

Charge

1 Kings 2:1-4

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Background:

David's "charge" to Solomon consists of two parts. The first deals with Solomon's commitments to the Lord (2:1–4), while the second covers ways the younger man can secure his kingdom

The way the story is told fits the author's selective theological and storytelling perspective. The same author who finalized Joshua to 2 Kings presents David as a righteous king, adulterer, poor father, sage advisor, and political animal. This author also depicts Solomon as loyal son, wise king, "sage *par excellence*," and idolator. Thus, it is not unusual for David to speak of spiritual and political issues at the same time, nor is Solomon's response unexpected

These verses have troubled many readers and commentators. After all, they present David giving spiritual advice to Solomon on the one hand, then offering him cold-blooded political counsel on the other

Subject:

Obedience to the propositional revelation of God would guarantee success, David said. God's blessing depended on His people's obedience to the Law of Moses. Solomon's personal obedience would result in God's fulfilling His promise that David's descendants would forever occupy the throne of Israel (2 Sam. 7:12–16)

I. Passing The Charge

a. Time to die

i. I am going the way of the earth

1. David's directives to Solomon are similar to those given Joshua by the Lord (cf. Josh 1:1–9). All texts of this type move the story to new characters and events yet do so by providing continuity between the new situation and the old
2. Having been thirty years old at his accession, and having reigned forty years (possibly a schematic figure), he was seventy (2 Sam 5:4)—no exceptional age for a man of such unusual vigor
3. **David** was a realist; he knew he would soon **die** so he made plans which included counseling his successor. His charge is reminiscent of Moses' charge to Joshua (Deut. 31:23).

II. Charged Up

a. Be Strong

- i. Strong – root word "Strong in Battle"
- ii. Show yourself to be a Man
 1. Show – "Become a man"

2. According to David, Solomon will only “be strong” and a “man” if he keeps the Mosaic covenant
- b. Keep the Charge
- i. Keep the Charge
 1. Keep what is owed to God
 2. “Keep the charge of your god,” מִשְׁמֶרֶת ... אֱלֹהֶיךָ ...: this is attested mainly as a late cultic expression, appearing in Num, Neh, 1-2 Chr, and meaning “carry out the ritual.”
 3. He should **observe what the LORD ... requires** in the sense of obeying Yahweh.
 4. to observe or obey whatever is to be observed in relation to Jehovah (cf. Gen. 26:5, Lev. 8:35; 18:30, etc.), always receives its more precise definition from the context, and is used here, as in Gen. 26:5, to denote obedience to the law of God in all its extent, or, according to the first definition, to walk in the ways of Jehovah
 - ii. Walk
 1. Walk in His Ways
 - a. This observing of God’s standards should grow into a lifestyle, a “walking” in the ways of the Lord
 - b. He must take great pains to “observe” what God demands
 - c. “Walking in his paths” = “ways”: here our term has a narrowly religious-ethical focus, unlike “way” in v 2. The term is precisely defined in the following set of injunctions
 - iii. Keep – conduct required by God
 1. Statutes – regulations from divine living- leading to life for Israel
 2. Commandments - laws
 3. Ordinances- in the legal decisions of Yahweh
 4. Testimonies - the solemn undertaking of the given duty connected with the remembrance of God’s saving acts, without reference to a particular written document
 - a. Written in the Law of Moses
 - i. These four words (decrees, commands, laws, requirements) refer to the different kinds of precepts in the Mosaic **Law**.
 - b. How does one achieve this lifestyle? By adhering to the various elements of “the Law of Moses.” “Decrees and commands” are the *specific* instructions God forwards, such as the prohibitions against idolatry, murder, adultery, coveting, etc. found in Exod 20:1–17. On the other hand,

“laws and requirements” refer to the case laws the Mosaic covenant includes and to the rules for offering sacrifices.

- c. “Keeping”: infinitive of purpose. “Statutes ... commandments ... ordinances ... testimonies”: all had juridical bearing and laid the Israelites under Yahweh’s absolute authority. These terms are used synonymously in Deut and with remarkable frequency; their original meaning is largely lost as they become virtual equivalents of *Torah*, “law
- d. This is afterwards more fully expanded in the expression לְשַׁמֵּר הַקְּטָיוּ וְגוֹ, to keep the ordinances, commandments, rights, and testimonies of Jehovah. These four words were applied to the different precepts of the law, the first three of which are connected together in Gen. 26:5, Deut. 5:28; 8:11, and served to individualize the rich and manifold substance of the demands of the Lord to His people as laid down in the *Thorah*. לְמַעַן תִּשְׁכַּח, that thou mayest act wisely and execute well, as in Deut. 29:8, Josh. 1:7.

c. Succeed

i. In All

ii. Wherever You Turn

- 1. David states that two vital benefits will result from Solomon’s obedience. First, the new king will “prosper” in everything he attempts. This blessing is, of course, of great interest to Solomon, who would naturally want a successful reign.

