

of all Israel. *With gladness*; with joy expressed in shouting and the sounding of all sorts of musical instruments.

V. 13. *They that bare the ark*; Levites, who had been divinely appointed to this duty and who bore the ark with staves resting on their shoulders. (See Num. 3 : 17, 19, 20-31; 7 : 9.) Formerly it had been carried on a cart, v. 3. *Had gone six paces*; far enough to test whether the Lord would be pleased with this new enterprise of David's. *Sacrificed an ox and a falling* (Rev. Ver.). The fatling was any kind of a fatted animal. The sacrifice was a thankoffering because God was pleased with David's purpose.

Vs. 14, 15. *David danced*; literally, "whirled," like the modern dervishes in their devotional dances. Dancing was a common kind of religious exercise in those days. *Before the Lord*; before the ark which was the symbol of the Lord's presence. *With all his might*; so intense was his gladness. *Girded with a linen ephod*; a waist cloth, like a kilt, such as the priests wore, 1 Sam. 2 : 18. V. 15 shows how the people shared the enthusiasm of the king.

#### II. The Psalm, Ps. 24 : 1-10.

Vs. 1, 2. These verses would be sung as a chorus by the procession winding its way up the hill to the fortress gates. *The earth*; not one country only, but all lands. *The Lord's*. He is the absolute owner. *The fulness thereof*; all that fills it,—its contents, its creatures. *The world*; the habitable earth. *They that dwell therein*; all its peoples. *Founded it*; created it.

V. 3. This verse may be regarded as sung by a single voice or group of voices. *Who shall ascend*; he counted worthy to ascend. *The hill of the Lord*; the hill on which the ark was to be placed and on which the ark afterwards stood. *Who shall stand*; as an accepted and approved worshiper. *In his holy place*; the place set apart for God's worship.

Vs. 4-6. We may picture a second voice or group of voices answering the question of v. 3 in vs. 4, 5, whilst all join together in chanting v. 6. *Clean hands*; innocent of violence or wrong-doing. *Pure heart*. The worshiper must be free from sin within as well as without. *Not lifted up his soul*; in desire or purpose. *Unto vanity*; "to a lie."

Worship of God must be sincere. *Nor sworn deceitfully*; so as to deceive his neighbor. The worshiper must be true to man as to God. *The blessing*; which belongs to the pure in heart. *Righteousness*; the assurance that God regards him as righteous. *God of his salvation*; the God who saves him and thus bears witness to his righteous character. *Generation*; class of men. *Seek*; in praise and prayer. *Thy face*; Thy presence. *O God of Jacob* (Rev. Ver.); who will fulfil to them the promises made to Jacob.

Vs. 7-10. Vs. 7 and 9 were sung by a single voice or by one part of a choir. The challenge in vs. 8 and 10 came from the warders within the gates and the answer in both cases from the whole multitude. *Lift up your heads*; exalt yourselves, as though too mean and low for such a king to enter. *O ye gates*; the gates of David's fortress, here addressed as persons. *Everlasting doors*; ancient doors, reaching far back into history. *King of glory*; God Himself represented by the ark. Then follows a twice repeated challenge and answer.

#### Light from the East

HOLINESS—It is of some importance to note that the word "holy" meant perhaps in earlier times the same as "separated." What was separated unto God from common use or common life was "holy." But it is of much more importance to recognize that all that belongs to the sphere of the deity is called "holy,"—what lies near His presence or has come into it, what belongs to Him as part of Himself or as His property. What this is in any particular case will depend on the kind of God you have. If you define God after the manner of the Shorter Catechism, then "holiness" will just be the sum of all that your God is. But the men of David's time had a very crude idea of God. He was but very imperfectly known, and so holiness was an uncanny, inscrutable condition or quality. His ways were in the deep waters, and therefore men were not surprised that anything connected with Him should act in a way wholly beyond their comprehension. Men grew more and more anxious to draw a thick line between things and persons set apart to God and things and persons not so set apart.