

Psallo (ψαλλω)

February 3, 2012

The study of this Greek word is interesting and important. It is interesting because there are so many different views of this one word in Ephesians 5:19. Although *psallo* is used five times in four verses of the New Testament (Romans 15:9, 1 Corinthians 14:15, Ephesians 5:19, James 5:13) there is little discussion about verses other than Ephesians 5:19. Unless there is contextual evidence to the contrary, all five of these usages should have the same meaning. It seems so much time, effort and stress is put into the study of the Ephesians passage that little regard is paid to the others. We must, at least, look at the other passages also as we try to ascertain the meaning of this word in Ephesians 5:19.

It is important to study these passages because singing is part of our regular worship to God and God has always been very particular about how we worship Him. The things in the Old Testament were written as examples for us and to teach us, Romans 15:4, 1 Corinthians 10:1-11. What can/should we learn from Leviticus 10:1-11?

Paul, by inspiration, also speaks of the importance of worshipping correctly in 1 Corinthians 14:1-40. Since this whole fourteenth chapter is about how to worship in an acceptable manner, we must give special attention to the usage of *psallo* in this passage, 1 Corinthians 14:15.

We must also note that the scriptures give us *everything* we need for *every* good work, 2 Timothy 3:16-17,

16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work.

Since worshipping God is a good work, the scriptures will *thoroughly equip* us in how to do it. The ASV says " the man of God may be complete, furnished completely unto every good work.

The very familiarity of this passage sometimes diminishes the most important effect it should have on us. God, in accomplishing this goal, also chooses the best word(s) to convey His thoughts to us. God knows us. He knows how we think. God loves us and therefore chooses the best words to convey accurately His message to us in the scriptures. Please remember this last thought, it is very important as we study the words God chose to use, i.e. ψαλλω (*psallo*).

We are also told the entire gospel was preached (past tense) to the Christians in Galatia. Paul, inspired by the Holy Spirit, thought the idea so important that he repeated it in the next sentence. Galatians 1:6-9

6 ¶ I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— 7 which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! 9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

The fact that the entire, complete, perfect gospel was preached, taught and accepted in the first century implies any "new" doctrine is not part of the gospel taught by Holy spirit and preached by Paul and the other inspired teachers. The next two scriptures speak for themselves:

2 Corinthians 1:13

13 For we do not write to you anything you cannot read or understand

Psallo (ψαλλω)

February 3, 2012

2 Peter 1:3.

3 His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.

With this much emphasis and clarity on the inspiration, completeness and the age (when it was finished) of the Gospel we must always be very careful when studying God's Word. Any new doctrine is not part of the Gospel, because the Gospel was completed, completely taught by inspired men and completely accepted by Christians by the end of the first century. Therefore if playing instruments while singing in worship to God is acceptable to God, it must have been taught in the first century.

When inspired men told Christians to ψαλλω (psallo) in the first century, did they intend for them to understand that while singing, they could also, if desired, play an instrument? How was this word understood by the Christians of the first century?

Does the meaning of the Greek word ψαλλω (Psallo) inherently carry with it the option of playing an instrument? When I say inherent I mean it in the strict sense of "existing in someone or something as a natural and inseparable quality, characteristic or right," (Webster's New World dictionary). If it does and there is no contextual evidence to the contrary, then the question is settled. This conclusion implies that anytime the New Testament uses this word the option of playing would be implied, unless there is contextual evidence to the contrary.

On the other hand, if the additional option of playing is not inherent in the meaning of the ψαλλω then only specific evidence from the context could justify the optional playing of an instrument while obeying the instruction to ψαλλω.

Therefore, when looking at the word ψαλλω we have only these two possible understandings: 1) the option to play is inherently part of its meaning, or 2) there must be contextual evidence to justify that understanding.

Let us look at option 1, i.e. every time the word is used in the New Testament it contains the implication that optional playing is meant, unless there is contextual evidence to the contrary.

If this is true then every usage should be, or have been, translated by some English phrase like;

- a) singing while playing
- b) singing while playing, if desired
- c) optionally playing while singing
- d) singing with instruments, when desired
- e) singing while plucking the strings
- f) singing while some played
- g) As some played all should sing
- h) those who wish can/should play while you all sing
- i) probably a hundred other combinations of words to say or imply the same idea.

One of these, or some similar phrase, must be used because the English word *sing* alone does not convey the message of optional playing.

