

# **PRESUMPTION MEETS PREROGATIVE: RECORDED FOR OUR EXAMPLE: UZZAH**

by David Lee Burris

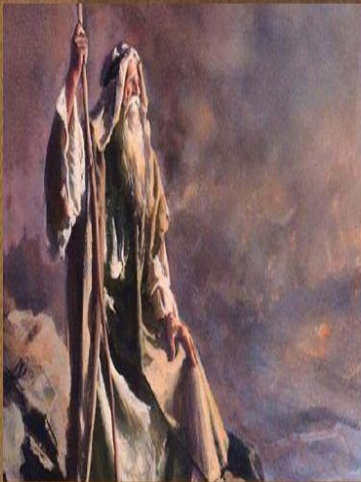
## **Uzzah's Mistakes**

- Numbers 4:15 And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, when the camp is set to go, then the sons of Kohath shall come to carry them; but they shall not touch any holy thing, lest they die. These are the things in the tabernacle of meeting which the sons of Kohath are to carry.

# Required Distance

The ark of the covenant represented the presence of the Lord.

On one occasion, when Moses spoke with the Lord on Mount Sinai, the people were to watch from a distance but were not to approach the mountain (Ex. 19:10-13).

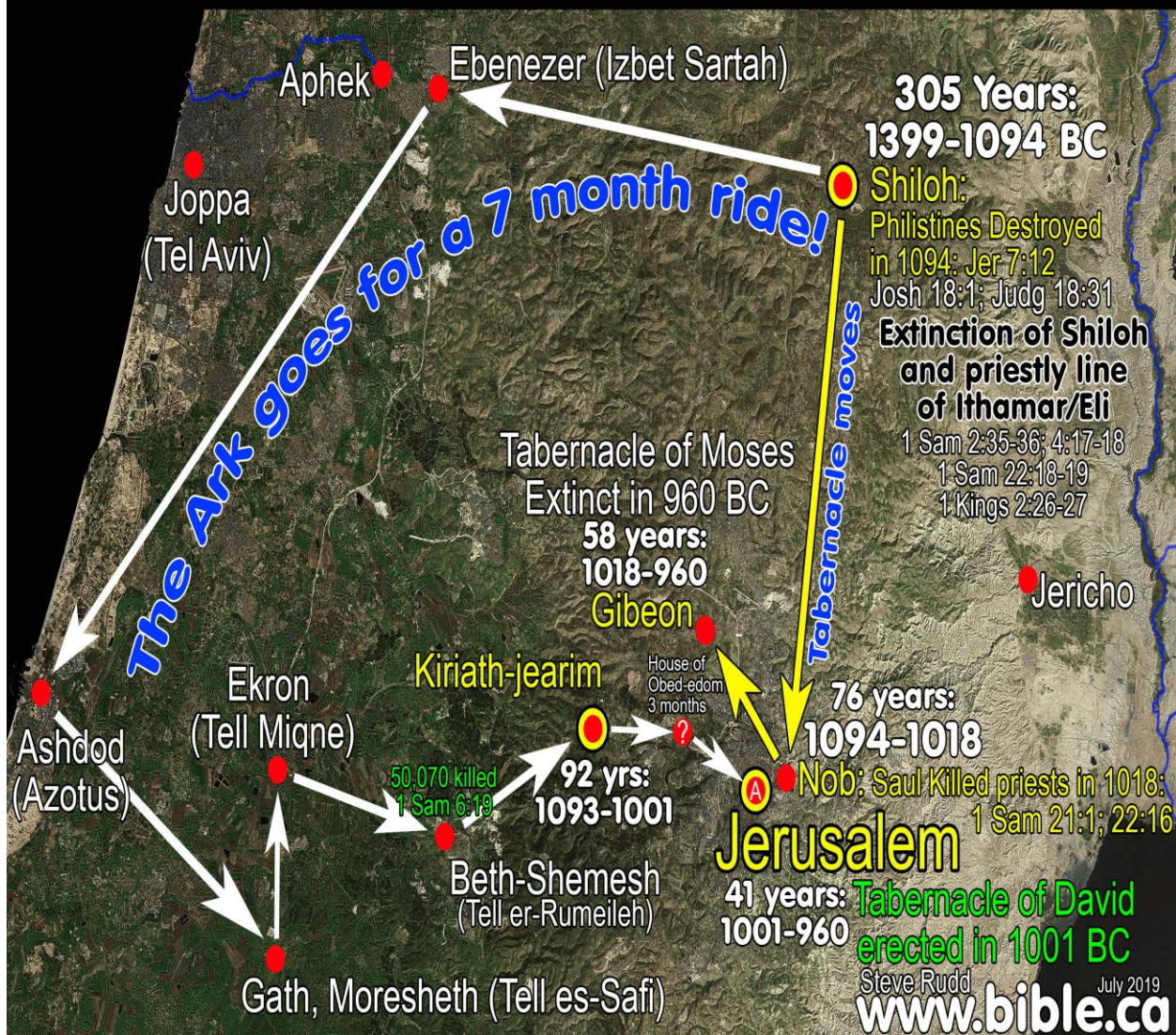


The required distance from the mount suggested they were not holy enough to endure the presence of Jehovah. The distance between the ark and the children in this instance represents the same thing—the children of Israel were to follow the Lord but they were not yet sanctified enough to enter his presence. None of them, save the high priest only, could enter into that part of the tabernacle of Moses which represented the Celestial Kingdom and the presence of God. (2)

Joshua 3:3-4

# Philistines capture Ark of the Covenant in 1094 BC Shiloh burned by Philistines in 1094 BC 1 Samuel 3-6

“Archaeological excavations at Shiloh in 2019 confirmed a burnt destruction layer close to 1094 BC.” (Steven Rudd, Shiloh Staff)





## DAVID'S NEW CART *And Uzzah's Error*

### What Uzzah Did Wrong



- The anger of the Lord was aroused against Uzzah, and God struck him there for his error - (2 Sam 6:6,7; 1 Chron 13:9-10)
- Uzzah touched the ark - (Nu. 4:15, 19, 20)
- Should have known better - (2 Sam 6:3; 1 Chron 13:7; cf. 1 Sam 7:1,2)
- Though trying to do what he thought was good, Uzzah sinned.

