

1 KINGS 3

compiled and written by Gary Kukis

1Kings 3:1–28

God Gives Solomon Wisdom

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Document Navigation

Preface	Quotations	Outline of Chapter
Charts, Graphics, Short Doctrines	Doctrines Alluded to	Chapters Alluded to
Dictionary of Terms	Introduction	First Verse
Addendum	A Complete Translation	Chapter Word Clouds

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 1Kings 3 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise.

I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Solomon, as a young king, begins his reign, after his father David has died. After offering up sacrifices in Gibeon, God comes to him and tells Solomon to ask for anything that he desires. Solomon asks for wisdom. The second half of this chapter is a court case—an application of the wisdom Solomon received from God.

Alexander MacLaren: *The new king was apparently some nineteen or twenty years old on his accession. He stepped at once out of seclusion and idleness to bear the whole weight of the kingdom. The glories of David's reign, his brother Adonijah's pretensions to the crown, the smouldering hostility of Saul's old partisans, made his position difficult and his throne unsteady. No doubt, 'the weight of too much dignity' pressed on the youth, and this dream found a point of origin in his waking thoughts.*¹

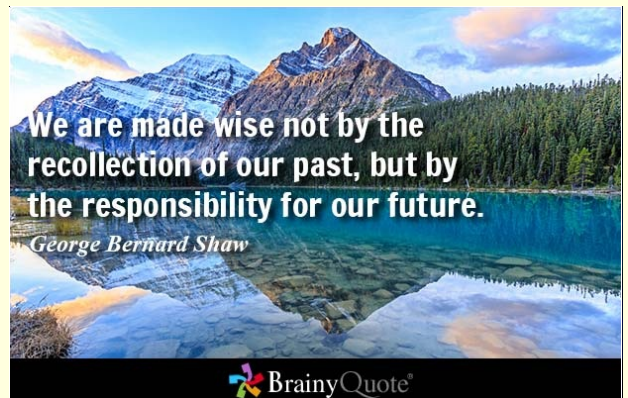
This should be the most extensive examination of 1Kings 3 available, where you will be able to examine in depth every word of the original text.

Quotations:

Wisdom:

George Bernard Shaw Graphic/Quotation; from **Brainy Quotes**; accessed March 12, 2016.

Sir Henry Taylor: *Wisdom is not the same with understanding, talents, capacity, ability, sagacity, sense, or prudence—not the same with any one of these neither will all these taken together make it up. Wisdom is that exercise of the reason into which the heart enters—a structure of the understanding rising out of the moral and spiritual nature. It is for this cause that a high order of wisdom, that is, a highly intellectual wisdom, is still more rare than a high order of genius. When they reach the very highest order they are one for each includes the other, and intellectual greatness is matched with moral strength.*²



Proverbs 2:6 For the Lord gives wisdom; from his mouth come knowledge and understanding. (NIV)

Ephesians 5:15-16 Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. (NIV)

Proverb 4:6–7 Do not forsake her, and she will keep you; love her, and she will guard you. The beginning of wisdom is this: Get wisdom, and whatever you get, get insight. (ESV)

Gratitude:

Kukis: Offering up gratitude first to God is more than a protocol when it comes to prayer—if you do not truly appreciate what God has already blessed you with, how on earth do you think you will also value receiving that for which you are praying?

Or, as Richard Nixon put it: *Never let your head hang down. Never give up and sit down and grieve. Find another way. And don't pray when it rains if you don't pray when the sun shines.*³

¹ From <https://www.studydrive.org/commentaries/mac/view.cgi?bk=10&ch=3> accessed March 11, 2016.

² *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 3:5–15 (Slightly edited).

³ From http://www.brainyquote.com/quotes/topics/topic_wisdom.html accessed March 12, 2016.

