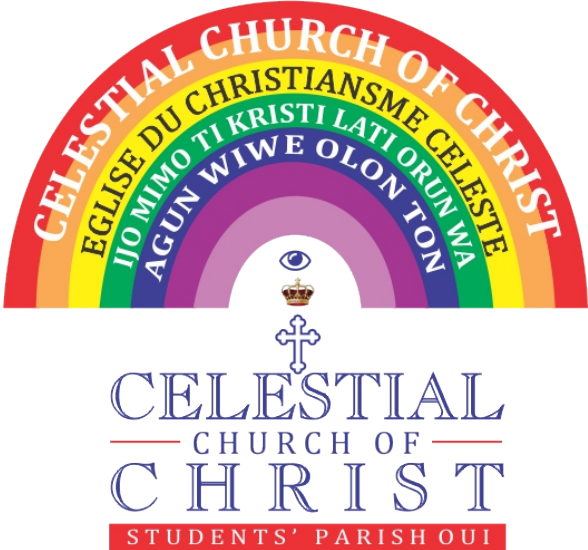


Idahun: o je işe ati ojuse fun om̄o idile Abinadabu, o je ohun ti o p̄on dandan fun un lati se işe re paapaa laisi gbigba idupe, şugb̄on kii se ojuse Obed edomu (eniti kii se eya Israeli şugb̄on Gath) lati ni, şugb̄on w̄on ro si iku nitori o je talaka nitori naa Oluwa yan lati bukun fun un ju im̄o aw̄on eniyan lo.



FOUNDATION BIBLE SCHOOL ARCHIVES

TOPIC: UZZAH'S עזאז ('azaz) DEATH "II Sam 6"

DATE: 13th OF MAY 2019 - 2020.

Garments of the High Priest

בגדי כהן הגדול



"You shall make holy garments for your brother Aharon, for honor and for glory.

And you shall speak to all the wise hearted, whom I have filled with the spirit of wisdom, and they shall make Aharon's garments to sanctify him, so that he shall serve Me.

And these are the garments that they shall make: a choshen, an ephod, a robe, a tunic of checker work, a cap, and a sash. They shall make holy garments for your brother Aharon and for his sons to serve Me.

And you shall make a showplate of pure gold, and you shall engrave upon it like the engraving of a seal: Holy to HaShem.

And make for them linen pants to cover the flesh of their nakedness; they shall reach from the waist down to the thighs." (Exodus 28:2-4, 36, 42)



Each Temple vessel restored by the Temple Institute is kept for use in the soon to be rebuilt Third Temple, made according to the exact requirements and specifications of Biblical law. Please donate generously to help the sacred work of the Temple Institute! Every contribution helps to rebuild the Holy Temple in our Time!

EKA CCCSPOUI IIBI
 Alakoso Bibeli CCCSPOUI

COPYRIGHT © 2019 - 2020
CCCSPUI FBS DEPARTMENT
 ODUDUWA UNIVERSITY IPETUMODU

ACTS AND LESSONS

CHARACTER: UZZAH עזאז ('azaz) meaning "Strength"

TEXT: UZZAH ERROR "II Sam. 6."



NADAB AND ABIHU



INTRODUCTION

After reading through 2 Samuel 6, it begs a question of why Uzzah was struck. All he did was to take hold of the Ark to prevent it from falling. Knowing fully well that Jehovah is a "gracious God, and merciful, slow to anger, and abundant in loving-kindness", (Jonah 4:2), than what any man can be. Then the question comes up that why did God strike Uzzah for his assistance.

won gbiyanju lati so di imo igbalode. a le so ohun kanna fun awon Israeli, won tun ro pe won le lo imo igbalode won. Dafidi beru ohun ti Oluwa se nitori naa o pase pe ki won gbe apoti eri naa sinu ile Obededomu (2 sam. 6: 9-11). Apoti eri naa wa nibe fun osu meta ati pe Olurun bukun fun Obededomu ati ile re. nigba ti Dafidi gbọ nipa ohun ti Olurun ti se si Obededomu, o lo lati lo gbe apoti eri ni ile Obededomu, sugbon ni akoko yii won gbe ni ona ti o to.

YIPO PADASI EKỌ

Ni akoko yii, nigba ti won lo gbe apoti eri na won gbe ni ona daradara. "O si ri be, pe nigbati won ti gbe apoti eri Oluwa ti won si lo ni aaye mefa, won rubo akomalu ti o sanra" 2samu. 6:13. Ninu alaye yii, oro gbe, tumo si idaduro tabi lati fowosowopo. eyi ti o tumo si kedere pe won yipada sehin si gbigbe apoti eri dipo gbigbe sori keke. ki i baa se eyi, won ko ba ma le gbe apoti eri lo si Jerusalemu.