III. Carry the Charge v.4

a. Carry

i. Out the Promises

- 1. “Establish his word”: lit. “make his word to remain standing”; the Hebrews thought of a word as having a quasi-independent existence, living on through many generations until attaining fulfillment in the event that Yahweh had prepared for it

b. Sons

i. Careful

1. Way

- a. “If your sons guard ...”: with the promise at the end, this conditional saying is styled as in covenant form (cf. Exod 19:5–6). “In fidelity,” אָמֵן from the root אָמַן, this term

involves a right attitude of heart more than intellectual and linguistic veracity. “With all their heart ... soul”: cf. “

2. Walk

a. In Truth

b. Heart Deut 6:5 (the *Shema*): the heart is the moral and intellectual center of man’s being,

c. Soul while the soul (נפש) is man’s vital life.

c. No Lack

i. Man on the Throne

1. Second, obedience will ensure God’s ongoing pleasure with David’s family. All the promises made in 2 Sam 7:1–17 will be fulfilled, including the eternal nature of David’s kingdom. This blessing is of particular interest to David, since it immortalizes his faith in God. It is also important to every generation of the text’s readers, all of whom depend on David’s messianic descendant for salvation

2. No one of your sons shall be cut off’: a classic *vaticinium ex eventu*, viewed from Dtr’s position in Judah’s late history, when the remarkable survivability of the Davidic dynasty had been established as an historical fact

3. “There shall not be cut off to thee a man from upon the throne of Israel,” i.e., there shall never be wanting to thee a descendant to take the throne; in other words, the sovereignty shall always remain in thy family. This promise, which reads thus in 2 Sam. 7:16, “Thy house and thy kingdom shall be continual for ever before thee, and thy throne stand fast for ever,” and which was confirmed to Solomon by the Lord Himself after his prayer at the consecration of the temple (1 Kings 8:25; 9:5), is not to be understood as implying that no king of the Davidic house would be thrust away from the throne, but simply affirms that the posterity of David was not to be cut off, so as to leave no offshoot which could take possession of the throne. Its ultimate fulfilment it received in Christ (see at 2 Sam. 7:12ff.). The second לְאָמַר in v. 4 is not to be erased as suspicious, as being merely a repetition of the first in

YHWH's word which he spoke concerning me: resuming 2 Sam. 7:12ff. **5, 6.** Joab's treacherous assassination of Abner (2 Sam. 3:27ff.) and of Amasa (20:8ff.) was to be avenged, not on the modern ground of vindication of the law, but for protection against the fate that haunted the dynasty, if it did not remove the blood-guilt, according to the ancient principle of 'life for life' (Ex. 21:24), a principle that David had followed in visiting upon Saul's grandchildren his murder of the Gibeonites (2 Sam. 21).

Word Studies

Strong – root word is strong in battle

Show – become a man

Keep the Charge – keep what is owed to God

Walk in way – the conduct required by God

Keep

Statute – regulations from divine leading to life For Israel, everything required by the covenant was a matter of life and blessing, if properly observed, or of death and cursing, if ignored or forsaken¹

Commandments

Ordinances

Testimonies

¹ Mark D. McLean, "[Statute](#)," in *Evangelical Dictionary of Biblical Theology*, electronic ed., Baker Reference Library (Grand Rapids: Baker Book House, 1996), 747.

Succeed
Turn
Careful
Walk
Truth
Heart
Soul

Commentary Studies

The amount of time that elapsed between the events of chapter 1 and this incident is not revealed, but in light of David's poor health and old age (1:1–4, 15, 47) his charge probably was given shortly after Solomon's anointing.

a. Solomon's relationship to God (2:1–4)

2:1–4. The first part of David's **charge** to **his son** concerned what was of primary importance. **To go the way of all the earth** is a picturesque description of death. **David** was a realist; he knew he would soon **die** so he made plans which included counseling his successor. His charge is reminiscent of Moses' charge to Joshua (Deut. 31:23).