## 2 Samuel 6: 6, 7

**Why did the Lord kill Uzzah? Apparently, he was trying to help (2 Sam. 6:6, 7).**

This is a question people have asked since the moment the incident happened. David himself was confused by it (2 Sam. 6:8). In order to understand what took place by the “threshing floor of Nacon,” we need to examine the laws regulating the transporting of the ark of the covenant and pay attention to the details of the story and its purpose.

1. *Transporting the Ark:* The Israelite sanctuary accompanied the people throughout their sojourns. Portable, it was dismantled and set up again in different places according to the travel itinerary of the people. When dismantling the tabernacle, the high priest covered the ark with some of the curtains of the tabernacle and put the poles in place in order for the Levitical family of the Kohathites to carry it on their shoulders (Num. 4:5, 6, 15). They were to show reverence and respect to the holy by not touching it, at the risk of their lives. In moving the ark, David did what he thought would be best (1 Chron. 13:1–4). He built a new oxcart, brought the ark from the house of Abinadab, placed it on the cart, and celebrated while it was being transported (2 Sam. 6:3–5). The sons of Abinadab, Uzzah and Ahio, guided the cart.

2. *The Incident:* The biblical text is not clear about the exact nature of the accident that led Uzzah to touch the ark. The text suggests that something happened to the oxen. Perhaps they stumbled or became unyoked (the meaning of the Hebrew term *shamat* is uncertain)-and apparently the ark moved. Uzzah immediately reached out and took hold of the ark. God reacted, striking down Uzzah, and he died. The text gives a reason for God’s drastic action: “The Lord’s anger burned against Uzzah because of his irreverent act” (verse 7).\*

The Hebrew noun translated “irreverent act” (*shal*) appears only here in the Old Testament; its exact meaning is unknown. This has caused some scholars to argue that we probably have here a textual corruption. They prefer to follow the reason given in the parallel narrative in 1 Chronicles 13:10, that “he had put his hand on the ark.”

