

Seeking God after the Due Order ó Part 2 of 2
(I Chronicles 14:8-11)
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Note: The text below was prepared for oral delivery rather than for publication in print. As such, be aware that sentence fragments are intentionally used and that this document has not been edited to correct the errors in grammar, sentence structure, etc.

I. **Introduction:**

Today I am delivering the 2nd part of a 2 part series titled "Seeking God after the Due Order," and our primary text will be found in I Chronicles, Chapter 14. For those of you who heard part 1 of this message, you will recall that we majored on chapter 13 of I Chronicles where we examined the story of how the Lord made what is called a "breach" upon a man named Uzza, striking him dead simply because he touched the ark of the covenant to steady it on the cart as the oxen pulling it stumbled.

II. Review of Part 1:

- A. If you didn't hear that message, I would encourage you to get a copy as I believe it will give you a greater appreciation for that which we will be covering today. But to refresh our memories, I'll briefly set the stage for you. As we saw in chapter 13, David and the Israelites had decided to move the Ark of the Covenant to a place they had prepared for it in Jerusalem. However, in their handling of the ark they did not follow God's precise instructions. These instructions included how the ark was only to be touched by God's appointed priests as mediators for the people. Accordingly, He had told them that the ark must be carried upon the shoulders of the Levites by staves (or rods), inserted through gold rings attached to the ark. And contrary to these precise instructions, they had begun their journey towards Jerusalem, transporting the ark by a cart, pulled by oxen. And we read there in chapter 13 that when the ox stumbled, a man named Uzza who had been attending to the ark, merely placed his hand to the ark to steady it. And when he did, the anger of the Lord was kindled against Uzza and he immediately struck him dead. And the scripture says there that "*...David was displeased, because the Lord had made a breach upon Uzza:...*"
- B. And some of you may recall, we saw this same language (the word, "breach") used again over in chapter 15. There, some 3 months later, we see that David apparently understood why God had struck down Uzza as he corrected things, arranging for those from the tribe of Levi to properly carry the ark forward not with their hands upon it, but rather bearing it upon their shoulders by the staves (or rods) that God had commanded to remain inserted through the rings on each side of the ark at all times.

C. Now, back when God struck Uzza dead, David became fearful as he apparently didn't understand at that point why God had acted so harshly in what likely appeared to be such a small matter. And so he had halted the transport of the ark towards Jerusalem and decided instead to leave it at the house of Obed-edom where it stayed for 3 more months. Then as he resumes transporting the ark towards Jerusalem in chapter 15, David, in speaking to the Levites there said in vs. 13, *“For because ye did it not at the first, (referring back to how it was handled as recorded in chapter 13) the LORD our God made a breach upon us, for that we sought him not after the due order.”* And that's what we will continue to consider today in this 2nd and last part of the message I've titled, *“Seeking God after the Due Order.”*

D. Now in the previous message, we saw that Christ is the Tabernacle, the Priest, the Sacrifice, the Altar, the Ark, and the Mercy seat covering the broken law within it (all of the elements of that Old Covenant for which God had given Moses such precise instructions). And as we read in chapter 13, it was because Uzza put His hand to the ark that God made a breach upon Uzza, striking him down. And the lesson there is that when it comes to God's eternal salvation (so pictured by these elements) man's hand cannot touch it. God will not share His glory. When it comes to the ark of the covenant wherein God's greatest glory was pictured ó the mercy seat representing Christ and His work of redemption ó man's hand cannot touch it ó man can play no part whatsoever in procuring or maintaining his own salvation according to God's Gospel ó His prescribed way of deliverance. God's salvation is only by pure, unadulterated, sovereign grace with no contribution from the hand of the sinner whatsoever. We must have mercy!

E. Now lastly, by way of review, you will recall I discussed this word *“breach”* at some length. In short, it means *“outbreak”* or an *“outburst.”* As we will see today in chapter 14, the same Hebrew word for *“breach”* is used to describe God's action, but there the English translation is that God *“broke in upon”* David's enemies and he described it as like the *“breaking forth of waters.”* And so the word seems to indicate an immediate breach, like that of a dam bursting. And as we've already seen, and as we will see in today's text, it indicates an immediate manifestation of God's wrath being poured out, as in an immediate intervening act of judgment or a breaking in upon by God.

