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⁸ Frank E. Gaebelin, ed., *The Expositor's Bible Commentary, Vol. 2* (Grand Rapids, MI: Zondervan Publishing House, 1990), 480.

⁹ Keil and Delitzsch, *Commentary on the Old Testament*, S. 1:466.

¹⁰ Ibid. S. 1:468.

¹¹ Eugene Merrill, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture NIV Text Vol. IV* (Nashville: Broadman and Holman Publishers, 1994), 402.

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¹ Keil and Delitzsch, *Commentary on the Old Testament*, S. 1:285-286.

² Freeman and Chadwick, *Manners and Customs of the Bible Rev. ed.*, S. 102.

³ Warren W. Wiersbe, *Be Strong* (Wheaton, IL: Victor Books, 1996, c1993), S. Jos 5:13.

⁴ Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 1:351.

⁵ Paul J. Achtemeier, *Harper's Bible Dictionary 1st ed.* (San Francisco: Harper and Row, 1985), S. 448.

⁶ M. G. Easton, *Easton's Bible Dictionary*. (Oak Harbor, WA: Logos Research Systems, Inc., 1996, c1987).

⁷ For helpful studies of Hebrew prose and poetry respectively see Alter, *The Art of Biblical Narrative*; id., *The Art of Biblical Poetry* (New York: Basic Books, 1985).

⁸ Block: *Judges, Ruth; The New American Commentary* 6, S. 213. Some would also add the Song of Moses, Deuteronomy 32

⁹ Daniel Isaac Block, *Judges, Ruth* (Nashville: Broadman and Holman Publishers, 2001, c1999), (Logos Library System; *The New American Commentary* 6), S. 149. That this phenomenon is attested in extrabiblical writings see especially the Egyptian prose and poetic accounts of the Battle of Kadesh, in A. H. Gardiner, *The Kadesh Inscriptions of Rameses II* (Oxford: Oxford University, 1960)..

¹⁰ Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 1:389.

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¹¹ Larry Richards, *The Bible Reader's Companion* (Wheaton, Ill.: Victor Books, 1991), S. 163.

¹² Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. Jdg 5:1.

¹³ Block, *Judges, Ruth; The New American Commentary* 6), S. 216.

¹⁴ G. Kittel, G. W. Bromiley and G. Friedrich, ed., *Theological Dictionary of the New Testament Vols. 5-10 compiled by Ronald Pitkin* (Grand Rapids, MI Eerdmans: 1964-c1976).

¹⁵ Liberal scholars (See Wood [below, 37-56] for a list of these scholars and a critique of them.) have conjectured that Saul was involved in some kind of ecstatic experience in this narrative; that perhaps music was used to bring the prophets into such an ecstatic state. See further Leon J. Wood, *The Prophets of Israel* (Grand Rapids, MI: Baker Book House, 1979), 103-104. Given the use of the word *nabi* and its relation to music I believe it is more likely that Saul was involved in spontaneous praise using music and joined the other prophets in their singing.

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¹ David F. Payne, *I and II Samuel* (Louisville: Westminster John Knox Press, 2001, c1982 The Daily Study Bible Series), S. 84.

² Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. 1 Sa 16:14.

³ Robert D. Bergen, *I, 2 Samuel* (Nashville: Broadman and Holman Publishers, 2001, c1996) (Logos Library System; *The New American Commentary* 7), S. 184.

⁴ Francis Bacon is the father of the modern scientific method. Although the scientific method is helpful in determining truth in some arenas, modern man has often enthroned the scientific method as the only method for determining truth.

⁵ Keil and Delitzsch, *Commentary on the Old Testament*, S. 3:510.

⁶ Jeremy Montagu, *Musical Instruments of the Bible* (Oxford: Scarecrow Press, 2002) 48-50, 81.

⁷ P. Kyle McCarter, Jr., *2 Samuel, A New Translation with Introduction, Notes and Commentary* (Garden City, NY: Doubleday and Co., 1984), 188.

