

Psalms, Hymns, and Spiritual Songs; what are they?

ψαλμός in the NT:

Luke 20:42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ **ψαλμῶν**, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,

Luke 24:44 ¶ Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ **ψαλμοῖς** περὶ ἐμοῦ.

Acts 1:20 γέγραπται γὰρ ἐν βίβλῳ **Ψαλμῶν**, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καί, Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

Acts 13:33 ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν· ὡς καὶ ἐν τῷ **ψαλμῷ** τῷ δευτέρῳ γέγραπται, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

1Cor. 14:26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν **ψαλμὸν** ἔχει, διδασχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει, πάντα πρὸς οἰκοδομὴν γενέσθω.

Eph. 5:19 λαλοῦντες ἑαυτοῖς **ψαλμοῖς** καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,

Col. 3:16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νοουθετοῦντες ἑαυτούς, **ψαλμοῖς**, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

Luke 20:42 **And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,**

Luke 24:44 **And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

Acts 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

1Cor. 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

Eph. 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Conclusion:

All the *clear* references in the NT refer to the book of psalms, or to individual psalms from that book. No reference clearly refers to something other than this. Interpreting the less clear in light of the clear references, therefore, one concludes that *psalmos* refers to

on of the inspired psalms in the OT Psalter. 1 Corinthians 14:26 indicates that psalm-singing was going on in the public worship of the church. Ephesians 5:18; Colossians 3:16 would support this as well, as the speaking to “yourselves” (plural), and the teaching and admonishing with the psalms (and hymns and spiritual songs) would doubtless occur in the worship service, as the whole church sang together with grace in their hearts to the Lord. However, individuals in their homes, and in family devotions, should also do Ephesians 5:19 and Colossians 3:16.

The verb ψάλλω appears in:

Rom. 15:9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἔξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου **ψαλῶ**.
1Cor. 14:15 τί οὖν ἐστὶ; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῖ, **ψαλῶ** τῷ πνεύματι, **ψαλῶ** δὲ καὶ τῷ νοῖ.
Eph. 5:19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ **ψάλλοντες** ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,
James 5:13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω. εὐθυμεῖ τις; **ψαλλέτω**.

Rom. 15:9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
1Cor. 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
Eph. 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
James 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

These verses are less clearly references to the singing of the psalms. However, Romans 15:9 quotes 2 Samuel 22:50; Psalm 18:49, where the verb שָׁאָל is found for the singing. (This verb is analyzed below). It is not impossible that the singing of the psalms was in view in particular in Romans 15:9, and in the OT passages quoted. 1 Corinthians 14:15 also could refer to the singing of the book of psalms in particular. Ephesians 5:19 could connect the noun *psalmos* with the verb *psallo*, while the ᾄδοντες could be the more general word that is similar to and encompasses the ὕμνοις and the ᾠδαῖς. If this verse connects the noun and verb *psalmos/psallo*, then the verb in the NT would also appear to refer to singing the inspired songs of David. 1 Corinthians 14:15's verb *psallo* is also likely the same sort of singing as 1 Corinthians 14:26's *psalmos*, so if the latter refers to singing the inspired songs of the OT, then the former would as well. James 5:13 does not give any contextual reference, but it is translated as “sing psalms” in particular (as it was from the days of Tyndale; the Tyndale Bible reads, Yf eny of you be mery let him singe Psalmes).

The noun ψαλμός appears 95 times in the LXX.

1Sam. 16:18 καὶ ἀπεκρίθη εἰς τῶν παιδαρίων αὐτοῦ καὶ εἶπεν ἰδοὺ ἑώρακα υἱὸν τῷ Ιεσσαί Βηθλεεμίτην καὶ αὐτὸν εἰδότα **ψαλμόν** καὶ ὁ ἀνὴρ συνετός

καὶ ὁ ἀνὴρ πολεμιστῆς καὶ σοφὸς λόγῳ καὶ ἀνὴρ ἀγαθὸς τῷ εἶδει καὶ κύριος μετ' αὐτοῦ

BLXX And one of his servants answered and said, Behold, I have seen a son of Jessae the Bethleemite, and he understands **playing on the harp**, and the man *is* prudent, and a warrior, and wise in speech, and the man *is* handsome, and the Lord *is* with him.

Here, unless one affirmed that David wrote some of the psalms this early, or that the LXX mistranslates the Hebrew (the Hebrew words for psalms need to be evaluated, and will be below), the noun refers to more general song, or even to instrumental music.

2Sam. 23:1 καὶ οὗτοι οἱ λόγοι Δαυιδ οἱ ἔσχατοι πιστὸς Δαυιδ υἱὸς Ιεσσαὶ καὶ πιστὸς ἀνὴρ ὃν ἀνέστησεν κύριος ἐπὶ χριστὸν θεοῦ Ιακωβ καὶ εὐπρεπεῖς **ψαλμοὶ** Ισραηλ

BLXX And these *are* the last words of David. Faithful *is* David the son of Jessae, and faithful the man whom the Lord raised up to be the anointed of the God of Jacob, and beautiful *are* the psalms of Israel.

-Here the reference is clearly to the book of psalms. Where such are in view below, clearly, no comment will be made.

Judith 16:1 καὶ εἶπεν Ιουδιθ ἐξάρχετε τῷ θεῷ μου ἐν τυμπάνοις ἄσατε τῷ κυρίῳ ἐν κυμβάλοις ἐναρμόσασθε αὐτῷ **ψαλμὸν** καὶ αἶνον ὑψοῦτε καὶ ἐπικαλεῖσθε τὸ ὄνομα αὐτοῦ

Judith 16:2 (KJVA) And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

Judith 16:2 (REBA) ‘Strike up a song to my God with tambourines; sing to the Lord with cymbals; raise a psalm of praise to him; honour him and invoke his name.

Judith 16:2 (RSVA) And Judith said, Begin a song to my God with tambourines, sing to my Lord with cymbals. Raise to him a new psalm; exalt him, and call upon his name.

Here the KJVA/RSVA added “new” in. I don’t see why they added “new” into the translation. This could well be simply singing the psalms, as far as I can tell.

3Mac. 6:35 οἱ τε Ιουδαῖοι καθὼς προειρήκαμεν συστησάμενοι τὸν προειρημένον χορὸν μετ’ εὐωχίας ἐν ἐξομολογήσεσιν ἰλαραῖς καὶ **ψαλμοῖς** διηγόν

3Mac. 6:35 But the Jews, when they had arranged the aforementioned choral group, as we have said before, passed the time in feasting to the accompaniment of joyous thanksgiving and psalms.

-This could be the book of psalms, easily.

In the following references from the headings to the psalms, it should be noted that sometimes the LXX headings match those of the Hebrew text, and sometimes they do not.

Psa. 3:1 **ψαλμός** τῷ Δαυιδ ὅποτε ἀπεδίδρασκεν ἀπὸ προσώπου Αβεσσαλωμ τοῦ υἱοῦ αὐτοῦ

<<A Psalm of David, when he fled from the presence of his son Abessalom.>>

Psa. 4:1 εἰς τὸ τέλος ἐν **ψαλμοῖς** ᾠδῇ τῷ Δαυιδ

<<For the End, a Song of David among *the* Psalms.>>

Psa. 5:1 εἰς τὸ τέλος ὑπὲρ τῆς κληρονομώσεως **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David, concerning her that inherits.>>

Psa. 6:1 εἰς τὸ τέλος ἐν ὕμνοις ὑπὲρ τῆς ὀγδόης **ψαλμός** τῷ Δαυιδ

<<For the End, a Psalm of David among the Hymns for the eighth.>>

-Here the mention of “hymns” is noteworthy. This psalm, at least, is also a “hymn.”

Psa. 7:1 **ψαλμός** τῷ Δαυιδ ὃν ᾤσεν τῷ κυρίῳ ὑπὲρ τῶν λόγων Χουσι υἱοῦ Ιεμενι

<<A Psalm of David, which he sang to the Lord because of the words of Chusi the Benjamite.>>

Psa. 8:1 εἰς τὸ τέλος ὑπὲρ τῶν ληνῶν **ψαλμός** τῷ Δαυιδ

<<For the end, concerning the wine-presses, a Psalm of David.>>

Psa. 9:1 εἰς τὸ τέλος ὑπὲρ τῶν κρυφίων τοῦ υἱοῦ **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David, concerning the secrets of the Son.>>

Psa. 10:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ ἐπὶ τῷ κυρίῳ πέποιθα πῶς ἐρεῖτε τῇ ψυχῇ μου μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον

<<For the end, a Psalm of David.>>

Psa. 11:1 εἰς τὸ τέλος ὑπὲρ τῆς ὀγδόης **ψαλμός** τῷ Δαυιδ

<<For the end, A Psalm of David, upon the eighth.>>

Psa. 12:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David.>>

Psa. 13:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ οὐκ ἔστιν θεός διέφθειραν καὶ ἐβδελύχθησαν ἐν ἐπιτηδεύμασιν οὐκ ἔστιν ποιῶν χρηστότητα οὐκ ἔστιν ἕως ἐνός

<<For the end, Psalm of David.>> The fool has said in his heart, There is no God. They have corrupted *themselves*, and become abominable in their devices; there is none that does goodness, there is not even so much as one.

Psa. 14:1 **ψαλμός** τῷ Δαυιδ κύριε τίς παροικήσει ἐν τῷ σκηνώματί σου καὶ τίς κατασκηνώσει ἐν τῷ ὄρει τῷ ἁγίῳ σου

<<A Psalm of David.>> O Lord, who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain?

Psa. 18:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David.>>

Psa. 19:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David.>>

Psa. 20:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David.>>

Psa. 21:1 εἰς τὸ τέλος ὑπὲρ τῆς ἀντιλήμψεως τῆς ἐωθινῆς **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David.>> O Lord, the king shall rejoice in thy strength; and in thy salvation he shall greatly exult.

Psa. 22:1 **ψαλμός** τῷ Δαυιδ κύριος ποιμαίνει με καὶ οὐδέν με ὑστερήσει

<<A Psalm of David.>> The Lord tends me as a shepherd, and I shall want nothing.
Psa. 23:1 **ψαλμός** τῷ Δαυιδ τῆς μιᾶς σαββάτων τοῦ κυρίου ἡ γῆ καὶ τὸ πλῆρωμα αὐτῆς ἡ οἰκουμένη καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ
<<A Psalm for David on the first day of the week.>> The earth is the Lord's and the fullness thereof; the world, and all that dwell in it.
Psa. 24:1 **ψαλμός** τῷ Δαυιδ πρὸς σέ κύριε ἦρα τὴν ψυχὴν μου ὁ θεός μου
<<A Psalm of David.>> To thee, O Lord, have I lifted up my soul.
Psa. 28:1 **ψαλμός** τῷ Δαυιδ ἐξοδίου σκηνῆς ἐνέγκατε τῷ κυρίῳ υἱοὶ θεοῦ ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν ἐνέγκατε τῷ κυρίῳ δόξαν καὶ τιμὴν
<<A Psalm of David on the occasion of the solemn assembly of the Tabernacle.>> Bring to the Lord, ye sons of God, bring to the Lord young rams; bring to the Lord glory and honour.
Psa. 29:1 εἰς τὸ τέλος **ψαλμός** ᾠδῆς τοῦ ἐγκαινισμοῦ τοῦ οἴκου τῷ Δαυιδ
<<For the end, a Psalm and Song at the dedication of the house of David.>> I will exalt thee, O Lord; for thou hast lifted me up, and not caused mine enemies to rejoice over me.

