

LESSON SIX 13-14

DAVID AND THE ARK OF THE COVENANT DAVID'S FAMILY WAR WITH PHILISTIA.

6. THE ARK AND OBED-EDOM (Chapter 13)

INTRODUCTION

David's desire to make Jerusalem a holy city is now evident, so the ark was brought to Jerusalem. The Philistines were never victorious in their encounters with David. Their gods failed them and they fled before the mighty invisible army of Jehovah.

TEXT

Chapter 13:1. And David consulted with the captains of thousands and of hundreds, even with every leader. 2. And David said unto all the assembly of Israel, "If it seem good unto you, and if it be of Jehovah our God, let us send abroad everywhere unto our brethren that are left in all the land of Israel, with whom the priests and Levites are in their cities that have suburbs, that they may gather themselves unto us; 3. and let us bring again the ark of our God to us: for we sought not unto it in the days of Saul." 4. And all the assembly said that they would do so; for the thing was right in the eyes of all the people. 5. So David assembled all Israel together, from the Shihor the brook of Egypt even unto the entrance of Hamath, to bring the ark of God from Kiriath-jearim. 6. And David went up, and all Israel, to Baalah, that is, to Kiriath-jearim, which belonged to Judah, to bring up from thence the ark of God Jehovah that sitteth above the cherubim, that is called by the Name. 7. And they carried the ark of God upon a new cart, and brought it out of the house of Abinadab: and Uzza and Ahio drove the cart. 8. And David and all Israel played before God with all their might, even with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9. And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10. And the anger of Jehovah was kindled against Uzza, and he smote him, because he put forth his hand to the ark; and there he died before God. 11. And David was displeased, because Jehovah had broken forth upon Uzza: and he called that place Perezuzza, unto this day. 12. And David was afraid of God that day, saying, "How shall I bring the ark of God home to me?" 13. So David removed not the ark unto him into the city of David, but carried it aside into the house of Obed-edom the Gittite. 14. And the ark of God remained with the family of Obed-edom in his house three months: and Jehovah blessed the house of Obed-edom, and all that he had.

PARAPHRASE

Chapter 13:1. After David had consulted with all his army officers, 2. he addressed the assembled men of Israel as follows: "Since you think that I should be your king, and since the Lord our God has given his approval, let us send messages to our brothers throughout the land of Israel, including the priests and Levites, inviting them to come and join us. 3. And let us bring back the Ark of our God, for we have been neglecting it ever since Saul became king." 4. There was unanimous consent, for everyone agreed with him. 5. So David summoned the people of Israel from all across the nation so that they could be present when the Ark of God was brought from Kiriath-jearim. 6. Then David and all Israel went to Baalah (i.e., Kiriath-jearmin) in Judah to bring back the Ark of the Lord God enthroned above the angels. 7. It was taken from the house of Abinadab on a new cart. Uzza and Ahio drove the oxen. 8. Then David and all the people danced before the Lord with great enthusiasm, accompanied by singing and by zithers, harps, tambourines, cymbals, and trumpets.

9. But as they arrived at the threshing-floor of Chidon, the oxen stumbled and Uzza reached out his hand to steady the Ark. 10. Then the anger of the Lord blazed out against Uzza, and killed him because he had touched the Ark. And so he died there before God. 11. David was angry at the Lord for what he had done to Uzza, and he named the place "The Outbreak

Against Uzza." And it is still called that today. 12. Now David was afraid of God and asked, "How shall I ever get the Ark of God home?" 13. Finally he decided to take it to the home of Obed-edom the Gittite instead of bringing it to the City of David. 14. The Ark remained there with the family of Obed-edom for three months, and the Lord blessed him and his family.