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⁸ Walter C. Kaiser, *Hard Sayings of the Bible* (Downers Grove, IL: InterVarsity, 1997, c1996), S. 221. See also: Makujina, John, *Measuring the Music*, 291-303.

⁹ J. A. Thompson, *The New American Commentary Vol. 9* (Nashville, TN: Broadman and Holman Publishers, 1994), 176-177.

¹⁰ Carson, *New Bible Commentary: 21st Century Edition 4th ed*, S. 1 Ch 25:1.

¹¹ Richards, *The Bible Reader's Companion*, S. 275.

¹² For a helpful summary see further Liesch, *People in the Presence of God*, 180-191.

¹³ J. A. Thompson, *1, 2 Chronicles* (Nashville: Broadman and Holman Publishers, 2001, c1994), (Logos Library System; *The New American Commentary* 9), S. 170. See also McConville, *I and II Chronicles*, 93.

¹⁴ J. G. McConville, *I and II Chronicles* (Louisville: Westminster John Knox Press, 2001, c1984 The Daily Study Bible Series), S. 92.

¹⁵ Paul Lee Tan, *Encyclopedia of 7700 Illustrations: A Treasury of Illustrations, Anecdotes, Facts and Quotations for Pastors, Teachers and Christian Workers* (Garland TX: Bible Communications, 1996, c1979).

¹⁶ Thompson, *1, 2 Chronicles; The New American Commentary* 9, S. 227.

¹⁷ Keil and Delitzsch, *Commentary on the Old Testament*, S. 3:593.

¹⁸ Thompson, *1, 2 Chronicles; The New American Commentary* 9, S. 229.

¹⁹ McConville, *I and II Chronicles*, S. 136.

²⁰ Jamieson, Fausset and Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments*, S. 1 Ki 11:4.

²¹ Warren W. Wiersbe, *Wiersbe's Expository Outlines on the Old Testament* (Wheaton, IL: Victor Books, 1993), S. 1 Ki 9:1.

²² Paul R. House, *1, 2 Kings* (Nashville: Broadman and Holman Publishers, 2001, c1995), (Logos Library System; *The New American Commentary* 8), S. 167.

²³ *Ibid.*, S. 167.

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¹ “A knowledge of the Psalter by heart was required of candidates for ordination. St. Gennadius, Patriarch of Constantinople (A.D. 458-471), refused to ordain as priest anyone who had not been diligent in reciting the Psalter. St. Gregory the Great inquired if Rusticus, who had been elected Bishop of Ancona, knew the Psalter by heart, and refused to allow John the Presbyter to be consecrated as metropolitan of Ravenna on account of his ignorance of the Psalter. The second Canon of the second Council of Nicaea (A.D. 587) laid it down that no one was to be consecrated bishop unless he knew the Psalter thoroughly, and the eighth Council of Toledo (A.D. 653) ordered that “no one henceforth shall be promoted to any ecclesiastical dignity who does not perfectly know the whole Psalter” (Can. 8).”
<http://www.christianleadershipcenter.org/504/dvot504worship.htm>. Accessed on 06-07-2007. Luther refused to ordain those who could not, from memory, sing the entire Psalter. (see L. W. Bacon and N. H. Allen, *The Hymns of Martin Luther* [New York, 1883]).

² Kimball, *Emerging Worship: Creating New Worship Gatherings for Emerging Generations*, vii.

³ *Ibid.*, vi.

⁴ For one entry among others see Jamieson, Fausset and Brown, A *Commentary, Critical and Explanatory, on the Old and New Testaments*, S. Ps 119:54

⁵ TWOT #613.

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⁷ Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 2:735.

⁸ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, Ill.: InterVarsity Press, 1993), S. 1 Ti 2:8.

⁹ George Angus Fulton Knight, *Psalms: Volume 1* (Louisville: Westminster John Knox Press, 2001, c1982 The Daily Study Bible Series), S. 289.

