

Amen! Clap!

By John S. Waldrip

Amen!

In Mark 10.15 and Luke 18.17, the Lord Jesus Christ stated a principle for one and all to hear. The Gospel accounts reveal one occasion when our Lord was displeased with His disciples. Why? They hindered access to Him. Little children standing nearby, and the adults who brought them to be blessed by Him, were being denied easy access. Instead of ushering them to the Savior in an orderly fashion, they restricted access to Him!

I aim to learn from His pronouncement of the vital principle related to our access to Him by examining the first word He uttered to address the matter, “verily” or “amen.”

Because this word “amen” is so important throughout the Bible, and because it was used so frequently by the Savior to draw attention to extremely significant statements He made, I feel it is appropriate that we explore the doctrine related to the word “amen.” As a young preacher, I found it very interesting that no one in my first pastorate ever said the word “Amen” aloud in a service. I remember that I was not the only person who noticed that peculiar behavior among those Baptists then.

It had been remarked to me on more than one occasion at my previous pastorate that people in the Church did not say “amen” to anything unless asked. “Amen?” I wondered, “Why doesn’t anyone in this Church ever say ‘amen’?” It was months later that I noticed in an article that I read on the proper use of the term “amen” in Church that I received my answer. As I read that article, it suddenly dawned on me that maybe no one says “amen” because they have never been instructed to do so. After all, the Apostle Paul wrote a letter to a preacher named Timothy to teach him how “thou oughtest to behave thyself in the house of God.”

I figured that if Timothy needed some instruction on such things and was a preacher, maybe other folks needed education, too. I know I needed instruction. Therefore, I prepared and preached a sermon titled “Amen.” I delivered that message to the congregation in 1979 and preached that sermon at my second pastorate in 1985.

I am of the mind that it is a message worth repeating from time to time. Why should this type of sermon be preached repeatedly? Three reasons: *First*, the frequency with which the word is used in God’s Word demands that it be properly explained. *Second*, so folks will understand why the Lord Jesus Christ effectively used the word. And *third*, just like at my first pastorate, the second congregation I served seldom used the word. That was too bad. Perhaps the problem exists in other congregations. Hence, the reason for this pamphlet.

I like to be systematic in my preaching and writing, so the framework of this booklet is an outline to address questions you may have about the word “amen,” and its proper use by the child of God.

First, WHEN IS THE WORD “AMEN” USED?

Let’s look at the word “amen” as God has dealt with the affairs of men, as recorded in His Word.

First, we notice that the word “amen” was supposed to be used in the past. It is significant to note that when the children of Israel were given the Law of Moses, they were explicitly instructed, actually directed, to say “amen.” Did you know there are twenty-two verses in the Old Testament where the word “amen” is used? Additionally, it is significant to note that of those twenty-two places where the word “amen” is found, fourteen of those verses are occasions in which the children of Israel were directed to say “amen.”

Think about that for a moment. If fourteen of the twenty-two Old Testament uses of the word “amen” are directives for God’s people to say “amen,” does it not behoove us to sit up in our chairs and take note of this word? Might this word not be a surprisingly important word in our vocabulary? I point this out because the word was not only used in the Old Testament but was also *mandated* on certain occasions.

Next, not only was the word “amen” supposed to be used by God’s people in the past, but it is also supposed to be used by God’s people in this present age. As far as God is concerned, you and I live in the Age of the Churches. Therefore, what was proper conduct for a Church congregation and a believer in the book of Acts is also appropriate for us. What was suitable for Christians to *say* then is fitting for us now.

Do you realize the word “amen” is found fifty times in the New Testament? All but two of the New Testament writers made use of the word, and in most New Testament books in which the term is used, it is the book’s final word. I have little doubt that the Jewish Christians of Paul’s day frequently used the word “amen” during their preaching and prayer, a practice certainly brought over from their synagogue worship.

However, the term was likely unfamiliar among the heathen Gentiles of that day. This is why I think Paul and other New Testament writers used the word “amen” so much in their writings. I think they were introducing to their Gentile converts the proper usage of the word “amen” by their example. For that matter, the example of others was how I used the term “amen” after I received Christ and started attending Church. My experiences over the years have persuaded me that the proper use of the word is most widely practiced in the Southern states or by people who first started going to Church in the South.

