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Physical Expressions of Worship: Voice, Hands & Feet Selected Scriptures

Introduction

This morning's sermon is from a series I preached on worship in 2016. I recommend following the links to those sermons which are posted on our website to gain a much greater understanding of true worship of our God, the blessed Creator of all things and Savior of all who will believe.

The proper worship of God is a serious matter. Jesus told the Samaritan woman in John 4 that God is to be worshiped in spirit and in truth. Anything less than that is ignorant worship at best and may well be false worship. The tragedy is that too often our selfishness and pride result in us worshiping God according to our own designs instead of what He wants, and yet we still convince ourselves into thinking we are very spiritual by what we do or don't do. How serious is God about those who worship Him and the way in which they do it? Consider that through the prophet Isaiah, God rebuked the nation of Judah for their sacrifices which He rejected because their hearts were far away from Him. When King David tried to move the Ark of God to Jerusalem, God struck Uzzah dead for his irreverence in moving the Ark improperly. It is God's patience and longsuffering that has kept Him from striking many more down throughout the centuries past and in the present time for their irreverence and failure to worship God according to His directions.

This morning I will be addressing several aspects of worship that I will state from the beginning make me somewhat uncomfortable because they are outside the conservative religious traditions in which I grew up. However, traditions may or may not match what the Lord asks of us. Our quest in worshiping the Lord God must always be to discover His will and follow it even if that is not in keeping with the traditions in which we grew up. I always find the worship at the Shepherd's Conference that I attended two weeks ago interesting because there is a mixing of so many cultures there. In a church that is normally very subdued in expressing worship, all sorts of people arrive that will raise their hands, clap, and shout "*amen*" or "*Hallelujah*." When I have been in other places and other nations worshiping with fellow believers, I often find that their practices can vary significantly with what I am used to doing. An example of that has been my trips to the Dominican Republic in which nearly every church I was in the people were much more exuberant and loud than we are here. To the opposite extreme was attending a Presbyterian church in which it was silent in the room before the service started as people quietly prayed in preparation for the worship service, and the music was an unamplified string quartet playing Bach. When my son David was in Mozambique, it was normal in those churches for services to end with a group dance. Those kinds of experiences point to the need to examine the worship of those in other traditions to see if there is a Biblical practice of which I may be ignorant or neglecting. I must assess worship according to what God has said in His word instead of the traditions of my own practices.

It was with that in mind that I listened to the tapes and examined the notes for a long series on worship taught many years ago by Jack Hayford when he was pastor of The Church on the Way in Van Nuys, California. It is a church I am familiar with since I went to High School with his son, and it is a church that has been noted in the past for their worship. It is always encouraging to hear someone else preach the same things you preach, and for the most part that was true as I listened to the tapes. There were a few things in which I found the Biblical foundations for some of their practices weak and therefore not compelling, but there we are also a few that were clearly backed up by Scripture and therefore compelling as proper worship of God. Again I must stress that those who want to truly worship God are on a quest to do it God's way even if it is new to them or strange from their own perspective.

The fundamental church movement, of which we are a part, has been very successful in preserving and proclaiming the foundational doctrines of the Christian faith. We have maintained such beliefs as the Scriptures as the Word of God; the humanity and deity of Jesus; His virgin birth, sinless life and substitutionary atonement, Jesus death, burial, resurrection, ascension and promise of return. We continue to believe and teach salvation from sin by God's grace alone through faith alone in the person and work of Jesus Christ alone, the priesthood of the believer, the promises of an eternal heaven for believers and an eternal hell for unbelievers. All these things are good and positive. However, a weakness that developed in some such churches was the tendency to be defined more by what they were not than what they were. Our question should always be "*what does the Bible say about it?*" Once that question is answered, what other groups believe and do should really be of minor concern.

This morning we are going to take a look at what the Bible says about the use of our voice, hands and feet in the worship of our God. How does God want us to physically respond to Him? Though before we get to that, I want to first make a brief comment about private vs. congregational worship and the importance of a worship leader.

