

1/27/19

A Good Thing Done The Wrong way
1Chron. 13:1-14

Chronicles looking back on the history of Israel recognized David had been anointed King by both Judah and all of Israel as God had prophesied by Samuel twenty years before.

1. God's will and God's timing are two different things, the two not always occurring at the same time.
2. The nation became united, David led Israel in battle and took the city of Jerusalem from the Jebusites and made it the capital of Israel.
3. Remember Chronicles is not history recorded as in the books of Samuel, but history of the past God selected to give His perspective, as it is now in the bringing of the ark to Jerusalem by David.
4. Chronicles separated the two accounts, the wrong way to do it and the right way to do it. 1Chron. 13, 15
5. The same account to bring the ark to Jerusalem is found in Samuel, but they are run consecutively. 2Sam. 6:1-11, 12-23

So David now moves to bring back the ark of the covenant to Jerusalem the first time in the wrong way, revealing three important truths. 1Chron. 13:1-14

- I. The well intended desire is not always the right motive for our actions. vs. 1-3
- II. The wrong implemented actions at times will deceive us to think we have escaped the consequences. vs. 4-8

III. The woeful incurred consequences will always bring sorrowful regret. vs. 9-14

- I. **The well intended desire is not always the right motive for our actions. vs. 1-3**
 - A. The danger of David being promoted by God is to think he are in authority and control and make his own decisions. vs. 1
 1. The evidence is before us, David went to his top military officers rather than to God, "Then David consulted with the captains of thousands and hundreds." vs. 1a
 - a. The number of captains of thousands and hundred, Samuel says thirty thousand. 2Sam. 6:1
 - b. The word consulted "ya'ata" means to get advice from his wise military higher commanding captains of thousands about his desire and plan to retrieve the ark and bring it back to Jerusalem.
 - * Not a word is recorded that David consulted God, here of in Samuel!
 - c. Then David also sought advice from his lower commanding captains of hundreds.
 - d. The problem was, these men were not knowledgeable about the duties and transportation of the ark of the covenant, they were military soldiers.
 2. The evidence is incriminating, "and with every leader." vs. 1b

- a. The decision of David is to get the approval of these men.
 - b. The approval of all these military commanders is void of any authority over the ark of the covenant.
- B.** The Danger of David in thinking he was in authority and control to make his own decisions was that we involve and affect others. vs. 2
- * Verse 2-5 of our text gives us detail not found in 2Smuel.
1. David went to the people next, “And David said to all the assembly of Israel, “If *it seems* good to you, and if it is of the LORD our God.” vs. 2a-c
 - a. David cloathes his word with seeming humility in service to the people, “If it seems good to you.” vs. 2a
 - * Again the people have no knowledge or understanding about the ark.
 - b. David cloathes his words with the seeming approval of God, “And if it is of the LORD our God.” vs. 2b
 - * But David has not gone to God!
 2. David rallies the entire nation to involve them in the bringing of the ark to Jerusalem. vs. 2d-f
 - a. By sending messengers, “let us send out to our brethren everywhere *who are* left in all the land of Israel.” vs. 2d

- b. By then sending them, “and with them to the priests and Levites *who are* in their cities *and* their common-lands, that they may gather together to us.” vs. 2e-f
3. David gave the command for his plan. vs. 3
 - a. He articulated the clear purpose of their gathering, “and let us bring the ark of our God back to us.” vs. 3a
 - b. He expressed long time disuse of the ark, “for we have not inquired at it since the days of Saul.” vs. 3b

Illustration

One day a young man thought he would attempt to fix his parents stereo, only to cost them more money.

* Well intended desires are not always right motives for our actions!

Application

1. When God does things for us or uses us it is easy to think we can make decisions without seeking God.
 - a. As If I am special or more important to God than others, having favor over me.
 - b. Or to think God permits me compromise in my decisions because he uses me so much.
 - c. Worst yet that God is indifferent to me, does not care or bothered by my indifference to His word.
 - * “Trust in the LORD with all your heart, And **lean** not on your own understanding; In all your ways acknowledge Him, And He shall

direct your paths. Do not be wise in your own eyes; Fear the LORD and depart from evil. It will be health to your flesh, And strength to your bones.” Prov. 3:5-8

2. Christians at times can desire to do something knowing what they are deciding is a compromise or contradiction to Scripture.
 - a. Good intentions are not always based on correct information.
 - b. Hell is filled with people with good intentions, while acting contrary to Scripture and at times directly denying or opposing God!
 - c. A person’s desire to do something does not allow them to do it if it is unethical or immoral or without a person’s permission of knowlege.
 - * “The fear of the LORD *is* clean, enduring forever; The judgments of the LORD *are* true *and* righteous altogether. More to be desired *are they* than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. Moreover by them Your servant is warned, *And* in keeping them *there is* great reward. Who can understand *his* errors? Cleanse me from secret *faults*.” Keep back Your servant also from **presumptuous** sins; Let them not have dominion over me. Then I shall be blameless, And I shall be innocent of great transgression.” Ps. 19:9-13
3. A Christians can have a desire to serve God, but it is wrong to go about it by the wisdom of the world,

trusting their abilities instead of God Who calls them to serve depending on their gifts of the Holy Spirit and the open doors God has opened.

