

shall I do what I now promise." (Lumby). **That hath redeemed my soul out of all distress**—It is like David to add this expression of gratitude to the usual formula. His providential deliverances had been many and striking. Compare his words in 2 Sam. 4: 9; 1 Sam. 26: 24; Ps. 25: 22; 31: 7; 34: 6, 7, 17, 22; see also Gen. 48: 16. God's goodness to David was a pledge that His promise regarding the one who was to occupy the throne would not fail. **30. Verily, as I swear unto thee by the Lord, the God of Israel (R. V.)**—We do not know when David gave this promise, but such an oath would have been impious except by divine direction. If he had shewn parental partiality to either son, it would seem that Adonijah and not Solomon was the subject of it (v. 6). "It is to be explained only by his faith in the promise of Jehovah, by his firm certainty and assurance that Solomon was the divinely-appointed successor, and that through him his own "house" as well as the house of Jehovah should be built up (2 Sam. 7: 11-13). (Baehr). **Saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day—R. V. "Verily so will I do this day."** Solomon was now about 18 years old and was under the special tuition of Nathan (2 Sam. 12: 25). That it was the king's wish that he should be regarded as heir-apparent to the throne must have been generally known. Within certain limits, oriental monarchs have always claimed the right of nominating their successors. The late Shah of Persia is not succeeded by his eldest son, the one generally believed to be the most competent to rule. In making this choice David endeavored to provide most wisely for the theocratic succession. Evidently Adonijah was a second Absalom, lacking in all the qualities necessary for the head of the theocracy. The extraordinary endowment of Solomon was a clear indication of providence that he alone was fitted to advance the glory of the kingdom. (Baehr). **31. Then Bathshe'ba bowed with her face to the earth and did reverence to the king**—This profound obeisance was not uncalled for. There is not the slightest doubt that if the plot of Adonijah had succeeded, Solomon, his mother, and all his partizans would have been put to death (2 Kings 11: 1).

In the Assyrian sculptures, ambassadors are represented with their faces actually touching the earth before the feet of the monarch. (Rawlinson). **And said, Let my lord king David live forever**—This is the only occasion mentioned in the Bible, when this extravagant expression is used to a Hebrew monarch, but it must have been in common use. It is frequently addressed to the Babylonian and Persian kings (Dan. 2:4; 3: 9; 5: 10; 6: 21; Neh. 2: 3). In the course of nature David could not live much longer, so that if the words meant anything more than respectful compliment, they implied that, in her zeal for her son, Bathsheba had no wish for the king's speedy removal, but only that the matter might be so fixed and settled as to prevent successful conspiracy against the carrying out of the royal will. **32. And king David said, Call me Za'dok the priest, and Na'than the prophet, and Bena'iah the son of Jehoi'ada, and they came before the king**—The order of the names marks the position of the persons with regard to the matter in hand. (Rawlinson). Abiathar, Zadok's colleague in the highpriesthood, had gone after Adonijah, perhaps out of jealousy at special favor shewn to the latter. (Baehr). Benaiah is summoned to take the place of Joab, who had also implicated himself in this folly. It is suggested that he had felt himself losing favor with David and wished to be amongst the first to hail the new king. By joining together priest, prophet and captain of the royal guard the coronation of Solomon would be seen to have the old king's sanction. **33. The king also said unto them, Take with you the servants of your lord—R. V. "And the king said." "The servants" were the Cherethites and Pelethites, the king's body-guard (v. 38.)** Perhaps also the Gibborim, or "mighty men" (2 Sam. 20: 6, 7). It is probable that these were not Israelites, but foreigners, possibly of the Philistine race. Many absolute monarchs have preferred hired mercenaries as their immediate attendants. Compare the Swiss guards of Louis XVI. of France who so bravely died in defence of their unfortunate master. "Lord" is plural, the plural of majesty," referring to the king himself. David is speaking after the manner of the court and issuing an important order in formal, stately language. **And cause Solomon my son to ride upon mine own mule**—The rabbins tell us that it was death