AWON EKỌ

- awon Israeli gbidanwo lati lo imo igbalode won si dojuko iparun naa
- eyikeyi ona / itonisona ti a seto nipase Olurun ko ye ki o yipada

Ibeye: kilode ti a fi bukun fun Obededom nitori apoti eri naa ninu ile re fun osu meta ati pe Abinadabu ko gba bukun bo ti je pe apoti naa wa ninu ile re fun

ELEAZAR DIALUFAA

Nitori naa, a yoo loye pe şaaju Aaron ati awon omọ re di alufaa, Mose ti ya won sofo lati so won di mimo fun ipo alufaa (Exo. 29: 1-37). Ba kan naa ni awon okunrin Kirjat-jearimu ti o gbe apoti eri se se okan ninu awon omọ Abinadabu ti se Eleasari (1 Sam 7: 1) lati wa nipo alufaa lori apoti eri naa, sugbon Ussa ati Ahio ni won ko ya si mimo eyiti ko fun won ni eto lati fi owo kan apoti Olorun, sugbon won le se aabo apoti Olorun naa nipa titile lati si de opin irin-ajo re niwon ti won je eya lati idile Kohati. lehin ogun odun nigbati apoti Olorun ti wa nile Abinadabu (1 sam 7: 2), won gbe jade, won si se alabojuto re nipase Ahio ati Ussa awon omọ Kohati, sugbon Ussa di apoti eri Olorun mu nitori ti awon malu kose eyiti ko to fun lati se ayafi alufaa (2 sam 6: 7, Exo 19: 20-25)

AŞIŞE TI AWON OMỌ KOHATI

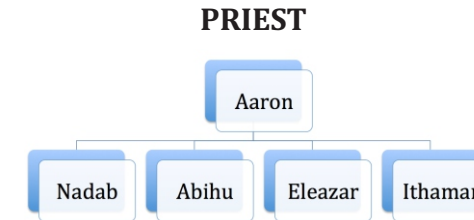
Ipo ti o to tabi gbigbe ti apoti majemu je lati gbe sori nkan ati lati gbe nipase awon Kohati, nitori awon ni o wa ni abojuto lori gbigbe apoti eri na (numeri 4: 15), sugbon ko ye ki won fi owo kan nitori won kii se alufa; won nikan ni lati gbe e nigbati awon Filistini gbe apoti eri lati Israeli, ona ti gbigbe won o je fun lati gbe sori keke eyiti o gbe nipase awon malu. Eyi ti o fihan nigbati awon Filistini da apoti majemu pada si Israeli ni 1sam. 6: 7-21 “ati awon okunrin Kirjati-Jearimu ti, nwon si gbe apoti Oluwa lo si ile Abinadabu ni ori oke naa ati ti won ya Eleasari omọ re lati ma pa apoti eri Oluwa mo”. 1sam. 7: 1 nigbati apoti eri wa ninu ile Abinadabu, Eleasari nikan ni a so di mimo bi alufaa lati fi owo kan ati se itoju apoti na. Awon omọ Abinadab mejeeji toku, Ussa ati Ahio ni ko di mimo, nitori naa won ko gbodo fi owo kan o labeyikeyi ayidayida. nigba ti Dafidi o ba fe lati da apoti-eri pada lati ile Abinadabu si Jerusalem, o ko gbogbo awon okunrin Israeli ti o yan jo, awon ogbon egberun ni iye (2Sam 6: 1). Won tun ko keke tuntun kan, lori eyiti a ti gbe apoti eri Oluwa, eyiti Ussa ati Ahio tele (2s. 6: 3). ni ona won, awon akomalu ti ta keke, Ussa kiakia mu apoti naa ki o ma ba subu. Oluwa si binu si Ussa, o si lu pa nibe fun asise re (2Sam 6: 6-7).

IBI TI WON TI SIŞE

Apoti eri a ki se oun ti a gbe lori keke, boya keke tuntun tabi atijo. awon Israeli tele ona ti awon Filistini bi won ti gbe apoti eri wa, won gbagbe kedere ona ati asa atileba. ti won ba ti gbe apoti eri Oluwa ni ona ti o to, bii gbigbe ti awon omọ Kohati se gbe, awon malu naa ko ba ti ma sele. fun oye ti o dara julọ, je ki a wo oran ti ile ijosi ti ijo mimo kan, eyiti o pinnu lati so ekọ wa nipa gbigbe ero fifa sinu kanga ile aanu di igbalode. Nipa fifi ojo kan sinu ile aanu, eyiti omi ti o fipamo yoo wa ni kaakiri nipase te ni kia kia. lehin awon ose die, ero ti fa omi, ojo si sinu ipamo run nitori Olorun binu si ohun ti won se, eyiti

UZZAH'S ERROR

Before we can understand the reason and the cause of the death of Uzzah (2 Sam 6), we need to look into the origin of the terms and conduct of the law Uzzah sinned against.