-Here it appears that ᾠδῆς modifies ψαλμός. Thus this “psalm” is also said to be a “song.” So psalms are in the category, at least, of hymns (if they are not identical), and the psalms are also in the category of “songs.”

Psa. 30:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ ἐκστάσεως
<<For the end, a Psalm of David, an utterance of extreme fear.>>
Psa. 37:1 **ψαλμός** τῷ Δαυιδ εἰς ἀνάμνησιν περὶ σαββάτου
<<A Psalm of David for remembrance concerning the Sabbath-day.>>
Psa. 39:1 εἰς τὸ τέλος τῷ Δαυιδ **ψαλμός**
<<For the end, a Psalm of David.>>
Psa. 40:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ
<<For the end, a Psalm of David.>>
Psa. 42:1 **ψαλμός** τῷ Δαυιδ κρίνόν με ὁ θεός καὶ δίκασον τὴν δίκην μου ἐξ ἔθνους οὐχ ὀσίου ἀπὸ ἀνθρώπου ἀδίκου καὶ δολίου ῥύσαί με
<<A Psalm of David.>> Judge me, o God, and plead my cause, against an ungodly nation: deliver me from the unjust and crafty man.
Psa. 43:1 εἰς τὸ τέλος τοῖς υἱοῖς Κορε εἰς σύνεσιν **ψαλμός**
<<For the end, a Psalm for instruction, for the sons of Core.>>
Psa. 45:1 εἰς τὸ τέλος ὑπὲρ τῶν υἱῶν Κορε ὑπὲρ τῶν κρυφίων **ψαλμός**
<<For the end, for the sons of Core; a Psalm concerning secret things.>>
Psa. 46:1 εἰς τὸ τέλος ὑπὲρ τῶν υἱῶν Κορε **ψαλμός**
<<For the end, a Psalm for the sons of Core.>>
Psa. 47:1 **ψαλμός** ᾠδῆς τοῖς υἱοῖς Κορε δευτέρα σαββάτου
<<A Psalm of praise for the sons of Core on the second day of the week.>>
Psa. 48:1 εἰς τὸ τέλος τοῖς υἱοῖς Κορε **ψαλμός**
<<For the end, a Psalm for the sons of Core.>>
Psa. 49:1 **ψαλμός** τῷ Ασαφ θεὸς θεῶν κύριος ἐλάλησεν καὶ ἐκάλεσεν τὴν γῆν ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν
<<A Psalm for Asaph.>> The God of gods, the Lord, has spoken, and called the earth from the rising of the sun to the going down thereof.
Psa. 50:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David,>> (the next verse is still heading: when Nathan the prophet came to him, when he had gone to Bersabee.)

Psa. 61:1 εἰς τὸ τέλος ὑπὲρ Ἰδιθουν **ψαλμὸς** τῷ Δαυιδ

<<For the end, a Psalm of David for Idithun.>>

Psa. 62:1 **ψαλμὸς** τῷ Δαυιδ ἐν τῷ εἶναι αὐτὸν ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας

<<A Psalm of David, when he was in the wilderness of Idumea.>>

Psa. 63:1 εἰς τὸ τέλος **ψαλμὸς** τῷ Δαυιδ

<<For the end, a Psalm of David.>>

Psa. 64:1 εἰς τὸ τέλος **ψαλμὸς** τῷ Δαυιδ ᾠδὴ Ἰερεμίου καὶ Ἰεζεκιηλ ἐκ τοῦ λόγου τῆς παροικίας ὅτε ἐμελλον ἐκπορεύεσθαι

<<For the end, a Psalm *and* Song of David.>>

-Note here the reference in the Greek (not translated in Brenton's LXX) to this psalm as a "song" of Jeremiah and Ezekiel, etc.

Psa. 65:1 εἰς τὸ τέλος ᾠδὴ **ψαλμοῦ** ἀναστάσεως ἀλαλάξατε τῷ θεῷ πᾶσα ἡ γῆ

<<For the end, a Song of Psalm of resurrection.>> Shout unto God, all the earth.

Psa. 66:1 εἰς τὸ τέλος ἐν ὕμνοις **ψαλμὸς** ᾠδῆς

<<For the end, a Psalm of David among the Hymns.>>

-Note here that this Psalm is "among the hymns," and that this is a psalm "of a song." Thus this psalm is a hymn, and a song.

Psa. 67:1 εἰς τὸ τέλος τῷ Δαυιδ **ψαλμὸς** ᾠδῆς

<<For the end, a Psalm of a Song by David.>>

-This also is a "psalm of a song," so the psalm is included in the category of "songs."

Psa. 70:22 καὶ γὰρ ἐγὼ ἐξομολογήσομαί σοι ἐν σκεύει **ψαλμοῦ** τὴν ἀλήθειάν σου ὁ θεὸς ψαλῶ σοι ἐν κιθάρα ὁ ἅγιος τοῦ Ἰσραηλ

BLXX (70:22) I will also therefore give thanks to thee, O God, *because of thy truth*, on an instrument of psalmody: I will sing psalms to thee on the harp, O Holy One of Israel.

-Here the reference is not in one of the psalm headings. We see here a connection between psalms and instrumental music, both with the noun *psalmos* and the verb *psallo*.

Psa. 72:1 **ψαλμὸς** τῷ Ασαφ ὡς ἀγαθὸς τῷ Ἰσραηλ ὁ θεὸς τοῖς εὐθέσι τῆ καρδία

<<A Psalm for Asaph.>> How good is God to Israel, to the upright in heart!

Psa. 74:1 εἰς τὸ τέλος μὴ διαφθείρης **ψαλμὸς** τῷ Ασαφ ᾠδῆς

<<For the end, Destroy not, a Psalm of a Song for Asaph.>>

Note here again that a psalm is a song as well.

Psa. 75:1 εἰς τὸ τέλος ἐν ὕμνοις **ψαλμὸς** τῷ Ασαφ ᾠδὴ πρὸς τὸν Ἀσσύριον

<<For the end, among the Hymns, a Psalm for Asaph; a Song for the Assyrian.>>

-Here again, a psalm is also a hymn and a song.

Psa. 76:1 εἰς τὸ τέλος ὑπὲρ Ἰδιθουν τῷ Ἀσαφ **ψαλμός**

<<For the end, for Idithun, a Psalm of Asaph.>>

Psa. 78:1 **ψαλμός** τῷ Ἀσαφ ὁ θεὸς ἤλθοσαν ἔθνη εἰς τὴν κληρονομίαν σου ἐμίαναν τὸν ναὸν τὸν ἅγιόν σου ἔθεντο Ἱερουσαλημ εἰς ὄπωροφυλάκιον

<<A Psalm for Asaph.>> O God, the heathen are come into thine inheritance; they have polluted thy holy temple; they have made Jerusalem a storehouse of fruits.

Psa. 79:1 εἰς τὸ τέλος ὑπὲρ τῶν ἀλλοιωθησομένων μαρτύριον τῷ Ἀσαφ **ψαλμός** ὑπὲρ τοῦ Ἀσσυρίου

<<For the end, for alternate *strains*, a testimony for Asaph, a Psalm concerning the Assyrian.>>

-Note here that a psalm is a testimony song. There are psalms that are “doctrinal,” focusing on God, His Person and works, and there are psalms that are experiential.

Psa. 80:1 εἰς τὸ τέλος ὑπὲρ τῶν ληνῶν τῷ Ἀσαφ **ψαλμός**

<<For the end, a Psalm for Asaph, concerning the wine-presses.>>

Psa. 80:3 λάβετε **ψαλμόν** καὶ δότε τύμπανον ψαλτήριον τερπνὸν μετὰ κιθάρας

Take a psalm, and produce the timbrel, the pleasant psaltery with the harp.

-Note here again the connection of the psalm to instrumental music. Note also the use of the word ψαλτήριον, which is analyzed below.

Psa. 81:1 **ψαλμός** τῷ Ἀσαφ ὁ θεὸς ἔστη ἐν συναγωγῇ θεῶν ἐν μέσῳ δὲ θεοῦς διακρίνει

<<A Psalm for Asaph.>> God stands in the assembly of gods; and in the midst of *them* will judge gods.

Psa. 82:1 ᾠδὴ **ψαλμοῦ** τῷ Ἀσαφ

<<A Song of a Psalm for Asaph.>>

-Here again, a song is a psalm. We have had “a psalm of a song,” and here we have “a song of a psalm.”

Psa. 83:1 εἰς τὸ τέλος ὑπὲρ τῶν ληνῶν τοῖς υἱοῖς Κορε **ψαλμός**

<<For the end, a Psalm for the sons of Core, concerning the wine-presses.>>

Psa. 84:1 εἰς τὸ τέλος τοῖς υἱοῖς Κορε **ψαλμός**

<<For the end, a Psalm for the sons of Core.>>

Psa. 86:1 τοῖς υἱοῖς Κορε **ψαλμός** ᾠδῆς οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσιν τοῖς ἁγίοις

<<A Psalm of a Song for the sons of Core.>> His foundations are in the holy mountains.

-Here again we have “a psalm of a song,” establishing that psalms are songs.

Psa. 87:1 ᾠδὴ **ψαλμοῦ** τοῖς υἱοῖς Κορε εἰς τὸ τέλος ὑπὲρ μαελεθ τοῦ ἀποκριθῆναι συνέσεως Αἰμαν τῷ Ἰσραηλίτῃ
<<A song of a Psalm for the sons of Core for the end, upon Maeleth for responsive strains, of instruction for Aeman the Israelite.>>

-This again is a “psalm of a song,” so psalms are songs.

Psa. 91:1 **ψαλμὸς** ᾠδῆς εἰς τὴν ἡμέραν τοῦ σαββάτου
<<A Psalm of a Song for the Sabbath-day.>>

-More of the same; a psalm is a song.

Psa. 93:1 **ψαλμὸς** τῷ Δαυιδ τετράδι σαββάτων ὁ θεὸς ἐκδικήσεων κύριος ὁ θεὸς ἐκδικήσεων ἐπαρρησιάσατο

<<A Psalm of David for the fourth *day* of the week.>> The Lord is a God of vengeance; the God of vengeance has declared himself.

Psa. 94:2 προφθάσωμεν τὸ πρόσωπον αὐτοῦ ἐν ἐξομολογήσει καὶ ἐν **ψαλμοῖς** ἀλαλάζωμεν αὐτῷ
Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

-One thing we can learn from this verse is that the psalms were to be sung joyfully. This does not sound like the Biblical Jews were chanting them in monotone or like Popish priests do their chanting.

Psa. 97:1 **ψαλμὸς** τῷ Δαυιδ ἄσατε τῷ κυρίῳ ἄσμα καινόν ὅτι θαυμαστὰ ἐποίησεν κύριος ἔσωσεν αὐτῷ ἡ δεξιὰ αὐτοῦ καὶ ὁ βραχίον ὁ ἅγιος αὐτοῦ
<<A Psalm of David.>> Sing to the Lord a new song; for the Lord has wrought wonderful works, his right hand, and his holy arm, have wrought salvation for him.
Psa. 97:5 ψάλατε τῷ κυρίῳ ἐν κιθάρᾳ ἐν κιθάρᾳ καὶ φωνῇ **ψαλμοῦ**
Sing to the Lord with a harp, with a harp, and the voice of a psalm.

-Here we see the conjunction of instrumental music and the voice in psalm-singing. Note the verb *psallo* as well here.

Psa. 98:1 **ψαλμὸς** τῷ Δαυιδ ὁ κύριος ἐβασίλευσεν ὀργιζέσθωσαν λαοὶ ὁ καθήμενος ἐπὶ τῶν χερουβιν σαλευθήτω ἡ γῆ

<<A Psalm of David.>> The Lord reigns;--let the people rage; *it is he* that sits upon the cherubs, let the earth be moved.