One of the things I appreciated about Hayford's series on worship was the distinction between public worship and private worship. When you gather with other people there must be a consideration for them which results in you restricting your freedoms as you seek to look out for their interests above your own even as we are commanded in Philippians 2:1-4. In addition, God is not a God of confusion and we know that He wants everything to be done properly and in an orderly manner as stated in 1 Corinthians 14, especially verses 33 & 40. This results in restrictions in corporate worship that do not exist in personal worship. This also means that the worship leader needs to direct the congregation in their response of worship, and the congregation needs to follow the directions of the worship leader instead of doing whatever they feel like doing at the moment.

Voice.

How does God want us to use our voice in worship of Him? Obviously using our voices to sing and proclaim His glory is a major means of worship of God. We are to sing to the Lord (many Psalms), shout joyfully (Psalm 66:1 etc.) and even make a "*loud noise*" (Psalm 98:4 KJV). I have a couple of sermons on that in the sermons series I preached in 2016. My specific question this morning is what vocal response should we have to the ministry of others? What should we say when God has touched our hearts through someone else or we agree with what they have said?

Having grown up in a Southern Baptist Church in the 1960's, I was used to hearing shouts of "*amen*" after a song or when the preacher made a good point. Later on I was in a church that was more Presbyterian in style in which the congregation remained silent during the service except for singing. In my travels I been in churches in which people get very excited shouting "*Hallelujah,*" "*Praise the Lord,*" "*Amen*" or "*Glory to God.*" What does God desire?

Amen

The word "*Amen*" means the same in Hebrew and Greek. When used at the beginning of a sentence it means "*verily,*" or "*truly.*" When used at the end of a sentence it means "*so be it*" and expresses agreement and commitment to what had been said. It is a common Biblical word being used 37 times in 23 verses in the Old Testament (NASB) and 129 times in 103 verses in the New Testament (NASB). Twelve of its occurrences in the Old Testament are in Deuteronomy 27 where the people publically pronounced their agreement with the warnings of the curses God would bring upon them if they disobeyed the Lord. It was used as a response of agreement of praise to the Lord in 1 Chronicles 16:36 as well as in Nehemiah 8:6; Psalm 41:13; 72:19; 89:52; and 106:48 in which the people are instructed to say, "*Amen. Praise the Lord!*"

In the New Testament, "*Amen*" is used most often in the sense of "*verily*" or "*truly*" to introduce a true statement (101 times in the Gospels), but it is also used numerous times as an expression of

agreement and praise for a statement made. For example, in Romans 1:25 Paul refers to God as *“the Creator, Who is blessed forever”* and immediately adds *“Amen.”* He does the same thing in 1 Timothy 1:17 saying, *“Now to the King eternal, immortal, invisible, the only God, [be] honor and glory forever and ever. Amen.”* Similar uses of Amen occur in Romans 9:5; 11:36; 16:27; Gal. 1:5; Eph. 3:21; Phil 4:20; 1 Tim. 6:16; 2 Tim. 4:18; Heb. 13:21; 1 Pet. 4:11; 5:11; 2 Pet. 3:18; Jude 25; Rev. 1:6. Amen is also used in the sense *“so let it be”* when a desire, prayer or a future hope is stated such as in Romans 15:33 in which Paul expresses his prayer *“Now the God of peace be with you all. Amen.”* Amen is also used in this sense in Galatians 6:18; 1 Thess. 3:13; Revelation 1:7; 2:20.

