

II Samuel 6 <sup>1-11</sup>

SUBJECT: The Break of Uzzah.

(Two sermons)

D 5/61

D on Samuel.

GF

12/46

SUBJECT: When Things of God Become Commonplace.

INTRODUCTION:

It will be remembered that the ark of the covenant was lost to the lords of the Philistines when the wicked sons of Eli, Hophni and Phinehas, carried it out of the tabernacle of God into the midst of the warring camp. In the battle that followed, Eli's sons were slain, the ark captured and carried to Philistia, and Eli died when made aware that the ark was lost. But the captors found no good thing in the possession of their prize. Whithersoever the ark was taken, from Ashdod to Gaza to Ekron, the men and gods of the heathen cities were sorely afflicted. In desperation, they placed the ark upon a cart with golden and silver offerings to placate the God they had displeased, and sent it back to the hills of Judah. Thus it was received with rejoicing and placed in the house of Abinadab.

Twenty years passed, during which time the ark remained in the house of Abinadab, and became to them a usual and accustomed piece of furniture. David at last, now King of Israel, decided to bring up the ark to Jerusalem. In the 4th chapter of Numbers, Moses had given distinct and detailed directions regarding the manner in which the ark was to be removed from place to place. Levites were to carry it on their shoulders by means of handles placed through rings on either side the ark, and not were the priest allowed to touch it, lest he die. (cf Num. 4:15). Contrary to this direction from God, the servants of David chose to follow the precedent set by the heathen Philistines - build another cart and haul the ark around. The two sons of Abinadab were given, therefore, the task of conveying their piece of furniture which they had guarded so long. A new cart was made, oxen yoked therewith, Ahio, the son of Abinadab, went before the cart leading the oxen, and his brother Uzzah, walked by the side of the wagon. Upon an occasion in the journey, when the oxen shook the ark, Uzzah immediately took hold of it. He lost his life <sup>in losing the ark and the</sup> ~~by the power of his~~ reverence God demanded of those who approach sacred and divine things.

To him it was an ordinary thing - who would presume on touching and handling it? But to those who made it and consecrated it, it was the mercy-seat of God, and represented to them His holy presence. Was not the glorious Tabernacle, directions for which God Himself gave Moses on Mt. Sinai, erected expressly for the purpose that in it should dwell the ark of the covenant should rest? Was there not placed therein the two tables of stone upon which God had written, the rod of Aaron that budded, and a golden vessel of manna from heaven? Even the resplendent temple of Solomon was erected at the price of a nation's wealth to house the ark of God. For God's heaven it rests today (Psalm 132), to be seen when the temple of God shall be opened in heaven.

To us today, the punishment inflicted upon Uzzah <sup>was</sup> ~~seems~~ drastic and unmerited, but no, if Israel learned from his example the reverence and awe due to God, and if we <sup>take</sup> ~~study~~ to heart and cherish the lesson we learn from his death.

Whether physical or not, death is the uncompromising visitor to those who handle sacred things with profane and unholy hands. Spiritual death cannot but ensue when appointments of God are accepted lightly and passed around with the same inattentive convenience that marks our attitude toward the commonplaces of life. This is a dreadful and fearful truth, whether the things of God be material and capable of physical handling, or spiritual and involved only in the attitudes of mind and the feelings of the heart. Let us consider, first, physical, <sup>things</sup> ~~things~~, things that come up in their profane handling, then we shall consider spiritual and intangible things.



## I. Physical Things of God Defiled by Our Use of them.

1. God has given us a body, corporeal and material, and we are taught that He created it and made it that it be the temple of our souls. Much, if not all, of ancient learning and philosophy and religion, was built upon the principle that our bodies are evil, the seat of sin and all manner of concupiscence and inordinate desire, and that God was estranged from us because of our mortality, ~~bodies~~. Because of this false conception, the body was conceived as a thing defiled and defiling, a prison to be hated and despised. It could be treated anyway. Not so the Christian conception. In Jesus God became incarnate, embodied; and our risen Lord carried back to glory ~~a~~ body that had flesh and bones, scars and wounds - a body that hand could touch and mortal eye could see. The Apostle <sup>Paul</sup> climaxed the Christian interpretation with his teaching that our bodies are the temples of the Spirit of God.

I Cor. 3<sup>8-9</sup>; I Cor. 6<sup>15-20</sup>; Rom. 12<sup>4th</sup>.

Because we live with them, therefore, and see them every day, shall we violate them by making them ordinary and commonplace possessions, and refuse them the awe and the reverence due the workmanship of God? Let me say as emphatically as I know how, that he who defiles the temple of the Holy Spirit is guilty of the sin of Uzzah, and will no less certainly pay the price for his error. Matters of morality, linked with the manhood, or womanhood of life, are sacred before God. He who lays unholy and defiling hands upon the vessels of life into which God has placed the valued and weighed destiny of humanity is cursed with a curse. He shall be smitten down of God for the blasphemy of his way.

What enters into my mouth, and thereby becomes a part of my strength, either to build me up or break me down, is a consecrated portion, one not lightly to be received. How could one dare reach

forth his hand, to bring into us some new and more serious  
and unnerve his hand, robe him of the integrity of his life, and  
recreate him into a popular and social menace.