NADAB AND ABIHU CUT OFF

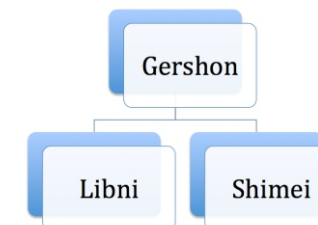
Aaron's sons, Nadab and Abihu, each took his fire-pan, put live coals in it, added incense, and presented it to the Lord. But this fire was not Holy because the Lord had not commanded them to present it. Suddenly, the Lord sent fire, and it burnt them to death there in the presence of the Lord. (Lev. 10:1-2). Aaron and his remaining two sons, Eleazar and Ithamar were left to minister to the Lord as priests before the children of Israel.

LEVITES

The Levites are descendants of Levi, the third son of Leah, Jacob's wife (Gen 29:34). Levi had three sons; **Gershon, Kohath** and **Merari**. Moses, Aaron and Miriam, children of Jochebed, Amram's wife from the family of Kohath (Exo 6:20) are also from the descendants of Levi, but the Lord chose Moses to be a leader over the Israelites, and Aaron as well as his sons to be priests over Israel. The Lord assigned all Levites to be slaves to Aaron and his sons (Eleazar and Ithamar), (Num 3:5,9).

POPULATION OF THE SONS OF LEVI, THEIR DUTIES AND RESPONSIBILITIES

GERSHON

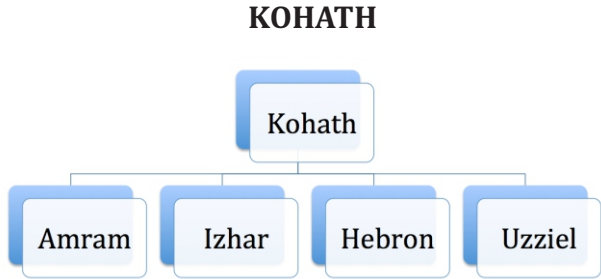


Total number of the children of Gershon are (7500) and the children of Gershon were led by Eliasaph, son of Lael.

RESPONSIBLE FOR

- The Tent
- Its inner cover
- Its outer cover
- The curtain for the entrance
- The curtains for the court, that is round the tenth and the altar
- The curtains for the entrance of the court
- They are responsible for everything connected to these items

This clan was to camp on the West behind the tent. (Num 3:21)



Total number of the children of Kohath are (8600) and the children of kohath were led by Elizaphan, son of Uzziel.

RESPONSIBLE FOR

- The Ark of covenant (covenant box)
- The Table
- The Lampstand
- The Altars
- The utensils the priests made use of in the Holy place
- The curtain at the entrance to the Most Holy Place
- They are responsible for everything connected to these items

(Num 3:32, Eleazar the priest is the Chief of the Levites and in charge of those that carry out the duties of the Holy Place)

This clan was to camp on the South side of the tent. (Num 3:29)

nigba gbogbo (1 sam 2: 12-17).

bi o tilẹ jẹ pe, Eli kilo fun awon omọ re (1 sam 2: 22-25) sugbon ko bawon wi, tabi da won duro lowo ise si Oluwa, nitori naa Olurun ko dunu si awon alufa ati awon iranse won. Olurun ti wa yan lati pa awon alufa mejeeji (Hofni ati Finehasi) ati lati pa idile Eli run nitori Eli feran awon omọ re ju ohun lo (1 sam 2: 29) bi o tile jẹ pe awon omọ Eli (Hofni ati Finehasi) won n fi iya ati afikun eru jẹ awon omọ Israeli, won tun se panşaga pelu awon obinrin ti won şişe ni enu-ona ago Oluwa.

WON GBE APOTI ERI OLURUN

Hofni ati Finehasi ni eto lati fowo kan apoti eri Olurun sugbon won ko to pelu Olurun, nitori naa, nigbati won gbe apoti Olurun lati Silo losi Ebeneseri, ogun naa le ju bi o ti se ye lo ati pe awon Filistini pa awon Israeli nigba gbogbo. won tun pa awon omọ Eli mejeeji (Hofni ati Finehasi) ati pe won gbodo ti pa die tabi gbogbo awon iranse awon alufa pelu. ko si okan ninu awon ara ilu Israeli ti o ni anfani lati sunmo apoti eri naa nitori iru eniyan be le ku fun fifowokan nitori otito pe won ko fi ororo yan bi alufa. iba jẹ pe Eli, baba won, wa loju ogun na, o le ti fowo kan apoti majemu, ki o si seto re fun awon omọ Kohati lati gbe.