Of more interest to us this morning is its usage in Corinthians, which reveals its usage in worship services, and in Revelation, which reveals its usage in Heaven. In 1 Corinthians 14 Paul is correcting their usage of the gift of tongues by stressing the need for interpretation and showing the superiority of prophecy. Starting in verse 13, *“Therefore let one who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my mind is unfruitful. What is [the outcome] then? I shall pray with the spirit and I shall pray with the mind also; I shall sing with the spirit and I shall sing with the mind also. Otherwise if you bless in the spirit [only,] how will the one who fills the place of the ungifted say the ‘Amen’ at your giving of thanks, since he does not know what you are saying.”*

What I want to stress from this passage this morning is that there was an expectation that the congregation would respond to the prayers of others with an *“Amen.”* Paul is simply saying that if others do not know what you are talking about, they are shut out from being able to join in agreement with you by responding properly. It is proper for us to respond corporately with the *“Amen.”*

In 2 Corinthians 1 Paul is discussing the truthfulness and faithfulness of his declaration of the gospel to them. In verse 20 he says, *“For as many as may be the promises of God, in Him they are yes; wherefore also by Him is our Amen to the glory of God through us.”* They would pronounce an Amen at the declaration of the truth of God and this was done to the glory of God. The book of Revelation gives us examples of this in action. In Revelation 5 we find John still talking about the scene in Heaven and the glory and worship given to the Lamb who was worthy to open the seals. The chapter concludes in verse 14 stating, *“And the four living creatures kept saying, ‘Amen.’ And the elders fell down and worshiped.”* The Amens were given in response to great truths spoken about the Lamb.

Revelation 7 describes a multitude in heaven from every nation and tribe standing before the throne and before the Lamb crying out *“Salvation to our God who sits on the throne, and to the Lamb”* (vs. 9-10), and the response of the angels, the four living creatures and the 24 elders was to fall on their faces before God saying in verse 12, *“Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen”* So again we find the Amen given in corporate worship of God at the declaration of truth about God. In Revelation 19 we find another scene in Heaven in which a great multitude is proclaiming the righteous actions of God in judging those who are in rebellion against Him in preparation for Christ’s Second Coming. Here again we find the response of the 24 elders and the four living creatures is to fall down before God and proclaim, *“Amen. Hallelujah!”* (vs. 4).

The Biblical evidence is that it is appropriate and right to proclaim the Amen in public worship as a response to declarations of truth about God and His actions as well as agreement with the prayers, petitions and thanksgivings given to God. It is not a matter of your culture or traditions. It is simply the pattern set for us in the Scriptures and what occurs in heaven in the worship of our God. Other words are also used as responses of worship.

Hallelujah

As we have just seen in Revelation 19, the word *“Hallelujah”* is also used as a vocal response of worship (vs. 1,3,4 & 6). *“Hallelujah,”* like *“Amen,”* is another Hebrew word that is transliterated into other languages and so it means the same in Hebrew, Greek and English which is *“Praise Yahweh.”* It is

usually translated as “*Praise the LORD*” since the Jews would not pronounce out loud the covenant name of God, Yahweh, and instead would say, “*Adoni*,” meaning “*Lord*.” It is used 31 times in the Psalms alone. It is most often used as either an introduction in calling people to praise the Lord through the Psalm (Psalm 106, 111, 112, 113, 117, 135, 146, 147, 148, 149, 150) or as a conclusion to the Psalm in calling for people to respond with praise to the Lord (Psalm 104, 105, 106, 113, 115, 116, 135, 146, 147, 148, 149, 150).

When we remember that the Psalms were part of congregational worship whether sung by the Levites or by the whole assembly, we must conclude that it is still a proper part of worship in our own time. Whether you say “*hallelujah*,” “*alleluia*,” or “*Praise the LORD*,” it is a fitting way to begin or conclude praise and worship of our God or to declare it in response to truth about God and His actions. Any other derivations of this such as “*Praise God*,” “*Glory to God*,” etc., would also be good. Again, we find it is not a matter of your culture or traditions. It is simply the pattern set for us in the Scriptures and what occurs in heaven in the worship of our God.

Since you now know that it is Biblically proper to verbally respond in these manners during congregational worship, perhaps you will feel a little more freedom to do so, though are some cautions. First, I give you fair warning that verbal responses to the preaching may encourage the preacher to keep preaching.

Second, and more seriously, verbal response needs to be appropriate to what is being said, sung or done. It is said as part of your own worship of the Lord, and though it may also encourage others to join in that worship, it should not be practiced in a way that becomes a distraction to others in their worship, and it should never be done with a purpose of calling attention to yourself.

