

Closer study of Samuel and Chronicles, however, makes it difficult to accept this view, and there are reasons for believing that when the ark was brought to Zion Jerusalem had been the capital of the nation for as long at least as fourteen years. From 1 Chron. 13. 5 we learn that the *chosen men of Israel* now assembled came from as far south as "Shihor, the brook of Egypt," and from as far north as "the entrance of Hamath," which can only mean that already David's most notable conquests of neighboring nations had been made. We are told, too, that some, at least, of his sons were now adults. The fuller account in Chronicles indicates that "the chosen men" included distinguished citizens as well as soldiers, the very best men, "all that were elect." That there were priests and Levites among them is shown by the rest of the story, and the reference to tributary countries (already alluded to) probably implies that the Hebrew officials who under David governed those countries were represented in this great gathering. The very large number, *thirty thousand*, was reached in a spirit of pomp and glorification.

2. *David arose, and went with all the people.* In a magnificent procession the assembly proceeded to escort the ark. *Baale of Judah* ["Baale-judah"]. Kirjath-jearim. About seventy years before this the ark of God, having been captured from Israel by the Philistines, had wrought such disaster among them that it was hastily returned to Israel. At Bethshemesh, where it was first established on its return, it was treated with disregard, and a very unusual number of deaths was attributed to its presence and punitive power. In terror the people then sent it to Kirjath-jearim, and appointed priests to keep it with proper reverence. Apparently it had been permitted to remain there during all of the public careers of Samuel, Saul, and David, until the present time. It was the unique symbol of Jehovah, the place of residence of the God of Israel; and yet, for several reasons apparently, only some of which can now be traced, Kirjath-jearim was not and never had been popularly regarded as the religious center of Israel. David, supported by the convictions of his public men, now felt that the place for the ark was in the political center of the nation, and with pomp they are about to bring it there. The rest of the verse we will consider in the phraseology of the eminent Revisers: *to bring up from thence the ark of God, which is called the Name, even the name of Jehovah of hosts that sitteth above the cherubim.* The exact posture of the

golden cherubim which were placed one on each side of the cover of the ark over the two tables of stone is not clear, but the cover was annually sprinkled with blood as an atonement or propitiation for Israel, and is constantly thought of and alluded to as the Mercy Seat, the resting place of the manifested presence of Israel's God.

3. *They set the ark of God upon a new cart,* which conduct apparently (1 Sam. 6. 7) was more in accordance with Philistine than with Israelite religious observance. David either did not know or did not care about the Levitical law. When in youth Samuel had anointed him the Spirit of God came upon him and made him peculiarly effective in his work as a leader. But as we watch his career (leaving out of consideration the dates of which cannot be given precisely) we are impressed more by his great political and military abilities, his worldly astuteness and genius for government, than we are by his spirituality. Cosmopolitanism, which became the fashion under his son Solomon, seems to have tainted him, and his courtly magnificence was already dependent, if our chronology is approximately correct, on Phœnician artists and on Damascene merchants. Apparently he was intent on weaving into one great empire the kingdom of Judah, the kingdom of Israel, and the conquered kingdoms; and he seems to have ignored the ceremonial laws of Israel, which ordered that the ark should be carried only on the shoulders of Levites, and that sons of Aaron only could acceptably perform the services connected with public worship. *The house of Abinadab* ["the hill"]. This man apparently had long been dead, but the house or temple in which the ark was kept was still called by his name. *Gibeah* means "hill," whether or not it is here a proper name we do not know. *Sons.* Descendants.

4. *As he went before the ark, which seems to imply that Uzzah followed it.*

5. *All the house of Israel.* By its representatives; see verse 1. The details of this verse it is impossible exactly to reproduce. Most of the music was made by stringed instruments. There was also vocal music—"with all their might; even with songs" (Chronicles). There were religious dances, too, probably "evolutions and marching figures." The whole performance must have been magnificent, and its motive was, generally speaking, religious, but there was a general lack of reverence in it, and, as we have seen, utter neglect of God's ordinances.

6. *Nachon's threshing floor.* Which was henceforth to have a melancholy fame because

of the tragedy which took place there. It was a personal insult that it was the place of the acts, all of which were of a personal nature, and the mercy seat, God, it was been consulted of Israel, and carefully observed should not should Uzzah command. I have committed the procession.

7. *God smote.* The last phrase in the thought of the ark of God killed by a man's death resulted. But it is plain that death was the indignation at lack of spirit in undertaking.

8. *David understood.* David understood the personal admonition which had taken him would have personal insult regarded the death to himself. *Breach.* "Because of the breach." *Perez-uzzah.* "The one who has broken through."

9, 10. *David and his men.* And now

Wise is the man who has a gracious adjustment of a kind. To transform enmities into quarrellings and peace, is the genius of the man who can find a way for all parties may one who leads a life of peace, suits at the point furnishes a stri-