¹⁰ Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*, S. Ps 63:3.

¹¹ <http://www.challies.com/archives/000394.php> accessed on 3/1/2007

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¹² R. Laird Harris, Gleason Leonard Archer, and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999, c1980), S. 979.

¹³ Timothy Friberg, Barbara Friberg and Neva F. Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids, Mich.: Baker Books, 2000 Baker's Greek New Testament Library 4), S. 158.

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² Robert L. Alden, *Job* (Nashville: Broadman and Holman Publishers, 2001, c1993), (Logos Library System; *The New American Commentary* 11), S. 61.

³ Keil and Delitzsch, *Commentary on the Old Testament*, S. 4:278-279.

⁴ Christo H. J. vanderMerwe, Jackie A. Naude and Jan H. Kroeze, *A Biblical Hebrew Reference Grammar* (New York: Sheffield Academic Press, 1999), 139.

⁵ Warren W. Wiersbe, *Be Patient* (Wheaton, Ill.: Victor Books, 1996, c1991 An Old Testament Study), S. Job 1:20.

⁶ Harris, Harris, Archer and Waltke, *Theological Wordbook of the Old Testament*, S. 399.

⁷ *Ibid.*, S. 399.

⁸ K.T. Aitken, *Proverbs* (Louisville: Westminster John Knox Press, 2001, c1986 The Daily Study Bible Series), S. 14.

⁹ H. L. Willmington, *Willmington's Bible Handbook* (Wheaton, Ill.: Tyndale House Publishers, 1997), S. 349.

¹⁰ Duane A. Garrett, *Proverbs, Ecclesiastes, Song of Songs* (Nashville: Broadman and Holman Publishers, 2001, c1993), (Logos Library System; *The New American Commentary* 14), S. 365.

¹¹ *Ibid.*, S. 378.

¹² *Ibid.*, S. 378.

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¹³ Jamieson, Fausset and Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments*, S. So 1:1.

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¹ House, *1, 2 Kings*, S. 184. House quotes a plethora of sources in this commentary on this particular issue.

² Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary* (Wheaton, Ill.: Tyndale House Publishers, 2001 Tyndale Reference Library), S. 347.

³ Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. 1 Ki 18:20.

⁴ See Robb Redman, *The Great Worship Awakening* (San Francisco, CA: Jossey Bass, 2002), 22-46 for an in-depth description.

⁵ Ken Barker, ed., *Songs for Praise and Worship, Worship Planner Edition* (Grand Rapids, MI: Word Music, 1992), 474-475.

⁶ Barry Liesch, *The New Worship* (Grand Rapids MI: Baker Books, 1996), 47.

⁷ Ibid. p 71-86. This term is also used as a chapter heading by Andy Parks, *To Know You More* (Downers Grove, IL: InterVarsity Press, 2002), 171.

⁸ Ibid., 61.

⁹ Ibid., 56.

¹⁰ Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 240.

¹¹ Although Elmer Martens, *God's Design* (Grand Rapids, MI: Baker Book House Co., 1981) does not specifically use this terminology he does defend as "Yahweh's purpose" the redemptive act for the purpose of an ongoing relationship. It is outlined on pp.17-20 and expanded upon throughout the volume to include all the dispensational periods.

¹² Redman, *The Great Worship Awakening*, 91.

¹³ Robert Webber, *Ancient-Future Faith* (Grand Rapids, MI: Baker Books, 1999), 102-106.

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¹⁴ Peterson, *Engaging with God, a Biblical Theology of Worship*, 26.

¹⁵ Redman, *The Heart of Worship Files*, 13.

¹⁶ Marva Dawn, *How Shall We Worship* (Wheaton, IL: Tyndale House Publishers, Inc., 2003), xi.

¹⁷ Tozer, *Whatever Happened to Worship.*, 121.

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¹ Willem A. VanGemeren, *Interpreting the Prophetic Word* (Grand Rapids, MI: Zondervan Publishing House, 1990), 28-29. VanGemeren describes Moses as the “fountainhead” of the prophetic office.