Psa. 99:1 **ψαλμὸς** εἰς ἐξομολόγησιν ἀλαλάξατε τῷ κυρίῳ πᾶσα ἡ γῆ

<<A Psalm for Thanksgiving.>> Make a joyful noise to the Lord, all the earth.

Psa. 100:1 τῷ Δαυιδ **ψαλμός** ἔλεος καὶ κρίσιν ἄσομαί σοι κύριε

<<A Psalm of David.>> I will sing to thee, O Lord, of mercy and judgment; I will sing a psalm, [the last clause of the BLXX is from v. 2a, ψαλῶ]

Here we see that the verb ᾄδω is connected to *psallo*.

Psa. 107:1 ὧδὴ **ψαλμοῦ** τῷ Δαυιδ

<<Song of a Psalm by David.>>

Here we have a “song of a psalm,” again connecting the two. Note also the connection of ᾄδω and *psallo* in the next verse:

ἑτοίμη ἡ καρδία μου ὁ θεός ἑτοίμη ἡ καρδία μου ἄσομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου
O God, my heart is ready, my heart is ready; I will sing and sing psalms with my glory.

Psa. 108:1 εἰς τὸ τέλος τῷ Δαυιδ **ψαλμός** ὁ θεός τὴν αἴνεσίν μου μὴ παρασιωπήσης

<<For the end, a Psalm of David.>> O God, pass not over my praise in silence;

Psa. 109:1 τῷ Δαυιδ **ψαλμός** εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

<<A Psalm of David.>> The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.

Psa. 138:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ κύριε ἐδοκίμασάς με καὶ ἔγνωσ με

<<For the end, a Psalm of David. >> O Lord, thou hast proved me, and known me.

Psa. 139:1 εἰς τὸ τέλος **ψαλμός** τῷ Δαυιδ

<<For the end, a Psalm of David.>>

Psa. 140:1 **ψαλμός** τῷ Δαυιδ κύριε ἐκέκραξα πρὸς σέ εἰσάκουσόν μου πρόσχες τῇ φωνῇ τῆς δεήσεώς μου ἐν τῷ κεκραγέναι με πρὸς σέ

<<A Psalm of David.>> O Lord, I have cried to thee; hear me: attend to the voice of my supplication, when I cry to thee.

Psa. 142:1 **ψαλμός** τῷ Δαυιδ ὅτε αὐτὸν ὁ υἱὸς καταδιώκει κύριε εἰσάκουσον τῆς προσευχῆς μου ἐνώτισαι τὴν δέησίν μου ἐν τῇ ἀληθείᾳ σου ἐπάκουσόν μου ἐν τῇ δικαιοσύνῃ σου

<<A Psalm of David, when his son pursued him.>> O Lord, attend to my prayer: hearken to my supplication in thy truth; hear me in thy righteousness.

Psa. 146:1 ἀλληλουια Ἀγγαίου καὶ Ζαχαρίου αἰνεῖτε τὸν κύριον ὅτι ἀγαθὸν **ψαλμός** τῷ θεῷ ἡμῶν ἡδυνθείη αἴνεσις

<<Alleluia, a Psalm of Aggaeus and Zacharias.>> Praise ye the Lord: for psalmody is a good thing; let praise be sweetly sung to our God.

Psa. 151:1 οὗτος ὁ **ψαλμός** ἰδιόγραφος εἰς Δαυιδ καὶ ἔξωθεν τοῦ ἀριθμοῦ ὅτε ἐμονομάχησεν τῷ Γολιαδ μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου καὶ νεώτερος ἐν τῷ οἴκῳ τοῦ πατρός μου ἐποίμαινον τὰ πρόβατα τοῦ πατρός μου

<<This Psalm is a genuine one of David, though supernumerary, *composed* when he fought in single combat with Goliath.>> I was small among my brethren, and youngest in my father's house: I tended my father's sheep

Note here v. 2:

αἱ χεῖρές μου ἐποίησαν ὄργανον οἱ δάκτυλοί μου ἤρμωσαν ψαλτήριον
My hands formed a musical instrument, and my fingers tuned a psaltery.

Job 21:12 ἀναλαβόντες ψαλτήριον καὶ κιθάραν καὶ εὐφραίνονται φωνῇ
ψαλμοῦ
taking up the psaltery and harp; and they rejoice at the voice of a song.

-Here a *psalmos* would not be an inspired song of David, obviously. It is a song of another kind. Note it is accompanied by music.

Job 30:31 ἀπέβη δὲ εἰς πάθος μου ἡ κιθάρα ὃ δὲ **ψαλμός** μου εἰς κλαυθμὸν ἐμοί
My harp also has been turned into mourning, and my song into my weeping.

-This also suggests instrumental music with the *psalmos*. Also, again, it is not an inspired, Davidic song.

Sol. 2:0 [**ψαλμός** τῷ Σαλωμων περὶ Ιερουσαλημ]

This is a “psalm of Solomon concerning Jerusalem.” It is not one of the 150 inspired psalms, of course.

Sol. 3:0 [**ψαλμός** τῷ Σαλωμων περὶ δικαίων]

“A Psalm of Solomon concerning the righteous.”

Sol. 3:2 ψάλλε καὶ γρηγόρησον ἐπὶ τὴν γρηγόρησιν αὐτοῦ ὅτι ἀγαθὸς
ψαλμός τῷ θεῷ ἐξ ἀγαθῆς καρδίας

Note here the use of *psalmos*, and in v. 1, *hymnos* in parallel:

Sol. 3:1 ἵνα τί ὑπνοῖς ψυχὴ καὶ οὐκ εὐλογεῖς τὸν κύριον ὕμνον καινὸν
ψάλατε τῷ θεῷ τῷ αἰνετῷ

Sol. 5:0 [**ψαλμός** τῷ Σαλωμων]

Another uninspired one, of course.

Sol. 13:0 [τῷ Σαλωμων **ψαλμός** παράκλησις τῶν δικαίων]

-A psalm of encouragement to the righteous.

Sol. 15:0 [**ψαλμός** τῷ Σαλωμων μετὰ ᾠδῆς]

-A psalm by Solomon with a song. Here again, *psalmos* is connected with *odes*.

Sol. 15:3 **ψαλμὸν** καινὸν μετὰ ᾠδῆς ἐν εὐφροσύνῃ καρδίας καρπὸν χειλέων ἐν ὀργάνῳ ἤρμοσμένῳ γλώσσης ἀπαρχὴν χειλέων ἀπὸ καρδίας ὀσίας καὶ δικαίας

-Here again we have a psalm with a song.

Sol. 17:0 [**ψαλμὸς** τῷ Σαλωμων μετὰ ᾠδῆς τῷ βασιλεῖ]

-Another psalm with a song.

Sol. 18:0 [**ψαλμὸς** τῷ Σαλωμων ἔτι τοῦ χριστοῦ κυρίου]

-Another uninspired psalm by Solomon. Of course, all of these only allege to be by Solomon. Note the Lord Christ.

Amos 5:23 μετέστησον ἀπ' ἐμοῦ ἦχον ᾠδῶν σου καὶ **ψαλμὸν** ὀργάνων σου οὐκ ἀκούσομαι

Remove from me the sound of thy songs, and I will not hear the music of thine instruments.

-Note here both the connection of the psalm with the “song” or ode, and also the explicit connection of psalms with instrumental music.

Zech. 6:14 ὁ δὲ στέφανος ἔσται τοῖς ὑπομένουσιν καὶ τοῖς χρησίμοις αὐτῆς καὶ τοῖς ἐπεγνωκόσιν αὐτήν καὶ εἰς χάριτα υἱοῦ Σοφονίου καὶ εἰς **ψαλμὸν** ἐν οἴκῳ κυρίου

And the crown shall be to them that wait patiently, and to the useful men of the captivity, and to them that have known it, and for the favour of the son of Sophonias, and for a psalm in the house of the Lord.

—Here the noteworthy thing is the location of the psalm; it was sung in the house of the Lord.

Is. 66:20 καὶ ἄξουσιν τοὺς ἀδελφοὺς ὑμῶν ἐκ πάντων τῶν ἐθνῶν δῶρον κυρίῳ μεθ' ἵππων καὶ ἀρμάτων ἐν λαμπήναις ἡμιόνων μετὰ σκιαδίων εἰς τὴν ἁγίαν πόλιν Ἱερουσαλημ εἶπεν κύριος ὡς ἂν ἐνέγκαισαν οἱ υἱοὶ Ἰσραηλ ἐμοὶ τὰς θυσίας αὐτῶν μετὰ **ψαλμῶν** εἰς τὸν οἶκον κυρίου

And they shall bring your brethren out of all nations for a gift to the Lord with horses, and chariots, in litters *drawn by* mules with awnings, to the holy city Jerusalem, said the Lord, as though the children of Israel should bring their sacrifices to me with psalms into the house of the Lord.

-Here again the psalms are sung in the house of the Lord. It is likely that these millennial psalms are the psalms of the psalter, as it was in Zechariah 6:14.

Lam. 3:14 ἐγενήθην γέλωσ παντὶ λαῶ μου **ψαλμὸς** αὐτῶν ὅλην τὴν ἡμέραν
I became a laughing-stock to all my people; and their song all the day.

-Note here that in a post-inspired-Psalter composition, the word *psalmos* is used for an uninspired song making fun of Jeremiah. One cannot maintain that a *psalmos* was a more general sort of song in books that are pre-Psalter (such as Job), but only the specific songs of the Psalter in books after that time, for here the word is used in Lamentations. (Of course, the study that would need to be done is that of the Hebrew Bible; is the OT word for “psalm” used this way in the inspired text?)

Lam. 5:14 καὶ πρεσβῦται ἀπὸ πύλης κατέπαυσαν ἐκλεκτοὶ ἐκ **ψαλμῶν**
αὐτῶν κατέπαυσαν

And the elders ceased from the gate, the chosen men ceased from their music.

-This is also likely a reference to uninspired song with *psalmos*.

-Conclusion: In the LXX, *psalmos* very, very frequently refers to the psalms of David. Psalms, at least certain ones, are hymns and songs/odes. However, the word *psalmos* is also used for uninspired songs in the LXX.

-*Psalmos* is not found in AF. In Josephus, these are the only four references:

Antiq. 6:214 ἐπεὶ δὲ πάλιν αὐτὸν προσελθὸν τὸ δαιμόνιον ἐθορύβει πνεῦμα καὶ συνετάραττε καλέσας εἰς τὸ δωμάτιον ἐν ᾧ κατέκειτο κατέχων τὸ δόρυ προσέταξε τῷ **ψαλμῷ** καὶ τοῖς ὕμνοις ἐξάδειν αὐτὸν ἐκείνου δὲ τὰ κελευσθέντα ποιῶντος διατεινόμενος ἀκοντίζει τὸ δόρυ καὶ τὸ μὲν προῖδόμενος ὁ Δαυίδης ἐξέκλινε φεύγει δὲ εἰς τὸν οἶκον τὸν αὐτοῦ καὶ δι' ὅλης ἔμεινεν ἡμέρας αὐτόθι

Antiq. 6:214 (6.11.3.214) but when the demoniacal spirit came upon him, and put him into disorder, and disturbed him, he called for David into his bed chamber wherein he lay, and having a spear in his hand, he ordered him to charm him with playing on his harp, and with singing hymns; which when David did at his command, he with great force threw the spear at him; but David was aware of it before it came, and avoided it, and fled to his own house, and abode there all that day.