Solomon was encouraged to **be strong** to keep the Word of the Lord. He should **show** himself to be **a man** by being brave to stand for the right and against the wrong. **He should observe what the LORD ... requires** in the sense of obeying Yahweh. What the Lord requires is to **walk in His ways**, namely, to **keep His decrees** (ordinances), **commands ... laws, and requirements** (testimonies). These four words (decrees, commands, laws, requirements) refer to the different kinds of precepts in the Mosaic **Law**. **Obedience to the propositional revelation of God would guarantee success**, David said. God's blessing depended on His people's obedience to the **Law of Moses**. Solomon's personal obedience would result in God's fulfilling **His promise** that David's **descendants** would forever occupy **the throne of Israel** (2 Sam. 7:12–16).²

² Thomas L. Constable, "[1 Kings](#)," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 490–491.

Comment

1–4 “David’s days to die”: the infinitive with ל expresses purpose (“for dying”); in Hebrew mentality dying often occurs gradually, and the sickness or weakness that precedes it characterizes the closing days of one’s life. How old was David at his death? Having been thirty years old at his accession, and having reigned forty years (possibly a schematic figure), he was seventy (2 Sam 5:4)—no exceptional age for a man of such unusual vigor. “Be strong and act as becomes a man”: here at the beginning of his long interpolation Dtr borrows a picturesque old locution (1 Sam 4:9) as an appropriate introduction to the rigorous rule that David lays on his son. “Keep the charge of your god,” מִשְׁמֶרֶת ... אֱלֹהֶיךָ ...: this is attested mainly as a late cultic expression, appearing in Num, Neh, 1-2 Chr, and meaning “carry out the ritual.” It does not appear elsewhere in Deut or in deuteronomistic literature, but this does not warrant identifying this half verse as a late intrusion; rather, it should be recognized as fixed in very ancient tradition and here picked up by Dtr, like the other foregoing expressions.

“Walking in his paths” = “ways”: here our term has a narrowly religious-ethical focus, unlike “way” in v 2. The term is precisely defined in the following set of injunctions. “Keeping”: infinitive of purpose. “Statutes ... commandments ... ordinances ... testimonies”: all had juridical bearing and laid the Israelites under Yahweh’s absolute authority. These terms are used synonymously in Deut and with remarkable frequency; their original meaning is largely lost as they become virtual equivalents of *Torah*, “law.” It is an impossible task to get behind the Greek translation to check whether Dtr’s formulations have been normalized by later scribes and redactors. “As written in the law of Moses”: though modern study of the Hebrew law-codes shows that they cannot be ascribed to the historical Moses, Moses was honored nonetheless as the archetypal lawgiver, and hence by the time of Deut and Dtr the term “law of Moses” had come to validate all the legal material that had been collected; although it is a deuteronomistic term (Josh 8:31, 23:6, 2 Kgs 14:6, 23:25), it occurs also in Mal 3:22 (Eng. 4:4) Dan 9:13, Ezra 3:2, 7:6, Neh 8:1, 2 Chr 23:18, 30:16 in a literal sense and with reference to a completed, sacrosanct code of law. “You may prosper”: countering W. G. Ahlström’s suggestion that שָׁכַל exclusively refers to victory over suffering (*Psalm 89, eine Liturgie aus dem Ritual des leidenden Königs* [1959] 21–26) is M. Saebo’s article on this word in *THAT* II, 824–28. “You turn your attention”: lit. “to which you turn.”

Dtr Deuteronomistic History/redaction/redactor

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Dtr Deuteronomistic History/redaction/redactor

Dtr Deuteronomistic History/redaction/redactor

Eng. English (versions)

THAT E. Jenni and C. Westermann (eds.), *Theologisches Handwörterbuch zum Alten Testament*

