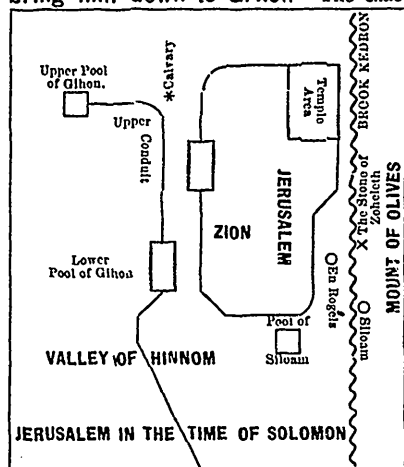


for any one to ride on the king's mule without his permission. (Rawlinson). This would therefore be a very plain token that Solomon was to occupy the king's place with his consent. We do not read of mules in Palestine before the time of David (Gen. 36: 24 is "hot springs" in R. V.) and their use seems to have been restricted to royalty and distinguished persons (2 Sam. 13: 29; 18: 9). And bring him down to Gi'hon—The exact



locality of Gihon (*the stream*) is disputed. The most recent view places it at the lower pool of Siloam, about 100 yards from Enrogel, where Adonijah and his followers were feasting. But 2 Chr. 32: 30 and 33: 14 place it at the west of the city in the valley of the son of Hinnom, and verse 41 would imply that the conspirators knew nothing of what was taking place until they heard the uproar of rejoicing from the city. Prof. Rawlinson thinks that it was the name of the valley, afterwards called the Tyropean, which traversed the city from north to south, between Mt. Zion and the temple hill. "Adonijah had held his feast at the Fuller's Spring; Solomon was to be anointed at Gihon; the ceremonies at both places were religious acts, accompanied by sacrifices to propitiate God, and hence in each case held near a spring for the necessary ablutions, &c." (Geikie). 34. And let Za'dok the priest and Na'than the prophet anoint him there king over Israel - The sacred anointing oil was kept in the tabernacle of which Zadok had charge (v. 39; 1 Chr. 16: 39; Ex. 30: 23-33). It was used exclusively in con-

nection with religious services, and signified the outpouring of spiritual gifts and graces from God. The only kings whose anointing is mentioned are Saul (1 Sam. 10: 1), David (1 Sam. 16: 13), Solomon, Jehu (2 Kings 9: 3, 6), Joash (2 Chr. 23: 11) and Jehoahaz (2 Kings 23: 30). But from the reference in the parable of Jothan (Judges 9: 8) we would infer that it was a ceremony universally practised. It was performed by a prophet in all the cases mentioned. The king was set apart by direct authority of God and his office had no Messianic significance, therefore the chief function was assigned to a prophet and not to a Priest. And blow ye with the trumpet and say, God save king Sol'o-mon—This was to serve as a solemn proclamation after the anointing had taken place. (Keil). Compare 2 Sam. 15: 10; 2 Kings 9: 13; 11: 14. Adonijah's faction had not gone so far as this. No doubt they wished to gain strength before making such a public display of what they were doing. (Lumby). David's promptitude forestalled them. 35. Then ye shall come up after him—As his supporters and body-guard. (Lumby). (See verse 7). That he may come and sit upon my throne; for he shall be king in my stead—My deputy and vice-king while I live, and absolutely king when I die. (Benson). It was virtually an abdication in Solomon's favor (vs. 46, 51, 53; 1 Chr. 29: 23, 26). (Hammond). And I have appointed him to be ruler—R. V. "prince." The title was that given by God specially to those who should lead his people, e. g. Saul (1 Sam. 9: 16 "captain,") David (1 Sam. 25: 30 "leader,") Hezekiah (2 Kings 20: 5) and Christ (Dan. 9: 25). (Lumby). Over Israel and over Judah—He had himself, for some time, been ruler only over Judah; then he had conquered Ephraim, which named itself Israel, and had united it again with Judah. The old disunion had again exhibited itself on the revolt of Absalom (2 Sam. 19: 40); hence, with Adonijah's like undertaking in view, he deemed it necessary to declare expressly that Solomon should be ruler over Israel and Judah. (Baehr). It may be, however, that "Israel and Judah" was even then the current designation of the kingdom. We have probably only the substance of what David said, not the exact words. 36. And Bena'iah, the son of Jehoi'ada,