COMMENTARY

Having explained how David had become commander-in-chief over the great army of Israel and how he had been duly anointed king over a great united kingdom, the historian now turns to David's establishment of Jerusalem as a holy city.¹ David demonstrated wise leadership when he counseled with properly constituted officers who represented the people. As early as Moses' day responsible men had been selected to help Moses bear the burdens of leadership (Exodus 18:13-27). This probably was the historical basis for the Sanhedrin, or the high court of the Jews, which continued to function in the days of Jesus' earthly ministry. David spoke also to "the whole assembly of Israel" and took the people into his confidence. His government was not to be that of an autocrat or a tyrant. Moreover, he was concerned about the will of God. "If it be of Jehovah our God, we will bring the ark of God into Jerusalem." David knew the failures of Saul's kingship. He wanted to build the nation of Israel on the solid foundation of seeking out and doing God's will. If Jerusalem is to be the capital, then David thought that the center of worship should be located there. He had to be certain that Jehovah was directing any action he might take. Consideration was given to the priests and Levites. These had been appointed to sacred service by Jehovah. The ark of the covenant would immediately concern these religious leaders so they are specifically invited to this national gathering.

The ark of the covenant had been in the tabernacle at Shiloh for years (Joshua 18:1). In the days of Eli and Samuel

¹Pfeiffer, Charles F., *The Biblical World*, pp. 309-323.

the Philistines captured the ark of the covenant. The power of Jehovah through this scared chest wrought havoc in the cities in Philistia (I Samuel 4:1-4, 11, 22, 5:1-10; 6:9-13). Plagued by their idolatry and superstition, the Philistines suffered greatly before they decided to relinquish the ark and send it back with golden tumors and golden mice. The ark came back to Bethshemesh in Judah. The people of Judah were so glad to see it, but in their rejoicing they dared to become too familiar with it. A great slaughter followed (I Samuel 6:19). The ark was then taken to the house of Abinadab in Kiriath-jearim, a village just west of Jerusalem. The ark remained there, separated from the tabernacle, until David's day. To this place David brought all Israel so that the ark might be brought into Jerusalem. In the meantime, after the ark had been removed from the tabernacle at Shiloh, the tabernacle had been moved to the village of Nob on the outskirts of Jerusalem. The ark and the tabernacle would never be re-united until they were both brought into Solomon's Temple.

A great assembly was called together for this sacred occasion (verse 5). The record in II Samuel 6:1, 2 number thirty thousand of "the chosen men of Israel". The term "Shihor" according to Gesenius is from a root meaning "turbid" or "black". The River of Egypt, the modern Wady el-Arish, marked the southwestern boundary of Palestine. It flowed into the Mediterranean south and west of the Brook Besor and the Cherethite country south of Philistia. The Nile also is on occasion referred to as "Shihor". The intention of the author here is to indicate the all-inclusive character of the assembly as people came from the farthest boundaries on the south and west to the farthest boundaries in the north. Hamath was about three hundred miles to the north from Jerusalem on the Orontes river in Syria. This must have involved sending runners to these distant places with summons for all Hebrews to attend this sacred meeting.

The village where the ark was located is called by various names in the Bible record. Baalah, Kiriath-jearim, Kiriath-baal all refer to the same place. At one time this must have been a

center of Baal worship. "Kiriath" means "city of" or "village". Kiriath-jearim signifies "a village of forests". The exact location is not known, but it is generally located about eight and one-half miles north of Jerusalem.¹ The account we are now studying assigns the village to Judah. In earlier times it was named in connection with Gibeon and other Hivite villages.

The combination of the terms "God" and "Jehovah" in this particular order is rare in the Scriptures. The Hebrew names involved are "Elohim" (God) and "Yahweh" (Jehovah). Elohim is used over two thousand times in the Old Testament and presents God as the all-powerful Creator and Sustainer. Yahweh was the name God chose for Himself when He sent Moses into Egypt to deliver Israel. By this term God is designated as the only existent deity who is in covenant relationship with His people. The Hebrews who loved God held His name in highest reverence. On occasion they feared even to attempt to pronounce His name "Yahweh" lest they blaspheme His name by mispronunciation. They coined another term, "Ha-shem" or "Shem", which they used in reference to Him. This term is used in verse 6 and is translated "the Name". The focal point of God's glory was between wings of the cherubim just over the ark of the covenant. There seemed to have been no lack of reverence for God on David's part on this occasion. No explanation is given as to why Kohathite Levites were not designated to carry the ark on their shoulders as they had done by divine appointment in the days of Moses and Joshua. Had this been done at this time, the accident involving Uzza would have been avoided. No charge is brought against David in this matter. The new cart would seem to be a poor substitute for personal attention by the priests. The fact that the cart was new is probably emphasized to clarify the point that the cart was built especially to bear this holy treasure. Abinadab lived in Kiriath-jearim and had graciously consented to provide a place for the ark of the covenant through several years after it had been returned from Philistia. Uzza and Ahio (II Samuel 6:3, 6)

