

# Art of Worship

1 Chron 16:7-14

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## I. Give it up (8-10a)

- Give Thanks
  - i. Thanks - to praise God
    - 1. to **praise God** , **THANKSGIVING**. Greek words derived from the root *eucharist*- are used in the NT almost exclusively in the sense of thanksgiving directed to God
  - ii. Call Upon His Name
    - 1. Call - to **call on, shout to** a deity
- Make Known
  - i. Make Known - to let someone know something, to inform
  - ii. Deeds - Deeds - In the OT the works of God are presented as evidence of God's supreme power, authority, wisdom and benevolence. The OT defines the Deity not by abstract terms such as omnipotence, but by his activity. Moses adduced the works of God as evidence of his unique distinction from other gods (Dt. 3:24). In the Psalms the works of God are frequently proclaimed as providing confidence in his power and authority and his sole right to receive worship. These works are his creative activity (Ps. 104:24) and his sovereign acts in relation to his redeemed people (Ps. 77:11–20) and to the nations (Ps. 46:8–10).
- Lips
  - i. Sing
    - 1. Praises – to play an instrument
  - ii. Speak- loud, enthusiastic, emotionally laden speech
    - 1. Wonders - **miraculous acts**
- Glory – to boast, admire
  - i. Name

## II. Seek (10b-11)

- Heart Seek the Lord
  - i. Seek – *To extend great effort to find or accomplish something.*
    - 1. The seeking expressed by *bāqaš* often implies additional action. Thus, seeking (*bāqaš*) Yahweh's precepts (Psa 119:45) suggests obedience, as well. The meanings of the Qal stem of the verb range from “seeking” (Jer 5:1) to “desiring, demanding” (Dan

1:20) to a legal sense of “requiring, exacting” (Ezek 3:18). The Piel means “searching, consulting” (Psa 24:6) or “seeking in prayer” (Dan 9:3). It too can mean “to demand or require” but not in a legal sense (Exod 10:11). The Septuagint usually translates *bāqaš* with either ζητέω (*zēteō*, “to seek”) or, less often, ἐκζητέω (*ekzēteō*, “to seek”).

2. This word appears most often in the Qal stem. The primary meaning is to seek or ask. The more general uses of the Qal include searching (Eccl 1:13) and investigating (Deut 19:18). Other Qal meanings include praying (Psa 34:11), caring for (Deut 22:2), interpreting (Ezra 7:10), and venerating (Ezra 4:2).
3. Our root basically connotes a person’s earnest seeking of something or someone which exists or is thought to exist. Its intention is that its object be found (*māṣā’*) or acquired (Ex 4:19). The object of this pursuit can be either specified or understood, either concrete or abstract. The specific meaning of *bāqaš* is determined by its object in a given context. Unlike *dāraš* (q.v.) its nearest synonym the activity of *bāqaš* is seldom cognitive (but see Jud 6:29). Other words that are parallel (and hence, synonymous) are *rādap* “to pursue,” *šā’al* “to ask,” *pāqad* “to visit”
  - ii. Be Glad - to **rejoice**: the heart rejoices, or is merry
- Seek
  - i. Strength - **God’s might**, When used of God, it generally occurs in a petition for him to show his strength since he is already inherently strong
- Seek
  - i. Face Continually- the object of human intention or aspiration
    1. *Pānîm* is the most common word in the OT for “presence” in a broader sense than just “face.” Thus *pānîm* was used in reference to entering or leaving the presence of a king or a superior, or of being in Yahweh’s presence. The technical term *lipnê YHWH*, literally, “before or to Yahweh,” occurs 225 times in the OT and regularly refers to cultic activity in Yahweh’s presence.
    2. Other phrases that relate closely to an audience with an important person include “seeking the face of” and “entreating the favor of.” Both of these phrases are used frequently in reference to Yahweh. Seeking the face of Yahweh may originally have referred to divination or seeking an oracle. “To entreat the favor of Yahweh” literally meant “to make sweet or appease [the face of] Yahweh.” Its meaning is more generally that of seeking favor, as is evident from one occurrence in reference to a man.

### III. Remember (11-15)

- Remember - **remember**, to **call to mind** tech. expression in legislation
- Wonderful Deeds Done
  - i. Marvels and Judgements
    - 1. Judgments – his decisions
      - a. Concept in Scripture closely related to the concept of God’s justice. In all his relationships God acts justly and morally. Human beings, created by God, are morally structured so that they may positively respond to God’s righteous demands in their lives. Divine judgment, involving God’s approval or disapproval upon each human act, is a natural consequence of the Creator-creature relationship between God and humanity. Thus judgment, simply defined, is the divine response to human activity.
      - b. God the Creator must also be God the Judge. Since God is just, he responds with either punishments or rewards to what each person does. One’s moral accountability to God, a quality not shared by the rest of creation, is an essential ingredient of being created in God’s image. Creation in the divine image meant that God and man could communicate with each other in such a way that all people were able to understand God’s moral requirements and willingly respond to them.
    - 2. From His Mouth
- Seed of Israel
  - i. Sons of Jacob
- Chosen One