2 vols. (Munich/Zürich, 1971)

lit. literally

“Establish his word”: lit. “make his word to remain standing”; the Hebrews thought of a word as having a quasi-independent existence, living on through many generations until attaining fulfillment in the event that Yahweh had prepared for it. The word to David that is referred to here is phrased in deuteronomistic language like that of 1 Kgs 8:25, differing in terminology from the deuteronomistically colored narrative in 2 Sam 7, to which this passage obviously intends to refer. “If your sons guard ...”: with the promise at the end, this conditional saying is styled as in covenant form (cf. Exod 19:5–6). “In fidelity,” אֱמֻנָה from the root אָמַן, this term involves a right attitude of heart more than intellectual and linguistic veracity. “With all their heart ... soul”: cf. Deut 6:5 (the *Shema*): the heart is the moral and intellectual center of man’s being, while the soul (נַפְשׁוֹ) is man’s vital life. “No one of your sons shall be cut off”: a classic *vaticinium ex eventu*, viewed from Dtr’s position in Judah’s late history, when the remarkable survivability of the Davidic dynasty had been established as an historical fact.³

4. David Advises Solomon (2:1–9)

These verses have troubled many readers and commentators. After all, they present David giving spiritual advice to Solomon on the one hand, then offering him cold-blooded political counsel on the other. Some scholars argue that this episode was written by a pro-Solomonic author who switches blame for the bloodshed from Solomon to David.²⁸ Other authors claim that the final writer of the history was pro-David and thus reworked the story by adding deuteronomic themes that soften David’s harsh commands.²⁹ Each viewpoint attempts to salvage the reputation of one of the kings, thereby fixing blame for the events in 2:13–46 on the other.

lit. literally

Dtr Deuteronomistic History/redaction/redactor

³ Simon J. DeVries, [1 Kings](#), 2nd ed, vol. 12, Word Biblical Commentary (Dallas: Word, Inc, 2003), 34–35.

²⁸ E.g., Jones, *1 and 2 Kings*, 1:106.

²⁹ E.g., Gray, *I and II Kings*, 95; M. Noth, *Könige* (1. Teilband) BKAT 9/1 (Neukirchen-Vluyn: Neukirchener, 1968) 30; and S. J. DeVries, *1 Kings*, WBC 12 (Waco: Word, 1985) 30. W. T. Koopmans argues for the unity of 2:1–10 by treating it as poetic narrative (“The Testament of David in 1 Kings 2:1–10,” *VT* 41 [1991] 429–49).

Despite these critical opinions, the text makes both kings responsible for what happens.³⁰ The way the story is told fits the author's selective theological and storytelling perspective. The same author who finalized Joshua to 2 Kings presents David as a righteous king, adulterer, poor father, sage advisor, and political animal. This author also depicts Solomon as loyal son, wise king, "sage *par excellence*,"³¹ and idolator. Thus, it is not unusual for David to speak of spiritual and political issues at the same time, nor is Solomon's response unexpected. Both do what they deem appropriate. The author simply details what occurs without commentary, and expects readers to decide the validity of the kings' actions themselves.³²

(1) Keep the Law (2:1–4)

¹ When the time drew near for David to die, he gave a charge to Solomon his son.

² "I am about to go the way of all the earth," he said. "So be strong, show yourself a man, ³and observe what the LORD your God requires: Walk in his ways, and keep his decrees and commands, his laws and requirements, as written in the Law of Moses, so that you may prosper in all you do and wherever you go, ⁴and that the LORD may keep his promise to me: 'If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a man on the throne of Israel.'

2:1 David's "charge"³³ to Solomon consists of two parts. The first deals with Solomon's commitments to the Lord (2:1–4), while the second covers ways the younger man can secure his kingdom. The order should be understood as significant, since the second without the first would be useless. Farewell speeches appear elsewhere in the Old Testament, such as when Jacob addresses his sons in Gen 47:29–49:33, and in Josh 23:1–16, where Joshua speaks to Israel's leaders.³⁴ David's directives to Solomon are similar to those given Joshua by the Lord (cf. Josh 1:1–9). All texts of this type move the story to new characters and events yet do so by providing continuity between the new situation and the old.

2:2–4 According to David, Solomon will only "be strong" and a "man" if he keeps the Mosaic covenant.³⁵ He must take great pains to "observe" what God demands.³⁶ This observing of God's standards should grow into a lifestyle, a "walking" in the ways of the Lord. How does one achieve this lifestyle? By adhering to the various elements of "the Law of Moses." "Decrees and

³⁰ Cf. Skinner's conclusions in *I and II Kings*, 69–70.

³¹ J. L. Crenshaw, *Old Testament Wisdom: An Introduction* (Atlanta: John Knox, 1981) 42–54.