Third, these are to be related to the praise and worship of God, declarations of what is true about God, what He has done, and His work in the lives of people. Therefore, be careful about using these terms to just vocalize your agreement or enjoyment. These are not proper responses to political, social or personal statements or actions. That could end up being as blasphemous as using the Hallelujah chorus in commercials.

Finally, saying “*Amen*,” “*Hallelujah*,” “*Praise the Lord*,” etc. is a better response than applause to what occurs here on the platform in ministry whether that be music, preaching, drama, etc. There is a place for applause, but all glory belongs to God, and applause places some of that glory on people instead. Please always remember that none of those who do something here on the platform are seeking to entertain you in any way. Our desire is to exalt our God and encourage you to do the same by either inviting you to worship God with us or stimulating you to a greater understanding of Him and response to Him.

Hands

With that in mind, what is the proper use of our hands in worship of our God? The most obvious use is in serving God, but what about using hands in corporate or private worship, more specifically, what about clapping and lifting them up?

Clapping

The first thing to note about clapping hands is that such action is not always positive. There are several words used to describe clapping in the Old Testament. There is not a reference to clapping in the New Testament. From the negative side there is the word *saphaq* which means to *clap, smite or strike*. It occurs in Job 27:23; 34:37 and Lamentations 2:15 as an action of mockery or derision. The word *macha* means to “*strike*” or “*clap*.” It is used metaphorically of the noise made by rivers (Psalm 98:8) and trees (Isaiah 55:12) in joy before the Lord. It is also used in Ezekiel 25 to describe the response of the nation of Ammon to bad things that happened to Israel. God declared he would judge them because of that. The word *taqa* means to “*thrust, blow, or clap*.” When used of clapping it is in the sense of joy. In Nahum

3:19 it is joy over the destruction of Nineveh. In Psalm 47:1 it is used more in the sense of the subject we are dealing with this morning in the use of hands in the worship of God. *“(For the choir director. A Psalm of the sons of Korah.) O Clap your hands, all peoples; Shout to God with the voice of joy. ² For the Lord Most High is to be feared, A great King over all the earth.”* The rest of the Psalm goes on to praise God for subduing His enemies and His reign over the nations. Hayford makes the quite reasonable conclusion that clapping is included as one of the practices involved in making a “joyful noise” to the Lord which would certainly include clapping with the music.

Though our tendency is to think of clapping hands as the applause of approval because of its usage in our society, the Biblical usage is much more of an expression of joy. Think of young children who clap their hands or jump up and down because they are happy. There are appropriate times for clapping, however, our society tends to over use applause to the point where it loses a lot of its meaning because it is no longer special, and that practice easily spills over into the church. Any clapping done in joy for what God has done should maintain the element that it is a special response and not common place. That is another reason to not use applause in the church in response to music or other performances. As already mentioned, saying “amen” or “hallelujah” is more appropriate. It is also interesting to note from Psalm 47 that all the people were directed to clap instead of it being a spontaneous response. Perhaps it is best to let the worship leader direct when clapping should be included along with our verbal praise.

Lifting Hands

What about lifting our hands? This is a subject that no doubt makes some of us uncomfortable, but again we must seek to understand what God says instead either simply following cultural or traditional practices or seeking to avoid identification with groups with whom you disagree that have this practice. The Scriptures reveal several different uses or meanings to lifting up hands to the Lord.

The first usage is found in Genesis 14:22 when Abraham speaks to the king of Sodom about having *“lifted up his hands to the Lord God”* in the sense that he swore before God. The action of lifting up the hand or hands in taking an oath is used throughout the Old Testament and is translated as “swore,” or “sworn” in the NASB. In Nehemiah 8:6 this is done while also saying, *“Amen, Amen!”* as a declaration of commitment. God metaphorically uses the phrase for Himself in Deuteronomy 32:40 in speaking of His oath to the nation of Israel. You can think of this usage as being the same or similar to raising your hand and taking an oath of office or in court. The Angel in Revelation 10:5-6 did this as did the Angel in Daniel 12.