Psallo (ψαλλω)

February 3, 2012

Let us now investigate various translations and see how prevalent this knowledge (of optional playing) was among the many Greek scholars who had the responsibility of translating psallo (ψαλλω) into the English language.

Since most of us get most of our knowledge of the Bible from English translations let us look at several versions to see what English word(s) are used to translate ψαλλω.

Translation	Romans 15:9	1 Corinthians 14:15	Ephesians 5:19	James 5:13
ASV	sing	sing, sing	make melody*	sing praise
KJV	sing	sing, sing	make melody*	sing psalms
NIV	sing hymns	sing, sing	make music in your heart	sing song of praise
NKJV	sing	sing, sing	making melody*	sing psalms
RSV	sing	sing, sing	making melody*	sing praise
WEY	sing psalms	praise, praise	offer praise*	sing a psalm
YLT	sing praise	sing psalm, sing psalms	making melody*	sing psalms

* "in your heart" or "with your heart" is added to each translation after the word melody or praise.

I also checked the Jerusalem Bible, The Douay-Confraternity, Hugo McCord's New Testament, Phillips, and the New English Bible with only one choice of different wording. The only wording different from those listed above was from McCord's rendition of Ephesians 5:19 "singing and plucking the strings of your heart to the Lord."

I also looked at five English translations before the KJV, i.e. The John Wycliffe (1382), the John Purvey (1395), the William Tyndale (1526 and 1534) and the Geneva (1599) New Testaments. All of these old versions used the same expressions as those listed above, except a very interesting difference with Tyndale's two versions of 1526 and 1534. In his 1526 version of Ephesians 5:19 he had "singing and playing to the Lord in your hearts." In his 1534 version he had changed it to: "singing and making melody to the Lord in your hearts." This later rendering matches all the other versions listed above.

Summarizing the evidence from all twelve recent translations plus five pre-KJV versions we can see that not one gave any hint of playing an instrument except Tyndale's 1524 version which he, himself, changed within 8 years of his first publication.

There is one more source to be checked for correct English translations, The Interlinears:

Interlinears	Romans 15:9	1 Corinthians 14:15	Ephesians 5:19	James 5:13
Berry, using the <i>Textus Receptus</i>	I will praise	I will praise, I will praise	singing and praising with the heart	let him praise
Marshall, using the 21st edition of Nestle	I will sing praise	I will sing, I will sing	singing and psalming with the heart	let him sing a psalm
Brown & Comfort, UBS Greek N.T., Fourth edition	I will sing praise	I will sing, I will sing	singing and making melody in the heart	let him sing praise

Psallo (ψαλλω)

February 3, 2012

Mounce & Mounce, I ... will sing praises The Greek text is a compilation.	I will sing praises, [I] will sing praises	singing and making melody in your heart	he should sing praises
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Surely this evidence will give pause to anyone who thinks the word psallo inherently carries the meaning of "optionally playing." When I say inherent I mean it in the strict sense of "existing in someone or something as a natural and inseparable quality, ..." (Webster's New World dictionary). Listed above are 17 translations plus interlinears from four different Greek manuscripts. Each of these 21 sources have five opportunities to translate ψαλλω, giving a total 105 chances for any of them to use "with the option to play" as part of their translations. Not one, repeat.. **not one**, choose to use any English word(s) other than some form of the word *sing*.

Are we ready to say that each and every one of these Greek scholars were in error, but now we can correct all those years (from John Wycliffe in 1382 to the NIV in 1996, over 600 years) of mistakes by translating ψαλλω in each of these five examples as "sing(ing) with the option of plucking the strings of a harp"?

Please don't misunderstand, all these men were *uninspired*. They were prone to the same prejudices and lack of information as all mankind. But what is the chance of all the Greek scholars for over 600 years making the same mistake, on the same word? I think the chance of that happening is slim to none! It would seem for any reasonable person to accept the idea of overturning this kind of unanimity it would require many Greek Scholars presenting a huge amount of evidence to convince anyone that ψαλλω should now be translated by "singing, with the option of playing" when it has never been translated that way before! To accept this new translation we must be very, very sure, with no possibility of error, because if we are wrong and all the 600 years of Greek scholarship is correct, then we will be worshipping God in an unacceptable manner by playing instruments in our worship service.

What evidence is presented to offset the above consistent, reliable and unanimous translations of our word, psallo (ψαλλω)?