-Here we see *psalmos* and *hymnos* connected. The inspired psalms were not written yet, most likely, so we have uninspired song for both words.

Antiq. 7:80 προῆγε δ' ὁ βασιλεὺς καὶ πᾶν σὺν αὐτῷ τὸ πλῆθος ὑμνοῦντες τὸν θεὸν καὶ ᾄδοντες πᾶν εἶδος μέλους ἐπιχώριον σὺν τε ἤχῳ ποικίλῳ κρουσμάτων τε καὶ ὀρχήσεων καὶ **ψαλμῶν** ἔτι δὲ σάλπιγγος καὶ κυμβάλων κατάγοντες τὴν κιβωτὸν εἰς Ἱεροσόλυμα

Antiq. 7:80 (7.4.2.80) Before it went the king, and the whole multitude of the people with him, singing hymns to God, and making use of all sorts of songs usual among them, with variety of the sounds of musical instruments, and with dancing and singing of psalms, as also with the sounds of trumpets and of cymbals, and so brought the ark to Jerusalem.

-Here we have the noun *psalmos*, the verb *humneo*, and the verb *to sing* (“to ode”) employed. Perhaps there is a distinction of terms.

Antiq. 9:35 ὁ δὲ ὁμόσας τὸν θεὸν οὐκ ἂν ἀποκριθῆναι αὐτῷ εἰ μὴ διὰ Ἰωσαφάτην ὅσιον ὄντα καὶ δίκαιον ἀχθέντος ἀνθρώπου τινὸς ψάλλειν εἰδότης ἐπεζήτησε γὰρ αὐτός πρὸς τὸν **ψαλμὸν** ἐνθεος γενόμενος προσέταξε τοῖς βασιλευσιν ἐν τῷ χειμάρρῳ πολλοὺς ὀρύξαι βόθρους

Antiq. 9:35 (9.3.1.35) So he swore by God that he would not answer him, unless it were on account of Jehoshaphat, who was a holy and righteous man: and when, at his desire, they brought him a man that could play on the psaltery, the divine spirit came upon him as the music played, and he commanded them to dig many trenches in the valley;

-Here we have both the verb *psallo* and the noun *psalmos*.

Antiq. 12:323 Ἐώρταζε δὲ ὁ Ἰούδας μετὰ τῶν πολιτῶν τὴν ἀνάκτησιν τῆς περὶ τὸν ναὸν θυσίας ἐφ’ ἡμέρας ὀκτῶ μηδὲν ἀπολιπὼν ἡδονῆς εἶδος ἀλλὰ πολυτελέσι μὲν καὶ λαμπραῖς ταῖς θυσίαις κατευωχῶν αὐτοὺς ὕμνοις δὲ καὶ **ψαλμοῖς** τὸν μὲν θεὸν τιμῶν αὐτοὺς δὲ τέρπων

Antiq. 12:323 ¶ (12.7.7.323) Now Judas celebrated the festival of the restoration of the sacrifices of the temple for eight days; and omitted no sort of pleasures thereon: but he feasted them upon very rich and splendid sacrifices; and he honored God, and delighted them, by hymns and psalms.

-Here there appears to be a distinction between hymns and psalms, but it is not certain what it is.

In the inspired Word of God, the word **מְזִמֹּר** is restricted to the inspired Psalms. (It should be noted as well that K-B states that it is “a song sung to an instrumental accompaniment,” which would support a NT use of instruments in church worship.) This would support a parallel pattern in the NT for the noun *psalmos* as a reference peculiarly to the inspired Psalter (K-B also states that **מְזִמֹּר** is a “tech. term for psalm”) The references are as follows:

: **מְזִמֹּר** לְדָוִד בְּבְרָחוֹ מִפְּנֵי אֲשָׁלוּם בְּנֹוֹ Psa. 3:1

: **מְזִמֹּר** לְמִנְצָחַת בְּנִגְיֹנוֹת לְדָוִד Psa. 4:1

: **מְזִמֹּר** אֶל־הַנְּחִילֹת לְדָוִד Psa. 5:1

: **מְזִמֹּר** לְמִנְצָחַת בְּנִגְיֹנוֹת עַל־הַשְּׁמִינִית לְדָוִד Psa. 6:1

: **מְזִמֹּר** לְמִנְצָחַת עַל־הַגִּתִּית לְדָוִד Psa. 8:1

: **מְזִמֹּר** לְמִנְצָחַת עַל־מִזֹּת לַבַּיִן לְדָוִד Psa. 9:1

: **מְזִמֹּר** לְמִנְצָחַת עַל־הַשְּׁמִינִית לְדָוִד Psa. 12:1

: **מְזִמֹּר** לְמִנְצָחַת לְדָוִד Psa. 13:1

: **מְזִמֹּר** לְדָוִד יְהִיָּה מִי־נִגִּיר בְּאֶהֱלֵךְ מִי־אֲשָׁפֵן בְּתֵר קַדְשֶׁךָ Psa. 15:1

: **מְזִמֹּר** לְמִנְצָחַת לְדָוִד Psa. 19:1

: **מְזִמֹּר** לְמִנְצָחַת לְדָוִד Psa. 20:1

: **מְזִמֹּר** לְמִנְצָחַת לְדָוִד Psa. 21:1

: Psa. 22:1 לְמִנְצָחַ עַל־אֵילַת הַשָּׁחַר **מְזֻמֹּר** לְדָוִד :
 : Psa. 23:1 **מְזֻמֹּר** לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר :
 : Psa. 24:1 לְדָוִד **מְזֻמֹּר** לַיהוָה הָאָרֶץ וּמְלוֹאֶתָהּ תָּבֵל וְנִשְׁבִּי בָהּ :
 : Psa. 29:1 **מְזֻמֹּר** לְדָוִד הִבֵּן לַיהוָה בְּנֵי אֱלֹהִים הִבֵּן לַיהוָה כְּבוֹד וְעֹז :
 : Psa. 30:1 **מְזֻמֹּר** שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד :
 : Psa. 31:1 לְמִנְצָחַ **מְזֻמֹּר** לְדָוִד :
 : Psa. 38:1 **מְזֻמֹּר** לְדָוִד לְהִזְכִּיר :
 : Psa. 39:1 לְמִנְצָחַ לַיְדִיתוֹן [לְ] [יְדִיתוֹן] **מְזֻמֹּר** לְדָוִד :
 : Psa. 40:1 לְמִנְצָחַ לְדָוִד **מְזֻמֹּר** :
 : Psa. 41:1 לְמִנְצָחַ **מְזֻמֹּר** לְדָוִד :
 : Psa. 47:1 לְמִנְצָחַ | לְבְנֵי־קֶרַח **מְזֻמֹּר** :
 : Psa. 48:1 שִׁיר **מְזֻמֹּר** לְבְנֵי־קֶרַח :
 : Psa. 49:1 לְמִנְצָחַ | לְבְנֵי־קֶרַח **מְזֻמֹּר** :
 : Psa. 50:1 **מְזֻמֹּר** לְאָסָף אֵל | אֱלֹהִים יְהוָה דַּבֵּר וַיִּקְרָא־אֶרֶץ מִמְזֻרַח־ שָׁמֶשׁ עַד־מִבְּאוֹ :
 : Psa. 51:1 לְמִנְצָחַ **מְזֻמֹּר** לְדָוִד :
 : Psa. 62:1 לְמִנְצָחַ עַל־יְדִיתוֹן **מְזֻמֹּר** לְדָוִד :
 : Psa. 63:1 **מְזֻמֹּר** לְדָוִד בְּהִיזְתּוֹ בְּמִדְבַּר יְהוּדָה :
 : Psa. 64:1 לְמִנְצָחַ **מְזֻמֹּר** לְדָוִד :
 : Psa. 65:1 לְמִנְצָחַ **מְזֻמֹּר** לְדָוִד שִׁיר :
 : Psa. 66:1 לְמִנְצָחַ שִׁיר **מְזֻמֹּר** הִרְיֵעוּ לֵאלֹהִים כָּל־הָאָרֶץ :
 : Psa. 67:1 לְמִנְצָחַ בְּנִינַת **מְזֻמֹּר** שִׁיר :
 : Psa. 68:1 לְמִנְצָחַ לְדָוִד **מְזֻמֹּר** שִׁיר :
 : Psa. 73:1 **מְזֻמֹּר** לְאָסָף אֶךְ טוֹב לַיִשְׂרָאֵל אֱלֹהִים לְבָרִי לִבָּב :
 : Psa. 75:1 לְמִנְצָחַ אֶל־תִּשְׁחַת **מְזֻמֹּר** לְאָסָף שִׁיר :
 : Psa. 76:1 לְמִנְצָחַ בְּנִינַת **מְזֻמֹּר** לְאָסָף שִׁיר :
 : Psa. 77:1 לְמִנְצָחַ עַל־יְדִיתוֹן [יְדִיתוֹן] לְאָסָף **מְזֻמֹּר** :
 : **מְזֻמֹּר** לְאָסָף אֱלֹהִים בָּאוּ גֹזִים | בְּנַחֲלֹתָי טָמְאוּ אֶת־חֵיקְלִי קִדְשִׁי שָׁמוּ אֶת־זִרוּשָׁלַם לְעַיִם :
 Psa. 79:1
 : Psa. 80:1 לְמִנְצָחַ אֶל־שֹׁשְׁנִים עַדוֹת לְאָסָף **מְזֻמֹּר** :
 : Psa. 82:1 **מְזֻמֹּר** לְאָסָף אֱלֹהִים נִצָּב בְּעֵדַת־אֵל בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט :
 : Psa. 83:1 שִׁיר **מְזֻמֹּר** לְאָסָף :
 : Psa. 84:1 לְמִנְצָחַ עַל־הַגִּתִּית לְבְנֵי־קֶרַח **מְזֻמֹּר** :
 : Psa. 85:1 לְמִנְצָחַ | לְבְנֵי־קֶרַח **מְזֻמֹּר** :
 : Psa. 87:1 לְבְנֵי־קֶרַח **מְזֻמֹּר** שִׁיר יְסוּדְתּוֹ בְּתַרְרֵי־קִדְשׁ :
 : Psa. 88:1 שִׁיר **מְזֻמֹּר** לְבְנֵי קֶרַח לְמִנְצָחַ עַל־מַחֲלַת לְעֵנֹת מְשֹׁפֵיל לְהִימָן הָאֲזֻרְחִי :
 : Psa. 92:1 **מְזֻמֹּר** שִׁיר לַיּוֹם הַשַּׁבָּת :
 : Psa. 98:1 **מְזֻמֹּר** שִׁירוֹ לַיהוָה | שִׁיר תְּהִלָּה פִּי־נִפְלְאוֹת עֲשֵׂה הוֹשִׁיעָה־לּוֹ יְמִינוּ וְזִרְעֵךָ קִדְשׁוֹ :
 : Psa. 100:1 **מְזֻמֹּר** לְתוֹרַת הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ :
 : Psa. 101:1 לְדָוִד **מְזֻמֹּר** חֲסִד־וּמִשְׁפָּט אֲשִׁירָה לְךָ יְהוָה אֲזַמְרָה :
 : Psa. 108:1 שִׁיר **מְזֻמֹּר** לְדָוִד :