What surprised me when I first preached this message years ago and is still a source of some consternation now is a large number of people who have been in Church for years (even those with Southern backgrounds) who, for some reason, still do not use the term. The problem may be a lack of exposure to the word “amen.” If that is the case, I hope this booklet will correct the problem so that God will use believers to influence new converts in the proper exercise of the term “amen.”XXXXXXXXXXXXXXXXXXXX

“Amen” was used in the past. It is supposed to be used in the present. We also see that “amen” *will be* used by the saints in the future. The word “amen” is found four times in Revelation, chapters one and three. However, it is in Revelation chapter seven that it is revealed to us that the word “amen” will be used by an innumerable multitude of folks who have gone to Heaven and whose worship of the Son of God in Heaven will include the proper use of the word. Revelation 7.9-12:

- ⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
- ¹⁰ And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

- ¹¹ And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
- ¹² Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

This great multitude of saints is Church Age believers who will by then have been raptured to Heaven. Their conduct in worship helps us to recognize that saying the word “amen” aloud, in the appropriate manner and at the appropriate time, is a proper form of worship to be rendered to God by those of us who comprise the bride of Christ.

We also see that the cherubim, those angels that surround the throne of God, praise Him and cry out “amen” as they do continually worship the Lord God Almighty, Revelation 5.14, and 19.4. Therefore, we need to realize that the proper use of the word “amen” is not just a nice commodity that the preacher would like to have said around the Church house. As well, it is much more than just something that makes a preacher feel good while he is preaching the Word of God. Saying “amen” should rightly be seen as something that, though it is such a little word, has been exalted by God to a place of significance in worship, in that He has revealed to us that it is His will that the word be voiced. He has made space in His Word to show its right and proper use, in the past, the present, and the future.

WE KNOW WHEN THE WORD “AMEN” WAS USED. BUT WHY IS THE WORD “AMEN” TO BE USED?

There are several reasons why God wants His people to say “amen” during worship.

First, because saying “amen” is useful to involve greater numbers of people in worship. We know that instruction is given in God’s Word about the proper execution of a worship service. Such passages as James 3.1, First Timothy 2, and First Corinthians 14, make it clear that God desires that only those few people who are equipped, qualified, and called, are to preach the Word of God.

Recognize that the same kind of situation existed in Old Testament times with the nation of Israel. Little has changed in that regard to the essentials of worshiping God. Therefore, though God did not want everyone to preach, either then or now, He also did not want everyone to sit around and doze off while the preacher delivers his sermon. This is why He implemented this plan that enabled *everyone* to participate in the worship of the one true and living God. What is the method by which everyone can participate in the preaching of God’s Word and in the proper worship of God at a public meeting? It is not by having everyone take a turn at teaching the Bible or by having everyone take a turn playing a musical instrument poorly. Rather, it is by correctly and in timely fashion using the word “amen.”

Additionally, the word “amen” used during public worship *will inform people of the truth*. Are there not always people in the congregation who are respected and esteemed for their private study of God’s Word and their knowledge of the truth? Such members are recognized in the Church by everyone who has been a member for more than a few months as being theologically sound. Such members read and study the Bible, and they recognize sound, historical orthodoxy. It is the reaction of such people to what God’s preacher says that will go a long way toward driving home important truths into the hearts of the people.

I remember when I was a young Christian. I was a member of a small Church in the Los Angeles area and sat close to the front of the auditorium so I could get the drippings from the altar. After attending that Church for only a few months, I began to notice that almost everyone

in that Church would turn their heads to see what my reaction was whenever the preacher had something to say they had never heard before.

I never disputed or disagreed with anything my pastor ever preached but was from the beginning a serious student of God's Word. I discovered that when the right person acknowledges what the preacher says by a good strong "amen," it might as well be carved in stone. The people in the Church house will accept it as true, frequently without ever consciously realizing what thought processes or outside influences went into their decision either to accept or reject what is said as truth.

Given, then, that much that goes on in someone's mind is just below the surface consciousness, is in the realm of the almost unconscious, a good "amen" can be beneficial for new Christians or visitors. By the frequency and strength of the "amens" that they hear and who they hear them from, new Christians and visitors can thereby come to some understanding of the importance of whatever truth has just been conveyed by the preacher.