IPADATI APOTI ERI OLURUN

Lekin ti awon omọ Filistini ti gbe apoti majemu lo si awon ilu marun, ti won ni imoran pe yoo yanju isoro naa, (1 sam. 5), dipo, o yori si awon iponju iparun. lehin awon ariyanjiyan pupo, won wo ohun ti won yo fi şafikun ni ipadabo apoti eri (1 sam 6: 1-5, 17).

APOTI ERI OLURUN NI ISRAELI

(1Sam 6: 19), ti Oluwa ba le pa egbaa meedogbon o le aadorin ninu awon okunrin ti Betşemeşi nitori won wo inu apoti majemu, lehin naa a o loye bii pataki apoti eri se jẹ fun Olurun ati bii o se lewu fun awon ti ki nse alufaa lati fi owo kan tabi sunmo, yatọ si idile awon omọ Kohati, ti o wa ni idiyele şakoso re laisi ifowokan.

NIPA KIRIATI-JEARIMU

Kiriati-jearimu (eyi ni ibiti Samson dagba si (onidajo 13:25)) tun tunmo si mahane-dani (idajo 18:12). kiriati-jearimu ati kiriati arba (nibiti won ti sin sara) wa ni ile Juda (joshua 15: 9,13,54,60) ati akiyesi pe Hebroni ti o tun jẹ kiriati arba jẹ ti Kalebu ni ile Juda (joshua 14: 13-15). awon Kohati na ni Kirjat-jearimu (ni Juda) si gbe apoti eri Oluwa lo si inu ile Abinadabu. reff: fun idile Kohati ti o ngbe ni Juda (onidajo: 17: 7-8, Jos: 21: 1-5, Jos: 21: 10-11).

Idile

Apapọ

- Kohati egberinla o din aadota
- Gershon egbetala o le ogbon
- Merari egberindinlogun
- Lapapọ egbetalelegbaarin

Laarin ogbon odun si aadota odun

egbetalelegbaarin je oshise fun isehise si iranse ati gbigbe nkan (Numeri 4:34-49)

AWON OMỌ LEFI DIPỌ AWON OMỌ AKỌII(numeri 3: 40-51)

Exo. 13:1-2 fi han pe gbogbo akọbi ti o siyun je ti Olorun. nitori naa, gege bi Oluwa ti yan awon Lefi lati se isehise re, ko ba ti je ojuse gbogbo awon akọbi lati se isehise Olorun.

- Oluwa si wi fun Mose pe, "Gbogbo awon omọ arakunrin Israeli ni temi. Nitori naa se forukosile ni oruko gbogbo awon akọbi okunrin ti Israel, lati eni oshu kan tabi ju beje lo. shugbon ni ipo won i beere gbogbo awon Levi bi temi! Emi ni Oluwa! Mo tun joro awon eran-osin ti Levi ni ipo gbogbo nkan ohun-osin ti awon akọbi."
- Mose shugboran, ati forukosile fun gbogbo awon akọbi okunrin lati eni oshu kan tabi ju beje lo; lapapọ je egbaa mokanla o le orinlugba o din meje.
- Oluwa so fun Mose pe, ni bayi, ya awon Lefi fun mi ki won dipo gbogbo awon akọbi ti awon arakunrin ti ara Israeli, ki o si ya eran-osin awon Lefi fun mi dipo akọbi awon eran-sin ti Israeli.
- Niwon bi awon akọbi omọ arakunrin Israel ti ju awon Lefi lo nipase orinlugba dinmeje, o gbodo ra awon omọ naa pada. fun okokan san owo fadaka marun, gege bi idiwon osise, ki o mu owo yii fun Aaron ati awon omọ re. Mose shugboran o si mu egbeje sekeli o din marundinlogoji gege bi sekeli ibi won o si fi won fun Aaron ati awon omọ re.

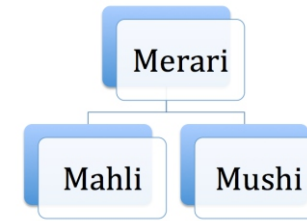
ÀPÓTÍ ÈRÌ ÒLÒRÚN

Shaaju ki awon Filistini to gbe apoti Olorun, je ki a so nipa awon alabojuto apoti eri naa.