- a. Today many Pastors run the church like a corporation or church growth model.
- b. Pastors use business and marketing principles to promote and advance the church, rather than trusting the work of the Holy Spirit through the praching and teaching of God’s word.
- c. Not that there is anything wrong with using teachnology and the advances of man, but only after the clear leading and guidance of God.
 - * “So he answered and said to me: “This *is* the word of the LORD to Zerubbabel: ‘**Not** by **might** nor by power, but by My Spirit,’ Says the LORD of hosts. ‘Who *are* you, O great mountain? Before Zerubbabel *you shall become* a plain! And he shall bring forth the capstone With shouts of “Grace, grace to it!”’” Moreover the word of the LORD came to me, saying: “The hands of Zerubbabel Have laid the foundation of this temple; His hands shall also finish *it*. Then you will know That the LORD of hosts has sent Me to you.” Zech. 4:6-9

The well intended desire is not always the right motive for our actions!

II. The wrong implemented actions at times will deceive us to think we have escaped the consequences. vs. 4-8

A. David as the leader and King had great influence over the people. vs. 4-5

1. The people went along with the words of David, all of them, “Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.” vs. 4
 - a. The people trusted David to be doing things Scripturally, “yes people” rather than checking him to the word. vs. 4a
 - b. The words of all the people were, “the thing was right in their eyes” vs. 4b
2. The people participated with the plan of David, “So David gathered all Israel together, from Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God from Kirjath Jearim.” vs. 5
 - a. Shihor was a river or canal on the east side border of Egypt and a branch of the Nile River.
 - b. The entrance of Hamath “Chamath” fortress wa a principle city of upper Syria in the valley of the Orontes.
 - c. The place they were journeying to was Kirhath Jearim that means “city of forests”, a city of the northern boundary of Judah and on the western and southern bounderies of Benjamin.

d. The ark had been at the house of Abinadab for twenty years, since the Philistines sent the ark away, due to the plagues God sent on them. 1Sam. 7:1-2

B. David as the leader and King was endangering the people in his presumptuousness as they procded to bring back the ark. vs. 6-8

1. The route is confimed, “And David and all Israel went up to Baalah, to Kirjath Jearim, which belonged to Judah,” vs. 6a-c
 - a. Baalah “Ba’alah” means mistress.
 - b. This is another name for Kirhath Jearim.
2. The purpose is confirmed, “to bring up from there the ark of God the LORD.” vs. 6d
 - a. God had not commanded David nor the people to do it.
 - b. David and the people were doing it contrary to the Scriptural manner.
 - c. This just seemed to be a good idea for David and the people, “to bring up the arek of God the LORD.”
3. The subtle warning is declared, “who dwells *between* the cherubim, where *His* name is proclaimed.” vs. 6e
 - a. The ark was the place Yahweh would appear in His Shekinah glory and speak to the High Priest once a year at Yon Kipor, the Day of Atonement, Oct. 10.
 - 1) Only the High Priest could enter and officiate, not the ordinary priests.

- 2) The word dwells “yashab” means to sit or abide, with the idea of His presence, “where His name is proclaimed.”
 - 3) This was a bit presumptuous.
 - b. The ark of the covenant was a box like article God had commanded Moses to make at Sinai. Ex. 25
 - 1) The ark had a lid covering called the mercy-seat with two cherubim at each end looking down towards the middle of the mercy-seat. Ex. 25
 - 2) In the ark Moses had placed the two tablets of the Ten Commandments, a pot of manna God fed the people with for forty years in the wilderness and the rod that God caused to bud to designate Aaron the high priest.
 - 3) At the time of the dedication of the Temple by Solomon there was only the two tables of stone of the Ten Commandment present. 1Kings 8:9
- C. David as the leader and King gave to the people a false sense of pleasing God in what they were doing. vs. 7-8
- 1. David and the people transported the ark in a pagan manner, “So they carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart.” vs. 7

- a. This was the way the Philistines had sent the ark away by hitching two milk cows to a cart. 1Sam. 6:10-11
 - 1) The Kohathites were to carry the holy things of the tabernacle. Nun. 4:1:15
 - 2) The Gershonites and Merarites had their specific duties also.
 - b. The two men were not Levites.
 - 1) Uzza “Uazza”, means strength.
 - 2) Ahio “Achyow”, means brotherly or fraternal.
 - 3) Uzza and Ahio were the sons of Abinadab. 2Sam. 6:3
2. David and the people were worshipping God, “Then David and all Israel played *music* before God with all *their* might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.” vs. 8
- a. The worship by David and the people from the outward evidence was sincere, “before God with all their might.”
 - b. They were singing accompanied by harps, string instruments, tabourines, symbals and trumpets.
 - c. All was this was right in itself, but done in the wrong way!
 - d. The entire sense of David and the people was that they were pleasing God and was receiving it as a sweet smelling aroma,

only because God had not yet displayed His disapproval!