² For a more in depth treatment see Gaebelien, ed., *The Expositor’s Bible Commentary, Vol. 2*, 193.

³ Thomas Allen Seel, *A Theology of Music Derived from the Book of Revelation* (Metuchen, New Jersey: The Scarecrow Press, 1995), 52-53.

⁴ Leupold, “Worship Music in Ancient Israel: Its Meaning and Purpose”, 180.

⁵ See also Isa 58:2-7, 13-14; Jer 10:2-5, 14-15; 11:10-17; 13:10-11; 19:4-6; Ez 8:5-15; 14:3-8; 18:5-6; 20:7-9; 22:26; 23:30,37-39; Joel 1:13.

⁶ See also Jer 14:12; 16:11-13; 17:1-2; 32:29, 35; 44:3-6, 8, 15-26; Lam 2:6-7; Ez 5:11; 6:4-6; 44:12; Hos 8:4, 11-14; 10:1-8; 13:1-4; Amos 5:21-27; Nahum 1:14.

⁷ See also Jer 7:1-11, 17-23; Hos 6:6; 14:2-3, 8.

⁸ See also Jer 2:11, 20, 23, 27-28; 2:6, 9-10; 5:7, 19; 7:30-32; 8:2,19; 9:14; Hos 3:1; 4:13-19; Hab 2:18-20; Zeph 3:4.

⁹ See also Jer 31:7, 12-13; 33:9, 11, 18-22; 43:12-13; 50:2; 51:47-48,52; Ez 30:13; 37:23; 40:39-44; 44:15-16, 23-24, 27; 45:4, 17; 46:2-3, 9; 48:9-11; Joel 2:26; Micah 1:7; 4:5; 5:12-14; Zeph 3:9.

¹⁰ Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 1:1032.

¹¹ Warren W. Wiersbe, *Be Comforted An Old Testament Study* (Wheaton, Ill.: Victor Books, 1996, c1992), S. Is 5:1.

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¹² Kaiser, *Hard Sayings of the Bible*, S. 404.

¹³ Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 1:1207.

¹⁴ Charles F. Pfeiffer, *The Wycliffe Bible Commentary: Old Testament* (Chicago: Moody Press, 1962), S. La 1:1.

¹⁵ Keil and Delitzsch, *Commentary on the Old Testament*, S. 8:465.

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¹ McConville, J. G., *Ezra, Nehemiah, and Esther* (Louisville: Westminster John Knox Press, 2001, c1985 The Daily Study Bible Series), S. 115.

² Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 1:658.

³ Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. Mal 1:6.

⁴ Keil and Delitzsch, *Commentary on the Old Testament*, S. 10:641.

⁵ Philip Schaff and David Schley Schaff, *History of the Christian Church* (Oak Harbor, WA : Logos Research Systems, Inc.), 1997.

⁶ Barkley M. Newman and Philip C. Stine, *A Handbook on the Gospel of Matthew* (New York: United Bible Society, 1988) 87.

⁷ Jamieson, Fausset and Brown, *A Commentary, Critical and Explanatory, on the Old and New Testaments*, S. Mt 4:10.

⁸ Craig Blomberg, *Matthew* (Nashville: Broadman and Holman Publishers, 2001, c1992), (Logos Library System; *The New American Commentary* 22), S. 85.

⁹ *The Dictionary of Biblical Languages With Semantic Domains* defines προσκυνέω (*proskyneō*): **1.** LN 53.56 **worship**, bow as an act of allegiance or regard (Mt 2:2); **2.** LN 17.21 **prostrate oneself before**, kneel down before as an act of reverence. *Proskyneō* occurs 25 times in the gospels and is translated both as bow/prostrate/fall before and worship. It indicates both a posture and an attitude of worship.

¹⁰ Warren W. Wiersbe, *Wiersbe's Expository Outlines on the New Testament* (Wheaton, Ill.: Victor Books, 1997, c1992), S. 130.