By the way, ladies, please consider the propriety of you saying "amen" while sitting next to your husband. Exercise your judgment concerning whether or not he or someone else might think you are usurping authority over him. Let him say "amen" if he is sitting next to you. However, if you sit away from your husband, so you can be in a better position to minister to women who are visiting, then saying "amen" in an appropriate manner is entirely proper. It may not be an issue with your husband or anyone else no matter where you sit. That is your call.

The last reason the word "amen" might be used is to influence God's people to do right. How many times the words of a preacher are spoken with no effect because no "amen" follows to reinforce his pronouncement. When the preacher or teacher declares that Jesus Christ is God, and no "amen" follows, it may be erroneously surmised by visitors that what was just said must not have been particularly important to those sitting in the auditorium.

On the other hand, say a new convert hears the preacher say, "God expects everyone to be a witness for Jesus Christ. Come to evangelism." If this is followed by dead air, then the new convert may conclude that evangelism must not be very important. However, evangelism is extremely important! Do not rob others of the joy of representing Christ by your silence, even if you do not have that joy in your own heart. Say "amen" when an "amen" is called for. It will influence God's people to believe right and to do right.

"PREACHER, I UNDERSTAND, NOW, THAT THE WORD 'AMEN' IS TO BE USED, AND I AM BEGINNING TO UNDERSTAND ITS USEFULNESS. BUT WHERE IS THE WORD 'AMEN' TO BE UTTERED?"

The word "amen" is to be used in private communion with God. When the Lord Jesus was asked to teach His disciples to pray, He did so by giving them the model prayer recorded in Matthew 6.9-13. We know from verse seven that this exact prayer was not given to be recited over and over, as some mindless zombie would try to do it.

The Lord Jesus indicated that only the heathen vainly repeat prayers over and over again. For the child of God, prayer is real communication to our Father in Heaven. The Christian knows that his Father hears his prayers and answers them. However, when this communication, this prayer, this talking with God and asking for things is finished, it is to be concluded with "amen."

"Amen" is such an important word. It is a word used to strongly affirm what has been stated, with the Lord Jesus Himself being the ultimate "Amen," Revelation 3.14. It is the seal stamped on the letter you have just mailed to Heaven. It shows that you are confident that you

have been heard, and the matter of concern that caused you to pray and ask for things of God has now been given over to more capable hands than your own. Close your prayers with “amen.”

However, do not just say “amen” when no one is around. Voice the word when others will hear you, as well. “Amen” is a word that should be used in public worship. When Ezra opened the Word of God to preach, in Nehemiah 8.6, the people all stood. Then, when he blessed God, they all said “Amen, Amen.” “Amen” is a word that should be used in public worship.

The Psalms are spiritual songs and poems. Some were first written to be sung during worship time at the Temple. In Psalm 106, the psalmist instructs the people to say “amen” and “Praise ye the LORD” at the close of the Psalm. In First Corinthians 14, Paul expresses concern that those present in public worship will not know when to say “amen.” Moreover, when the word “amen” is shouted out in Heaven it is as a public act of worship.

These examples should serve to show us that we should not be shy about saying “amen” in the house of God, or anywhere else, for that matter. Amen? Do you want to declare yourself to a room full of strangers (and inform the language they choose to use)? Respond to what someone says by saying, “amen.” Want to make sure others know where you stand? Let them hear you say “amen.” Want to know how to let others at work know there is a Christian in the crowd? Say “amen” in an appropriate way and at an appropriate time.

YOU NOW KNOW QUITE A BIT ABOUT THIS WORD “AMEN.” MORE THAN MOST FOLKS KNOW. MORE THAN MANY PREACHERS, FOR THAT MATTER. HOWEVER, THERE IS ONE THING REMAINING. JUST HOW IS THE WORD “AMEN” USED?

There are four distinct situations wherein the word “amen” is to be used by those who would worship God in spirit and in truth.

First, say “amen” to testify to the righteousness of God’s judgments. In Numbers chapter five, we have God’s ordinance for women who are suspected by their husbands of committing adultery but whose husbands do not have conclusive proof. Those of you familiar with the chapter will remember that the wife was to be brought by her husband to the priest, who then mixed a concoction for her to drink. The priest would then pronounce a curse upon the woman should she be guilty of adultery as her husband suspected. The curse was that her belly should swell, and her thigh rot and she die for sinning by committing adultery.