Illustration

The teaching and practice of Contemplative prayer is a good example of right things done in the wrong way. Prayer is right and Biblical, but Contemplative Prayer is the practice of third and fourth century Catholic monks of the emptying of your mind to allow spirits to guide you. Richard Foster is the Post-Modern guru of it. [The Celebration of Discipline](#).

* Ray Yungen gives the definition of Contemplative Spirituality: a belief system that uses ancient mystical practices to induce altered states of consciousness (the silence) and is often wrapped in Christian terminology; the premise of contemplative spirituality is pantheistic (God is all) and panentheistic (God is in all).

* The purpose of contemplative prayer is to enter an [altered state of consciousness](#) in order to find one's [true self](#), thus finding God. This true self relates to the belief that man is basically good. Proponents of contemplative prayer teach that all human beings have a divine center and that all, not just born again believers, should practice contemplative prayer.

Application

1. The number of Pastors introducing and teaching unbiblical things and passing them off as Biblical is horrific.

- a. The entire positive confession movement of “seed faith”, “little gods” that God wants all believers to be “healthy and wealthy” is a lie.
- b. The “Ecumenical and Emergent Movement” says we just are to love one another and not divide through doctrine is unbiblical.
- c. The Emergent Church Movement that excels worldly conduct of cursing and drinking to show the sinner we are just like them to reach them, this is the outcome of the “Seeker Friendly Church Movement” of Rick Warren who preaches and teaches a watered down gospel that is no gospel at all, a deceiver.
- d. The teaching of “Deliverance ministries” of cast out demons from Christians to the “Toronto Blessing” of extreme Pentecostalism, nothing is new, but rather introduced under different movements and methods that are not Biblical nor pleasing to God.
- e. Heretical teaching by so many such the Pastor of Bethel Church in Redding, Bill Johnson, engages and teaches “grave suckling or grave soaking” laying down on a person’s grave to soak up the deceased’s anointing, demonic!
- f. In his book [The Physics of Heaven](#), Johnson says: There are anointings, mantles, revelations and mysteries that have lain unclaimed, literally where they were left, because the generation that walked in them never passed them on. I believe it’s possible for us to recover realms of anointing, realms of insight, realms of God that

have been untended for decades simply by choosing to reclaim them and perpetuate them for future generations.”

* “I will praise You with my whole heart; Before the gods I will sing praises to You. I will worship toward Your holy temple, And praise Your name For Your lovingkindness and Your truth; For You have magnified Your word above all Your name.” Ps. 138:1-2

2. There are believers at times that compromise in being unequally yoked in a boyfriend, girlfriend relationship, engagement or marriage in disobedience to God and His word.

- a. Yet even though the relationship is respectful and pure, God is still not pleased.
- b. The relationship at times goes on for a long time and the believer at times says, “We love each other, we get along and God has not done anything to discipline me” and even move in together, ignoring their disobedience and interpret it as God’s approval to be unequally yoked, when it is clear Scripture commands us not to be unequally yoked.

* “Do not be **unequally yoked** together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” 2Cor. 6:14

- c. Some will marry an unbeliever thinking they will get saved, but this is not Biblical, salvation

comes first then marriage, doing a right thing the wrong way, ending up with a divided home suffering tremendously, not escaping the consequences of violating the warning in Scripture!

* “Do not be deceived, God is not **mocked**; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.” Gal. 6:7-8

The wrong implemented actions at times will seem like we have escaped the consequences!

III. The woeful incurred consequences will always bring sorrowful regret. vs. 9-14

A. David as the leader and King witnessed the disapproval of his compromising actions by God. vs. 9-10

1. The situation is described. vs. 9

- a. The location, “And when they came to Chidon’s threshing floor.” vs. 9a

* Threshing floors were a place of blessing, the shaft was separated from the wheat for food to maintain life.