Based on comparative linguistics, scholars have suggested that the Hebrew noun *shal* expresses the ideas of disdain, impudence, and slander. In the context it indicates that Uzzah showed disrespect to God by improperly handling a symbol of His holy presence.

**It is impossible to know the mental state of Uzzah as he reached out to seize the ark. One could argue that he was sincerely interested in protecting it. In that case the Lord was revealing to the people that the ends do not justify the means, that He can protect His holiness without our disrespectful assistance (cf. 1 Sam. 6:1, 2, 7–9). It could also be that since the ark had been in his house for several years, Uzzah was too familiar with it and lost some of the deference he should have had for its holiness. In any case his action was an act of desecration.**

*3. Purpose of the Narrative:* Determining the purpose of a narrative is not a simple task. It requires looking for hints in the text as to the intention of the biblical writer in preserving the story. There are several elements in the narrative that help us identify aspects of its main purpose.

Notice that David was surprised by the death of Uzzah, and consequently he feared the Lord. The new king of Israel needed to regain a sense of God’s greatness and power, the seriousness of coming into contact with His holiness. **Familiarity with God does not mean disrespecting Him. God wants us to take Him seriously when He addresses us.** This was extremely important for the new king to learn. The next time David moved the ark, he followed God’s instructions (2 Sam. 6:12, 13), thus showing sincere reverence to Him and His will.

Second, the story of Uzzah’s death is followed by the story of Obed-Edom. The symbol of God’s presence in his house resulted in blessings from the Lord. **When His presence is taken seriously, it is a source of blessings and life.**

**Perhaps we need to recover the sense of God’s holiness and stop treating Him as our “buddy.” We show respect to our Creator and Redeemer by being submissive to His gracious will.<sup>1</sup>**

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<sup>1</sup> Manuel Rodríguez, Á. (2004). [Perplexing Scriptures Explained: 2 Samuel 6:6, 7](#). Biblical Research Institute of the General Conference of Seventh-day Adventists.

# David's New Cart and Uzzah's Sin

By Weldon E. Warnock

Again, David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah to bring up from hence the ark of God. . . . And they set the ark upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. . . . And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God (2 Sam. 6:1,2,3,6,7).

Two violations of the Old Testament law took place in the moving of the Ark of God. (1) The ark was carried by an ox cart. This was a violation of the Old Testament requirement that the Ark be carried by staves and placed upon the shoulders of the men of Levi, of the family of Kohath (Num. 3:30-31; 4:15; 7:9; Exod. 25:14-15). (2) Uzzah touched the Ark. This violated Numbers 4:15, the penalty for which was death.

More than 20 years had elapsed since the Philistines had captured the Ark of the Covenant in their defeat of Israel. They carried it to Ashdod where they suffered the destruction of God's anger. Such punishment caused them to send the Ark further to Gath, but they soon realized the displeasure of Jehovah and sent the Ark to Ekron who suffered the same consequences.

Out of desperation the Philistines decided to make a new cart (1<sup>st</sup> Sam. 6:7) and send the Ark to Beth-shemesh. Then the Beth-shemites also experienced the anger of the Lord and they asked the men of Kirjath-

jearim to come and get the Ark (1 Sam. 6:19-21). The Ark of God remained in the house of Abinadab, the father of Uzzah and Ahio, for twenty years (1 Sam. 7:2).

David, after he became king, determined to move the Ark to Jerusalem. He totally ignored the instructions of God regarding how to move the Ark & copied the method of the Philistines, using a new ox cart. Things, seemingly, went well until the procession arrived at Nachon's threshing floor and Uzzah, touching the Ark to stay it, was smitten dead. The Ark was left in the house of Obed-edom for three months before it was properly moved to Jerusalem.

There are several lessons that we can learn from David's new cart and Uzzah's presumptive act.

## David's Blunders

**1. David adopted the ways of others.** The Philistines moved the Ark on an ox cart & David patterned his mode of transportation after theirs. Today, we like the ways others are doing things, so we incorporate them in our service unto God. Many churches of Christ, mimicking the denominational churches round about them, have their Easter services, special singers, recreational facilities, family counselors, junior church, a positive approach to preaching, and many more things that could be mentioned. We are seeing these "new carts" all over the place.

