

## EXPOSITORY NOTES.

**INTRODUCTORY.** At the time David was advanced to the larger kingdom, the Philistines ruled the greater part of the country west of the Jordan. They viewed with alarm "the consolidation of the tribes under one able ruler." They resolved to crush David and prevent his independence. In this they were disappointed, as David proved too powerful a foe. The Philistines were routed and put to flight. It was probably at that time that the brave deed of three of David's heroes was performed, in breaking through the Philistines' garrison at Bethlehem and bringing him water thence (ch. 23: 13, 14; 1 Chron. 11: 17-19). David's next step was the restoration of the worship of Jehovah. To-day's lesson begins the study of the revival of religion. Parallel passages 1 Chron. 13: 15, 16. Time 1042 B. C.

**LESSON PLAN. I. The Ark Sought After Long Neglect. II. The Ark on the Way. III. The Ark Brought to Zion.**

**I. THE ARK SOUGHT AFTER LONG NEGLECT. 1. Again—**After the great assembly for his coronation, or after the Philistine war, "he assembled them again for the peaceful purpose of bringing up the ark to Mount Zion." In this he had a twofold object. (1) A religious—"testifying David's gratitude to God;" (2) Political—hoping in that way to bind the tribes more closely together as one people. **Chosen men—**denoting usually picked men, but here referring to the representative men of the tribes. **2. All the people—**Having duly consulted with them (1 Chr. 13: 1). **From Ba'ale of Judah—**The old Canaanite name for Kir-jath-Je'a-rim (Josh 15: 9, 60). "From" should read "to," as in the parallel passage in 1 Chr. 13: 6. **The ark of God—**"The ark of the covenant," "the ark of the testimony," so called as it contained the two tables of stone upon which were written the ten commandments. It also contained the pot of manna and Aaron's rod that budded (Heb. 9: 4). In the tabernacle it belonged to the holy of holies. It was a chest made of acacia wood (Ex. 25: 10). The ark was the central point of religious worship, the symbol of the true religion, and the sign and manifestation of the divine presence. After the children of Israel crossed the Jordan the ark was at Gil'gal for a season. Thence it was taken to Shi'loh, where it remained between three and four hundred years. The sons of Eli carried the ark into the field of battle, where it fell into the hands of the Philistines (1 Sam. 4). The Philistines took it to Ash'dod and placed it by the side of Da'gon. In consequence of the severe judgments of God they were compelled to release the ark to the children of Israel, who lodged it at Kir-jath-Je'a-rim (1 Sam. 7: 1). There it was allowed to remain in obscurity till David, with sacred ceremonies, removed it to Jerusalem. David recognized two things as being necessary to the elevation of his people. (1) "Vigorous, enlightened statesmanship;" (2) fidelity in all things to their covenanted God." (Pulpit Com.) **Whose name—**The literal rendering is, "upon which is called the name, the name of Jehovah of hosts, who sits upon the Cherubim." (Bible Com.) **Cherubim—**Placed on the mercy seat at either end facing each other. From between them God was pleased to speak in making his will known. Here was the abiding manifestation of his presence.

**II. THE ARK ON THE WAY. 3. Upon a new cart—**Contrary to the Levitical law, which required that only the Levites bear the ark (Num. 4: 15). The Philistines handled the ark (1 Sam. 5: 1, 2), and no evil seemed to come to them for so doing. **Abin'a-dab—**The house of Abinadab, called by his name. The ark lodged there 70 years. **The sons—**"Sons" in Hebrew is used in a large sense. They were probably the sons or grandsons of Eleazar, the son of Abinadab. It was natural that they should desire to accompany the ark by the way. Uz'zah and A-hi'o drove the new cart with the ark of God, Ahio going before it and Uz'zah walking by its side. **5. Played—**Denotes in Hebrew "to dance and rejoice to music, vocal and instrumental" (1 Chr. 13: 8). It is supposed that David wrote the 68th Psalm on this occasion. **Fire wood—**"Cypress." **6. Na'chon's threshing-floor—**"The threshing-floor of Chidon" (1 Chr. 13: 9). **Took hold of it—**An intended precaution but an inexcusable transgression. "Good intentions do not justify forbidden actions. Two things make a good christian—good actions and good aims." The Philistines were men "without law." Uz'zah was a man "under law." **Shook it—**(R. V., "Kicked, broke loose, or stumbled.") You must rather leave the ark of God to shake, if it so please God, than put unworthy hands to hold it up. (Bacon). **7. The anger of the Lord—**Not passion but righteous indignation. **Smote him—**judgment followed closely on the heels of the offender. **Error—"Rashness"** (R. V. marg.), because he put his hand to the ark (1 Chr. 13: 10). **And there he died—**Suffered the penalty of his disobedience. Uz'zah ought to have understood the law more perfectly. **8. Was displeased—**"was angry." Probably because his plan of procedure, so far successful, was now broken, and his march intercepted. "When we lie under God's anger we must keep under our own." (Henry). Wrong thoughts about God and his word lead to acts of disobedience. **9. Was afraid—**Anger gives way to fear. His fear was a superstitious dread, rather than "an enlightened, submissive and becoming reverence." **10. Would not remove the ark—**He realized that something radically wrong had been done. Lest another mistake be made, he will seek to know the right thing to be done. **The house of O'bed-Edom—**Uz'zah treated the ark with irreverence, David regarded it with dread, but Obed-Edom, the Gittite,

**III. THE ARK ON THE WAY. 3. Upon**  
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