³² For an analysis of the author's political neutrality, note K. K. Sacon, "A Study of the Literary Structure of 'The Succession Narrative' " in *Studies in the Period of David and Solomon and Other Essays*, ed. T. Ishida (Winona Lake, Ind.: Eisenbrauns, 1982) 53–54.

³³ "Gave a charge" can be translated "commanded," since **יָצַו** is the form used here. David was emphatic in his instructions.

³⁴ Cf. Long, *1 Kings*, 44. Koopmans notes verbal parallels between these verses and Josh 23:3, 6, 14, 16 ("The Testament of David," 432).

³⁵ Note the similarity between David's wording and the phrasing in Josh 1:1–9.

³⁶ David employs a cognate accusative that could be rendered "keep the keepings," a play on words that emphasizes the seriousness of the obligations of the king before the Lord.

commands” are the *specific* instructions God forwards, such as the prohibitions against idolatry, murder, adultery, coveting, etc. found in Exod 20:1–17. On the other hand, “laws and requirements” refer to the case laws the Mosaic covenant includes and to the rules for offering sacrifices.

David states that two vital benefits will result from Solomon’s obedience. First, the new king will “prosper” in everything he attempts. This blessing is, of course, of great interest to Solomon, who would naturally want a successful reign. Second, obedience will ensure God’s ongoing pleasure with David’s family. All the promises made in 2 Sam 7:1–17 will be fulfilled, including the eternal nature of David’s kingdom. This blessing is of particular interest to David, since it immortalizes his faith in God. It is also important to every generation of the text’s readers, all of whom depend on David’s messianic descendant for salvation.⁴

Ch. 2:1–9. This section, David’s Testament, has long lain under severe criticism, historical and ethical. Against its originality as part of the narrative of cc. 1, 2 stand many critics; so Reuss, Wellhausen (*Proleg.*, 282, n. 1), Stade, Benzinger, Meyer (*GA* 2, 2, 262, n. 1); *per contra* may be named Kuenen, Driver, Cornill, Kittel (in *Comm.*, and *GVI* 2, 243 ff.). The one concrete objection is the patently Deuteronomic character of vv. 3, 4 (for cross-references see Burney, Skinner). But with the reasonable excision of these vv., because of their disturbance of connexion between v. 2 and v. 5, and with some textual emendations, the story may be accepted as original. v. 2 is a legacy of virile counsel. With the excision proposed this is followed by three definite injunctions, vv. 5–9: to make atonement for the blood-guilt brought upon David by Joab’s murders, with remembrance of the bitter days of his own flight from the throne; to pension Barzillai’s family; and to find pretext for the undoing of Shimei, who had cursed him with *a baleful curse*. The ethical objection is made that the first and third of these injunctions are repellent to what we would desire to think of David’s character—a subjective enough criterion! As for the judgment upon Joab with the primitive horror before blood-guilt, an example of which David had himself exhibited in a barbarous action (2 Sam. 21), proper correction of v. 5 exposes the king’s motive with all clarity. It is a problem of psychology—a science that gives little control on history—why David did not himself take the vengeance due. More personal and petty is his proscription of Shimei, contradicting his earlier unexampled clemency towards him. Was it the rankling of an old man’s mind over a once bitter enemy and his curse? If the story is a fabrication out of the whole

⁴ Paul R. House, [1, 2 Kings](#), vol. 8, The New American Commentary (Nashville: Broadman & Holman Publishers, 1995), 95–96.

Proleg. WELLHAUSEN, J.: Prolegomena zur Geschichte Israels, ed. 3, 1886 (ed. 6, 1905)

GA MEYER, E.: Geschichte des Altertums, vol. 1, ed. 2 (2 half-vols.), 1907–09; vol. 2, ed. 2 (2 half-vols., the second half posthumously ed. by H. E. Stier), 1928–31

Comm. main text of this Commentary.