**2. Apparently, David thought the "how" made no difference as long as you get the job done.** But "how" is important when God states the "how." God told Moses to speak to the rock and water would come forth, but Moses smote the rock instead (Numbers 20:8,11). Water came forth, abundantly, but Moses violated God's words of instruction. The "how" was most significant.



Children can be brought into this world outside of marriage, but God designated the sanctity of marriage as the “how.” Noah was to build an ark out of gopher wood. He obeyed the “how.”

We are to offer up praise unto God. The “how” has been specified! He told us to sing psalms, hymns and spiritual songs (Eph. 5:19; Col. 3:16). Some would have us to believe that any kind of music we offer to God is acceptable as long as we are sincere. In other words, a new cart is alright as long as you mean well.

Paul said, “I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon” (1<sup>st</sup> Cor. 3:10).

**3. David tried to improve on the ways of God.** Instead of carrying the Ark the way God had instructed, he devised his own method. He should have known [first hand] that God’s ways are higher than man’s ways, and his thoughts than man’s thoughts (Isa. 55:9).

Denominationalism is a result of men seeking to improve & enhance the ways of God. This is clearly reflected in their creed books, catechisms and disciplines. They’ve sought to “improve” the organization, worship, mission and doctrine of the first century church. Some of our brethren are in the same crowd when they espouse no eldership, no local church, no structured worship, no pattern, women preachers, women deacons, no treasury... These “new carts” have been rolled out with their modern Uzzahs and they are no more sanctified for use than was David’s look-alike Philistine cart.

4. **David lacked respect for God's divine authority.** There would have been no new cart to carry the Ark if David had respected the authority of God. After failing in his first effort to move the Ark, David was later successful in his second endeavor because the children of the Levites bore the Ark of God upon their shoulders with the staves as Moses commanded (1 Chron. 15:15).

We must respect the authority of Christ (Matt. 28:18). May everything we do in word or in deed be done in the name of Christ (Col. 3:17). Let us speak where the Bible speaks and be silent where the Bible is silent.

## Uzzah's Sin

It seems that Uzzah should have known better than to have touched the Ark. **For twenty years the Ark had been in Abinadab's house, the father of Uzzah.** Had they lost their respect for the sacredness of it? One translation says that God smote Uzzah because of "his irreverent act" (2<sup>nd</sup> Samuel 6:7, NIV). In Uzzah's unlawful behavior we learn:

**I. A little thing (in men's eyes) may be a great thing in the eyes of Jehovah.** All that Uzzah did was reach forth his hand to stay the Ark. Many would call it nothing more than a trifle. Yet, God smote him dead on the spot! Uzzah's act was an overt violation of God's restrictions. He acted without divine warrant.

How many times have we heard that instrumental music in worship to God is such a trivial matter. Consider those who sprinkle for baptism and ask, "What is the difference of having a little water on the top of your head and getting wet all over?" We had better remember Uzzah!

An action may seem necessary and yet be wrong. It appeared to Uzzah that unless he reached forth his hand to stay the Ark, it would topple off onto the ground. However, if Uzzah had adhered to the law of God, the Lord would have taken care of the safety of the Ark. **We dare not impose our human solutions upon the wisdom of Jehovah God.**

We sometimes think unless we devise some human scheme to preach the gospel, like a missionary society, that we can-not get the job done with just the church. We envision that gimmicks and carnal measures are necessary to “convert” the lost to Christ, having lost our faith in the power of the gospel. But these worldly methods are wrong. They’re like the irreverent act of reaching forth the hand to stay the Ark.

**Good intentions do not excuse disobedience.** Who could question Uzzah’s intentions of trying to protect the Ark? But though trying to do what he thought was good, Uzzah disobeyed God. In the past several years brethren have had good intentions (I think) of making elders of a local congregation into brotherhood elders to oversee a cooperative effort of hundreds, even thousands, of congregations. Yet, such an arrangement violates the plain teaching of 1 Peter 5:2 and Acts 20:28. Elders have no authority to oversee anything beyond the work of the local congregation where they are elders.