ALABOJUTO ÀPÓTÍ MÁJÈMÚ ÒLÒRÚN

Apoti naa wa ni Silo ki won gbe nibe lo si ibudo Ebeneseri (Israeli) 1sam. 4: 3; 5, ati awon alabojuto majemu naa ni awon omọ Eli mejeeji, ti nse omọ iran Aaroni (1sam. 2: 27-36), Hofni ati Finehasi. gege bi 1sam. 2:12; Hofni ati Finehasi je omọ ibaje ati pe won ko mo Oluwa, paapaa awon iranse won naa kufun ibaje. ti awon ti o ba toju ibi mimọ ba ti ba ara won je, ti won si tun yi awon ohun mimọ Oluwa ka, eyi le mu ki ibinu Oluwa ru

MERARI



Total number of the children of Merari are (6200) and the children of Merari were led by Zuriel, son of Abihail

RESPONSIBLE FOR

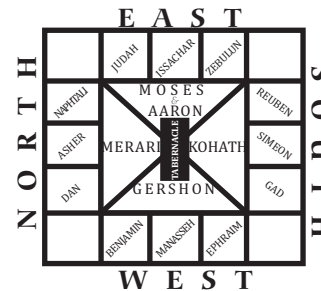
- Board for the tabernacle
- Its bars
- Its pillars
- Its base
- All its fitting
- They are responsible for everything connected to these items

They are also responsible for the pillar of the court, base, pegs and ropes for the outer court. (Num 3:37)

This clan was to camp on the North side of the tent. (Num 3:33).

THE NUMBERS OF THOSE IN CARE OF THE HOLY THINGS

The Lord told Moses, Aaron and his sons (Eleazar and Ithamar) to camp in front of the tent on the East side. They are also responsible for carrying out the service performed in the Holy place for the people of Israel. Anyone else who tries to do so was to be put to death, (Num 3:38).



From the numbers of the children of Kohath (8600), Gershon (7500), and Merari (6200), the Lord told Moses to number those who will have the right to touch the Holy things from the age of 30yrs to 50yrs in the clan and family of Kohath, Gershon and Merari.

Clan	Number
Kohath	2750
Gershon	2630
Merari	3200
Total	8580

Between the age of 30yrs to 50yrs

8580 are qualified for the task of serving and carrying (Num 4:34-49)

THE LEVITES TAKE THE PLACE OF THE FIRSTBORN SONS (Num 3:40-51)

Ex. 13:1-2 reveals that every first born that opens the womb belongs to God. Therefore, just as the Lord chose the Levites to carry out His work, it would have been the responsibility of every firstborn to carry out God's task.

- The Lord said to Moses, "All of Israel's first-born sons belong to me. So register by name every first-born male Israelite, one month old or older. But in place of them I claim all the Levites as mine! I am the Lord! I also claim the livestock of the Levites in place of all the first-born of the livestock."
- Moses obeyed, and registered all the first-born males one month old or older; the total was 22,273.
- The Lord said to Moses, Now, dedicate the Levites as mine in place of all the first-born Israelite sons, and dedicate the livestock of the Levites in place of the first-born of the Israelites' livestock.
- Since the first-born Israelite sons outnumber the Levites by 273, you must buy back the extra sons. For each one pay five pieces of silver, according to the official standard, and give this money to Aaron and his sons. Moses obeyed and took the (273*5) 1,365 pieces of silver and gave them to Aaron and his sons.

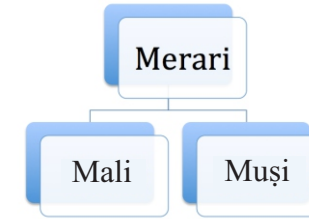
THE ARK OF COVENANT

Before the Ark of covenant was captured by the Philistines, let's look into the Guardians of the Ark

GUARDIAN OF THE ARK

The Ark was in Shiloh and brought to Ebenezer (Israel's camp) 1Sam. 4:3, and the Ark of covenant was guarded by the two sons of Eli, Aaron's

MERARI



Apapọ awọn ọmọ Merari jẹ (ẹgbaata o le igba) ati awọn ọmọ Merari ni olori nipasẹ Surieli, ọmọ Abihaili

SEDURO FUN

- apákó fun agó
- Àwọn ọpá-idabu rẹ
- Àwọn ọpó rẹ
- ihò-itẹbọ rẹ
- gbogbo ohun-èlò rẹ
- gbogbo ohun-èlò ìsin rẹ

òpó àgbàlá yíká ati ihò-itẹbọ wọn ati eekàn wọn ati okùn wọn (Numeri 3:37)

Idile ti awọn ọmọ Merari wọnyi ni pàgọ lẹba agọ si iha ariwa agọ na. (Numeri 3:33).

