Text: 1 Chronicles 16:1-36

**Introduction**

Ok, not sure if I should apologize for the Chronicles reading or not. I cheated this year and ran with the readings suggestions from LCMS, inc. Worship. The theme they suggested is Rejoice! In this case, Rejoice! The Lord has set up a tent among us. Which is a reference to the incarnation. The Gospel of John’s prolog has the phrase “The Word became flesh and dwelt among us.” But the word that gets translated as dwelt is on odd choice. The New Living Translation captures a bit of the depth of what John is saying by rendering is “made is home among us.” A very stiff one might go farther, “he tented or he tabernacled among us.” What the scripture reader is meant to understand is that just as the glory of the Lord was over the mercy seat of the Ark of the Covenant in the tabernacle, and then in the temple, so that glory of the Lord is now in Jesus in the incarnation.

**Text**

We do not read from either book of Chronicles anywhere in all three years of lectionary. There are some reasons for that. You will get readings from 1 & 2 Kings. There is a strong modern bias to the story told by those books. In the Hebrew ordering those books are in the section of the prophets. The Chronicles are in the section of the writings. The divisions are Law, Prophets and Writings, and the implied authority goes down with each. The Law – the 5 books of Moses are the highest. The Prophets tell you the right way to read and interpret the law. The writings – which are everything from the Psalms to the wisdom writings to Exilic stories to Chronicles – are more like devotional literature. So if you can pull the reading from Kings it trumps Chronicles. But the hidden reason is more because Chronicles reads like House of David propaganda. It is often instructive comparing Kings and Chronicles. If you’d like to do that, the parallel to this story of moving the Ark is in 2 Samuel 6. And there are some interesting differences.

But that isn’t the work of a mid-week homily.

And neither is the interesting comparison of the Ark coming to Jerusalem, and Mary going to visit Elizabeth. As Augustine would say the New Testament is hidden in the old; and the Old is revealed in the New. The Ark which caries the glory of the Lord and Mary are fruitful contemplation.

The theme is rejoice. And the Chronicler captures the song of Celebration of David. And it is worthy looking at the reasons for the celebration.

There are two primary divisions:

1. Make known his deed among the people…tell of all his wondrous works
2. Glory in his holy Name…seek his presence.

What are his wondrous works? David’s psalm first focuses on God’s covenant, his promises to Abraham and passed down through the Patriarchs. “To You I will give the land of Canaan, as you portion for inheritance.” And from being wanderers from nation to nation, few in number and of little account, God created his people. He brought them out of slavery – “he allowed no one to oppress them.” Those who tried to stop them on their way – “he rebuked kings on their account.” The Chronicler’s psalms is something of a Remix of Psalms 105, 106 and 96. 105 and 106 are fuller account of Patriarchs to the Exodus to the Conquest. God’s wondrous works are his works of Salvation, of creating a people from nothing.

And what was the purpose of these works? “Declare his glory among the nations…for great is the LORD, and greatly to be praised, and he is to be held in awe above all gods.” David, the King if Israel, moving the very symbol of the covenant – The Ark – the reminder of the great deads, is by that action reminding Israel and the nations, of the uniqueness of the LORD. “For the gods of the people are idols, but the LORD made the heavens.”

**Application**

The New Testament is hidden in the Old, and the Old is revealed in the New. The God who performed those mighty works – was Christ. The glory who sat on the mercy seat of the Ark – was Christ. And just as he once promised, and saved and created his people by tenting among them. Christ would gather all his people, from every nation. “Save us, O God of our salvation, and gather and deliver us from among the nations.” He would do this by tenting among us. This time not hidden in Ark, or Tabernacle, or Temple. But revealed in the flesh. Christ came to Jerusalem to renew his marvelous works.

And those works are so that we might glory in his name and seek his presence. “Ascribe to the LORD the glory due his name; bring an offering and come before him. Worship the LORD in the splendor of holiness.” Christ came to reveal to us the Father. The one who established the world.

But more importantly, the one who is good. The one whose steadfast love endures forever.

Rejoice. Christ has made his home among us. That we might know his glory. And that glory is not the power and might, but his love. His presence among us is not for our judgement, but for our salvation.