**Cain perhaps had good intentions, but he was wrong (Gen. 4:1-7). King Saul may have meant well, but he disobeyed God (1 Sam. 15). Saul of Tarsus was sincere in persecuting Christians, but he was disobedient (Acts 23:1; 26:9-11). Any work or function that does not conform to the will of God is sinful, regardless of one’s intentions.**

We must not expect to help God's purpose by measures which God forbids. It is most presumptive on man's part when he thinks that he can improve upon God's scheme of things by self-devised inventions. This is how the Roman hierarchy was developed and how all manner of human innovations got into the church. God's way was considered insufficient, so changes were made to satisfy human ambitions and carnal appetites.

**Uzzah's act serves as a warning against situation ethics. We are not left to our own discretion as to how the law of God should be administered. The Lord speaks and we are to hear. He commands and we must obey.**

## Conclusion

In conclusion, let us note "how swiftly an irreverent habit of treating holy things grows. The first error was in breaking the commanded order for removal of the ark by the Levites. Once in the cart, the rest follows. The smallest breach of awe and reverence will soon lead to more complete profanation." One does not have to be very discerning to see the rapid decline in respect for divine authority among members of the church of our Lord. In-deed, a disregard for a "thus saith the Lord" is leading to "complete profanation."

# Lessons From The Death Of Uzzah

By Mike Willis

2 Samuel 6 records the occasion when David moved the ark of the covenant from Kiriath-jearim to Jerusalem, after having conquered the city and making it his capital. The worship of God in Israel was in shambles. The ark of the covenant had been captured by the Philistines in a battle while Eli was judge in Israel. The Philistines placed the ark of the covenant in Dagon's temple in Ashdod but removed it from there when the Lord destroyed the idol of Dagon (1 Sam. 5). The people of the city were smitten with a disease, so the Philistine removed the ark from Ashdod to several other cities. When the people of each city became ill with the same disease, the leaders concluded that the disease was related to their having the ark. Consequently, they returned the ark of the covenant to Israel. The ark was eventually placed in Kiriath-jearim, in the home of Eleazar.

The ark of the covenant remained in Kiriath-jearim throughout the judgeship of Samuel and the forty years that Saul reigned as king in Israel. In the meantime, worship continued to be offered in the tabernacle which was situated in Nob and later at Gibeon. When David became king, he resolved to bring the ark of the covenant to Jerusalem and to re-unite the divided worship.

Consequently, David gathered 30,000 chosen men of Israel and proceeded to bring the ark of the covenant from the house of Abinadab in Gibeah to Jerusalem. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God (2 Sam. 6:3-7).

**There are a number of lessons from this record we can learn:**

1. When God gives man a pattern, he expects men to follow that pattern. God had given Israel a pattern for transporting the ark of the covenant. The sons of Kohath, the son of Aaron, were given the responsibility of transporting the ark of the covenant. The high priest was to cover the ark of the covenant with a veil and the sons of Kohath were to carry the ark on their shoulders (Num. 4:1-15). For whatever reasons, the ark was not transported according to the Bible pattern. Perhaps, because the ark had been away from the Tabernacle for so long, people were ignorant of the law. Perhaps the degree of reverence which God required of the people was missing. For whatever reason, they did not obey the Lord's law and the Lord punished them, impressing David with the message that God expects his pattern to be obeyed. **When the people placed the ark of God on their new cart they committed a serious trespass: they ignored divinely appointed order and substituted their own arrangements. David acted without divine orders and substituted something in the worship and service of God for which he had no "thus saith the Lord."**

Three months later, when David brought the ark from the house of Obed-edom, he had learned the lesson of following the Lord's pattern. As he planned the moving of the ark, he said, "None ought to carry the ark of God but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him forever" (1 Chron. 15:2).

When instructing the Levites in bringing the ark to Jerusalem, he reflected on the sin committed by Uzzah saying, “Ye are the chief of the fathers of the Levites; sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order” (1 Chron. 15:12-13).