: Psalms 109:1 **מִזְמוֹר** לְדָוִד לְמִנְצַח אֱלֹהֵי תְהַלְלֵתִי אֶל־תִּתְחַרֵּשׁ :
 : Psalms 110:1 **מִזְמוֹר** נְאֻם יְהוָה | לְאֹרְנֵי שָׁב לַיְמִינִי עַד־אֲשִׁית אֹיְבֶיךָ הַדָּם לְרִגְלֶיךָ :
 : Psalms 139:1 **מִזְמוֹר** יְהוָה חִקְרָתַנִּי וַתֵּדַע :
 : Psalms 140:1 **מִזְמוֹר** לְדָוִד :
 : Psalms 141:1 **מִזְמוֹר** לְדָוִד יְהוָה קְרָאתִיךָ תוֹשָׁה לִּי הֲאֲזִינָה קוֹלִי בְּקִרְאֵי־לֶךְ :
 : Psalms 143:1 **מִזְמוֹר** לְדָוִד יְהוָה | שָׁמַע תְּפִלָּתִי הֲאֲזִינָה אֶל־תַּחֲנוּנֵי בְּאִמְנַתְךָ עֲנֵנִי בְּצַדִּיקְךָ :
 Psalms 3:0 A Psalm of David, when he fled from Absalom his son.
 Psalms 4:0 To the chief Musician on Neginoth, A Psalm of David.
 Psalms 5:0 To the chief Musician upon Nehiloth, A Psalm of David.
 Psalms 6:0 To the chief Musician on Neginoth upon Sheminith, A Psalm of David.
 Psalms 8:0 To the chief Musician upon Gittith, A Psalm of David.
 Psalms 9:0 To the chief Musician upon Muthlabben, A Psalm of David.
 Psalms 12:0 To the chief Musician upon Sheminith, A Psalm of David.
 Psalms 13:0 To the chief Musician, A Psalm of David.
 Psalms 15:1 LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
 Psalms 19:0 To the chief Musician, A Psalm of David.
 Psalms 20:0 To the chief Musician, A Psalm of David.
 Psalms 21:0 To the chief Musician, A Psalm of David.
 Psalms 22:0 To the chief Musician upon Aijeleth Shahar, A Psalm of David.
 Psalms 23:1 The LORD *is* my shepherd; I shall not want.
 Psalms 24:1 The earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein.
 Psalms 29:1 Give unto the LORD, O ye mighty, give unto the LORD glory and strength.
 Psalms 30:0 A Psalm *and* Song *at* the dedication of the house of David.
 Psalms 31:0 To the chief Musician, A Psalm of David.
 Psalms 38:0 A Psalm of David, to bring to remembrance.
 Psalms 39:0 To the chief Musician, *even* to Jeduthun, A Psalm of David.
 Psalms 40:0 To the chief Musician, A Psalm of David.
 Psalms 41:0 To the chief Musician, A Psalm of David.
 Psalms 47:0 To the chief Musician, A Psalm for the sons of Korah.
 Psalms 48:0 A Song *and* Psalm for the sons of Korah.
 Psalms 49:0 To the chief Musician, A Psalm for the sons of Korah.
 Psalms 50:1 The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
 Psalms 62:0 To the chief Musician, to Jeduthun, A Psalm of David.
 Psalms 63:0 A Psalm of David, when he was in the wilderness of Judah.
 Psalms 64:0 To the chief Musician, A Psalm of David.
 Psalms 65:0 To the chief Musician, A Psalm *and* Song of David.
 Psalms 66:1 Make a joyful noise unto God, all ye lands:
 Psalms 67:0 To the chief Musician on Neginoth, A Psalm *or* Song.
 Psalms 68:0 To the chief Musician, A Psalm *or* Song of David.
 Psalms 73:1 Truly God *is* good to Israel, *even* to such as are of a clean heart.
 Psalms 75:0 To the chief Musician, Altaschith, A Psalm *or* Song of Asaph.
 Psalms 76:0 To the chief Musician on Neginoth, A Psalm *or* Song of Asaph.
 Psalms 77:0 To the chief Musician, to Jeduthun, A Psalm of Asaph.

Psa. 79:1 O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

Psa. 80:0 To the chief Musician upon Shoshannimeduth, A Psalm of Asaph.

Psa. 82:1 God standeth in the congregation of the mighty; he judgeth among the gods.

Psa. 83:0 A Song *or* Psalm of Asaph.

Psa. 84:0 To the chief Musician upon Gittith, A Psalm for the sons of Korah.

Psa. 85:0 To the chief Musician, A Psalm for the sons of Korah.

Psa. 87:1 His foundation *is* in the holy mountains.

Psa. 88:0 A Song *or* Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

Psa. 92:0 A Psalm *or* Song for the sabbath day.

Psa. 98:1 O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

Psa. 100:1 Make a joyful noise unto the LORD, all ye lands.

Psa. 101:1 I will sing of mercy and judgment: unto thee, O LORD, will I sing.

Psa. 108:0 A Song *or* Psalm of David.

Psa. 109:1 Hold not thy peace, O God of my praise;

Psa. 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Psa. 139:1 O LORD, thou hast searched me, and known *me*.

Psa. 140:0 To the chief Musician, A Psalm of David.

Psa. 141:1 LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

Psa. 143:1 Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

The word ὕμνος appears only twice in the NT:

Eph. 5:19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,
 Col. 3:16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

Eph. 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;
 Col. 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

The verb ὑμνέω appears in four verses:

Matt. 26:30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
 Mark 14:26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
 Acts 16:25 κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουσιν τὸν Θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι·

Heb. 2:12 λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

Matt. 26:30 And when they had sung an hymn, they went out into the mount of Olives.

Mark 14:26 And when they had sung an hymn, they went out into the mount of Olives.

Acts 16:25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

Heb. 2:12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

The content of the "hymn" of Matthew 26:30; Mark 14:26, according to many commentators, is "The Hallel", which the Jews were obliged to sing on the night of the passover; for the passover, they say {Misn. Pesach. c. 9. 3. T. Bab. Pesach. fol. 95. 1, 2.}, was טעןן הלל, "bound to an hymn." This "Hallel," or song of praise, consisted of six Psalms, the 113th, 114th, 115th, 116th, 117th, and 118th {Seder Tephillot, fol. 101, &c. Ed. Amstelod.}: now this they did not sing all at once, but in parts. Just before the drinking of the second cup and eating of the lamb, they sung the first part of it, which contained the 113th and 114th Psalms; and on mixing the fourth and last cup, they completed the "Hallel," by singing the rest of the Psalms, beginning with the 115th Psalm, and ending with the 118th; and said over it, what they call the "blessing of the song," which was Ps 145:10, &c., and they might, if they would, mix a fifth cup, but that they were not obliged to, and say over it the "great Hallel", or "hymn," which was the 136th Psalm {Maimon. Hilch. Chametz Umetzah, c. 8. sect. 5. 10}. Now the last part of the "Hallel," Christ deferred to the close of his supper; there being many things in it pertinent to him, and proper on this occasion, particularly Ps 115:1 116:12-15 118:22-27, and the Jews themselves say {T. Bab. Pesachim, fol. 118. 1}, that חבלו של משיח, "the sorrows of the Messiah" are contained in this part: that this is the hymn which Christ and his disciples sung, may be rather thought, than that it was one of his own composing; since not only he, but all the disciples sung it, and therefore must be what they were acquainted with; and since Christ in most things conformed to the rites and usages of the Jewish nation; and he did not rise up from table and go away, until this concluding circumstance was over; though it was allowed to finish the "Hallel," or hymn, in any place they please" (John Gill on Matthew 26:30). Assuming that this is the case, this "hymn" was actually a portion of the psalter. This would provide no support for the singing of uninspired songs in Ephesians 5:19; Colossians 3:16. Hebrews 2:12 likely refers to the same occasion as Matthew 26:30; Mark 14:30; Christ sang/hymned the Hallel in the midst of His church in association with the Passover celebration and the institution of the Lord's Supper.

This leaves only Acts 16:25 as a potentially clear reference to a *hymn* as an uninspired song in Scripture. However, if this is spiritual joy that they had because of suffering for Christ's sake, the fact that James 5:13 commands, "Is any merry? let him sing psalms," suggests that they could here as well have been singing the psalter. At least, there is no definite proof that they sang anything else. The potentiality that the jailer came to understand the gospel through their singing (though he did not get everything, as his question in Acts 16:30 evinces) does not require that something other than the psalms were sung; the saving work of Christ (Psalm 22), justification by

repentant faith in Christ (Psalm 2:12), etc. are contained in the inspired songs. Many commentators agree that they “very likely [sang] one of David’s psalms, or hymns: for the book of Psalms is a book, of hymns, and several of the psalms are particularly called hymns” (Gill on Acts 16:25) and I did not see anyone provide proof that they sang anything else.

The word ᾠδή appears in 7 NT verses:

Eph. 5:19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,

Col. 3:16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

Rev. 5:9 καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, Ἄξιός εἰ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

Rev. 14:3 καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

Rev. 15:3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωσέως τοῦ δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, δίκαια καὶ ἀληθινὰ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων.

Eph. 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Rev. 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Rev. 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

Rev. 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

Of these references, Ephesians 5:19; Colossians 3:16 are the verses in question. In Revelation 5:9; 14:3 are references to songs other than the psalter, obviously. Peter Masters, current pastor of the *Metropolitan Baptist Tabernacle* (where their songbook contains both all 150 of the psalms and hymns) in his *Worship in the Melting Pot*, uses Revelation 5:9 to argue for the singing of uninspired hymns along with the inspired psalter, arguing that the song here is not that only of the saints in heaven, but also of the church on earth. However, while he can assert this from his amillennial/spiritualizing view of the book of Revelation, I do not see any basis for it in a grammatical-historical

prophetic hermeneutic. The people singing in Revelation 5:9 are post-rapture saints in heaven. In Revelation 14:3, those singing are the 144,000 Jews. We cannot prove that we are to sing songs other than the psalter from these texts, for if we use Revelation 5:9 to argue that in heaven the saints sing songs other than the psalter, so we should do so on earth, we could do the same and argue from Revelation 14:3 that we should sing songs other than the psalms on earth, because the 144,000 did so—but 14:3 contains the express prohibition upon anyone else singing their song. Furthermore, it is natural that in heaven the song of the saints is different from their song upon the earth; the confessions of sin and trouble found in the psalter, for example, are not appropriate for heaven, apart from their Christotelic aspects, where they sing of the suffering of Christ.

Thus, there appears to be nothing in the NT references to the word ᾠδή that provides proof for the singing of uninspired songs.

Five verses in the NT employ the verb ᾄδω.

Eph. 5:19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, **ᾄδοντες** καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,

Col. 3:16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νοουθετοῦντες ἑαυτοῦς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι **ᾄδοντες** ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

Rev. 5:9 καὶ **ᾄδουσιν** ᾠδὴν καινὴν, λέγοντες, Ἄξιός εἰ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

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Eph. 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

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Rev. 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Rev. 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and forty and* four thousand, which were redeemed from the earth.

Rev. 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

Here, as with the noun ᾠδή, we have definite references in Revelation to the singing of something other than the Psalter. However, as noted in the comments on the noun, these verses do not speak of what is sung in the dispensation of grace, but refer to post-rapture song. Furthermore, they are all inspired songs. The verb does not help the case of uninspired song.

Finally, note that in Ephesians 5:19 the songs mentioned are not just “songs” in general, but ᾠδαὶς πνευματικαῖς, “spiritual songs.” A study of the word πνευματικός is in order. Is this word simply “spiritual” in a more general sense, or does it refer to something produced by the Holy Spirit, in which case the “spiritual songs” would be songs inspired by the Spirit, thus the Psalms of the psalter, along with, perhaps, the other OT inspired songs?

πνευματικός appears in 26 verses:

Rom. 1:11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν **πνευματικόν**, εἰς τὸ στηριχθῆναι ὑμᾶς.