Another reason hands were lifted up was in petition to God. It was a physical act that accompanied prayer. We find this usage in Psalm 28:2, *“Hear the voice of my supplications when I cry to Thee for help, When I lift up my hands toward Thy holy sanctuary.”* It is used the same way in Lamentations 2:19, *“Arise, cry aloud in the night At the beginning of the night watches; Pour out your heart like water Before the presence of the Lord; Lift up your hands to Him For the life of your little ones Who are faint because of hunger At the head of every street.”* This is what Paul speaks of in 1 Timothy 2:8 saying, *“Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.”* This verse is in reference to praying for people. While our practice of prayer tends to be closing our eyes and bowing our heads, a common practice then was lifting your hands and looking up. This is still a proper practice for prayer.

In conjunction with prayer, hands were also lifted to bestow blessings. In Luke 24:50 Jesus leads His disciples *“out as far as Bethany, and He lifted up His hands and blessed them.”* In Psalm 63:4 we find the statement, *“So I will bless Thee as long as I live; I will lift up my hands in Thy name.”* A similar statement is made in Psalm 134. It is still a proper practice to lift hands as a blessing.

Lifting hands was also done to show agreement and allegiance. This may be its usage in Psalm 119:48 *“And I shall lift up my hands to Thy commandments, Which I love; And I will meditate on Thy statutes.”*

A final reason for lifting hands is in the worship of God as a sacrifice. David expressed it this way in Psalm 141:1-2, *“O Lord, I call upon Thee; hasten to me! Give ear to my voice when I call to Thee! May my prayer be counted as incense before Thee; The lifting up of my hands as the evening offering.”* David was not able to go to the temple to offer a sacrifice, so he petitioned the Lord to accept the lifting up of his hands as a substitute. David did this in conjunction with his prayer. A similar thought may have been in Jeremiah’ mind in Lamentations 3:41 as he surveyed the ruins of Jerusalem and the Temple and wrote, *“We lift up our heart and hands Toward God in heaven,”* and then continues on with a prayer of confession and petition.

We must conclude that the lifting of hands for these various reasons is Biblical, but we must also caution that the practice is to be done with these reasons in mind, for the purpose will dictate the practice. In petitioning God or seeking to worship Him the hands are held with palms and eyes up much as a child does in reaching up to a parent with expectation. In swearing allegiance or acknowledging agreement the hand or hands are upright and palm facing out much as when swearing an oath. In bestowing a blessing the arm is outward with palm down symbolizing a covering or shelter for the one being blessed. There are erroneous ideas out there including the raised hands being some sort of antenna to receive God’s power. There is also the mimicking of what occurs in secular concerts in which people lift their hands to the singers and sway back and forth to the rhythm of the music. That would not be in keeping with Biblical purposes nor the practices that would rise out of them.

Let me add one other caution to the practice. This goes back to what I said in the beginning about not being selfish in worship. Be courteous of those around you. Keep in mind that if you lift your hands high, you may be blocking the person behind you from being able to see the words on the screen. You may need to either keep your hands lower, or come early so you can sit in the back where you will not block the view of others. At the same time, those of you who might be bothered by having your view blocked need to sit up front.

Feet

The final form of expressing worship I want to talk about this morning is the use of your feet. Again, using your feet to go serve the Lord is the best worship you can do with them, particularly if it is in proclaiming the gospel as described in Romans 10:15, *“How beautiful are the feet of those who bring good news of good things!”* However, my particular interest in talking about feet this morning is in their use in dance.

What does the Bible say about dancing as part of the worship of God? First, it must be recognized that dancing is a proper act of worship. Psalm 149:3-4 specifically states, *“Let them praise His name with dancing; Let them sing praises to Him with timbrel and lyre. 4 For the Lord takes pleasure in His people; He will beautify the afflicted ones with salvation.”* Psalm 150:4 adds *“Praise Him with timbrel and dancing; Praise Him with stringed instruments and pipe.”* The question is what kind of dancing fulfills the instruction of these Psalms?