The author Arthur W. Pink commented on David’s sin in these words:

*There are many who are anxious to see the pews occupied and their treasury well filled, and so “socials,” “ice-cream suppers,” and other worldly attractions are employed to draw the crowd. There are many preachers who are anxious to hold the young people, and so “athletic clubs,” social entertainments, are introduced to secure that end. There are many evangelists who are anxious to “make a good show,” secure “results,” and be able to herald so many hundreds of “converts” at the close of their “campaigns,” and so fleshly means are used, high pressure methods are employed to bring this about: “decision cards,” the “sawdust trail,” the “penitent form” are called in to their aid. There are many Sunday school teachers who are anxious to hold the interest of their class, and so “prizes” are given, “picnics” are arranged, and other devices are resorted to.*

Apparently it does not occur to these “leaders” to challenge their own actions, to weigh them in “the balances of the sanctuary,” to inquire how near or how far they measure up to the divine standard: so long as such means and methods seem right to them, or are in general vogue in other “churches,” and so long as they appear to “succeed,” nothing else matters. But in a coming day, God is going to ask of them “who hath required this at your hand?” (Isa. 1:12)! None of the devices mentioned above have one particle of scriptural authority to warrant their use-, and it is by the Scriptures that each of us will yet be judged!

**All things must be done “according to the pattern” (Heb. 8:5; Ex. 25:40) which God has furnished us; and woe will it yet be unto us if we have disregarded His “pattern” and substituted another of our own (The Life of David, pp. 295-296).**

Many of our brethren need to learn the lesson which Pink has so well expressed. In recent years, some of our brethren have been trying to persuade us that those who have changed the worship of the church by adding instruments of music have not committed so serious an offense as to justify the division which exists between us. We are reminded that these brethren have a good, honest and sincere heart. If we can stand justified before God in spite of our sins, so also can they. I am willing to grant that these brethren have a good, honest and sincere heart – a heart just like Uzzah and David! Nevertheless, they are no more obedient to the divine pattern of worship than was Uzzah. My love for and concern for their soul insists that I call for them to repent of their sin, just as I should have been calling for Uzzah not to touch the ark of the covenant had I been present when they moved the ark.

**2. Sins committed with good intentions are still punishable by God.**

We have been fed a steady diet of the doctrine that sins committed from a good, honest heart don't jeopardize a man's soul. One could not persuade Uzzah that this is so – Uzzah's intentions were good. He was concerned that the ark of the covenant might fall off the new cart when the oxen stumbled. With the intention of steadying the tottering ark of the covenant, Uzzah reached back and touched the ark. God immediately struck Uzzah dead in compliance with Numbers 4:15.

**Good intentions do not sanctify wrong actions.**

In writing to the Romans, Paul commended their zeal but condemned them for not practicing the righteousness of God. “Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to



knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, haven't submitted themselves unto the righteousness of God" (Rom. 10: 1-3).

"The special moral of this warning is that no one, on the plea of zeal for the ark of God's church, should resort to doubtful expedients and unlawful means for the attainment of his end" (Wordsworth, Pulpit Commentary on 2 Samuel 6, p. 164).

3. Failure to follow God's divine pattern is a sign of irreverence.

The man who does not show enough regard for the Lord to inquire from his word to see what he has said about the matter does not show reverence for the will of God. Before speaking on the subject of homosexuality, a man should see what God has said about the matter. Before deciding how often the Lord's supper should be served, a man should see what God has had to say about the matter. He who rushes to speak or act without consulting the will of God shows disrespect for God's work in revelation.

4. The counsel of great men does not constitute authority from God.

When David prepared to bring the ark of the covenant from Kiriath-jearim to Jerusalem, he conferred with the prominent men. "And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren everywhere, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: and let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the people" (1 Chron. 13:1-4). However, because it was right in the eyes of the people did not make it right in the eyes of God.

# 1 Chronicles 15:2 – The Law of Silence

By **Wayne Jackson**

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First Chronicles 15 contains an interesting comment on an incident that occurred during the administration of David. It has to do with the induction of the sacred Ark into the city of Jerusalem, thus centralizing Israel's religion in the king's new capital.

Later David acknowledged that he had not sought the Lord according to the divine ordinance (1 Chronicles 15:13). Now here is a very important point that relates to a method of Bible interpretation.