¹Pfeiffer, Charles F., *The Biblical World*, Baker Book House, Grand Rapids, Mich., 1966, p. 16.

were sons or grandsons of Abinadab. Eleazar was Abinadab's eldest son (I Samuel 7:1). Uzza and Ahio were charged with the responsibility of managing the oxen and the cart with its precious cargo. It was a happy day, a time for laughing, rejoicing, singing. The songs were accompanied with a full orchestration of musical instruments. David led in all of the religious exercises of the day.

The death of Uzza very abruptly ended the ceremonies of what had been a very happy occasion. As the procession moved up the road toward Jerusalem everything was in good order until they came to the threshing floor of Chidon (Nacon—II Samuel 6:6). The two names most likely refer to the same place. A threshing floor would measure from fifty to one hundred feet in diameter and would be located so as to take advantage of the wind in separating the grain from the straw. Places of importance were often designated by familiar objects such as great rocks, trees, or as in this instance, a threshing floor. It may be that the procession stopped at this place for rest or worship. While they waited, the oxen shook the cart. Instinctively, Uzza reached out with hand to try to avert the disaster of the ark's being thrown to the ground.¹ Uzza's action caused his death. Staves were to remain in the ark at all times so it could be put on priests' shoulders at a moment's notice and lead the line of march as Israel came to Canaan. Whether or not these handles were in the ark just now is not known. They were in the ark when it was later put in the Oracle in Solomon's Temple. Most likely, Uzza was not a priest. His action was one of undue familiarity with the most sacred vessel known to the Hebrews. Jehovah struck him down. What happened here should underscore God's attitude toward anyone who would profane sacred things. David's laughter turned to anger and grief. David was displeased with the whole turn of events. It would appear that he came dangerously close to passing judgment on Jehovah's action. If he was about to do this, he soon recovered, because the word says (verse 12), "David was afraid of God". He revered God and knew he had to accept

¹Spence, H. D. M., *The Pulpit Commentary*, I *Chronicles*, p. 196.

what had happened. The threshing floor was then named "Perez-uzza", or the breach of Uzza, because God's wrath had broken through on Uzza that day. David then decided not to attempt to take the ark into Jerusalem at this time. He may have thought that Uzza's death was God's way of telling him that the time was not yet right for this move. He found a man, Obed-edom the Gittite, who lived nearby and who would receive the ark into his house.¹ In this matter Obed-edom was taking considerable risk. The wrath of God could break out upon him. This great assembly broke up and everybody returned to his own place unsatisfied with regard to the disposition of the ark. Periodically in the days that followed David checked with Obed-edom. The ark remained in his house for three months. During this time "Jehovah blessed the house of Obed-edom." There is no indication that David suffered any other reverses for not bringing the ark into Jerusalem. However, when it was apparent that the presence of the ark in a house did not bring death, David resumed his plans to bring the ark to the capital city.

7. DAVID'S PALACE, WIVES, AND EARLY MILITARY VICTORIES (Chapter 14)

TEXT

Chapter 14:1. And Hiram king of Tyre sent messengers to David, and cedar-trees, and masons, and carpenters, to build him a house. 2. And David perceived that Jehovah had established him king over Israel; for his kingdom was exalted on high, for his people Israel's sake. 3. And David took more wives at Jerusalem; and David begat more sons and daughters. 4. And these are the names of the children whom he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon, 5. and Ibhar, and Elishua, and Elpelet, 6. and Nogah, and Nepheg, and Japhia, 7. and Elishama, and Beeliada, and Eliphelet. 8. And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard

¹Elmslie, W. A. L., *The Interpreter's Bible*, Vol. III, p. 394.

of it, and went out against them. 9. Now the Philistines had come and made a raid in the valley of Rephaim. 10. And David inquired of God, saying, "Shall I go up against the Philistines? and wilt thou deliver them into my hand?" And Jehovah said unto him, "Go up; for I will deliver them into thy hand?" 11. So they came up to Baal-perazim, and David smote them there; and David said, God hath broken mine enemies by my hand, like the breach of waters. Therefore they called the name of that place Baal-perazim. 12. And they left their gods there; and David gave commandment, and they were burned with fire. 13. And the Philistines yet again made a raid in the valley. 14. And David inquired again of God; and God said unto him, "Thou shalt not go up after them: turn away from them, and come upon them over against the mulberry-trees. 15. And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt go out to battle; for God is gone out before thee to smite the host of the Philistines." 16. And David did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gezer. 17. And the fame of David went out into all lands; and Jehovah brought the fear of him upon all nations.

