequented contact email to the ministry leader.

Step 2. Check your email for a welcome letter from Planning Center Online.

Step 3. There will be a link in the email to set your password. Please click on this link and choose a password of your liking.

Step 4. After you set your password you will automatically be taken to the login screen for PCO. Login using your email and the password you just created.

Step 5. Open this link: <http://get.planningcenteronline.com/support/training> and click on the video in the middle titled "Volunteer Training". This explains in detail everything that you will need to know to setup and use PCO for the Barabbas Road Music Ministry.

Quiz (Page number where the answers can be found is at the end of each question)

1. We believe God gives different _____ to the members of the church for the mutual benefit of _____. (2)
2. Because of its potentially _____ influence we must take care in how we approach the use of music in the church. (3)
3. We set the direction of the music towards the _____ . (4)
4. We think the time of music is for the _____. (4)
5. We want to pick songs that people can _____ along with. (6)
6. We want songs that are _____ rich, _____ focused, _____ honoring, _____ sound and able to _____. (6)
7. We want songs that the whole congregation can sing from _____ to _____. (6)
8. Each Christian is already _____ by the Holy Spirit the moment they are _____, music does not bring the Spirit or God any _____. (Eph 1:13-14). (8)
9. You _____ to the church even on the weeks you _____ play. (9)
10. Put proper _____ into knowing your part so when you show up to _____ you are ready to go. (9)

I am excited and on board with the philosophy and expectations of being part of the Barabbas Road music team and am looking forward to being used by God.

Name:(Print)_____ (Sign)_____

DOCTRINAL STATEMENT

THE HOLY SCRIPTURES

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in every matter in the original writing, infallible and God-breathed (2 Timothy 3:16–17).

THE GODHEAD

We believe in one Triune God, eternally existing in three persons—Father, Son, and Holy Spirit—co-eternal in being, co-identical in nature, co-equal in power and glory, and having the same attributes and perfections (Deuteronomy 6:4; 2 Corinthians 13:14).

THE PERSON AND WORK OF THE FATHER

We believe that the Father is the first person of the one, Triune God, a self-existent spirit, unseen by men, who shares one essence with Jesus Christ and the Holy Spirit, and possesses the same attributes of omniscience, omnipotence, love, truth, holiness, righteousness, and goodness (1 Corinthians 8:6; John 5:46; 6:26; 7:28; 14:9–10; 15:9; 17:11, 25; Matthew 6:8, 32; Ephesians 3:20; James 1:17). He receives worship and is the One to whom human beings relate through Christ, having sent Jesus Christ and the Holy Spirit to the earth (John 4:23; 8:42; 14:6, 26). We believe the Father resurrects the dead, and that heaven belongs to Him (John 5:21; 14:2; Romans 6:4). He controls the timeline for eschatological events (Acts 1:6–7). He draws the elect to Christ, having chosen them before the foundation of the world (John 6:44; Ephesians 1:3). He predestines believers to adoption as sons and preserves them in their relationship to God (John 17:11; Ephesians 1:5). We believe the Father is to be the focal point for believers in their Christian lives and in their fellowship (Romans 6:11; 1 John 1:3). He cares for them, comforts them, hears and answers their prayers, honors believers that serve Jesus Christ, leads them, and gives them gifts (John 12:26; 15:1; 16:23; Romans 6:11; 2 Corinthians 1:3–4; 1 Thessalonians 3:11; James 1:17; 1 John 1:3).

THE PERSON AND WORK OF CHRIST

We believe that the Lord Jesus Christ, eternally God, became man, without ceasing to be God, having been conceived by the Holy Spirit and born of the Virgin Mary, in order that He might reveal God and redeem sinful men (Luke 1:35; John 1:1, 2, 14). We believe that the Lord Jesus Christ accomplished our redemption through His death on the cross as a representative, vicarious, substitutionary sacrifice; and that our justification is made sure by His literal, physical resurrection from the dead (Romans 3:24–25; Ephesians 1:7; 1 Peter 1:3–5; 2:24). We believe that the Lord Jesus Christ ascended to heaven, and is now exalted at the right hand of God, where, as our High Priest, He fulfills the ministry of Representative, Intercessor, and Advocate (Acts 1:9–11; Romans 8:34; Hebrews 7:25; 9:24; 1 John 2:1–2).

THE PERSON AND WORK OF THE HOLY SPIRIT

We believe that the Holy Spirit is a person who convicts the world of sin, of righteousness, and of judgment; revealing Christ to men and enabling them to believe; and, that He is the supernatural agent in regeneration, baptizing all believers into the body of Christ, indwelling and sealing them unto the day of redemption (John 16:8–11; Romans 8:9; 1 Corinthians 12:12–14; 2

Corinthians 3:6; Ephesians 1:13–14). We believe that He guides believers into all truth, anoints and teaches them, and that it is the privilege and duty of all the saved to be filled with the Spirit (John 16:13; Ephesians 5:18; 1 John 2:20, 27).