APAPỌ AWỌNTI O WANI ITOJU AWỌN OHUN MIMỌ

Oluwa sọ fun Mose, Aaróni ati awọn ọmọ rẹ (Eleasari ati Itamari) lati pago niwaju agọ ni apa ila-oorun. Wọn se itoju ati işe ibi mimọ fun awọn eniyan Israeli. Àlẹjò ti o ba si sunmọ tosi pipa li a o pa a. (Numeri 3:38).



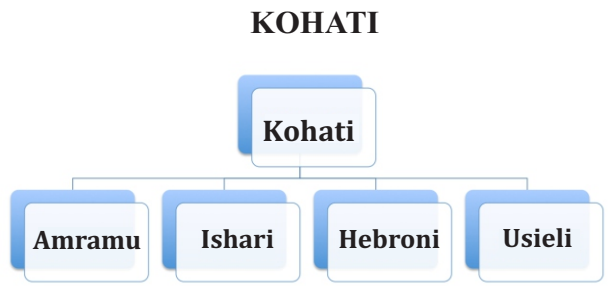
Apapọ awọn ọmọ Kohati jẹ (ẹgbaamerin o le ẹgbeta), Gershon jẹ (ẹgbaata o le ẹdẹgbẹjọ), ati Merari jẹ (ẹgbaata o le igba), Oluwa sọ fun Mose ati ka iye awọn ti yoo ni ẹtọ lati fi ọwọ kan awọn ohun mimọ jẹ ọjọ ori ọgbọn ọdun si aadọta ọdun ninu idile. idile awọn ọmọ Kohati, Gerşoni ati Merari.

Apapọ awọn ọmọ Gerşóni jẹ (ẹgbaata o le ẹdegbẹjọ) ati awọn ọmọ Gerşóni ni olori ti sẹ Eliasafu ọmọ Laeli.

SEDURO FUN

- àgọ ajoyi
- àgọ
- ibori rẹ
- aṣọ isorọ
- ẹnu-ona àgọ ajoyi
- aṣọ isorọ ti àgbàlá
- aṣọ-tita ti ẹnu-ona àgbàlá ti nbẹ lẹba àgọ ati lẹba pepẹ yíká

Okùn rẹ fun gbogbo iṣẹ-ìsin rẹ. (Nọmba 3:21-26)



Apapọ gbogbo awọn ọmọ Kohati jẹ (ẹgbaamerin o le ẹgbeta) ati awọn ọmọ Kohati ni olori ti Elisafani, ọmọ Usieli.

SEDURO FUN

- Àpótí májè mú (àpótí májè mú)
- tabili
- opá fitilá
- pepẹ
- ohun-èlo ibi-mimọ eyi ti nwọn fi nṣe iṣẹ alufa
- aṣọ-tita ni ẹnu-ona si ibi-mimọ julọ
- ohun-èlo iṣẹ-ìsin rẹ, ni yio jẹ ohun itoju wọn

(numeri 3:32, Eleasari alufaa ọmọ Aaroni alufaa ni olori awọn ọmọ Lefi ati ni alabojuto awọn owun iṣẹ ibi mimọ)

Idile ti awọn ọmọ Kohati wọnyi ni pàgọ lẹba agọ si iha gusù agọ na. (Numeri 3:29)

offspring(1Sam. 2:27-36), Hophni and Phinehas.

According to 1Sam. 2:12; Hophni and Phinehas were corrupt and they did not know the Lord, even their servants were corrupt. If those who guard the holy place have defiled themselves and yet surrounded the holy things of the Lord, this might provoke the Lord to anger continuously (1 Sam. 2:12-17).

Though, Eli corrected his children (1 Sam. 2:22-25) but didn't rebuke or stop them from behaving wrongly to the Lord, therefore God was not pleased with the priests and their servants. God had chosen to kill the two priests (Hophni and Phinehas) and to destroy the family and clan of Eli because Eli loved his sons more than Him (1 Sam. 2:29) despite the fact that the sons of Eli (Hophni and Phinehas) are inflicting sufferings and adding burden to the children of Israel, they also committed adultery with the women who worked at the entrance of the Lord's tent.

CAPTURE OF THE ARK

Hophni and Phinehas were qualified to touch the ark of God but they were not right with God, therefore, when they brought the Ark of God from Shiloh to Ebenezer, the war became harder than they expected and the Philistines killed the Israelites continually. They also killed the two sons of Eli (Hophni and Phinehas) and must have killed some or all the servants of the priests as well. None of the Israelites would have been able to move close to the Ark because such person could either have been killed by the Philistines or could have died for touching due to the fact that they have not been anointed as priests. Had it been Eli, their father, was on the battle field, he might have touched the Ark of covenant and arrange it for the sons of Kohath to carry.