To show that she agreed with such a judgment for the sin of adultery, the woman was instructed to say “amen” and then to drink the potion. If she were innocent, nothing would happen. However, if she were guilty, the curse would be fulfilled, and she would die an agonizing death. The point I want to make is that the woman said, “Amen, Amen.” Her “amens” were a public declaration of her innocence and her acceptance of God’s righteous judgment in the matter.

In Nehemiah chapter five, we have the account of the Jews charging usury or interest on loans made to their countrymen. Nehemiah challenged them to stop their sinful practices and told them that their behavior was against God’s Law and was sinful. Did those Jewish men get mad, like many so-called Christians do when they are told that what they are doing is sinful and contrary to the will of God? No. They all shouted “amen,” and obeyed God.

Christian, you should decide right now that when you get pegged for sinful behavior, you will demonstrate the character needed to respond in like manner, by saying “amen,” and then obeying God. Amen?

Second, say “amen” *to praise God for all His blessings*. When King David brought the Ark of the Covenant to Jerusalem, there was great joy and praising of God. First Chronicles 16.36 records that David praised God, and the people responded to his praise by shouting “amen” and then praising the LORD themselves. In like manner, when one of us praises our God, the rest of us ought to join in with a hearty “amen,” and praise the LORD right along with him. Amen? I love it when women in our Church do that.

Third, say “amen” in response to public prayer. In Nehemiah 8.6, the prophet Ezra is preparing to teach and preach the Word of God to the children of Israel who had returned to Jerusalem from Babylonian exile. Before he began to read the Word of God, we are told that “Ezra blessed the Lord, the great God.”

What was the response of the people? What did they do without any apparent provocation or prompting? My Bible tells me “all the people answered Amen, Amen, with lifting up their hands.” The people were familiar enough with the Bible to know what God wanted them to do at that point, so they did it. When one for all blesses God, all can join in that blessing to God by saying “Amen, Amen” and lifting your hands. I think it ought to be done without the preacher saying, “And all God’s people said” Don’t you agree?

The final situation in which one should say “amen” is *to bring fervor to the worship of God*. I don’t know how many times I’ve noticed that a good “amen” will completely turn the complexion of a preaching service around, even though it does not usually happen where I serve because so few people ever say “amen.”

However, when the word “amen” is properly used, it will affect the preacher. It will also affect the lost people who are present. Besides, it will liven up God’s people. It can serve to unite a Church around the truth that is being preached, around Christ, Who is being exalted, or God, Who is being praised, and creates a oneness of spirit that is needed in every congregation. It also encourages close attention to the preaching of God’s Word. The one who says “amen” will want to make sure it is appropriate to do so. Amen? How embarrassing it would be for someone to say aloud “amen” at the wrong time. Amen?

I encourage you to say “amen” when it is appropriate during the preaching of God’s Word. I believe that people are emotional, physical, and spiritual beings, and sometimes, God’s people need to rejoice and speak their peace without interrupting the preaching in any way. This can be done with shouts of “amen” at the appropriate time.

We hear testimonies where I serve as pastor from time to time. I know that saying “amen” can be a great encouragement when someone is testifying of God working in his life. It is a way others can support, bolster, and encourage someone by saying “amen,” expressing one’s agreement and the recognition of what is testified. Saying “amen” is needed in Christ’s Church to show conviction, to show concern, to show joy, and to say “Job well done.”

I pray that God will turn loose many really good “amen” men and women to be a blessing in many congregations. Men and women who will be humble enough to allow their pastor to coach them as they learn the skill and discernment of helping the preacher deliver his message from God’s Word in this way.

I also pray that parents will have enough courage and wisdom to warm up the britches of their kids who misinterpret our public responsiveness to the preaching of God’s Word as a time to be frivolous and irresponsible.

Amen?

Clap!

I can think of no Christian who denies God's right to be worshiped as He prescribes in His Word. What most Christians disagree about is related to failure at some level to consider that God might regulate His worship by His people in Scripture, or to varying amounts of spiritual illumination related to the meaning and application of passages concerning worship.