(a) ΑΝ/Εργασ (b) Υπιοβγ/ΜΚΦαπλαρδ (c) Ιουλιαν/Αμωγ

Our general care must be in keeping with the holy interpretation God  
through his messengers in Scripture has placed upon it. Cleanliness is  
next to Godliness. Let him who loves God and reverence the Holy  
Spirit, also honor the temple in which the Spirit of God doth dwell.

2. God has given us time, days and months and years and  
seasons. We live in time, an earthly and a material possession, for  
eternity and heaven and God know no time nor are gauged by our  
temporal reckonings. As a physical and earthly possession, God pleads  
with us not to waste it, nor abuse it, but to redeem its fleeting  
moments by righteous acts and holy living. Christ pleads:

Jn. 9:4 "We must work the works of him that sent me while it is  
day: [for] the night cometh, when no man can work."  
(a) Rom, "Work for the night is coming"

Is it a violation of the purpose to which God has ordained it, to  
say that in the time of life, one day out of every seven belongs  
especially to Him? All our time and all our days we are to  
use in noble and beneficial and unselfish employment, but one  
day is particularly to be dedicated unto Him? We are not to use  
that day for gainful adventure, nor for worldly pleasure, nor for  
carnal enjoyment, but for worship and kingdom work that God's  
program may be realized upon the earth. It is to be a sacred day,  
a day of rest and cessation of business, a day given to God and  
to others. On that day we shall go to church, read his scriptures,  
pray to the Father, visit the needy, and engage ourselves in deeds of  
love and mercy.

3. God has given us possessions. In themselves they are not to us who naked came into this world, and destined naked to depart and leave it, stripped of all that in the brevity of life we may have amassed. But they are precious because of their creator and owner, which is God; and because of their steward and keeper, which is ourselves. God lays claim to everything:



TEXT: II Sam. 6:1-11 "Uzzah put forth his hand  
to the ark of God ... and God smote him for  
his error."

SUBJECT: When Things of God Become  
Commonplaces

"The Understandable Ark"

Introduction:

- (1) The loss of the ark & the covenant to the Philistines
- (2) The attempted return to Israel and Jerusalem.
  - God's way of removing it
  - the course Israel chose
  - the commemoration of the ark to Uzzah; <sup>NS</sup> into sacrament in history.
- (3) The lesson: constant association with things sacred must not obliterate the reverential use we make of them.

I. Material Things, Consecrated to God, not to be Profanely Handled.

1. The Body. [a holy ark, and Uzzah could touch]

- (1) Oriental attitude, vs. the Christian, seen in re-constructing of Christ made of Paul
- (2) Morality; drinking: general case.
  - (a) Forward last week

Handle justifying - as do:  
 1. Body.  
 I Cor. 6:16-20  
 (a) Ance (John)  
 (b) Berkeley (Ance) his wife.

2. Time, (day, mo., season) [an ark Uzzah could handle anyway] - on earthly creation. Not in God eternity.

- (1) Christ's plea: "We must work."  
 (a) I am "work, for night is coming."
- (2) Sunday: one day out of seven.

2. Time. in God  
 (a) Sunday "Travels, it is later than you think."  
 Time to repent, pray, get right with God.  
 Long time.

3. Possessions. An ark and an Uzzah could handle as he thought] - in themselves not precious (are coming into world, leaving); but God creates, man steward makes them so.

- (1) All is God's
- (2) The tithe: who has right to lay hands upon it?

3. Possessions.  
 Stewardship is not a job  
 7/19 - 7/27 is a vital stewardship

4. Gospel message.  
 Common - gospel standard.  
 But hell.  
 Blood of Jesus.  
 God's grace.  
 - 4th. 10/26-31

II Spiritual Realities, Meaningful to God, not to be Lightly Handled.

1. The Preaching of the Gospel Message.

- Gospel - handbook?
- (1) The commonplace of it
- (2) Attitude toward it: upon though, bore them, suffer them.

2. The Christian Teaching of Hell.

- (1) Laughed into humanity in signs of grace
- (2) What has become of the conviction - lost in sin, drowned in hell?

3. The True Meaning of Christian Discipleship

- (1) Not a commonplace - everybody - taken lightly.
- (2) The Depth of meaning
  - saved from (not in "X's") sin. Overcoming it: better last day.
  - Church membership; vigorously fostering its work
  - Taking seriously X's mission to the world.



11/11  
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Companion: loss of revenue for them.  
I material things, not to be pursued

1. The body  
Self, others  
Dignity, honor  
with honor, esteem, security
2. Time:  
each day, for 24  
hrs day with 77
3. Possession:  
Stewardship, not a place 7 X; X is a stewardship  
"Occupy till I come" not meant to be - but our assignment.

## II Spiritual things

1. The Angel  
Residence
2. The Bible  
(C) command 7 Am. Friday
3. The scriptures  
Baptism done in water. Acts 18:18-19, 25:26, 27:28, 29
4. The Appeal 7 X - signed 7 committee  
12/10, 25, 30

If Sam. 6 <sup>1st</sup>

TR Bruch & Uy  
Handing same things.

1. Baptism. math. 3. 28. TR Primer but  
only for.

2. Ind. Byggs. I Cor. 11.

3. TR append X. Heb. 10: 25-9,

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12/46



January, 1941

Cleaning away the  
debris of a bomb in an  
English countryside the  
workmen uncovered a sundial.  
On that sundial was an  
inscription:

"Traveller, it is later  
than you think!"