

The Tribes United Under David.

OCTOBER 6. B.C. 1049. 2. SAM. 5: 1-12.

Golden Text, Psalms 133: 1.

COMP. 1. Chron. 11: 1-9. After the death of Saul, David did not at once become king of all Israel. By the Lord's command, he went to Hebron with his small army, 2. Sam. 2: 1-2. There the men of Judah anointed him as their king, 2. Sam. 2: 4. In the meantime, Abner brought Ishbosheth, Saul's son, to Mahanaim and proclaimed him king of Israel, 2. Sam. 2: 8-9. For more than seven years, civil war raged between Judah and Israel. Finally, Abner deserted Ishbosheth, two of his captains murdered him, and brought his head to David, expecting to be rewarded. He put them both to death, 2. Sam. 4. V. 1. *all the tribes*—elders, delegated from each of them, v. 3. *by bone*—Comp. Gen. 29: 14. Not a stranger, but one of us. A stranger could not have been king, Dent. 17: 15. V. 2. *The Lord said*—See 1 Sam. 16: 1; 2 Sam. 7: 7. V. 3. *made a league*—a covenant whereby David agreed to be their judge in peace and leader in war, and they agreed to obey him. They then anointed him king over all Israel. This was David's third anointing, 1 Sam. 16: 13, 2 Sam. 2: 4. Thus, by successive stages, God fulfilled his promise to give him the kingdom, 1 Sam. 16: 1. The 4th and 5th verses give a brief synopsis of David's reign. It is noticeable that his age, when he began to reign, and that of Jesus at the beginning of his public ministry, were the same, Luke 3: 23. V. 6. *Jerusalem*—first called "Salem," Gen. 14: 18, then "Jebus" Judg. 19: 11. By natural and artificial defences, it was an impregnable fortress in those times. *the blind and lame*—They probably meant that such was the strength of the place, that cripples would be sufficient to defend and hold it. But others say, that David had called their gods "blind and lame" in contempt, as in Psalm 135: 15, and that they meant that unless, he could take these gods away, he should never be able to take the city. It was, in either case, a mockery of David and his army. The wicked often mock God's people; they mocked Christ also, Neh. 4: 1, Mark 15: 29, but God has chosen the foolish things of the world, to confound the wise, 1. Cor. 1: 27-28. V. 7. Nevertheless, David took the city, and fixed his residence there. V. 8. *the gutter*—A waterway, on the face of the cliff, steep and difficult of access. Being now master of the place, David enlarged and beautified it. How he grew to love it may be seen by Psalm 122. "*He grew great*," because the Lord was with him. Unless the Lord is with us, all our labour will in the end be vain, Ps. 124; 127: 1. Rom. 8: 28. If God be for us, who can be against us? Rom. 8: 31. All things work together for good to them that love God. Romans 8: 28. Love one to another is one of the best proofs of our love to God. Jno. 13: 35.

The Ark Brought to Zion.

OCTOBER 13. B.C. 1046. 2. SAM. 6: 1-12

Golden Text. Ps. 87: 2.

COMP. 1. Chron. 13: 14; 15. In Eli's time, the ark had been taken by the Philistines who were glad enough to return it soon after it had been left at the house of Abinadab, one of whose sons had been set apart to take care of it, 1. Sam. 7: 1-2. There it rested for 70 years, practically neglected. Now, that David had established himself permanently in Jerusalem, he rightly thought that if his capital city could be sanctified by the symbol of God's presence, it would insure its lasting prosperity. He first consulted with the leading men of the people, who heartily approved his plan, 1. Chron. 13: 1-4. Word was sent to all Israel, to gather for this solemn removal. V. 1 *chosen men*—The pick of his army, besides a vast multitude of others. V. 2. *Baale-Kirjath-Jearim*. Josh. 15: 9 1; Sam. 7: 1. *Cherubim*—Allusion to Exod. 25: 18. V. 3. *a new cart*—David in his anxiety to remove the ark to Jerusalem, neglected to study the rules given in Num. 4: 15. If we attempt to be wiser than God, and even with good motives, adopt the ways of the world, as David adopted the heathen cart, we bring judgments upon ourselves. We must serve God, in God's own appointed way, to be accepted of him. V. 5. *Psalteries*—a kind of harp, comp. Ps. 150. V. 6. *Nachon*—called "Chidon" in 1 Chron. 13: 9. *shook it*—the oxen stumbled, 1 Chron. 13: 9. Uzza fearing that the ark would slide off the cart, impulsively put his hand on it, to steady it. V. 7. For this error, God smote him and he died beside the ark. V. 9. *was afraid*—In 1 Chron. 13: 11, we read that David was "displeased"—angry at God. He thought the judgment too severe, and instead of trying to find the cause of it, he "fretted against God," Prov. 19: 3. The people dispersed panic-stricken, and David ordered the ark to be put in the house of Obed-Edom, near by. V. 11. *The Lord blessed*—Obed-Edom. David learned this, and found out that his hasty judgment of God's action, had lost him the blessing, for the time being. V. 12. *So David went*—The ark had been three months in the house of Obed-Edom, v. 11. During that time, David had thought over what he had done, and repented. He called the priests and Levites, confessed his error, 1 Chron. 15: 12-13, and this time brought the ark to the city, with strict observance of the prescribed ceremonial. Sacrifices were offered and all the people rejoiced, David himself taking an enthusiastic and prominent part in the proceedings, v. 14. Uzza's fate should teach us to appreciate the importance of the directions given to us in God's word for his worship. To obey is better than sacrifice, 1. Sam. 15: 22. Let us seek to have Jesus in our hearts and homes.