Rom. 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

Here the gifts certainly come from the Holy Spirit.

Rom. 7:14 οἶδαμεν γὰρ ὅτι ὁ νόμος **πνευματικός** ἐστίν· ἐγὼ δὲ σάρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

Rom. 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

The law comes from the Holy Spirit.

Rom. 15:27 εὐδόκησαν γάρ, καὶ ὀφειλέται αὐτῶν εἰσιν. εἰ γὰρ τοῖς **πνευματικοῖς** αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

Rom. 15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Here the “spiritual things” simply seem to be in contrast to physical things. This looks like a more general sense, although the things that the Jews had that were valuable were definitely produced by the Holy Spirit.

1Cor. 2:13 ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν διδακτοῖς Πνεύματος Ἁγίου, **πνευματικοῖς πνευματικὰ** συγκρίνοντες.

1Cor. 2:13 Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

Here the spiritual things would be produced by the Spirit.

1Cor. 2:15 ὁ δὲ **πνευματικὸς** ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

1Cor. 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

Nobody becomes a spiritual man apart from the Holy Spirit. However, one is not dictated by inspiration when one is converted and becomes spiritual.

1Cor. 3:1 Καὶ ἐγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλήσαι ὑμῖν ὡς **πνευματικοῖς**, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ.

1Cor. 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

Note comments from above.

1Cor. 9:11 εἰ ἡμεῖς ὑμῖν τὰ **πνευματικὰ** ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

1Cor. 9:11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

Here the word appears to be used in a more general sense, although all spiritual things that matter come from the Holy Spirit.

1Cor. 10:3 καὶ πάντες τὸ αὐτὸ βρῶμα **πνευματικὸν** ἔφαγον,

1Cor. 10:3 And did all eat the same spiritual meat;

1Cor. 10:4 καὶ πάντες τὸ αὐτὸ πόμα **πνευματικὸν** ἔπιον ἔπιον γὰρ ἐκ **πνευματικῆς** ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.

1Cor. 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Here the spiritual food and drink was Christ Himself, so these things are sourced in God.

1Cor. 12:1 Περὶ δὲ τῶν **πνευματικῶν**, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

1Cor. 12:1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

The Holy Spirit obviously produces spiritual gifts.

1Cor. 14:1 διώκετε τὴν ἀγάπην ζηλοῦτε δὲ τὰ **πνευματικά**, μᾶλλον δὲ ἵνα προφητεύητε.

1Cor. 14:1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

Ditto.

1Cor. 14:37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ **πνευματικός**, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσιν ἐντολαί.

1Cor. 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

Here the comments on a “spiritual man” above apply.

1Cor. 15:44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα **πνευματικόν**. ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα **πνευματικόν**.

1Cor. 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

God, of course, gives one a spiritual body, but here the word simply means a body that pertains to the spiritual realm.

1Cor. 15:46 ἀλλ’ οὐ πρῶτον τὸ **πνευματικόν**, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ **πνευματικόν**.

1Cor. 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Note comment above.

Gal. 6:1 Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ **πνευματικοὶ** καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς.

Gal. 6:1 ¶ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Here again we have spiritual people.

Eph. 1:3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ **πνευματικῇ** ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ.

Eph. 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Spiritual blessings all have their source in God through Christ (by the Spirit, no?) but this refers to blessings other than that Scripture alone that was dictated from the Spirit.

Eph. 5:19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς **πνευματικαῖς**, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,

Eph. 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

I will comment on this at the end.

Eph. 6:12 ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ **πνευματικὰ** τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

Eph. 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Here the “spiritual” wickedness refers merely to that in the spiritual realm, not to something produced by God the Spirit.

Col. 1:9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ’ ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει **πνευματικῇ**,

Col. 1:9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Such understanding comes from the Spirit, but it is not by inspiration (at least not always, and, since the cessation of the sign gifts, now it is never so).

Col. 3:16 ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτούς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς **πνευματικαῖς**, ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

See below.

1Pet. 2:5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος **πνευματικός**, ἱεράτευμα ἅγιον, ἀνενέγκαι **πνευματικῶς** θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

1Pet. 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The spiritual house is the church, and the spiritual sacrifices are our worship. God the Spirit is involved in this, of course, but it is not a matter of inspiration.

Conclusion: **πνευματικός** does at times refer to something inspired by the Holy Spirit, but it does not do so all the time. It often has the wider sense of something that the Holy Spirit is involved with. The word can also refer simply to something in the spiritual realm.

This word study does not prove that the “spiritual songs” are songs inspired by the Holy Spirit, but it does indicate that this sense is very much within the realm of possibility. It does not prove, though, that “spiritual songs” are only songs inspired by God the Spirit. They could be uninspired songs that the Holy Spirit works on believers to produce (as, I trust, good, Scripture-saturated, Biblical hymns were). However, the phrase “spiritual songs” certainly does not of necessity refer to something other than the songs of the psalter, and the phrase does not provide a command to sing uninspired songs in Ephesians 5:19; Colossians 3:16.

Conclusion to the whole matter:

Ephesians 5:19; Colossians 3:16 contain a definite command for the saints to sing the inspired psalms in public and private worship. They do not, as far as I can see, contain a clear command to sing uninspired songs; the threefold division could refer to three types of psalms, or be synonyms. Note that Ephesians 5:19 employs the nouns ψαλμός, ὕμνος, and ᾠδή, but only the two verbs ᾄδω and ψάλλω. Colossians 3:16 only employs the verb ᾄδω in conjunction with the three nouns. This supports the view that the terms are all synonymous, perhaps with the different nouns emphasizing different sorts of songs in the psalter. Note that these words are used with overlap in the LXX and elsewhere. Of course, they do not prohibit uninspired songs either. However, in light of the fact that “strange fire” is offering anything in worship that is not explicitly commanded (Leviticus 9:23-10:3), we would do well to have an explicit command for the singing of uninspired song. (Note the arguments in favor of uninspired hymn singing by Morey given below. They are not bad. However, note that Ephesians 5:19 is not given as one of them; rather, the best Morey can do with this verse is argue that it does not require exclusive psalmody). I would give you arguments in favor of the exclusive hymnody that seems to be the *de facto* doctrine of many modern Baptists, but I cannot think of any that have any weight in Scripture, nor have I ever read any.

One thing also to keep in mind is that our uninspired hymns should follow the pattern of the inspired psalter. Hymns should be rich in content, like the psalms. Choruses are not wrong; we have one psalm with a type of chorus (Psalm 136). However, that is only one. Furthermore, we should have hymns about hell and judgment, just as we have songs about this in the psalms (consider some of the powerful imprecations in the psalter). This is often not done. We also don't have anything in the psalter like CCM powder-puff low-content mantra chants/choruses.

An example of the Christotelic reading of the psalter. Reading the book in this way not spiritualizing, but Scriptural (Luke 24:44), and most helpful for one's edification when singing or reading the book of Psalms. The work below was a devotional I wrote to someone else some time ago.

Psalm 69

1 ¶ <<To the chief Musician upon Shoshannim, *A Psalm* of David.>>

REMEMBER THAT CHRIST IS THE ANTITYPICAL SON OF DAVID, SO WHAT DAVID PRAYS, UNDER INSPIRATION HERE, RELATES TO CHRIST. THE SONG BELOW IS THE PRAYER OF THE INCARNATE SON OF GOD TO THE FATHER.

Save me, O God; for the waters are come in unto *my* soul.

2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

SEE IN V. 1-2 THE TRIALS OF OUR SAVIOR AS HE WENT TO THE CROSS. THEY AFFLICTED HIM DEEPLY, EVEN TO HIS SOUL—THEY OVERFLOW HIM, AND SWALLOW HIM UP AS HE ENDURES THEM FOR OUR SAKE. CONSIDER HIM IN GETHSEMANE; IN HIS TRIAL; AS HE CARRIES HIS CROSS; AS HE STANDS SUSPENDED BETWEEN HEAVEN AND EARTH, SUFFERING THE JEERS OF THE WICKED, AND THE WRATH OF GOD, FOR US.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

SEE HIM, SWEATING GREAT DROPS OF BLOOD, AS HE POURS OUT HIS PRAYERS TO GOD THROUGH THE LONELY NIGHT, WHILE EVEN HIS CLOSEST DISCIPLES SLEEP, AND ONE OF THE TWELVE, HIS OWN FAMILIAR FRIEND, LIFTS UP THE HEAL AGAINST HIM.

4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

SEE THE SINLESS ONE OPPOSED AND MOCKED BY HIS ENEMIES; HOW THEY HATE HIM, SPECIFICALLY BECAUSE HE IS LIGHT, AND THEY ARE DARKNESS. HIS ENEMIES ARE MIGHTY—EVEN THE GREAT KINGS OF THE EARTH. ON THE “RESTORED” CLAUSE, I QUOTE JOHN GILL: “by rapine, force, and violence, as the word {w} signifies; and which was done by others. Thus, for instance, Christ restored the glory of God, of which he was robbed, and which was taken away by the sin of man; by veiling his own glory, not seeking that, but his Father’s; and by working out the salvation of his people, in such a manner as that all the divine perfections were glorified by it; hence, “glory to God in the highest”, Lu 2:14. He satisfied justice he had never injured, though others had; he fulfilled a law, and bore the penalty of it, which he never broke; and made satisfaction for sins he never committed; and brought in a righteousness he had not taken away; and provided a better inheritance than what was lost by Adam: and all this was done at the time of his sufferings and death, and by the means of them.”

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

ACTUALLY, HERE AGAIN, LET ME QUOTE GILL.

“Not that there was real foolishness in him, who, as man, from his infancy was filled with wisdom, and increased in it; and, as Mediator, had the spirit of wisdom on him, and the treasures of wisdom in him; and, as a divine Person, he is the Wisdom of God, and the only wise God; and, as in our nature, there was no foolishness in his heart, nor in his words, nor in his actions: but this is to be understood either of what was accounted so by others; he and his followers were reckoned foolish and illiterate men, and the Gospel preached by him and his apostles was foolishness to them that perished; or of what he was charged with by his enemies; even with immorality, heresy, blasphemy, and sedition; of all which he was innocent, and therefore could appeal to his divine Father, who knows all things, that he was clear of all such folly; for it may be rendered, “thou knowest as to my foolishness” {x}, with respect to what he was charged with, that there was none in him; or else it regards the foolishness of his people imputed to him, the sin that folly of follies, together with all the foolishness in the heart, lip, and lives of his people, before and after conversion; these were all reckoned to him, and reckoned by him, as his own in some sense; and which is confirmed by what follows:

and my sins are not hid from thee; meaning not any committed by him; for then he could not have said what he does in Ps 69:4; but the sins of his people imputed to him, which he calls his own, these must be known to his divine Father, since he is God omniscient, and since he laid them upon him, and he made satisfaction for them to him; and which he observes to enforce his petition, Ps 69:1; with this compare Isa 53:11,12.”

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

SEE CHRIST’S INTERCESSION FOR HIS ELECT; HE ASKS THAT NOT ONE THAT COMES TO THE LORD GOD OF ISRAEL WILL BE ASHAMED; NONE WHO STAND FOR CHRIST WILL BE ASHAMED ON THAT ACCOUNT; BUT ALL WILL FIND PERFECT GRACE, FULNESS, AND GLORY IN HIM.