III. I Chron. 14:8-11:

A. Now in the previous message as we considered God's immediate outburst or breach upon Uzza, we majored on it as a picture of God's just wrath against sin. But as I noted at the close of that message, it's important that we recognize that God's breach (or outpouring of His wrath) is not a dreadful truth for all. God's people are not drawn to seek God's prescribed way of salvation, (a way so opposite to our own preconceived, sinful notions), simply out of an awareness of how strict and devastating His judgment against sin ultimately will be.

- B. You see, God also has made a breach (so to speak) that favors His chosen people ó made on their behalf. In Isa. 30:18, it reads, ***“And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.”*** That verse teaches us, because God is a God of judgment, there is mercy for God’s people!
- C. We see an example of this in today’s text. Look with me in I Chron. 14, beginning in vs. 8 (Read I Chron. 14:8-11 and comment). Here we see God’s favor upon His chosen people, the nation Israel, as He intervened; He broke in and delivered them. Likewise, there is deliverance for spiritual Israel, God’s chosen people from all nations unto eternal salvation. And this deliverance is due to God’s breach or breaking in ó His intervention in having sent Jesus Christ and having imputed or charged the demerit of all their sins to Him that He might endure the wrath of God as their Substitute. Now that’s a breach that is glorious to those who look to Christ as their true mercy seat for all of their salvation. For there and there alone, we find mercy or propitiation.

IV. Isaiah 28:14-21:

- A. Be turning to Isaiah 28 ó As I mentioned earlier, the word “breach” carries the connotation of a dam bursting, wherein we get the sense of how God’s wrath is sudden, sure, and severe. Like in a flood where water finds its way into every nook and cranny, there is no place to hide. God’s justice shall prevail. Now lest you think, I simply used literary license to suggest that is what is intended in this story, consider that God Himself has likened His judgment to the overflowing of waters. Follow with me in Isa. 28, beginning in vs. 14. (Read Isa 28:14-21, commenting)
- B. You see, we know that God’s breach upon Uzza and then again upon the Philistines at Baal-Perazim is an example of God pouring out His just wrath because the Perazim mentioned there in verse 21 is one and the same as Baal-Perazim of I Chron. 14. And he also mentions Gibeon which could be a reference to where God clearly delivered the victory for David later in I Chron. 14 when the Philistines had regrouped at Gibeon.
- C. Or some think perhaps it is referring to God’s miraculous defeat at Gibeon by Joshua on the day that the sun stood still to facilitate their total victory there ó a victory you will recall where more were killed by the hailstones that God rained down on them than by the sword. Regardless, both were examples of God’s total, swift victory over the enemies of Israel. If you look back now at I Chron. 14, in vs. 15, you will see that again, it was God who went forth before them to smite the Philistines at Gibeon.
- D. So we see that this breach that God makes is a complete outpouring of His wrath in a way that leaves us no where to hide. God’s judgment against sin shall be realized with no exceptions.

V. Closing / Application:

Seeing in Isaiah 28 that for Zion, spiritual Israel, (or God's people chosen unto eternal salvation), there is a cornerstone, a sure foundation that shall not fail them when the breach of His overflowing scourge comes. And for all these who shall believe on Him, they shall not be swept away like the house built on sand. I hope that you've grown in your appreciation for how the attribute of God's justice and His judgment against sin (His breach or outpouring of His just wrath against sin) is not only manifested (1) in the just condemnation of all who remain at enmity with God, refusing to repent of the way that seems right to them so as to rest solely in Christ's person and work, but (2) that it is also necessary, and graciously manifested in the salvation of sinners as Christ of necessity must have endured and sealed the breach of God's wrath for all He represented.