THE CREATION AND MAN

We believe that the book of Genesis presents a historically accurate account of the origin of man, the fall of Adam and Eve, and consequently the entire human race, the worldwide flood, the call of Abraham, and the origin of God's chosen people, Israel. Included in this is our belief that special creation of the existing universe, consisting of time, space, and matter, was accomplished in six literal, twenty-four hour days, as detailed in Genesis chapter one. We believe that man was created in the image and likeness of God, but that when man sinned the human race fell and became alienated from God. Man, thus, is totally depraved and of himself, utterly unable to remedy his lost condition (Genesis 1:26–27; 5:2; Psalm 51; Romans 3:22–23; 5:12; Ephesians 2:1–3, 12).

SALVATION

We believe that salvation is the gift of God brought to man by grace and received by personal and purposeful faith in the death and resurrection of the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of sins (1 Corinthians 15:1–5; Ephesians 1:7; 2:8–10; 1 Peter 1:18–19).

THE ETERNAL SECURITY AND ASSURANCE OF BELIEVERS

We believe that it is the privilege of believers to rejoice in the assurance of their salvation through the testimony of God's Word; which, however, clearly forbids the use of Christian liberty as an occasion to the flesh (Romans 13:13–14; Galatians 5:13; Titus 2:11–15; 1 John 5:10–13).

THE TWO NATURES OF THE BELIEVER

We believe that the regenerated person retains his corrupt, sinful, depraved nature, but at the moment of salvation also becomes a partaker of the divine nature, capable of pleasing God through the ministries of the indwelling Holy Spirit (Romans 6:13; 8:12–13; Galatians 5:16–25; Ephesians 4:22–24; Colossians 3:9–10; 1 Peter 1:14–16; 1 John 3:5–9).

SEPARATION

We believe that all the saved should live in such a manner as not to bring reproach upon their Savior and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded by God (Romans 12:1–2, 14:13; 2 Corinthians 6:14–7:1; 2 Timothy 3:1–5; 1 John 2:15–17; 2 John 9–11).

MISSIONS

We believe that it is the obligation of the saved to witness by life and by word to the truths of Holy Scripture and to seek to proclaim the Gospel to all mankind (Matthew 28:19–20; Mark 16:15; Acts 1:8; 2 Corinthians 5:19–20).

MINISTRY AND SPIRITUAL GIFTS

We believe that God is sovereign in the bestowing of all His gifts; that the gifts of evangelist and pastor-teacher are given to the church for the equipping of the saints today; that each believer has a spiritual gift for the purpose of ministry to others, such as the gifts of ministry, helps, leadership, administration, exhortation, giving, mercy, and teaching; that the gifts of prophecy, speaking in tongues, and the working of sign miracles ceased as the New Testament Scriptures were completed and their authority became established (Romans 12:6–8; 1 Corinthians 12:4–11; 2 Corinthians 12:12; Ephesians 4:7–12; 1 Peter 4:10). We believe that God does hear and answer the prayer of faith, in accord with His own will, for the sick and afflicted (John 15:7; James 5:14–15; 1 John 5:14–15). We believe in the autonomy of the local church (Acts 13:1–4; 20:28; Romans 16:1; 1 Corinthians 3:9, 16; 5:4–7; 1 Peter 5:1–4). We recognize the ordinances of water baptism and the Lord’s Supper as a scriptural means of testimony for the church today (Matthew 28:19–20; Acts 2:41–42; 18:8; 1 Corinthians 11:23–26).

DISPENSATIONALISM

We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man’s responsibilities in successive administrations of God. These dispensations are divinely ordered stewardships by which God directs man according to His purpose. Three of these—the dispensation of law, the dispensation of the grace of God, and the dispensation of the kingdom—are the subjects of detailed revelation in Scripture (John 1:17; 2 Corinthians 3:6–18; Galatians 3:13–25; Ephesians 1:10; 3:2–10; Colossians 1:24–25; Hebrews 7:19; Revelation 20:2–6).

THE PERSONALITY OF SATAN

We believe that Satan is a person, the author of sin and cause of the fall; that he is the open and declared enemy of God and man; and, that he shall be eternally punished in the lake of fire (Job 1:6–7; Isaiah 14:12–17; Matthew 4:2–11; Revelation 20:11).

THE SECOND ADVENT OF CHRIST

We believe in that “blessed hope,” the personal, imminent, pre-tribulational and premillennial coming of the Lord Jesus Christ for the church; and in His subsequent return to earth, with His saints, to establish His Millennial Kingdom, which will begin only after the second advent (Zechariah 14:4–11; 1 Thessalonians 1:10; 4:13–18; 5:9; Revelation 3:10; 19:11–16; 20:1–6).

THE ETERNAL STATE

We believe in the bodily resurrection of all men, the saved to eternal life, and the unsaved to judgment and everlasting punishment (Matthew 25:46; John 5:28–29; 11:25–26; Revelation 20:5–6; 22:12). We believe that the souls of the justified are, at death, absent from the body and present with the Lord, where in conscious bliss they await the first resurrection, when soul and body are reunited to be glorified forever with the Lord (Luke 23:43; 2 Corinthians 5:8; Philippians 1:23; 3:32; 1 Thessalonians 4:16–17; Revelation 20:4–6).