PARAPHRASE

Chapter 14:1. King Hiram of Tyre sent masons and carpenters to help build David's palace and he supplied him with much cedar lumber. 2. David now realized why the Lord had made him king and why he had made his kingdom so great; it was for a special reason—to give joy to God's people!

3. After David moved to Jerusalem, he married additional wives and became the father of many sons and daughters. 4-7. These are the names of the sons born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishu-a, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, Eliphelet.

8. When the Philistines heard that David was Israel's new king, they mobilized their forces to capture him. But David learned that they were on the way so he called together his army. 9. The Philistines were raiding the Valley of Rephaim, 10.

and David asked the Lord, "If I go out and fight them, will you give me the victory?" And the Lord replied, "Yes, I will." 11. So he attacked them at Baal-perazim and wiped them out. He exulted, "God has used me to sweep away my enemies like water bursting through a dam!" That is why the place has been known as Baal-perazim ever since (meaning, "The Place of Breaking Through"). 12. After the battle the Israelis picked up many idols left by the Philistines, but David ordered them burned.

13. Later the Philistines raided the valley again, 14. and again David asked God what to do. The Lord replied, "Go around by the mulberry trees and attack from there. 15. When you hear a sound like marching in the tops of the mulberry trees, that is your signal to attack, for God will go before you and destroy the enemy." 16. So David did as the Lord commanded him; and he cut down the army of the Philistines all the way from Gibeon to Gezer. 17. David's fame spread everywhere, and the Lord caused all the nations to fear him.

COMMENTARY

As David began to organize his government in Jerusalem he was able to enjoy a friendly relationship with the Phoenician people who shared the eastern coastline of the Mediterranean with Israel. Phoenicia boasted with regard to two great cities, Sidon and Tyre. Sidon was the older of the two cities and had been in contention with Egypt as early as 1500 B.C. When Sidon was subdued by the Philistines in the twelfth century B.C., Tyre came into a position of prominence. From the Biblical viewpoint Hiram was Tyre's most illustrious king. There is no certain information as to his background. He was contemporary with David and Solomon. "Hiram was ever a lover of David" (I Kings 5:1), and he used his office to establish an alliance between his country and Israel. Such a relationship was mutually helpful. The Phoenicians needed the grain and olive oil produced in Israel. David and Solomon needed the cedar, fir, and marble from Phoenicia and the Lebanon region. From early times the Phoenicians were skilled craftsmen in the

use of lumber and stone. While many of their neighbors continued to live in tents, the Phoenicians were already living in well constructed wooden houses. These people were expert builders of ships. These remarkable vessels plied the waters of the Mediterranean, the Red Sea, and the Indian Ocean carrying to distant places their works in bronze, the precious purple dye, textiles, and glass products. Hiram's reign extended through about forty years. He beautified Tyre and made it one of the truly great cities of the near east. When David made Jerusalem his capital, Hiram moved quickly to offer products and services useful to David and Israel in return for which he hoped to receive David's good will and substantial food exports. So cedar trees, masons and carpenters provided by Phoenician friends resulted in well constructed kingly quarters for David and his family. The "house" (I Chronicles 14:1) was David's own residence in Jerusalem. It was this circumstance (II Samuel 7:1) that caused David to originate the idea of the Temple, a House for God. David saw the ark housed in a tent while he lived in a house of cedar. So the Temple idea was born. We are not to presume that the house Hiram built for David would even suggest the splendor of Solomon's palaces, yet David's house was surely the most splendid in Israel in David's day. The student should observe that this incident introduces a Gentile contribution to the kingdom of God. It looked ahead to that day when Gentiles would receive the "Bread of Life" from the true Israel. David was well pleased with this turn of events (II Samuel 5:11, 12) and saw in them an evident token of Jehovah's blessing.