Let us look at option 2, i.e. although ψαλλω does not inherently mean to optionally play, it is a valid definition and should be used sometimes. For this to be true contextual evidence must be presented to justify any translation of psallo to imply the optional use of an instrument while obeying the Lord's command to ψαλλω.

I recently read an article about the meaning of the word psallo. The article began with the statement that of all the words in the New Testament which are translated *sing*, "not one means *sing a cappella*." This conclusion is in error both I) logically, and II) linguistically.

I) Logically

This effort to imply that the negative must be proven is logically incorrect because it assumes that the thing to be proven is that psallo cannot mean pluck the strings of an instrument. This ignores the obvious axiom of logic that the burden of proof always falls on the affirmative, not the negative. See "Argumentation, Discussion and Debate" by A. Craig Baird (no relation), p. 26. I sometimes illustrate this by asking, hypothetically, "Have you ever visited Thermopolis,

Psallo (ψαλλω)

February 3, 2012

Wyoming? To those who answer "No" I ask them to prove it, i.e. to prove that they have never visited that city. Of course a person can never prove this negative. In order to prove their answer they would have to account for every single day of their lives, else they would leave open the possibility they flew there on the one day in their life for which they could not account, thereby leaving their proposition unproven.

Since we have 2 Timothy 3:16-17,

16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be thoroughly equipped for every good work.

It is *not* the responsibility of Christians to prove that we can't have dancing in the worship service, it is the responsibility of those who want it to prove that the scriptures authorizes it. It is *not* the responsibility of Christians to prove that we can't have a bingo game in the worship service, it is the responsibility of those who want it to show scriptural support for it. It is *not* the responsibility of Christians to prove we can't read a novel from the pulpit, it is the responsibility of those who may want it to produce scriptures that allow it. Also it is *not* the responsibility of Christians to prove we can't have instrumental music in the worship service, it is the responsibility of those who want to play instruments in the worship service to prove that the scriptures endorse it.

I can't prove what psallo does not mean. But if I am going to follow the truth and worship according to the Lord's wishes I must prove what psallo *does* mean, and then make sure I do what it says, no more and no less.

Since everyone agrees that the word means to sing, therefore anyone desiring to worship according to God's instructions will sing. If others wish to play the strings of an instrument while singing they must prove from the scriptures that the action of playing in the worship service is acceptable to God. The meaning of the word psallo is their only avenue of investigation. They must prove, at least, by the preponderance of the evidence this one verse in Ephesians (5:19) implies that the option to play is *inherent* in the word psallo, since it is obvious there are no word(s) in the context that imply it.

When I say inherent I mean it in the sense of "existing in someone or something as a natural and inseparable quality, characteristic or right," (Webster's New World dictionary). That implies that every time psallo is used it carries with it the idea of optionally playing. This is the idea that must be proven if Ephesians 5:19 is to be used to justify the use of instruments in the worship service. We will discuss this possibility in detail in the next section, II) Linguistically.

In summarizing this section on logic: for those who want to play or pluck the strings of an instrument while singing in our congregational worship to God, they must offer sufficient evidence to prove the action of playing while singing is inherent in the word psallo. If this action is not inherent in the word psallo, but only one of the valid definitions of the word then only the context can determine which definition to use. This implies that some word or group of words in each context says, implies or, at least, hints at the use of instruments. Absent these word(s) and lacking proof of its inherency they must refrain from using instruments or face the possibility of worshipping God in an unacceptable manner.

Psallo (ψαλλω)

February 3, 2012

II) Linguistically, the lexical meaning of ψαλλω (Psallo)

After looking at the various translations and interlinears if we need more evidence as to the meaning of a word we check the Greek Lexicons.

It is agreed by all that this word, like any other, experienced a change in meaning over the years. This makes the task a little more difficult as we must determine the meaning at the time the New Testament was written, i.e. from about 50 A.D. to about 100 A.D. As we do this detail research we must remember that some of the hundreds of Greek scholars involved in the dozens of translations examined above were/are as qualified in Greek studies as are/were the scholars who wrote the lexicons. We sometimes forget that Dr. Thayer, Drs. Bauer, Danker, Arndt and Gingrich were brilliant and talented men worthy of honor and respect, but also *uninspired*.

To verify the accuracy of my quotes I have included the entire citation from each authority except for Thayer and the BDAG which are quoted completely in the appendix. I urge you to check the full citation in the appendix as I will quote only that part which illustrates the point here.