RETURN OF THE ARK

After the Philistines had moved the Ark of covenant into 5 cities, thinking that would resolve the problem, (1 Sam. 5), instead, it resulted into catastrophic ramifications. After several debates, they ended up seeking for what to add in returning the Ark of covenant (1 sam 6:1-5, 17).

THE ARK IN ISRAEL

(1Sam. 6:19), If the Lord can kill fifty thousand and seventy of the men of Beth Shemesh because they looked inside the Ark of covenant, then one

will understand how special and confidential the Ark of covenant is to the priests and how dangerous it is for non-priests to touch or move close to, apart from the clan of Kohath, who are only in charge of its movement without touching.

ABOUT KIRJAH JEARIM

Kirjah Jearim (this is the place where Samson grew up (Jud 13:25)) is also known as Mahaneh Dan (Jud 18:12). Kirjath Jearim and Kirjath Arab (where Sarah was buried) is in the land of Judah (Joshua 15:9,13,54,60) and note that Hebron which is also Kirjath Arab belong to Caleb in the land of Judah (Joshua 14:13-15). The Kohath in Kirjath Jearim (in Judah) came and took the Ark of the Lord and brought it into the house of Abinadab. Reff: For the tribe of Kohath who live in Judah (Jud:17:7-8, Jos:21:1-5, Jos:21:10-11).

ELEAZAR CONSECRATED

Therefore, we will understand that before Aaron and his sons were priests, Moses consecrated them for the post of being a Priest (Exo 29:1-37). In the same manner, the men of Kirjath Jearim who brought the Ark of covenant consecrated one of the sons of Abinadab, Eleazar (1Sam:7:1) to be a Priest over the Ark of covenant, but Uzzah and Ahio were not consecrated which gives them NO RIGHT to touch the Ark of God, but they can guard the Ark of God by following it to its final destination being a tribe from the family of Kohath. After 20yrs while the Ark of God was in Abinadab's House (1 Sam 7:2), it was taken out and guarded by Ahio and Uzzah the Kohathites, but Uzzah took hold of the Ark of God because the Oxen stumbled which was not right for a non-Priest to do. (2 Sam. 6:7, Exo 19: 20-25)

THE ERROR OF THE KOHATHITES

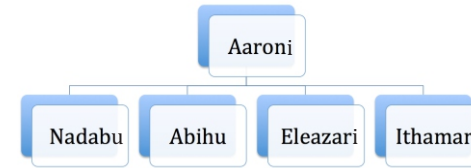
The rightful mode of transport or movement of the Ark of Covenant is for it to be placed on a platform and carried by the Kohathites, for they are the ones in charge of the movement of the Ark (Numbers 4:15), but it is not to be touched by them because they are not priests; they are only to transport it.

When the Philistines captured the Ark from the Israelites, their own way of transporting it was for it to be placed on a cart which is driven by an

AŞIŞE USSA

Şaaju ki a to le ni oye idi ati ohun ti o fa iku Ussa (2 sam 6), a nilo lati wo orisun ti awon ofin ati ise ti Ussa se si.

ALUFAA



NADABU ATI ABIHU GE KURO

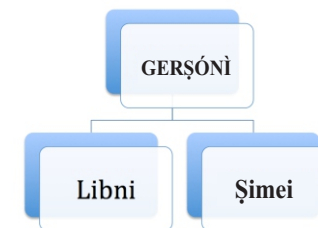
Awon omọ Aaroni, Nadabu ati Abihu, olukuluku mu awopete-iná won, won si fi eyin iná sinu re pelu turari, nwon si fin si Oluwa. şugbon ina naa kii se mimonitori Oluwa ko pase fun won lati safihan ara won. lojiji, Oluwa ran ina, o si jo won nibe ni iwaju Oluwa. (GNB Lefitiku 10:1-2). Aaron ati awon omọ re okunrin mejeeji, Eleasari ati Itamari ni o wa lati se iranşe fun Oluwa bi awon alufa niwaju awon omọ Israeli.

AWON OMỌ LEFI

Awon omọ Lefi wa lati iran Lefi, omọ keta ti Lea, aya Jakobu (Gen. 29:34). Lefi si bi omọ meta; **Gerşoni, Kohati** ati **Merari**. (1 kronika 6 vs 1) Mose, Aaroni ati Miriam, awon omọ ti Jokebedi, iyawo Amramu lati idile Kohati (Exo 6:20) jade lati inu awon omọ Lefi, şugbon Oluwa yan Mose lati je orori lori awon ara ilu Israeli, ati Aaroni gege bi tire, pelu awon omọ re lati je alufa lori Israeli. Oluwa fi gbogbo awon Lefi se eru fun Aaroni ati awon omọ re (Eleasari ati Itamari), (Numeri 3: 5,9).