GVI JIRKU, A.: Geschichte des Volkes Israel, ed. 6, vols. 1, 2, 1923–25

cloth, then we have in it a narrative of baseless slander. But why a much later age (Deuteronomic) should have invented the story to save Solomon's virtue by throwing the odium upon David is unintelligible in view of the latter's canonization. In a word, our moral judgment is not a measure for past history. And so Šanda (p. 49): "Doch sind die harten Verordnungen aus der unvollkommenen Moral der alten Zeit erklärlich." There has been a reaction, especially on the part of historians, towards recognition of the early origin of the narratives in this ch., even if they are to be distinguished from the major story. Thus Eissfeldt (*Komposition d. Samuelisbücher*, 48 f.) holds that this section is 'a parallel narrative,' not 'a secondary addition,' even as he presents the sources of Samuel after the same fashion. Lods (*Israël*, 425) curtly dismisses the objections to the testament. Robinson (*HI* 1, 244 ff.), while sceptical as to the accuracy of these records, does not ascribe a late origin to them. Olmstead (*HPS* 335) suggests that the present story with its sequel had Nathan for its author. But why then the inclusion of the unimportant Barzillites, and why no word of warning about Adonijah? As argued in the introduction to these cc., we are dealing with the *genre* of the 'historical story,' in this case a tale which came out of the inner court. The historian is justified in the position that so the record reads, and that we have not the means of exploring its ultimate truth.

2. *I am going the way of all the earth*: cf. Jos. 23:14, Eccl. 3:20, etc. Poole *cft.* similar Classical sentiments, e.g., "Omnium idem exitus, sed est idem domicilium," from Petronius, *Satyricon*. *Be strong and play the man* (EVV *show thyself a man*): a veritable soldier's challenge, used by the Philistines in mutual encouragement (1 Sam. 4:9). This summons to a strong-handed *régime* is followed by the harsh injunctions of vv. 5ff. 4. **YHWH'S word which he spoke concerning me:** resuming 2 Sam. 7:12ff. 5, 6. Joab's treacherous assassination of Abner (2 Sam. 3:27ff.) and of Amasa (20:8ff.) was to be avenged, not on the modern ground of vindication of the law, but for protection against the fate that haunted the dynasty, if it did not remove the blood-guilt, according to the ancient principle of 'life for life' (Ex. 21:24), a principle that David had followed in visiting upon Saul's grandchildren his murder of the Gibeonites (2 Sam. 21). For the subject at large see Pedersen, *Israel*, I-II, 411 ff., 'Sin and Curse.' The reason given is rendered colourless in the text of H, which has it that Joab stained his own girdle and sandal with innocent blood, when war was not on; but David's point is that the guilt fell upon himself and his family as the responsible authority⁵

to observe or obey whatever is to be observed in relation to Jehovah (cf. Gen. 26:5, Lev. 8:35; 18:30, etc.), always receives its more precise definition from the context, and is used here, as in Gen. 26:5, to denote obedience to the law of God in all its extent, or, according to the first definition, to walk in the ways of Jehovah

HI EWALD, H.: *History of Israel*, Eng. tr. by R. Martineau, 1869–86

HPS OLMSTEAD, *History of Palestine and Syria*, 1931

EVV English Versions, AV, RVV.

H the Hebrew text.

⁵ James Alan Montgomery, [*A Critical and Exegetical Commentary on the Books of Kings.*](#)

International Critical Commentary (New York: Scribner, 1951), 87–89.

This is afterwards more fully expanded in the expression 'לְשָׁמֵר חֻקֹתָיו וּגְוֹרֵם', to keep the ordinances, commandments, rights, and testimonies of Jehovah. These four words were applied to the different precepts of the law, the first three of which are connected together in Gen. 26:5, Deut. 5:28; 8:11, and served to individualize the rich and manifold substance of the demands of the Lord to His people as laid down in the *Thorah*. לְמַעַן תַּשְׁכִּיל, that thou mayest act wisely and execute well, as in Deut. 29:8, Josh. 1:7.

“There shall not be cut off to thee a man from upon the throne of Israel,” i.e., there shall never be wanting to thee a descendant to take the throne; in other words, the sovereignty shall always remain in thy family. This promise, which reads thus in 2 Sam. 7:16, “Thy house and thy kingdom shall be continual for ever before thee, and thy throne stand fast for ever,” and which was confirmed to Solomon by the Lord Himself after his prayer at the consecration of the temple (1 Kings 8:25; 9:5), is not to be understood as implying that no king of the Davidic house would be thrust away from the throne, but simply affirms that the posterity of David was not to be cut off, so as to leave no offshoot which could take possession of the throne. Its ultimate fulfilment it received in Christ (see at 2 Sam. 7:12ff.). The second לְאֵמֹר in v. 4 is not to be erased as suspicious, as being merely a repetition of the first in⁶

⁶ Carl Friedrich Keil and Franz Delitzsch, [*Commentary on the Old Testament*](#), vol. 3 (Peabody, MA: Hendrickson, 1996), 22.