Thayer's Greek Lexicon:

In the Septuagint (the O.T. translated into Greek, about 250 B.C.) psallo (ψαλλω) translated two Hebrew words meaning "*to sing to the music of the harp; in the N.T. to sing a hymn, to celebrate the praises of God in song*, James 5:13 [**R.V.** *sing praise*]; τῷ κυρίῳ [to the Lord -cb], τῷ ὀνόματι αὐτοῦ, (often so in the Septuagint), in honor of God, Eph. 5:19 [here **A.V.** *making melody*]; Romans 15:9; ψαλλὼ τῷ πνεύματι, ψαλλὼ δὲ καὶ τῷ νοῦ, 'I will sing God's praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners', 1 Cor. 14:15*"

Thayer mentions all five New Testament occurrences of ψαλλω (psallo) with no suggestion of any differences of meaning between them.

Please notice that the only reference to instrumental music was using the harp while singing during Old Testament times, quoting the Septuagint (LXX) which was created about 250 B.C.. This evidence is not pertinent to our investigation since most agree that ψαλλω could mean *sing while playing* during Old Testament times. We must find out what the word meant during the time the New Testament was written about 300 years later, from about A.D. 50 to A.D. 100.

Thayer, of course, knew this and made a separate entry for the N.T. time. Thayer clearly identified this change of time by using "**in the N.T.**" following a semicolon (;) which he uses to identify the end of one section of his citation and the beginning of the next. The information from Thayer about this word in the New Testament gives no mention of the playing of instruments as an inherent part of the meaning of ψαλλω, nor does he mention any reference to any kind of instruments in any of the five contexts mentioned in the New Testament. Please read the entire citation in the appendix to verify this conclusion.

Psallo (ψαλλω)

February 3, 2012

Thayer gave no support to ψαλλω having an inherent meaning of playing, nor did he support any of the five usages in the New Testament saying, implying or even hinting at the possibility of playing while obeying the command to psallo (ψαλλω).

This should teach us a very valuable lesson. When someone quotes an authority, ex. Thayer, we must do two things: a) verify the quote as to accuracy and completeness and, b) check the reasons given by the authority for his statement, i.e. the evidence to support his claims.

The evidence from Thayer agrees completely with our conclusion after viewing the many translations examined above.

Maybe we can find other Greek scholars who will support the use of instruments while obeying the command to ψαλλω.

BDAG Greek Lexicon

BDAG is currently the most respected Lexicon easily available. It is important to examine this (Bauer, Danker, Arndt and Gingrich) work on this question. I have added the complete word(s) for many of the abbreviations and translated some of the Greek. All my comments are in {}, three periods (...) indicate where I have left out references to non Biblical sources. Please see the complete citation in the appendix.

"... in our literature, in accordance with OT usage, **to sing songs of praise, with or without instrumental accompaniment, sing, sing praise** with the dative of the one for whom the praise is intended τῷ ὀνόματι σου ψαλλω Romans 15:9 ({ which is a quote from LXX, } Psalms 17:49). ... τῷ κυρίῳ {to the Lord} Eph 5:19: in this passage a second dative is added τῇ καρδίᾳ ὑμῶν in or with your hearts; here ψαλλω is found with ἀδω (as Ps 26:6; 32:3; 56:8), and the question arises whether a contrast between the two words is intended. The original meaning of ψαλλω was 'pluck', 'play' (a stringed instrument); this persisted at least to the time of Lucian ... {c. 2nd century A.D.}. In the LXX ψαλλω frequently means 'sing', whether to the accompaniment of an instrument (Psalms 32:2, 97:5 al.) or not, as is usually the case (Psalms 7:18; 9:12; 107:4 al.). This focus on singing continued until ψαλλω in Modern Greek means 'sing' exclusively; compare ψαλτης = singer. chanter, with no reference to instrumental accompaniment. Although the NT does not voice opposition to instrumental music, in view of Christian resistance to mystery cults, as well as Pharisaic aversion to musical instruments in worship (s. EWerner, art. 'Music'. IDB 3. 466-69), it is likely that some such sense as *make melody* is best understood in this Ephesians passage. Those who favor 'play' (e.g. L-S-J- M; ASouter, Pocket Lexicon, 1920; JMoffatt, translation 1913) may be relying too much on the earliest meaning of ψαλλω. ψαλλω τῷ πνεύματι and in contrast to that ψαλλω τῷ νοῒ *sing praise in spiritual ecstasy and in full possession of one 's mental faculties* 1 Cor 14:15. Absolute *sing praise* James 5:13