For example, I have heard it said by men who occupy positions in Churches labeled "worship pastor" that dancing is entirely appropriate when worshiping God, citing the passage that records David dancing before the Ark of the Covenant, Second Samuel 6.16. However, David was leading a procession while leaping and dancing and was not then actually engaged in prescribed worship. Thus, it is mistaken to suggest that because David danced before the Ark of the Covenant in a procession there is a place for dancing in Christian worship in the assembly.

Granted, there are times when congregations gather for reasons other than worship. Sometimes we gather for fellowship, such as when the Church's anniversary is celebrated. At other times we gather for purely evangelistic endeavors to present the unsearchable riches of Christ to the lost, such as when there is an evangelistic crusade (unfortunately referred to by too many as a "revival." With these types of gatherings recognized as occurring, it must be admitted that the most important of the types of Christian assemblies are the gatherings for worship, even if the presence of the unsaved among us when so doing is a distinct possibility, First Corinthians 14.

When you are worshiping God, what are some of the guidelines for decorum and propriety? We have already seen the guidance provided in Scripture for the proper use of the word "amen" by God's people during worship, as a means whereby the saints can participate in the preaching without interrupting but having the effect of reinforcing and agreeing with what is declared. However, there is an increasing tendency in congregations to exhibit a response that seems to have had its origin outside Christianity, in the theater, and as a means of expressing approval for a performance.

I refer, of course to clapping. We see it after a singer completes a song. We see it following a dramatic performance. It has even found its way into Christian assemblies as a means of expressing approval and agreement. However, is clapping appropriate in worship?

Pastors will sometimes apologize for their people when clapping interrupts a sermon (saying "Amen" never interrupts a sermon) by suggesting, "That's just our way of doing it." However, is that explanation appropriate in light of God's Word? I suggest that we consider every verse in God's Word in which reference is made to clapping to find the answer to that question.

Job 27:23 "*Men shall clap their hands at him, and shall hiss him out of his place.*"

שִׁפּוֹ - Also found in Lamentations 2.15 and Isaiah 2.6, this is a gesture of mocking. Therefore, this could not be an example in God's Word to justify clapping during worship.

Psalms 47:1 "<<To the chief Musician, A Psalm for the sons of Korah.>> O clap your hands, all ye people; shout unto God with the voice of triumph."

תִּקַּע - Found more than sixty times in the Hebrew scriptures, the word refers to thrusting (such as a weapon), driving (such as a tent peg), or clapping (such as one's hands

in victory). Though the psalm exhorts the people to clap (and also to shout), it is presumptuous to think such was to be done during worship. I am in agreement with Mr. Spurgeon that the occasion of the psalm was the carrying of the Ark of the Covenant from the house of Obbedom to Mount Zion or some other notable victory.

Psalm 98:8 “Let the floods clap *their* hands: let the hills be joyful together”

כָּפָּא - This word is found in only two other verses, Isaiah 55.12 and Ezekiel 25.6. That this is poetry of such a type as to have no bearing on worship is obvious.

Isaiah 55:12 “For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.”

The same word used in the same way as in Psalm 98.8, this verse has no bearing on worship as it is used in this verse about trees of the field clapping their hands.

Lamentations 2:15 “All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, The joy of the whole earth?”

This is the same Hebrew word that we looked at in Job 27.23, found in a total of ten Old Testament verses. Here we see predicted the Gentiles passing by the defeated Jewish people, clapping their hands at them, hissing and wagging their heads at them, and making snide comments about Jerusalem. This is not clapping during worship.

Nahum 3:19 “*There is* no healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?”

Using the same word found in Psalm 47.1 to describe the victory celebration of the Jewish people, the word is found here to describe the celebration by Nineveh’s enemies as they celebrate the destruction of the city in fulfillment of Nahum’s prediction.

“Because worship is an inherent, inborn characteristic of man, God prescribes the way we should worship ... God not only prescribes whom we should worship (himself) but also how we should worship.” “E. C. Dargan observed that the English word ‘worship’ is simply a contraction for ‘worthship’ and denotes the giving of suitable honor to whom it is due.”