I hope we all recognize that there are many forms of dance that could not be used in the worship of God. Examples include the dancing of false worship around the golden calf in Exodus 32; the dancing of the Amalekites in 1 Samuel 30 which was accompanied by drinking in celebration of the spoils they had taken from David; and the dancing of Herodias’ daughter which was to please Herod and his dinner guests (Mark 6:22). Dancing in false worship, in celebration of evil deeds, or dance that is hedonistic would all be excluded. We can add to this any dance that is immodest or sensuous since those would be reflective of the flesh and not the Spirit (Galatians 5:19-24). That is the major problem for those that advocate the use of modern dance as part of worship. As a whole, they seem more influenced by Broadway than by a holy God. Praise the Lord for the exceptions.

Godly dancing is in contrast to worldly dancing. Dance that would be part of worship arises out of joy. I am sure most of us have seen little children start dancing when they are very happy. Psalm 30:11

expresses this joy saying of God, “*Thou hast turned for me my mourning into dancing; Thou hast loosed my sackcloth and girded me with gladness.*” That joy may be over God Himself or something that He has done. In Exodus 15 Miriam led all the women with timbrels and dancing after God had destroyed the Egyptian army in the Red Sea. We find the women of Israel doing the same thing when Saul or David returned victorious from battle(1 Samuel 18). David danced before Yahweh as the Ark of God was being returned to Jerusalem (2 Samuel 6:14). Dancing will be part of Israel’s response of joy when it is restored in the Millennial kingdom (Jeremiah 31:13).

The Scriptures make it clear that dancing is a legitimate expression of worship, but as already pointed out, that does not mean every kind of dance is acceptable to God. In addition, there is also a timing factor. As Ecclesiastes 3:4 states, “*there is a time to mourn, and there is a time to dance.*” There is a propriety in time and place that must be considered. I should also point out that most, but not all, of the dancing mentioned in Scripture is group dancing which is usually men with men and women with women as part of a celebration (Jeremiah 31:4, 13). If you have ever been to or seen the cultural dancing of middle Eastern groups at their weddings you will know what I am talking about. They are joyous celebrations without any indecency.

There has been a movement in some churches in which people in the congregation dance as they desire to praise music during the worship service. That is not in keeping with what the Scriptures present as praising the Lord with dancing. It is only another example of both the selfishness of people striving to worship the way they desire instead of according to God’s directions and of worshiping individually within a congregation instead of corporately.

We are to express worship of God with all that we are and all that we have. Included is the use of our voice in proclaiming *Hallelujah, Praise the LORD!* and pronouncing the *Amen*. Hands are used appropriately to make a joyful noise to the Lord and are lifted up to Him in prayer, affirmation, commitment, blessing and sacrifice. Feet move with joy in celebrating God and what He has done. The reason for this sermon today is because we will be including liturgical dancing in our worship service on Resurrection Sunday, and I wanted you to know in advance how dancing can fit into the corporate worship of God. While it will be something unusual for us, and certainly is a stretch for people like me with a background of being a Baptist that does not dance, yet it is well within what the Scriptures include as something that can be a proper form of worship.

We are to worship the Lord both corporately and personally. Included in that are physical expressions of worship with voice, hands and feet.

Sermon Notes - March 17, 2024

Physical Expression of Worship: Voice, Hands & Feet - Selected Scriptures

Introduction

John 4:25 - God is Spirit, and those who worship Him must worship in spirit and _____

The quest to worship God properly demands we discover _____ and follow it regardless of our culture

Worship should be assessed according to the Scriptures and not the traditions of my own practices

Fundamentalism has held fast to Biblical truth, but too often has been defined by what they are not than are

Our question should always be “what does the Bible say about it?” And then _____ what it says

Private and public worship are distinct because corporate worship demands _____ of others (Phil. 2)

Corporate worship must also be done properly and in an _____ manner - 1 Corinthians 14:33, 40