A review of David's own family is in order at this point in the record. II Samuel 3:2-5 lists David's wives and children in those days when he lived in Hebron. At that time David had six wives; namely, Ahinoam, Abigail, Maacah, Haggith, Abital, Eglah. Ahinoam most likely came from Jezreel, a village in Judah. Abigail originally was the wife of Nabal, the wealthy rancher at Carmel in Judah (I Samuel 25:10, 42). Maacah came from the region of Geshur near Mahanaim on the frontier of the Gilead country east of the Jordan river. The origins of the other

three wives are not indicated. These six wives each bore David a son. When David came to Jerusalem he brought his six wives plus Michal, Saul's daughter, and his six sons; namely, Amnon, Chileab, Absalom, Adonijah, Shephatiah, and Ithream. The order of birth was a matter of great importance in consideration of the responsibilities resting on the first born. Amnon should have been heir to the throne. He raped his sister, Tamar (II Samuel 13:1, 14). Chileab does not figure prominently in the history and may have died in infancy. Maacah was the mother of both Absalom and Tamar. When Amnon, a half brother, outraged his sister, Absalom killed Amnon. So Absalom was in line to be king. He "stole the people's hearts" (II Samuel 15:6) and rebelled against David (II Samuel 15:10). As he hung by the hair of this head from the limb of a tree Absalom was slain by Joab (II Samuel 18:14) who may well have hoped that he might be king of Israel. With Absalom removed, Adonijah also rebelled against David as he sought to place himself on the throne (I Kings 1:5). His hopes were dashed as Benaiah, upon Solomon's command, put him to death. So the order in which David's sons were born determined the course of events in the history.

We do not know just how extensive David's harem was. In addition to the seven wives already named, we are told that "he took more wives at Jerusalem" (verse 3). Among these was Bathsheba, wife of Uriah the Hittite (II Samuel 11:27).¹ It was she who became Solomon's mother. We are told that David was the father of "daughters". The only one named is Tamar. In verses 4-7 thirteen sons of David are named in addition to the six born in Hebron. The thirteen include Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet. Whether or not any of these at any time attempted to seize the throne is not known to us. Just prior to his death, David placed Solomon on the throne (I Kings 1:30) and we hear nothing more of the sons of David. We understand from this record that David was husband

¹Schultz, Samuel J., *The Old Testament Speaks*, Harper and Brothers, New York, 1960, pp. 136, 137.

to at least eight wives. He was the father of nineteen sons and at least one daughter. Among kings in the near east the harem and the king's household were very important status symbols. In this respect David qualified. There is no evidence that he sought God's approval for his polygamy. This aspect of his life brought him many sorrows. His lack of self-control in these matters almost ruined him.

He built a great house. David had a rather extensive harem. He allied himself with Hiram and the Phoenicians. This whole situation threatened the position of the Philistines as they shared Judah's territory along the coastal plain. A new kingdom was rapidly being established on the Philistine frontier. It was being set up around a warrior-king well known to this ancient enemy of Israel. The Philistines could not let this go unchallenged. If they could attack David before he made any other alliances or became stronger militarily, they might be successful in strangling this new kingdom in its infancy. They "went up to seek David" (verse 8). David was the key person. He had humiliated the Philistines many times. The Philistines organized their army for an attack on Israel in the Valley of Rephaim.¹ This valley lay just to the southwest of Jerusalem. Perhaps they intended to move through the valley and come directly into the capital. As on other occasions, David inquired of Jehovah. When Abiathar had joined David as David fled from Saul, he brought the ephod with him. The Urim and Thummim probably were carried in the ephod. David had the services of this priest and by use of the sacred lot the immediate will of Jehovah could be determined. He also had the counsel of the prophets, Nathan and Gad. He had no difficulty in finding out what God wanted him to do. As in the account in II Samuel 5:17-25, so here, two questions were of urgent concern to David. The first was this, "Do you want me to fight the Philistines?" He may have wondered whether or not he had sinned against God and if the Philistines were being sent by God to chastise him. The second question was, "If I am to wage war, will you give me victory?" The answer to both questions was