And that brings me to the final distinction I would like to make concerning the breach of God's the outpouring of His just wrath. You see, for spiritual Israel who are brought to rest in that sure foundation, there is a startling and wonderful difference as it pertains to the breach that God makes due to their sins versus the outpouring of His wrath made against all others. The distinction is in the One on whom God's breach was made. For God's people, it was not the individual sinner (who would certainly deserve God's just wrath due to their sins), but rather the breach was made upon their sinless Substitute, the worthy Lamb of God. As I pointed out earlier from Isa. 30:18, because God is a God of judgment, there is mercy.

In Amos 9:11, God says, ***"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; ..."*** That tabernacle of David's that will be raised up is speaking prophetically of Jesus Christ and when He says that Christ will close up the breaches, He is saying He will seal it. You see, God's just wrath against sin for multitudes will result in their damnation's their being cast into hell and eternally separated from God. And all of their suffering never pays down the sin debt owed before our infinite, Holy God. Their eternal misery is insufficient payment due for the debt owed to the justice of a holy God. There is no satisfaction to justice made thereby's because for them there is no mercy seat or propitiation's meaning the favor of God being merited for them by way of an equitable satisfaction being made to justice.

But oh's one breach, one pouring out of God's wrath for His people did take place some 2000 years ago and there and on that basis only was the breach sealed's for the shed blood of the God-man did satisfy God's just demands of retribution. His precious blood truly did pay the debt in full. Satisfaction was made, testified of by His resurrection, and the Savior sealed up the breach. That redemption insured / sealed up the everlasting blessedness for all of spiritual Israel as God's wrath was poured out on the only One whose death could and did fully satisfy the debt that all sinners owe, but none can pay for themselves. For them, He drank damnation dry!

The demerit of their sins is gone ó put away completely by their Substitute's propitiatory sacrifice made in complete and full satisfaction to the Father. We need mercy ó God's favor by way of satisfaction to His justice ó that's the righteousness we must have.

Well, do you see what it is to seek God after the due order ó i.e. ó according to His way of salvation set forth in the Gospel of grace? It's simply to look exclusively to the One that was represented by those elements of the Old Covenant (including the ark). It is to look to Christ, the mercy seat, alone for all of our salvation. It is to see that His life and death alone satisfied every condition and requirement for the eternal blessedness of everyone for whom He lived and died. And so repent of the way that seemed so right to us by nature, but which the scripture tells us is the way that ends in death ó that way that involves some work of our hands. And God will not allow our hand to touch His prescribed way of salvation in and by Christ alone. To persist in that way is certain eternal death ó for there is no propitiation or satisfaction that can be made before God's bar of justice, even by the best of sinners.

We will only seek God after the due order when He is pleased to reveal it to us under the sound of the Gospel ó God's prescribed way of eternal salvation ó where we see that because of His judgment against sin there is mercy for God's people. And that's the message that goes forth from this place and which you've been privileged to hear even this very day. In God's gospel, we see how God's justice is fully served in the sacrifice of Christ for His people, with no contributing merit whatsoever from the hand of the sinner, no matter how sincere, or well intentioned. As we've seen in the breach of Uzza, this distinction between true grace and works (no matter how subtle its disguise may be) ó it is not some mere trivial, optional detail, but rather it is serious business. It is a refuge of lies for one to presume that God will save any sinner because he dared to presume the work of his sin-tainted hand could displace, complement, or complete the perfect, satisfying righteousness that only the spotless Lamb of God could and did make by His shed blood.

Seek God after the due order ó in Christ, the mercy seat, for there alone do we see God's wrath fully consumed for all the objects of His mercy and grace. That's good news for a sinner like me and I pray it is (or will be) for you as well!

Footnote from the author: While this sermon was prepared and delivered by me, I often utilize the commentaries, study helps, and teachings of others to supplement my own prayerful study of the scriptures. Since this document was not originally prepared for publication in print, please excuse and recognize that it was unfeasible to properly identify and credit all of the various original sources used to develop the content herein. Ultimately, it is my sincere and foremost objective to accurately present the gospel of God's grace found in the only infallible source, God's word itself ó the Bible.