

Vespers for the Monday after the Seventh Sunday after Trinity Sunday

1 Chronicles 16:1-43

July 19th, 2021

ELDoNA Family Camp

Holy Cross Ev. Lutheran Church, UAC

Kerrville, TX

Pastor Jerald Dulas

Sing Psalms to Him!

In Nomine Iesu!

In the Name of the Father and of the + Son and of the Holy Ghost. Amen.

Prayer in Pulpit before Sermon:

O Lord, send out Thy Light and Thy Truth, let them lead us. O Lord, open Thou my lips, that my mouth may show forth Thy praise. O Lord, graciously preserve me, lest that by any means, when I have preached to others, I myself should be rejected. Amen.

Grace, mercy, and peace be to you from God our Father and from our Lord and Savior + Jesus Christ. Amen.

My dear friends, one of the things that King David is credited with is the establishment of the music that accompanied the worship of the temple. He wrote many of the Psalms in our psalter and set them to music. Some of the psalms that we use are even assigned specific tune names, like Psalm 57 which is set to a tune named, "Do Not Destroy." Or, Psalm 56 which is set to the tune name, "The Silent Doves in Distant Lands." And Psalm 45 set to the tune of "The Lilies" and Psalm 22, the psalm which describes our Lord + Jesus Christ's suffering and death on the tree of the holy cross, is set to the tune "The Deer of the Dawn." Unfortunately, these exact tunes are lost to us. It is believed, however, that the music that King David established still remained in use at the time when our Lord + Jesus was worshiping in the synagogues. We still have the psalms that King David wrote, so it makes sense that the music that they were set to would continue throughout the centuries, especially since the same music that King David establishes in today's reading from the First Book of the Chronicles of the Kings is mentioned both in the time of King Hezekiah, and in the time of Ezra and Nehemiah after the Israelites returned from exile in Babylon.

This music that still existed at the time of the New Testament synagogue worship, would eventually be arranged by St. Ambrose of Milan for the Divine worship of the churches in Milan, Italy. A few centuries later, St. Gregory the Great would arrange these psalm tones even further to be used in the music of the churches of Rome. These Gregorian chants would eventually be used universally in the churches of the West; those churches that liturgically have ties to the Liturgy of the Church of Rome. We still use these Gregorian chant tones both in our Divine Services and in our Daily Offices, even as we chanted Psalm 125 to the first Gregorian psalm tone, using the first of ten optional endings for that psalm tone.

Now you may be wondering at this point, that as interesting as all this is, what does this have to do with the text for this Monday Vespers after the Seventh Sunday after Trinity Sunday? The point is that the writer of the First Book of the Chronicles of the Kings is supplying us with very important information, which may seem like simple filler. At first reading it may seem like the purpose of the text was to inform us that King David gave a bunch of musical assignments to a bunch of men with names a person can barely pronounce. But the point of the text is the establishment of the temple worship that lasted even up to the time of our Lord's dwelling with us on Earth, and even into the time of the Apostles

and New Testament bishops, pastors and deacons. Our Lord God establishes through King David the order of worship to be used in the daily sacrifices. These things were given to the priests as part of their daily tasks.

King David in this pericope is a representative of the Lord God. He is acting on behalf of the Lord God. We can know this from the fact that two things are ascribed to King David, which he is not allowed to do. The first is that King David erected the tabernacle. This was a job only the Levites were allowed to do, according to the laws that Moses established. The second thing that King David is ascribed with is the offering of burnt offerings and peace offerings. Again, this task is only permitted to be done by the priests, the descendants of Aaron. The fact that they are ascribed to King David makes him to be the representative of the Lord God; he is acting on behalf of the Lord God. This of course is why the Triune Lord God allows the establishment of the Office of King, even though the people of Israel meant it as a rejection of both the Prophet Samuel and the Lord God. The Office of King is established so that the Lord God might have a representative among His people to lead the people in the right worship of Him and that they might cling to Him in faith and trust and look to Him only as the means of forgiveness and salvation.

The psalm that the writer of the First Book of the Chronicles of the Kings says that this was the first time it was heard; that it was especially written for the establishment of the temple worship in Jerusalem. This psalm of King David is actually made up of three psalms: Psalms 105, 96, and 106. This psalm, or these psalms as the case may be, continually remind the hearer that the object of all of our worship is to be found only in the Lord God. It is the perfect picture of what worship is truly supposed to be: the Lord God comes to His people to establish His everlasting covenant with them—His covenant to redeem them from all of their sins—and the people respond with thanks and praise; they cling to His promised covenant for them in faith and hope. This is what all true worship is: the Lord God comes to us with His gifts, and we gladly receive them in faith.

King David in writing this psalm for the establishment of the Israelite worship shows us that he is the representative of the Lord God. He shows us the way we are to worship the Lord God, that is, he shows us how we are to receive the Lord God's gifts and promises: with thanks and praise, and joyful faith. We see in King David the model representative of the Lord God. We see why the Lord God chose him to be king; a "man after His own heart." But for all the things that King David can be praised for in this pericope from First Chronicles chapter sixteen, he is still a man riddled with sin. Psalm 51 attests to that. The Psalm that was written as a confession of his sin for murder and adultery. Even though the Lord God establishes the Office of King to have a representative to speak on His behalf among the people, the earthly Office of King was riddled with sinful men. One needs only read through the list of kings of the Northern Kingdom of Israel, where not one of them fully obeyed the wishes of the Lord God. Even in the Southern Kingdom of Judah, there is not a man to be found who fully obeyed the Lord God.

This is why our Lord God establishes His own Kingship in the Person of the Lord + Jesus. The Lord + Jesus would fully obey and fulfill the Law of the Lord God. He would resist all temptations into sin. He would teach the Word of God in its truth and purity; leading the repentant sinners of Israel into trusting in the Lord's promises of forgiveness, life and salvation for them. He would also offer up His own life as a ransom for the whole world, so that all those who cling to Him in repentant faith have a share in the everlasting covenant that He won for us by His suffering and death upon the tree of the holy cross. And after He died, He rose again on the third day, establishing the promise of eternal life in which we can all cling to in faith. With the Father, He also sent to us His Holy Ghost. The Holy Ghost was sent to be our representative here on Earth until the Lord + Jesus comes again on the Last Day to judge both the quick and the dead. The Holy Ghost works through the pure preaching of the Word of God, and the right administration of the Blessed Sacraments to draw all men to the Lord God.

The Holy Ghost leads us into the right worship of the Lord God. He teaches us through the Word of God, especially through the Psalms, that our Lord God desires to come to be with us and give to us all of His benefits and promises. The Holy Ghost also creates in us the faith which clings to the promises of the Lord God. Therefore, my dear friends, let us "Give thanks to the Lord, for He is good! For His mercy endures forever." He comes to us in His Word and Sacraments to "Gather us together, and deliver us" so that we may "Give thanks to [His] holy Name" and "to triumph in [His] praise." "Blessed be the Lord God of Israel from everlasting to everlasting." Amen. In the Name of our Lord + Jesus Christ. Amen.

Prayer in Pulpit after Sermon:

Not unto us, O Lord, not unto us, but unto Thy Name give glory! I will extol Thee, O Lord, and I will praise Thy Name forever and ever. Amen.

The Votum:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

Soli Deo Gloria!