Is it unreasonable for Christians committed to honoring God in worship to engage in a style of worship that is informed by God’s Word? Hardly. Therefore, the propriety of clapping in worship, while not expressly forbidden in God’s Word, is never encouraged as a practice during worship. The reasons are obvious:

First, clapping is not worshipful. It is celebratory and exaltational. It is also a response that is not provoked by knowledge but by ignorance, not by spirituality but by worldliness, and it follows the example, not of God’s Word and God’s people but the entertainment industry and

their followers. Understand that I am not suggesting a powerful political speech or wonderful dramatic performance not be met with a great round of applause at the end. However, I speak to the matter of worship and not performance.

Second, clapping is defined as “to show pleasure at or approval of by clapping the hands.” However, is this not what saying amen is supposed to accomplish, at least in part? Therefore, why would someone substitute clapping for saying amen when saying amen is the God-ordained expression of approval, pleasure, or agreement?

Finally, clapping interrupts in a way that saying “amen” does not. Speakers cannot continue to speak when an audience or a congregation is clapping, thereby interrupting the flow of thought. However, when a preacher is exercising spiritual leadership is it appropriate for the congregation (which is supposed to be following his leadership) to dictate when he is to stop speaking? No. Yet this is done when clapping in a way that saying amen never does.

What should a pastor do whose people already clap to show approval or agreement? I would suggest caution and slowness to change. Individual believers usually have more immediate and pressing concerns than whether to clap while worshiping. However, Christian worship is profoundly important and is rightly ordered by God’s Word. Therefore, I would suggest the pastor stop clapping if he was once in the habit of clapping. Very gradually, over time, I would suggest the pastor begin to encroach on those few seconds of pause to allow for clapping, very gradually crowding out clapping by the congregation.

If this is done while teaching and encouraging the people to participate in worship in a Scriptural manner, by saying “amen” when appropriate, the congregation can then be gradually weaned from inappropriate and brought to appropriate expressions of agreement, approval, and celebration in corporate worship.

¹First Timothy 3.15

²Deuteronomy 27.14-26

³Numbers 5.22; Deuteronomy 27.15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26; First King 1.36; First Chronicles 16.36; Nehemiah 5.13; 8.6; Psalm 41.13; 72.19; 89.52; 106.48; Jeremiah 28.6

⁴Matthew 6.13; 28.20; Mark 16.20; Luke 24.53; John 21.25; Romans 1.25; 9.5; 11.36; 15.33; 16.20, 24, 27; 1 Corinthians 14.16, 24; 2 Corinthians 1.20; 13.14; Galatians 1.5; 6.18; Ephesians 3.21; 6.24; Philippians 4.20, 23; Colossians 4.18; 1 Thessalonians 5.28; 2 Thessalonians 3.18; 1 Timothy 1.17; 6.16, 21; 2 Timothy 4.18, 22; Titus 3.15; Philemon 25; Hebrews 13.21, 25; 1 Peter 4.11; 5.11, 14; 2 Peter 3.18; 1 John 5.21; 2 John 13; Revelation 1.6, 7, 18; 3.14; 5.14; 7.12; 19.4; 22:20-21

⁵Bauer, Danker, *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, (Chicago, IL: The University of Chicago Press, 2000), pages 53-45.

⁶Nehemiah 8.6

⁷Psalm 106.48

⁸First Corinthians 14.16

⁹Numbers 5.11-29

¹⁰Numbers 5.17

¹¹Numbers 5.19-22a

¹²Numbers 5.22b

¹³Nehemiah 5.6-13a

¹⁴Nehemiah 5.13b

¹⁵See footnote for Job 27.23 from John MacArthur, *The MacArthur Study Bible*, (Nashville: Word Publishing, 1997), page 724.

¹⁶Francis Brown, S. R. Driver & Charles A. Briggs, *The New Brown-Driver-Briggs-Gesenius Hebrew And English Lexicon*, (Peabody, MA: Hendrickson Publishers, 1979), page 1075.

¹⁷Charles H. Spurgeon, *The Treasury Of David, Volume I*, (Peabody, MA: Hendrickson Publishers), page 352.

¹⁸Ernest C. Reisinger & D. Matthew Allen, *Worship: The Regulative Principle and the Biblical Practice of Accommodation*, (Cape Coral, Florida: Founders Press, 2001), page 15.

¹⁹Cited in Reisinger & Allen, page 16.

²⁰*Webster's New Universal Unabridged Dictionary*, (New York: Barnes & Noble Books, 1996), page 333.