

the symbols of deity that the Hebrews knew, the seat of the divine Presence. Called by the Name (Rev. Ver.). In later Jewish writings, "the Name" is commonly used to signify God, and especially as an equivalent for Jehovah, which was thought too sacred to be pronounced. *Even the name* (repeated for solemn emphasis) *of the Lord of hosts*; the Leader of Israel's armies and of the armies of heaven. *Dwelleth between the cherubims*; the winged figures resting upon and overshadowing the lid of the ark called the mercy seat, Ex. 25 : 22. This is called God's dwelling place, because it was here that He chiefly chose to manifest Himself to His people.

Vs. 3, 4. *Upon a new cart*; to avoid the possibility of defilement, just as the Philistines had used a new cart to send the ark up to Kirjath-jearim, 1 Sam. 6 : 7. So, our Lord entered Jerusalem riding upon an ass's colt, "whereon yet never man sat" (Luke 19 : 30), and was laid in a "new tomb", Matt. 27 : 60. To carry the ark in this way was, however, a breach of the law which directed that it should be borne by the Levites on their shoulders (see Num. 3 : 17, 29, 31 ; 7 : 9). *House of Abinadab . . in the hill* (Rev. Ver.). See 1 Sam. 7 : 1. This was an eminence near Kirjath-jearim. Abinadab's sons drove the oxen.

V. 5. *David and . . house of Israel played*. As the procession advanced up the Valley of Sorek (see Geography Lesson), the popular enthusiasm burst out. The Hebrew word for "played" means "danced to music". Dancing formed part of every religious festival. Men danced in religious exultation, as the Eastern dervishes do to-day. *On all manner of instruments . . of fir wood*. Probably we should read here, as in 1 Chron. 13 : 8, "with all their might, and with singing". The Hebrew words for the two translations are very similar. *Harps*, etc. See Light from the East.

II. The Ark Profaned, 6-10.

Vs. 6, 7. *Nachon's threshing floor*. The site is not known. An Eastern threshing floor was a round open space, preferably on a height, where the wind would drive away the chaff. The "threshing machine" commonly used was a sort of sled dragged over the grain by oxen, the grain being afterwards thrown up by wooden shovels to catch the

wind. *Uzzah put forth his hand to the ark*; to steady it. But the law forbade even the Levites, upon pain of death, to come near the ark until it had been covered by the priests, or to touch it except by the staves provided for carrying it (see Num. 4 : 5, 15, 19, 20). These regulations were meant to teach Israel reverence for holy things. *Anger of the Lord was kindled*; not passion, but the indignation that hates sin and must punish it. *God smote him there*. (Compare Lev. 10 : 1, 2 ; Acts 5 : 1-11). *For his error*; Margin, "for his rashness".

Vs. 8-10. *David was displeased*. The event vexed him. He was preparing for Jehovah a new residence and a new honor, and it disappointed him that his plans, good and noble as he thought them, should be thwarted. *The Lord had broken forth upon Uzzah* (Rev. Ver.); as a thunderbolt breaks out of the sky. *Perez-uzzah*. See Margin. *David was afraid*. Soon his anger gave place to terror, and his trust in God took its flight. *Ark . . into the house of Obed-edom the Gittite*. Gittite means an inhabitant of Gath. Obed-edom was likely either one of David's body-guard from Gath of the Philistines, or, a dweller in Gath-rimmon, a city of the Levites, Josh. 21 : 3, 25.

III. The Ark Brought Up, 11, 12.

Vs. 11, 12. *The Lord blessed Obed-edom*. The ark brought prosperity, instead of injury to the house that sheltered it. *David . . brought up the ark*. Having learned that Jehovah had blessed Obed-edom's household, he was encouraged to gather the people together once more (1 Chron. 15 : 3) to carry out his original purpose. *Into the city of David with gladness*. The interrupted festal joy began anew as the ark was carried up to the citadel, this time upon the shoulders of the Levites, and put in its place.

Sacrifices were offered, and joyful services were held to celebrate the bringing of the ark to the capital. Michal, David's wife, scornfully reproaches him for his part in these services, and he, in turn, sternly rebukes her. (See vs. 13-23.)

Light from the East

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INSTRUMENTS—Large harps were used in Egypt, and there is no reason to believe that