Voice

We are to _____ to the Lord, shout joyfully (Psalm 66:1), and even make a “loud noise” (Psalm 98:4 KJV)

Amen = “verily” or “truly” or at the end of a sentence: “so be it” expressing _____ and commitment

OT: Amen used 12 times in Deuteronomy 27 to express agreement with the Lord’s _____ of curses

Amen used as a response of agreement of _____ to the Lord: 1 Chron. 16:36; Neh. 8:6; Ps. 41, 72, 89 & 106

NT: used 101 times in Gospels in sense of verily / _____. Used in sense of agreement throughout Epistles

Amen used as a response to corporate _____ in 1 Corinthians 14:13-16

The “amen” cannot be said if the content of a prayer is not known

Amen used as response to the declaration of _____ - 2 Corinthians 1:20; Revelation 5:14

Amen used as a response in direct _____ of God - Revelation 7: 9-10, 12; Revelation 19:4

It is Biblically proper to proclaim Amen in _____ worship - a response to prayer & declarations of truth

Hallelujah = alleluia = Praise the _____ - used 31 times in the Psalms alone

Hallelujah, alleluia, Praise the Lord, Praise God, Glory to God, etc. - all _____ in the worship of God

Caution: Verbal response in the worship of God should not distract others or call attention to _____

These terms / phrases are to be related to something _____ about God or what He had done

These terms / phrases are better than _____ because they focus on giving glory to God instead of men

Hands

saphaq = clap, smite or strike. An action of _____ or derision (Job 27:23; 34:37 & Lamentations 2:15)

Macha = “strike” or “clap.” Used _____ (Psalm 98:8; Isaiah 55:12) & negatively (Ezekiel 25)

Taqa = “thrust, blow, or clap.” Used in Psalm 47:1 in sense or expression of _____

There are _____ times for clapping - a special response done in joy for what God has done

Lifting Hands - _____ is to control - not experience or avoiding identification with particular groups

Used as indication of _____ / making an oath - Genesis 14:22; Nehemiah 8:6; Deut. 32:40; Rev. 10

Used in conjunction with _____ - Psalm 28:2; Lamentations 2:19; 1 Timothy 2:8

Used when bestowing a _____ - Psalm 63:4; Luke 24:50; Psalm 134:2

Used to show _____ and allegiance - Psalm 119:48

Used in the _____ of God as a sacrifice - Psalm 141:1-2; Lamentations 3:41

It is Biblically _____ to lift hands in worship, prayer and giving a blessing

Caution: Don't fall prey to aberrant theologies or secular practices

Caution: Be _____ of others

Feet - dancing

Dancing can be a proper _____ of worship - Psalm 149:3-4; 150:4

_____ are: Dancing in false worship, in celebration of evil deeds or dance that is hedonistic

Dances of worship arise out of _____ of what God has done: Ps. 30:11; Ex. 15, 1 Sam. 18; 2 Sam. 6:14

There should be _____ in time, place (Eccl. 3:4) and manner - no immodesty or indecency

Dancing as individual expression in a corporate worship setting is inappropriate - it is selfish

It is Biblically proper for physical actions using voice, hands and feet to be used in _____

KIDS KORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. Older Children - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) List how many times references are made to "voice," "hands" or "feet." Talk with your parents about how you can express worship to God.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. How does God respond to those that try to worship Him in some way other than in spirit and in truth? What must control us in our efforts to worship God? Why? What distinctions are there between public and private worship? What must be considered in corporate worship? What does "Amen" mean? How is it used in the Old Testament? New Testament? How and when should it be used in a worship service? What does "Hallelujah" mean? How was it used in the Old Testament? New Testament? How and when should it be used in a worship service? What different ways is clapping used in the Bible? When could it be used in a worship service? Why is applause generally not appropriate in a worship service? What are the different uses / meanings of lifting hands in the Bible? How and when should hands be lifted in a worship service? What considerations should be made? Discuss what the Bible says about dancing. How and when should dancing be included in a worship service. What cautions should be taken to keep inappropriate dance out?