All this information from the BDAG is very important. I want to highlight those statements that are pertinent to our discussion:

Psallo (ψαλλω)

February 3, 2012

1) The first thing to notice about this lexical entry is that the explanation and definition in bold font are "in accordance with Old Testament usage." In other words the definition given applies to Old Testament usage. This implies that even in the Old Testament ψαλλω just means *sing*. Any accompanying instruments must be determined by the context, i.e. it is not inherent in the word itself. This is proven later in this citation by several quotations from the Psalms.

2) This use of words in bold font are new to the third edition of this work, i.e. "**to sing songs of praise, with or without instrumental accompaniment, *sing, sing praise***" The bold fonts highlight the meaning of the word in question. The words in normal (non-italics) bold font are words of explanation, the italicized words are the actually, basic translation. As examples of this we give the next four lexical words immediately following ψαλλω in BDAG:

- a) ψαλμος -- *song of praise, psalm*
- b) ψευδαδελφος -- **one who pretends to be a fellow-believer, but whose claim is belied by conduct toward fellow-believers, *false brother, false member.***
- c) ψευδαποστολος --- **one who claims to be an apostle without the divine commission necessary for the work, *false/spurious/ bogus apostle***
- d) ψευδης -- **pert. to being contrary to the truth, *false, lying***

These are but four examples,, but a random scan of the 3rd edition will easily demonstrate the consistency with which this practice is followed. This observation is critical to the proper use of BDAG. I have seen this quoted with only some of the bold words used, i.e. **to sing songs of praise, with or without instrumental accompaniment.** This limited quotation seems to imply that the inherent meaning of the ψαλλω is to sing with the option to play. By conveniently leaving out the italicized words, which actually give the meaning of ψαλλω, and neglecting to notice the difference between the use of the italicized and non-italicized words leaves an unwarranted implication. I find it hard to believe this shortened quote and neglect to notice the difference between the usage of the different fonts could possible be by accident. Any one who loves the truth could not be so lackadaisical.

This quotation from BDAG give strong evidence that the actual translation of ψαλλω is to *sing, sing praise*. This can be done with or without the playing of an instrument, but this option can only be determined by the context. It is not inherent in the word itself.

3) The only hint of playing instruments in any of the New Testament usages is the mention that some want to use *play* in Ephesians 5:19, which BDAG rejects with "Those who favor *play* may be relaying too much on the earliest meaning of ψαλλω."

4) All five usages in the New Testament are listed with no distinction between them, except the one mentioned in the last paragraph.

5) "In the LXX ψαλλω frequently means 'sing', whether to the accompaniment of an instrument (Psalms 32:2, 97:5 al.) or not, as is usually the case (Psalms 7: 18; 9:12; 107:4 al.)."

The first thing to note here is that the chapter and verse numbers in our English Bible and the LXX are different. The quote from Psalms 32:2 and 97:5 are in our Bibles Psalms 33:2 and 98:5. These two imply singing to the Lord while playing a harp. The listings of Psalms 7:18, 9:12, 107:4

Psallo (ψαλλω)

February 3, 2012

are in our Bibles: Psalms 7:17, 9:11, 108:3. Two important things to note in all these examples: a) The only way we know any of these verses include playing the harp is the context! The word harp is included in the words of the context. ψαλλω can be used when singing and playing the harp, but we only know this by the word harp (or lyre) appearing in the context. This implies that without these words the generally accepted meaning to sing. Or as BDAG puts it, "the word can be used with playing or not, *as is usually the case.*" b) None of this psalloing was done on the Sabbath in the temple, therefore they have no effect on our worshipping God today in the church and if any of these activities are to be examples for us today they must be authorized by the New Testament.

To quote, or more properly misquote, BDAG as supporting Instrumental Music in the worship by implying, incorrectly, that BDAG allows ψαλλω to inherently include "the option of playing" as a part of the definition requires a very casual, almost indifferent attitude towards Biblical research.