¹Schultz, Samuel J., *The Old Testament Speaks*, p. 131. Pfeiffer, Charles F., *The Biblical World*, p. 447.

affirmative. God said, "Go. I will deliver them into thy hand" (verse 10). The battle between David's forces and the Philistines raged in that valley. The Philistine army was completely routed. They had brought images of the fertility god, Baal, with them into the battle. Baal was supposed to guarantee victory to his people. In their haste to escape the pursuing Israelites, the Philistines flung their gods to the ground. When the dust of battle settled, the battlefield was strewn with corpses of soldiers and broken idols. So this place of conflict was called "Baal-perazim", or "the break-up of Baal". Involved in this was the unleashing of the wrath of Jehovah on the Philistine army. The reader is impressed with the unusual power on the side of David's forces. It was "like the breach of waters", as if a great dam had broken loose. The enemy was caught in the flood and swept away before it. The idols were gathered up and burned. Israel was to have no doubt about who gave the victory that day.

Sometime after this, when the Philistines had had time to gather their forces and forget the stinging defeat of the earlier encounter, they decided to make another attack at the same place. This was their most direct approach to the capital city. The hour was growing late for Philistia. David's kingdom became stronger with each passing day. So once again they moved into the Valley of Rephaim. David inquired of God again. He took nothing for granted. Each situation was different. This time David was told not to go after the enemy but to "turn away from them" (verse 14). A tactic similar to this was employed when Joshua led Israel's army against Ai (Joshua 8:15). When the men of Ai came out to attack, Joshua led Israel in an organized retreat setting up the men of Ai for a maneuver that brought victory to Israel. The "mulberry trees" probably were a species of balsam. Somewhere in the vicinity of the valley the balsam groves appeared to offer a hiding place for Israel's army. In feverish pursuit the Philistines came on. When they could no longer see the Israelite army clearly, suddenly they began to hear the "sound of marching" (verse 15) in the balsam woods. Miraculously once more Jehovah intervened. He

caused the Philistines to hear what they could not see and did not need to see. They heard the sounds of mighty armies, not just the sounds of David's soldiers. Had David's allies arrived? Where was the enemy they could hear but could not see? Their ears did not deceive them. Jehovah had brought in His "host". David and his men turned on the Philistines as they reversed their apparent retreat. The enemy was cut off from the rear and could not get back to the coastal plain. The Philistines were pursued all the way from Gibeon, just north of Jerusalem, to Gezer, which was some fifteen miles west of Gibeon. These two engagements broke the Philistine military power. Never again were they to trouble Israel seriously. All of these events served to accomplish the very thing the Philistines wanted to avoid—the establishment of David's kingdom.

SUMMARY QUESTIONS

LESSON SIX 13-14

177. Whose counsel did David seek as he thought about moving the ark of the covenant?
178. What does David say about the ark in relationship to the times of Saul?
179. Carefully locate Shihor.
180. Where was Hamath?
181. Locate Kiriath-jearim in relation to Jerusalem.
182. Explain the relationship between Jehovah and the cherubim.
183. What is meant by "the Name"?
184. How long had the ark been in the house of Abinadab?
185. In earlier times when the ark was moved how was it moved? Relate this to David's plan for moving the ark.
186. Carefully identify Uzza and Ahio.
187. Explain the word "played" in 13:8.
188. Describe the psalteries and timbrels.
189. Explain Uzza's sudden action.
190. Was David's displeasure justified? Explain.
191. What name was given to mark the place of this tragedy?

192. Describe David's fear of Jehovah.
193. Identify the "city of David".
194. What was done with the ark and what happened?
195. What did Hiram do for David?
196. How did David know that all was well with his kingdom?
197. How many of David's sons are numbered in this account (14:4-7)?
198. Which of these sons became most famous?
199. What ancient enemy now challenges Israel?
200. Why was this a strategic time for the enemy to attack?
201. Carefully locate the Valley of Rephaim.
202. Describe David's procedure in meeting this challenge.
203. Why was this place called Baal-perazim?
204. What was done with the gods?
205. Explain the strategy employed in meeting the second attack.
206. What was to be the signal for Israel to go out to battle?
207. Where were Gibeon and Gezer located?
208. Why did all of the neighboring nations have such great respect for David?