OLUGBE TI AWON OMỌ LEFI, AWON IŞE ATI OJUSE WON

GERŞONI



IŞE ATI AWỌN ẸKỌ

OHUN KIKỌ: USSA אַזַּז ('azaz) ti o tumo si “Okun”

ỌRỌ: Aşise Ussa “II sam. 6.”



NADABU ATI ABIHU



IFIHAN

Lẹhin kika Samuel 2 ẹşẹ 6, kilode ti a fi lu Ussa pa? gbogbo ohun ti o şe ni lati mu àpótí ẹri ki o ma ba şubu. momọ daju daju pe Jihova jẹ “Ọlọrun-ọfẹ, ati alaanu, o lora lati binu, ati o pọ ni aanu”, (Jonaah 4: 2), ju ohun ti ẹnikefi le jẹ. lẹhin naa ibeere naa wa pe kilode ti Ọlọrun pa Ussa fun iranlọwọ rẹ.

oxen/calves. This was shown when the Philistines returned the Ark of Covenant to Israel in 1Sam. 6:7-21 "And the men of Kirjath Jearim came, and fetched up the Ark of the LORD and brought it into the house of Abinadab in the hill and sanctified Eleazar his son to keep the Ark of the Lord". 1Sam. 7:1 When the Ark was kept in Abinadab's house, only Eleazar was sanctified as a priest to touch/keep the Ark. The remaining sons of Abinadab, Uzzah and Ahio were not sanctified, so they were not to touch it under any circumstance. When king David wanted to return the Ark from Abinadab's house to Jerusalem, he gathered together all the chosen men of Israel, thirty thousand in number (2Sam. 6:1). They also built a new cart, upon which the Ark of Covenant was transported, which Uzzah and Ahio drove (2Sam. 6:3). On their way, the oxen shook the cart and Uzzah quickly took hold of the ark to prevent it from falling. The LORD was angry at Uzzah and smote him there for his error (2Sam. 6:6-7).

WHERE THEY WENT WRONG

The Ark of Covenant was not to be transported on a cart, whether old or new. The Israelites adopted the way the Philistines transported the Ark, clearly forgetting the doctrine/original mode of transport. If the Ark was transported in the rightful way, i.e. being carried by the Kohathites, the scenario of the oxen shaking the Ark would not have occurred. For better understanding, let us look at the case of a Celestial parish I heard about, which decided to modernize our doctrine by placing a pumping machine in the mercy land's well. They installed a tank in which the water stored would be dispensed through a tap. After some weeks, the pumping machine, tank, tap and the pipes all got destroyed because God was angry at what they did, which is trying to modernize the doctrine. They got caught up in the technology world; the tank, pumping machine, tap and pipes were not destroyed by human, but by God. Same can be said for the Israelites, they also thought they could modernize the doctrine. If they had stuck to the normal mode of transport, the case of Uzzah's death might not have occurred.

David was afraid of what the LORD did so he ordered for the Ark to be put in Obedom's house (2Sam. 6:9-11). The Ark was there for three months and God blessed Obedom and his household. When David heard of what God had done to Obedom, he then went and brought the Ark from Obedom's house, but this time the mode of transport was different.

REVERTING BACK TO DOCTRINE

This time around, when they went to bring the Ark, it was transported in the rightful way. "And it was so, that when they that BARE the Ark of the Lord had gone six paces, he sacrificed oxen and fatlings" 2Sam. 6:13. In this statement, the word BARE, means to hold up or to sustain. This clearly means that they reverted back to carrying the Ark instead of placing it on a cart. Not until this, could they successfully bring the Ark to Jerusalem.



LESSONS

- The Israelites tried to modernize doctrine and they faced the ramification
- Any way/instruction set aside by God should never be changed

Question: Why was Obededom blessed due to the presence of the ark in his house for three months and Abinadab not blessed despite the presence of the Ark in his house for 20yrs?

Answer: It's the duty and the responsibility assign to the clan of abinadab, it's a must for him to do his job even without receiving thank you, but it's not the duty of obed edom (who was not an Israelite but Gath) to have it kept but since they rejected him to death been poor therefore the lord chose to bless him beyond the peoples imagination.

CCCSPUI FBS DEPARTMENT
CCCSPUI Bible Coordinator



CELESTIAL
— CHURCH OF —
CHRIST
STUDENTS' PARISH OUI

ILE-IWE BIBELI IPILE IFI NKAN PAMOSI

AKOLE: IKU USSA אַזַּז ('azaz) "II Sam 6"

OJO: 13th Oṣu Karun, 2019 – 2020

AŞEKIKQ © 2019 - 2020
EKA CCCSPUI IIBI
ODUDUWA UNIVERSITY IPETUMODU