TDNT, V.8, page 499, under, C. New Testament word Groups

"Romans 15: 9 interprets the ψαλλω of Psalms 18:49 by δοξαζω (--> n. 37), with a reference to worship. The praise of Gentile Christians for god's mercy to them in Christ is provided here with scriptural support. In James 5:13 grateful praise of Christ at home is denoted by ψαλλειν. On 1 Corinthians 14:15 see line 8 f., on Ephesians 5:19 see p.498, 12 ff. (next paragraph)

In Eph. 5:19 praise is directed primarily to the κυριος, so that we have a hymn to Christ, though the goal according to v. 20 is the same as in Col. 3:16, namely, that in Spirit-produced song thanks are given to God for the event of salvation connected with the name of our Lord Jesus Christ. The expression αδοντες και ψαλλοντες in v. 19b underscores v.19a. ... The literal sense 'by or with the playing of strings,' still found in the LXX, is now employed figuratively. ..."

{Please read the last sentence again, it is highly significant!}

Vine's Dictionary of New Testament words

Psallo, V. III, page 58. "ψαλλω, primarily to twitch, twang, then, to play a stringed instrument with the fingers and hence, in the Septuagint (LXX), to sing with a harp, sing psalms, denotes, **in the New Testament**, to sing a hymn, sing praise; in Ephesians 5:19 'make melody.' Elsewhere it is rendered 'sing," Romans 15:9; 1 Corinthians 14:15; in James 5:13, R.V. 'let him sing praise", AV 'let him sing psalms'."

Sakae Kubo - A Reader's Greek-English Lexicon of the New Testament

Kubo lists all five occurrences with the same definition: *sing, sing psalm*. showing no distinction between any of the usages.

Berry's Greek Interlinear, to which is added a Greek-English Lexicon

Psallo (ψαλλω)

February 3, 2012

ψαλλω, ψαλω, *to sing*, accompanied with instruments, *to sing psalms*, Romans 15:9; 1 Corinthians 14:15; Ephesians 5:19; James 5:13. - Note: no difference between any of the verses.

Mounce - The Analytical Lexicon of the Greek New Testament

ψαλλω *to move by a touch, to twitch, to touch, strike* the strings or chords of an instrument; absol. *to play on a stringed instrument; to sing to music*; in N.T. *to sing praises*, Romans 15:9; 1 Corinthians 14:15; Ephesians 5:19; James 5:13. -- Note: no distinction between the five verses.

Summary of the linguistic research. Giving only 7 Greek sources is, of course, not a claim to being exhaustive. We should give do diligence to the idea that we must make our decisions based on the most/best evidence. If we do not follow this guideline we are agreeing to and accepting a position with less evidence than our opposition, and **we are accusing God of supporting the truth with less evidence than a false alternative!**

In summary: in this paper on the definition of the Greek word ψαλλω we have proven beyond a reasonable doubt:

- 1) by many translations over 600 years that ψαλλω, in the New Testament, does not inherently mean *sing with the option to play*, nor does the context of any of the five occurrences of the word say, imply or even hint at the use of instruments while obeying the command to ψαλλω.
- 2) The Greek sources maintain that in the New Testament ψαλλω means *sing, sing psalms*.
- 3) It is the burden of the affirmative to prove the Biblical support for instruments in the worship service of the church if instruments are to be used.
- 4) All the Old Testament usages that are translated by some form of *playing* are so translated only if the context shows the presence of an instrument, again implying *playing* is not inherent in ψαλλω. If there are no instruments in the context the word is translated *sing, sing praise*.
- 5) All five occurrence of ψαλλω in the New Testament should be translated alike.
- 6) There is no logical nor scriptural nor linguistic evidence to support instruments of music to be used in the worship service of the church today, therefore it is unauthorized therefore sinful.

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Dear brothers in Christ, I offer this research as a manifestation of my love for the truth and for you. Please show your love for me by pointing our any faulty use of logic or scriptures. You may contact me at c2baird@charter.net