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¹² John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2005), 905.

¹³ Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. Jn 4:4.

¹⁴ Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 2:286.

¹⁵ D. A. Carson, ed., *Worship by the Book* (Grand Rapids, MI: Zondervan, 2002), 37. See also Richard E. Averbeck in his two chapters dealing with spirit and truth and also in Herbert W. Bateman, ed., *Authentic Worship: Hearing Scripture's Voice, Applying Its Truths* (Grand Rapids, MI: Kregel Publications, 2002), 79-133.

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¹⁸ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, Ill.: InterVarsity Press, 1993), S. Mt 14:33.

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⁴ John B. Polhill, *Acts* (Nashville : Broadman and Holman Publishers, 2001, c1992), (Logos Library System; *The New American Commentary* 26), S. 148.

⁵ Lourdes Montgomery, *Singing Psalms in the New Millennium*
<http://www.npm.org/Articles/SingingPsalms.pdf>. Accessed 10-27-2007.

⁶ Vincent, *Word Studies in the New Testament*, S. 1:iii-535.

⁷ Robertson, *Word Pictures in the New Testament*, S. Ac 16:25.

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² Richard R. Melick, *Philippians, Colossians, Philemon* (Nashville: Broadman and Holman Publishers, 2001, c1991), (Logos Library System; *The New American Commentary* 32), S. 304.

³ Guthrie, *New Testament Introduction 4th rev. ed.*, S. 653.

⁴ Roy B. Zuck and Darrell L. Bock; Dallas Theological Seminary, *A Biblical Theology of the New Testament* (Chicago: Moody Press, 1996, c1994), S. 309.

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⁷ Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. Ro 11:33.

⁸ Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997, c1984), S. Ro 12:1.

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¹⁰ Schreiner, *Romans*, 757.

¹¹ Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. Eph 4:7.

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¹⁵ Strongs #5568.

¹⁶ Robertson, *Word Pictures in the New Testament*, S. Vol. V c. 1932, Vol VI c. 1933 by Sunday School Board of the Southern Baptist Convention.

¹⁷ James Strong, *The Exhaustive Concordance of the Bible: Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order* (Ontario: Woodside Bible Fellowship., 1996), S. G2605.

¹⁸ Melick, *Philippians, Colossians, Philemon*, S. 304.

¹⁹ An electronic search of *Englishman's Concordance* yields 97 occurrences of διδάσκω *didasko*.

²⁰ Melick, *Philippians, Colossians, Philemon*, S. 305.

²¹ Meat offered in false worship remains an issue in India and other countries today.

²² See also, Anthony Thesilton, *The New International Greek Testament Commentary* (Grand Rapids, MI: William Eerdmans Publishing Co., 2000), 617.

²³ David Garland, *1 Corinthians* (Grand Rapids: Baker Book House, 2003), 380.

²⁴ John Storey, *Cultural Studies and the Study of Popular Culture* (Athens, GA: University of Georgia Press, 1996), 2; as cited in T.M. Moore, *Redeeming Pop Culture* (Phillipsburg, NJ: P and R Publishing, 2003), 18.

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²⁶ Paul Tillich, *Theology of Culture* (New York: Oxford Press, 1959), 42-43.

²⁷ Comment relayed by Dr. Monty Buhdahl on 12/13/2006 from a teaching tour in India, July, 2006.

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² Walvoord and Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures*, S. 2:966.

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⁷ Carson, *New Bible Commentary: 21st Century Edition 4th ed.*, S. Re 15:1.

⁸ See further: William Barclay, *The Revelation of John: Volume 2* (Philadelphia: The Westminster Press, 2000, c1976 The Daily Study Bible Series, Rev. Ed), S. 118.

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¹⁰ Pfeiffer and Harrison, *The Wycliffe Bible Commentary: New Testament*, S. Re 18:1.

¹¹ Kittle, Bromiley and Fiedrich, *Theological Dictionary of the New Testament*, S. 1:20.

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