7 Because for thy sake I have borne reproach; shame hath covered my face.

THE SON OF MAN ENDURED THE CROSS, THE UTMOST REPROACH OF MEN, OUT OF LOVE FOR HIS FATHER, AND FOR HIS GLORY. HIS FACE WAS SO MARRED, MORE THAN ANY MAN, AND HIS FORM MORE THAN THE SONS

OF MEN, AND THIS, NOT FOR ANY WICKEDNESS IN HIS HANDS, BUT PRECISELY ON ACCOUNT OF HIS SPOTLESS OBEDIENCE TO HIS GOD.

8 I am become a stranger unto my brethren, and an alien unto my mother's children.

YEA, EVEN THEY DID NOT BELIEVE IN HIM, JOHN 7:5, BUT ACCOUNTED HIM MAD.

9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

THE FIRST HAF OF THIS TEXT QUOTED OF CHRIST IN JOHN 2.

Joh 2:14* And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Joh 2:15* And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Joh 2:16* And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Joh 2:17* And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

THE SECOND HALF IS QUOTED IN ROMANS:

Ro 15:3* For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

SEE FROM THIS THAT A CHRISTOCENTRIC APPROACH TO THE PSALTER IS NOT AN ALLEGORICAL EISEGESIS, BUT SOUND EXEGESIS. DAVID SINGS OF HIS GREATER SON IN THE PSALTER, HE WHOM, AS HE FORSAW BY INSPIRATION, WOULD HAVE PERFECT ZEAL FOR GOD'S HOUSE, AND WHO BORE THE REPROACH OF THOSE WHO HATED HIS FATHER IN HIS OWN BODY.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

SEE CHRIST'S AGONIES AND SUFFERING, AND FASTING, AND HIS ENEMIES REJECTION OF THIS, AND TURNING IT AGAINST HIM.

11 I made sackcloth also my garment; and I became a proverb to them.

SEE HOW HE SUFFERS WHILE THEY SPEAK AGAINST HIM. CONSIDER AS WELL, FROM THIS VERSE AND THE REST, HOW WONDERFUL IT IS TO SING THE PSALTER—WE SING, WHEN WE SING PSALM 69, AND OTHERS OF THE PSALMS, THE VERY PRAYERS OF JESUS, AND SO HAVE AN INSPIRED, AMAZING SONG OF CHRIST RICHER THAN THAT OF ANY UNINSPIRED HYMN. WHAT HYMN CAN COMPARE TO A SONG OF CHRIST LIKE THIS ONE?

12 They that sit in the gate speak against me; and I *was* the song of the drunkards. HE WENT WITHOUT THE GATE, BEARING HIS REPROACH, WHILE MEN CONTINUED TO MOCK HIM. THE DRUNKERDS OF THAT DAY, AND OF OURS, MOCK AND JEER HIM, AND BLASPHEME HIS NAME.

13 ¶ But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

SEE HOW HE SEEKS HIS FATHER. NOR DOES HE SEEK HIM IN VAIN; JEHOVAH HAS AND WILL ANSWER THE PRAYER OF HIS RIGHTEOUS SERVANT.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

AND SO DID GOD HEAR HIS PRAYER; FOR HE ROSE FROM THE DEAD, AND WAS THUS DELIVERED FOREVER FROM THEIR HAND, NOR COULD THE DEEP, AND THE PIT, KEEP HIM, FOR HE CONQUERED DEATH, AND TOOK CAPTIVITY CAPTIVE—HALLELUJAH, HALLELUJAH!

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

HOW GLORIOUSLY DOES CHRIST PLEAD THE ATTRIBUTES OF HIS FATHER! SO SHOULD WE FOLLOW HIS MODEL IN OUR PRAYERS.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

THE FATHER DID HEAR HIM, EXALTING HIM TO THE HIGHEST GLORY AND HONOR, AFTER HE ENDURED THE AGONY OF THE CROSS. HE ROSE FROM INEFFABLE SHAME TO INEFFABLE GLORY.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

AND SO HE DID FOR HIS SAVIOR, AND—HALLELUJAH!—SO DOES HE FOR ALL OF US WHO ARE IN CHRIST, AND SO SUFFERED AND DIED WITH HIM, AND ROSE WITH HIM, AND, IN VIRTUE OF OUR UNBREAKABLE AND ETERNAL UNION WITH HIM, ARE CERTAIN OF EVERLASTING DELIVERANCE AND GLORY ON HIS ACCOUNT!

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

HOW DEEPLY MOVED WAS THE FATHER'S HEART AT THE SHAME ENDURED BY THE SON OF HIS LOVE! HOW AWFUL TO BE ONE OF CHRIST'S ADVERSARIES!

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

CAN WE THINK ON THIS WITH DRY EYES? CAN WE SEE THE REPROACH BORNE BY THE SON OF GOD, THE WRATH OF GOD HE ENDURED FOR OUR OWN SINS, BREAK HIS HEART, WHILE NONE TOOK PITY ON HIM, AND THERE WAS NONE TO COMFORT HIM, BUT HE TOOK THE CUP OF WRATH TO THE UTTERMOST, AND REMAIN UNMOVED? CAN REPROACH BREAK HIS HEART, AND OUR HEARTS NOT LIKEWISE BE MOVED?

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

SEE THE SPECIFIC NT FULFILLMENT:

Mt 27:34* They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

Mt 27:48* And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

Mr 15:23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

Mr 15:36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

Lu 23:36* And the soldiers also mocked him, coming to him, and offering him vinegar,
Joh 19:29* Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

CONSIDER LUKE 24:44: And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the PSALMS, concerning me. THIS IS HOW WE SHOULD READ THE PSALTER.

22 ¶ Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

THIS AND THE FOLLOWING VERSES RECORD THE HORRIBLE THINGS THAT WILL HAPPEN TO THE ENEMIES OF THE SON OF GOD. THEY ARE NOT PERSONAL IMPRECATIONS AGAINST PEOPLE WE JUST DISLIKE FOR SOME REASON, BUT WHAT WILL HAPPEN TO THE ENEMIES OF THE RIGHTEOUS ONE AND HIS REDEEMED PEOPLE. AND THEIR DAMNATION IS JUST—WE WANT THEM TO TURN, BUT IF THEY WILL NOT, WE CAN JUSTLY PRAY THIS, AS THE CAPTAIN OF OUR SALVATION DID, AND REJOICE AS GOD’S GLORIOUS JUSTICE IS MAGNIFIED IN THEIR UTTER RUIN, THEIR UNBOUNDED MISERY, AND THEIR ETERNAL DAMNATION.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

THEY SINK INTO SPIRITUAL DARKNESS, FOR THEY WILL NOT HAVE THE LIGHT. THEY WILL ETERNALLY SHAKE AS THEY ARE IN HELL.

22 ¶ Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

THEY WILL NOT GLORIFY GOD FOR THE GOOD THINGS HE GIVES THEM CONSTANTLY, AND DAILY ON THEIR TABLES, AND SO ALL THEIR MERCIES OF THIS LIFE WILL TURN TO THEIR GREATER AGONY WHEN THEY BURN IN HELL. THE GREATER THE CURRENT MERCIES THAT THEY SPURNED, THE GREATER THEIR ETERNAL DAMNATION. SEE THIS VERSE AND THE NEXT QUOTED OF CHRIST, ROMANS 11:9-10:

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10* Let their eyes be darkened, that they may not see, and bow down their back I.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

THEIR LOINS, WHICH ARE THE SEAT OF THEIR STRENGTH, WILL BE WEAKENED, AS THEY WILL BE IN ABJECT TERROR BEFORE THE JUDGMENT SEAT OF GOD, RECEIVING THEIR DUE AS ENEMIES OF HIS SON.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them. THEY WILL BEAR IT TO THE UTTERMOST.

25 Let their habitation be desolate; *and* let none dwell in their tents.

THIS QUOTED AS WELL OF CHRIST, ACTS 1:20:

Ac 1:20* For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

REMEMBER THAT A BISHOPRICK IS AN OFFICE, SO A POSITION. NONE WOULD BE IN THEIR DWELLING PLACES, NONE WOULD REMAIN IN THEIR HIGH OFFICES. RIGHT NOW THE MIGHTY OPPOSE GOD'S CHRIST, BUT SOON THEY WILL ALL BE CUT DOWN AS GRASS, THAT WITHERS AND IS GONE FOREVER. THE KINGDOMS OF THIS WORLD WILL BE UTTERLY DESTROYED IN THE TRIBULATION PERIOD, AND ONLY GOD'S KINGDOM, WHICH CANNOT BE MOVED, AND THOSE FREE GRACE HAS MADE ITS CITIZENS, WILL REMAIN.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

THE JUST CAUSE OF THEIR ETERNAL RUIN IS THEIR REJECTION OF CHRIST, THEIR PERSECUTION OF HIM, EVEN TO THE CROSS, THEIR HATRED AND PERSECUTION OF HIS SAINTS, AND THEIR MOCKINGS OF HIM AND HIS OWN, OF WHICH THE BABYLONISH POLITICO-RELIGIOUS SYSTEM, TO WHICH ALL THOSE WHO DWELL ON THE EARTH BELONG, IS "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," REVELATION 17:6.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

REJECTING CHRIST, THERE IS NO MORE SACRIFICE FOR SINS, NO MEANS OF FINDING RIGHTEOUSNESS—BUT ONLY INIQUITY UPON INIQUITY, INFINITE UPON INFINITE, GROWING EVER GREATER, AND BEARING DOWN UPON THEM, AS A GREAT MOUNTAIN.

28 Let them be blotted out of the book of the living, and not be written with the righteous. THEY WILL BE BLOTTED OUT FROM THOSE WITH PHYSICAL LIFE, AND FACE ETERNAL DEATH, SEPARATED FROM THE RIGHTEOUS, WHOSE NAMES ARE IN THE BOOK OF LIFE.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high. WILL THE FATHER RESPECT THE INFINITE CONDECENSION, THE POVERTY AND SORROW, OF HIS SON IN BECOMING FLESH, AND SUFFERING DEATH, EVEN THE DEATH OF THE CROSS, BE PASSED BY? NO—HE WILL SET HIM UP ON HIGH, FAR ABOVE ALL PRINCIPALITY AND POWER, AND MIGHT, AND DOMINION, AND EVERY NAME THAT IS NAMED, SO THAT AT THE NAME OF JESUS EVERY KNEE SHALL BOW, AND EVERY TONGUE CONFESS THAT HE IS LORD, TO THE GLORY OF GOD THE FATHER.

30 ¶ I will praise the name of God with a song, and will magnify him with thanksgiving. AS CHRIST SANG IN THE CHURCH, HEBREWS 2:12, MATTHEW 26:30, SO AS OUR ASCENDED HIGH PRIEST, HE BRINGS OUR OFFERINGS TO THE FATHER AND SANCTIFIES THEM.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

FOR THESE ARE NO REAL SACRIFICES FOR SIN; BUT BY HIS BLOOD HE HAS ENTERED ONCE INTO THE HOLY PLACE, HAVING OBTAINED ETERNAL REDEMPTION FOR US.

32 The humble shall see *this, and* be glad: and your heart shall live that seek God. DO WE NOT, WITH ALL OF HIS ELECT, HIS HUMBLE ONES, REJOICE AT THIS GREAT DELIVERANCE THAT THE FATHER DID, IN RAISING HIS SON FROM THE DEAD TO THE HIGHEST GLORY? AND SHALL WE NOT ETERNALLY LIVE ON THIS ACCOUNT?