ψάλλω; fut. ψαλῶ; (fr. ψάω, to rub, wipe; to handle, touch, [but cf. Curtius p. 730]); **a.** to pluck off, pull out; ἔθειραν, the hair, Aeschyl. Pers. 1062. **b.** to cause to vibrate by touching, to twang; τόξων νευρὰς χειρὶ, Eur. Bacch. 784; spec. χόρδην, to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate (Aristot. probl. 19, 23 [p. 919^b, 2]); and absol. to play on a stringed instrument, to play the harp, etc.: Aristot., Plut., Arat., (in Plat. Lys. p. 209 b. with καὶ κρούειν τῷ πλήκτρῳ added [but not as explanatory of it; the Schol. ad loc. says ψῆλαι, τὸ ἄνευ πλήκτρου τῷ δακτύλῳ τὰς χορδὰς ἐπαφᾶσθαι]); it is distinguished from κιθαρίζειν in Hdt. 1, 155); Sept. for יָצַח and much oftener for יָצַח; to sing to the music of the harp; in the N. T. to sing a hymn, to celebrate the praises of God in song, Jas. v. 13 [R. V. sing praise]; τῷ κυρίῳ, τῷ ὀνόματι αὐτοῦ, (often so in Sept.), in honor of God, Eph. v. 19 [here A. V. making melody]; Ro. xv. 9; ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῷ, 'I will sing God's praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners', 1 Co. xiv. 15.*

ψαλμός, -οῦ, ὁ, (ψάλλω), a striking, twanging, [(Eur., al.)]; spec. a striking the chords of a musical instrument [(Pind., Aeschyl., al.)]; hence a pious song, a psalm, (Sept. chiefly for יְשׁוּעָה), Eph. v. 19; Col. iii. 16; the phrase ἔχειν ψαλμόν is used of one who has it in his heart to sing or recite a song of the sort, 1 Co. xiv. 26 [cf. Heinrici ad loc., and Bp. Lghtft. on Col. u. s.]; one of the songs of the book of the O. T. which is entitled

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ψάλλω fut. ψαλῶ (Aeschyl.+; ins, LXX; TestAbr A 20 p. 103, 26f [Stone p. 54]; TestJob 14:2, 4; Jos., Ant. 11, 67; 12, 349; Just.; Mel., P. 80, 588; Did.) in our lit., in accordance w. OT usage, to **sing songs of praise, with or without instrumental accompaniment, sing, sing praise** w. dat. of the one for whom the praise is intended τῷ ὀνόματί σου ψαλῶ **Ro 15:9** (Ps 17:50). ψαλλῶ σοι B 6:16 (Ps 107:4). τῷ κυρίῳ **Eph 5:19**: in this pass. a second dat. is added τῇ καρδίᾳ ὑμῶν *in or with your hearts*; here ψ. is found with ᾄδω (as Ps 26:6; 32:3; 56:8), and the question arises whether a contrast betw. the two words is intended. The original mng. of ψ. was 'pluck', 'play' (a stringed instrument); this persisted at least to the time of Lucian (cp. Par. 17). In the LXX ψ. freq. means 'sing', whether to the accompaniment of an instrument (Ps 32:2, 97:5 al.) or not, as is usually the case (Ps 7:18; 9:12; 107:4 al.). This focus on singing continued until ψ. in Mod. Gk. means 'sing' exclusively; cp. ψάλτης=singer, chanter, w. no ref. to instrumental accompaniment. Although the NT does not voice opposition to instrumental music, in view of Christian resistance to mystery cults, as well as Pharisaic aversion to musical instruments in worship (s. EWerner, art. 'Music', IDB 3, 466-69), it is likely that some such sense as *make melody* is best understood in this Eph pass. Those who favor 'play' (e.g. L-S-J-M; ASouter, Pocket Lexicon, 1920; JMoffatt, transl. 1913) may be relying too much on the earliest mng. of ψάλλω. ψ. τῷ πνεύματι and in contrast to that ψ. τῷ νοῦ *sing praise in spiritual ecstasy and in full possession of one's mental faculties* **1 Cor 14:15**. Abs. *sing praise* **Js 5:13**. WSmith, Musical Aspects of the NT, '62; HSeidel, TRE XXIII 441-46.—DELG. M-M. EDNT. TW. Sv.

ψαλμός, οὗ, ὅ (ψάλλω; Pind., Aeschyl. et al; ins; PGM 3, 290; LXX; TestSol D 1:11; TestJob 14:1; ApcEsdr 7:15 p. 33, 2 Tdf.; Jos., Ant. 6, 214; 7, 80; 9, 35; Just.; loanw. in rabb.) in our lit. only *song of praise, psalm* in accordance w. OT usage.

Ⓞ of OT Psalms ἐν τῷ νόμῳ Μωϋσέως καὶ τ. προφήταις **20:42; Ac 1:20**. ἐν

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 B. TW.

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