- b. The provocation, “Uzza put out his hand to hold the ark, for the oxen stumbled.” vs. 9b-c

- 1) The place that gave the substance for life became the place God took a life.
 - 2) We are not told how old Uzza was, but if he was in his mid twenties, he had seen the ark for twenty years in the house of his father.
 - 3) Eleazer his brother was consecrated to keep the ark of the LORD 20 years ago. 1Sam. 7:1-2
2. The consequences declared. vs. 10
- a. The holy justice of God, “Then the anger of the LORD was aroused against Uzza, and He struck him.” vs. 10a-b
 * You might say, “Well Uzza was only trying to help and keep the ark from falling out of the cart.”
 - b. The clear reason for the death of Uzza, “because he put his hand to the ark; and he died there before God.” vs. 10b-c
 * The sin of Uzza was that he was not a Levite, he had no right to touch the ark, let alone that he was carrying it on a cart, when it should have been carried on the shoulders of the priest. Num. 7:9
- B. David as the leader and King failed to see he was responsible for the tragic death of Uzza. vs. 11-12

1. The response of David, “And David became angry because of the LORD’S outbreak against Uzza.” vs. 11a
 - a. The word angry “charah”, means to be hot an furious, burning.
 - b. David by his reaction concluded God had been unjust there is no other way we can interpret David’s anger.
2. The memorial of Uzza, “therefore that place is called Perez Uzza to this day.” vs. 11
 - a. The sight was called Perez Uzza.
 - 1) Perez “Perets” means breach.
 - 2) The breaking or failing to observe a law, code or conduct.
 - b. The clear intent was for all to be reminded right things can be done in the wrong way.
 - 1) God will disapprove and not honor them.
 - 2) Man will suffer the disciplinary consequence by God.
3. The reflexion of David, “David was afraid of God that day, saying, “How can I bring the ark of God to me?” vs. 12
 - a. The fear of God struck David, “David was afraid of God that day.” vs. 12a
 - 1) David must have realized he had done something wrong.
 - 2) The word afraid, “yare” means simple to be fearful, held in awe over the tragic event.

- b. The thoughts of David were trying to figure out how to transport the ark, “How can I bring the ark of God to me?” vs. 12b
 - 1) David had to examine the method he had chosen to transport the ark.
 - 2) David had to go to the word and God to see how to transport the ark.

C. David as the leader and King made the decision to not transport the ark any further. vs. 13-14

- 1. The location the ark rested. vs. 13
 - a. The wisdom of David, “So David would not move the ark with him into the City of David.” vs 13a
 - b. The plan of David, “but took it aside into the house of Obed-Edom the Gittite.” vs. 13b
 - * Obed-Edom was a Levite. 1Chron. 15:18, 24
- 2. The proclamation about the ark. vs. 14
 - a. The length of time, “The ark of God remained with the family of Obed-Edom in his house three months.” vs. 14a
 - b. The benefit of the ark, “And the LORD blessed the house of Obed-Edom and all that he had.” vs. 14b

Illustration

The consequences David brought on himself, his family and kingdom by his sin of adultery with

Bathsheba and the killing of Uriah her husband were horrific, though forgiven the consequence did not go away, but they affect David his entire life!

Application

1. How many Christians have believed they were the exception to the rule of disobedience or compromise because no consequences had occurred for a long time, then one day it all came back to them with great pain and great price.

- a. Stealing from one’s employer and then found out destroying one’s reputation and character.
- b. Lying about things before marriage, then one day the truth is revealed, devastating one’s mate by the sense of being deceived and betrayed fracturing personal trust in the marriage.
- c. A friendly casual interaction with a woman or man at work or church turns into an adulterous act, destroying the husband or wife and the home, resulting in divorce.

* “But if you do not do so, then take note, you have sinned against the LORD; and be sure your sin will **find** you **out**.” Num. 32:23

2. The believer must take full responsibility for the effect and consequences to other and go back to the word of God and get things right according to the Scriptures.

- a. First they must acknowledge their sin to God and ask forgiveness, in order to restore their fellowship with God.

* “My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.” 1Jn. 2:1

- b. Second they must acknowledge and confess their sin to the individual, their wife or husband, etc and ask forgiveness for the pain and difficulties they brought upon them.

* “And whenever you stand praying, if you have anything against anyone, **forgive** him, that your Father in heaven may also **forgive** you your trespasses. But if you do not **forgive**, neither will your Father in heaven **forgive** your trespasses.” Mk. 11:25-26

- c. Third own your failure without blaming others or justifying it and walk in obedience to God in hope that if there relationships were broken that they be reconciled and restored, sometimes they will be ruined for life.

1) Nothing can be undone or redone, all a person can do is humble themselves before God and man!

2) “For judgment is without **mercy** to the one who has shown no **mercy**. **Mercy** triumphs over judgment.” Ja. 2:13

3) “They **sow** the wind, And **reap** the whirlwind.” Hos. 8:7a-b

Conclusion

Lets all remember these three important truths from David as he attempted to move the ark of the covenant back to Jerusalem in the worn way.

- I. The well intended desire is not always the right motive for our actions!
- II. The wrong implemented actions at times will seem like we have escaped the consequences!
- III. The woeful incurred consequences will always bring sorrowful regret!

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