According to the law of Moses, "Jehovah set aside the tribe of Levi, to bear the ark of the covenant" (Deuteronomy 10:8). Only Levites were authorized to carry the Ark. It is true that there is no passage that specifically forbade other tribes to transport the sacred chest. The question is, therefore, **can one conclude that the silence of Deuteronomy 10:8 was prohibitive?**

Many today strongly contend that silence is not prohibitive. Compare, Deuteronomy 10:8 with 1<sup>st</sup> Chronicles 15:2. David said: "None ought to carry the ark of God **but the Levites**, for them has Jehovah chosen to carry the ark. " In the light of David's statement, the silence of Deuteronomy 10:8 was clearly prohibitive. David learned the truth about the law of silence. Many in our age need to acknowledge the same.

# LAST LESSON: THE BEST NEGATIVE EXAMPLE OF SITUATIONAL ETHICS

**Situation Ethics.** By the definition of situation ethics, many people in Bible history were not sinners as previously supposed, but were, in fact, mature, responsible individuals who acted lovingly: Eve [in the Garden] (Genesis 3:1-6); Cain (Genesis 4:3); Lot and Lot's wife (Genesis 13:12; 19:16,26); Nadab and Abihu (Leviticus 10:1-3); the Israelites (Numbers 21:4-6); Balaam (Numbers 22-24); King Saul (1<sup>st</sup> Samuel 13:9; 15:9,21); and Uzzah (2<sup>nd</sup> Samuel 6:6ff.). On the other hand, if situationism is correct, many of the persons in the Bible were not righteous, as is claimed, but were but slaves to abstract rules and principles, and were unloving in their conduct toward their fellow man including: Noah (Genesis 6; 2 Peter 2:5); Joseph (Genesis 39:7-12); Joshua and Caleb (Numbers 14:6-9); Phinehas (Numbers 25:6-9); Joshua (Joshua 7:24-25); and John the baptizer (Mark 6:18-19). Here were people who had set aside the preferences of their fellow man, ignoring their contemporaries' desire for "happiness" and "self-fulfillment," and instead followed divine prescriptions—even though those precepts were considered to be contrary to the consensus view.

Taking into account the components of "the situation"—"the end, means, motive, and foreseeable consequences" (1967, p. 25) — Uzzah would have to receive Divine Sanction as a loving, moral person (2 Samuel 6:1-7). His **motive** was unquestionably good, since he wanted to avoid the unpleasant **end** and **foreseeable consequences** of the Ark of the Covenant toppling from its precarious resting place. The **means** that Uzzah used were the only ones available to him at that particular moment in time. His only mistake, which resulted in his immediate execution by God, was his failure to give heed to the prefabricated, prescriptive, abstract, legalistic, absolute, metaphysical, **ironbound "don't"** of Numbers 4:15. – Dave Miller

When I first became a Christian – the preacher who wanted to baptize me but had not been chosen for that task -- warned me with what was his opinion of the greatest danger to my new beginning as a new creature – as a new spiritual babe:

**IDIOMS &  
PHRASES**

**WHAT DOES IT MEAN?**

## **FAMILIARITY BREEDS CONTEMPT**

### **MEANING**

The idiom means knowing too much about something or someone can eventually lead you to feel resentment towards that specific thing or person.

### **ORIGIN**

The general meaning of the idiom can be much older than its first recorded usage. However, the first recorded usage of this exact phrase was by the author Chaucer in the Tale of Melibee which was published in 1386.

**THE BIGGEST LESSON FROM THE UZZAH EPISODE IS THAT WITH GOD THERE ARE BEHAVIORAL BOUNDARIES - ABSOLUTE DIRECTIVES - THE VIOLATION OF WHICH WE HAVE ULTIMATE ACCOUNTABILITY AND ARE OF ETERNAL CONSEQUENCE. MOREOVER, BECAUSE WE DO NOT GO THROUGH THIS TEMPORAL EXISTENCE AS IN THE MOVIES WITH BACKGROUND MUSIC OR AS IN DOCUMENTARY WITH AN AUDIBLE NARRATION - WE MUST REMAIN - AT ALL TIMES - VIGILANT!**