33 For the LORD heareth the poor, and despiseth not his prisoners.

LET ME QUOTE GILL AGAIN [I HAVEN'T LOOKED AT HIM FOR MOST OF THE VERSES, BUT IN SOME I HAVE, AND HE HAS SAID IT SO WELL THAT I THOUGHT I MIGHT AS WELL JUST USE HIS WORDS—I AM SURE THAT WHAT HE SAYS ON THE ENTIRE PSALM IS EXCELLENT MATTER.]:

Ver. 33. For the Lord heareth the poor, &c.] The prayer of the poor, as the Targum; of the poor disciples of Christ, who were together mourning, weeping, and praying, when their Lord was dead, and laid in the sepulcher, Mr 16:10 Lu 24:10,33; this epithet agrees with all the followers of Christ, who for the most part are literally poor, and are all of them so in a spiritual sense; they are poor in spirit, and are sensible of it; they are full of wants, and these daily return upon them; wherefore they constantly apply to the throne of grace for help in time of need; and the Lord regards them, his eye is upon them, his heart is towards them, his thoughts are about them, his ears are open to their cries, and his hand is ready to supply their wants;

and despiseth not his prisoners; the same disciples of Christ; who being assembled together, the doors were shut for fear of the Jews, Joh 20:19; it may be applied to such who are the Lord's prisoners; that is, for his sake, in a literal sense, as the Apostle Paul is called the prisoner of the Lord, Eph 3:1 4:1; and there were many, both under the Old and under the New Testament, that suffered imprisonment for their profession of religion; and these the Lord despises not, though men may, but highly esteems and honours; and it may be understood mystically and spiritually of such as are, in their nature state, prisoner of sin and Satan, and the law, and, when called, are prisoners of hope; these the Lord has a regard unto, and opens the prison doors and sets them at and directs them to the strong hold,

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

AND, IN LIGHT OF WHAT HE HAS WROUGHT IN THE PREVIOUS VERSES, CAN WE DO ANY LESS?

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

HE WILL CERTAINLY SAVE NATIONAL ISRAEL, AND BUILD THE CITIES OF JUDAH, IN THE MILLENIUM—BUT HERE, AND ELSEWHERE IN THE PSALMS WE OUGHT TO CONSIDER HOW HE WILL DO THIS FOR ALL OF WE WHO ARE

HIS PEOPLE, AND THE SHEEP OF HIS PASTURE, AS THE SPIRITUAL SEED OF ABRAHAM. WE, TOO, WILL BE SAVED, AND ETERNALLY INHERIT HIS KINGDOM—FOR HE HAS ENDURED ALL THAT IS RECORDED IN THIS PSALM FOR US—INDEED, FOR YOU, FOR YOU KNOWN BY NAME. JESUS SAYS, “FOR THEE, [your name], HAVE I SUFFERED THESE THINGS.”

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

WE WHO ARE ABRHAM’S SPIRITUAL SEED, WHO, BY GRACE, HAVE BEEN TAUGHT TO LOVE HIS NAME, WILL INHERIT THE EARTH, AND THE NEW JERUSALEM, FOREVER AND EVER—FOR THE SON OF GOD HAS ENDURED ALL RECORDED IN THIS PSALM TO MAKE THIS GREAT THING POSSIBLE.

For more information, see:

- 1.) My paper on Baptist singing and worship practices in England (which briefly deals with the practices of continental Anabaptist and later American practice) after the time of the Reformation is available at <http://thross7.googlepages.com/home>. I also have more sources listed if you want to study this out more.
- 2.) “An Examination of Exclusive Psalmody,” R. A. Morey, New Life Ministries, R. D. #1, Shermansdale, PA 17090. A pamphlet by a Reformed fellow who argues for the singing of both psalms and hymns and presents what look like very strong arguments against exclusive psalmody. He demonstrates that exclusive psalmody is not Scriptural, not required by the Regulative Principle, not found widely in church history (indeed, that even Calvin placed uninspired hymns in his psalter), and he concludes with a specific refutation of G. I. Williamson’s pamphlet in favor of exclusive psalmody, “The Singing of the Psalms in the Worship of God.” The Scriptural arguments against exclusive psalmody included (pgs. 10-11): 1.) Acts of God in wrath or grace are appropriate occasions for the composition of new songs to celebrate these covenantal acts of God. “This is why new songs are to be found in the historical books before the Psalms and in the prophetic books after the Psalms. The mighty acts of God in every generation were put to music and sung. The people of God had the freedom to write new songs to praise God; they were never restricted to the Psalms.” a.) Before David was born Israel composed songs, such as Miriam’s (Exod 15:20), Moses (Ps 90), and Deborah (Jud 5). b.) David had no divine command to write the Psalms for worship services; many of them were written for his personal edification when he was yet a shepherd boy. c.) The presence of other authors included in the Psalms suggests that whoever had the gifts could exercise them for the good of God’s people. See 1 Chron 15:22, where David hires a song writer, or 1 Chron 16, where David encouraged the priests to compose original vocal and instrumental music to praise God. d.) After David, songs were composed to celebrate God’s mighty acts in each generation. (i. e., Isa 5:1, 26:1, 42:10, Lamentations, etc.). To be sure, the people of God did not forget all the acts of God in ages past; they

continued to sing all the old songs and hymns and Psalms from every generation. e.) A careful reading of some of the Psalms will reveal they were written long after David; some are even post-exilic. If the people of God were limited to David's Psalms, why do we find Psalms from later periods included? The only answer is that the Psalms of David were not viewed as the finalized hymnbook for the people of God. f.) Where in the OT do we ever find a divine command to sing *only* the Psalms? We are told to remember the acts of God in past generations but also we are told by God to sing *new* songs to celebrate the acts of God in our own generation. (Ps 33:3, 96:1, 98:1, etc.). The History of Redemption in the NT has the same unfolding character as the OT. 1.) The angels open up the age of the New Covenant with *new* songs, not old Psalms (Lu 2:13-14). These new songs celebrate the incarnation and the redemptive work of God the Son. It is apparent from the very beginning that the New Covenant will generate new songs of praise. 2.) Mary celebrated God's work within her by composing a glorious song of faith and confidence (Lu 1:46-55). Thus we begin the New Testament with original songs composed to celebrate the new acts of God in Christ Jesus. 3.) Did not the crowds compose a new song to celebrate the triumphant entry of Jesus into Jerusalem (Lu 19:37-38)? 4.) Do we not find portions of several hymns recorded in the NT which show us that the early Christians composed new songs to celebrate the salvation accomplished by Jesus Christ? (supposedly 1 Cor 13, Eph 5:14, Col 1:15-20, 1 Tim 3:16, 2 Tim 2:11-14, Jam 1:17, Rev 1:5-6, 15:3, etc.-- but this is dubious, I say. from pg. 8). 5.) Did not the Corinthian Christians compose their own distinctively Christian songs when they shared with their fellow saints in public worship (1 Cor 14:26)? 6.) As the NT begins with angelic songs, so it closes with heavenly songs. It is important to ask, Are they singing only the Psalms? No! They sing new songs to God (Rev 4:11, 5:9-14, etc.). The New Testament people had the freedom to compose new songs to God (Rev 4:11, 5:9-14, etc.). The New Testament people had the freedom to compose new songs to celebrate the covenantal acts of God in their own generation. 7.) Are we told in the New Testament to restrict ourselves to singing the Psalms in church services? No. There is not a single verse in the New Testament where we are told to sing the Psalms, and only the Psalms, in the public worship of the gathered church. He earlier demonstrated that the NT in passages like Eph 5:19, etc. doesn't teach exclusive psalmody. By the way, Morey seems a lot less convincing after one has read Bushnell's arguments against what he says (see entry #2 here).

3.) The Songs of Zion, Michael Bushnell (Crown and Covenant Publications, Pittsburg, PA: 1980). A strong presentation of the case for exclusive psalmody by a Presbyterian who is writing to convince others in the Reformed tradition. The chapters are: 1.) Introduction. 2.) The Regulative Principle: a.) The Historical Foundations of the Regulative Principle b.) The Confessional Basis of the Regulative Principle c.) The Biblical Basis of the Regulative Principle 3.) The Testimony of Scripture a.) Psalmody and the Old Testament Scriptures b.) Psalmody and Synagogue Worship c.) Psalmody and the New Testament Scriptures 4.) The sufficiency and propriety of the psalter a.) The obligation to sing psalms b.) The doctrinal and Christological sufficiency of the Psalter c.) Biblical-Theological arguments d.) The imprecatory psalms e.) Singing as an element of worship 5.) The testimony of history a.) The early church b.) Calvin and the origin of Reformed psalmody c.) Psalmody and the reformation in France d.) Psalmody and the Reformation in England and Scotland e.) The development of Psalmody in American

Presbyterianism f.) Psalmody and the Dutch Reformation g.) Concluding remarks 6.) Footnotes 7.) Bibliography. Bushnell presents a strong case. I would like to read a refutation of his book. My English Reformation Texts prof at Westminster said that this was the best modern defence of exclusive psalmody. He presents sources on Isaac Watts' views on the Trinity, which he said were heretical; see: See M'Master, Rev. Gilbert, *An Apology for the Book of Psalms*, Philadelphia: Daniels & Smith, 1852, pgs. 209ff., and p. 146, J. H. Allen, *Historical Sketch of the Unitarian Movement Since the Reformation*, New York: the Christian Literature Co., 1894, p. 146.

Why Sing the Psalms?

1.) In worship, recognizing God for who He is, we offer God what He wants in the way He wants it (the Baptist and other dissenter doctrine known as the Regulative Principle). God determines what He wants in worship; we do not determine it (John 4:24, Leviticus 10:1-2, Deuteronomy 12:32, etc.).

2.) God has stated that He wants us to sing Him psalms, as well as hymns and spiritual songs. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." "Is any among you afflicted? let him pray. Is any merry? let him sing psalms" (James 5:13).

3.) God has given us the book of psalms to sing to Him. He has inspired 150 songs that are exactly what He wants from us; every word of them is perfect, "given by inspiration of God" and "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16-17). How can we not sing them? Do we dare to say that hymns of our own composition are better than songs God has inspired? Do we have room in our songbooks for hundreds of uninspired songs, but none for the ones God has specifically given us to sing to Him?

4.) The Psalms are full of Jesus Christ. David wrote of Him (Luke 24:44). They speak of His substitutionary death (Psalm 22), His resurrection (Psalm 16:8-11, Acts 2:23-31), His reign as King and High Priest (Psalm 110), salvation by repentance and faith in Him (Psalm 2:12, 32:1-2, Romans 4:7-8), etc. They also cover topics from the the glory of God (Psalm 145) to the perfection of the Scriptures (Psalm 119) to revival (Psalm 67), to the Christian life (Psalm 23), as well as themes often missing from modern songs, such as hell (Psalm 9:17) and judgment upon Christ's enemies (Psalm 109).

5.) Christ's churches have traditionally sung the psalms. Pre-reformation "Baptists" such as the Waldenses sung them, and post-reformation Baptists sung them for hundreds of years (and some continue to do so today). The modern abandonment of them in many churches is a product of the contemporary turn from Biblical and God-centered worship

to pragmatism and the exaltation of man.

The Comprehensive Psalter, a conservative, literal psalter with all 150 of the psalms set to music is available from Blue Banner Books, P. O. box 141084, Dallas, TX 75214, (972) 475-9164/475-2184/ <http://www.fpcr.org>. *The Trinity Hymnal (Baptist Edition)*, a hymnal with songs that follow the example of God's inspired songs in their rich content, rather than the shallowness of much of contemporary hymnody, and that includes parts of all 150 of the psalms (but not all of each of God's inspired songs), is available from the Reformed Baptist Church of Grand Rapids, 3181 Bradford NE, Grand Rapids, MI, 49525, (616) 940-0554. (While these are a good psalter and hymnal, recommendation of these two products is by no means an endorsement of the theological positions of their publishers.)