Outline of Chapter 3:**Introduction**

- vv. 1–4 **Solomon’s Early Independent Acts as King (Marriage Offerings in Gibeon)**
- vv. 5–15 **Solomon’s Dream—He Asks God for Wisdom**
- vv. 16–28 **Solomon Applies His Wisdom in Court (2 Women and a Baby)**

Addendum**Charts, Graphics and Short Doctrines:**

- | | |
|--------------|--|
| Preface | Quotations |
| Preface | George Bernard Shaw Graphic/Quotation |
| Introduction | Wisdom Graphic |
| Introduction | The Principals of 1Kings 3 |
| Introduction | The Prequel of 1Kings 3 |
| Introduction | The Abbreviated Timeline of the Kings |
| Introduction | A Synopsis of 1Kings 3 (Mostly from College Press Bible Study) |
| Introduction | Adam Clarke’s Synopsis of 1Kings 3 |
| Introduction | Matthew Henry’s Outline of 1Kings 3 |
| Introduction | The Summarized Bible on 1Kings 3 |
| Introduction | LXX Insert |
| v. 1 | Solomon’s Wife is the Daughter of Which Pharaoh (Various Commentators) |
| v. 1 | Egyptian/Israel Parallel Timeline |
| v. 1 | Israelites Taking a Foreign Wife |
| v. 1 | 21st Century Application of Israel and the Canaanites |
| v. 1 | February 2016 Wars in the World Map |
| v. 1 | Was Solomon Wrong to Marry the Egyptian Princess? |
| v. 1 | Egypt and Israel’s Relationship, Based upon this Marriage |
| v. 1 | The City of David (Various Commentators) |
| v. 1 | Solomon’s Egyptian Wife and the House Built by Solomon |
| v. 1 | Foreign Wives and the King of Israel |
| v. 2 | The Confusing of Tabernacle Worship in Israel |
| v. 2 | Keil and Delitzsch on the High Places |
| v. 2 | Tabernacle Worship After King Saul |
| v. 2 | The Movement of the Ark and the Tent of God in the Time of David and Solomon |
| v. 2 | Why David Did Not Restore the Ark of God to the Tabernacle |
| v. 2 | The Possible Typology of the Ark, the Tent and the Tabernacle |
| v. 3 | Various Commentators on Solomon’s Worship in the High Places (1Kings 3:3) |
| v. 3 | The Controversy: Is Worship Limited by Solomon or Solomon Limited by Religious Practices of the time? |
| v. 3 | John Lange on the High Places |
| v. 4 | Guzik on the Movement of the Ark and Tabernacle |
| v. 4 | The Tabernacle of God in Gibeon |
| v. 5 | Chiasmic Approach to 1Kings 3:5–15 by Peter Pett |
| v. 5 | The Third Millennium Bible Chiasmos of 1Kings 3:6–14 |
| v. 5 | What Would You Ask For? 1Kings 3:9 by Several Commentators |
| v. 5 | Prayer Promises from Scripture |
| v. 5 | 1Kings 3:4–5 (a graphic) |
| v. 7 | 1Kings 3:9—the New Living Translation (a graphic) |

v.	7	1Kings 3:9—the ESV (a graphic)
v.	7	Solomon’s Age
v.	9	How to be full of wisdom and the Spirit? ASK (a graphic)
v.	9	Taking Scripture out of Context
v.	9	Many Commentators on Solomon’s Request for Wisdom
v.	9	Summing up Solomon’s Request (1Kings 3:7–9) (Several Commentators)
v.	9	1Kings 3:9—The Message (a graphic)
v.	12	Solomon’s Wisdom in the Scriptures
v.	12	1Kings 3:12 (a graphic)
v.	12	Solomon’s Superior Wisdom (Many Commentators)
v.	12	Your Spiritual Triad
v.	13	1Kings 3:13—the New Living Translation (a graphic)
v.	13	1Kings 3:13a (a graphic)
v.	14	The Extremely Abbreviated Doctrine of The Way of God
v.	14	1Kings 3:14 (edited) (a graphic)
v.	14	1Kings 3:10–14 (graphic)
v.	15	Commentators on, Solomon After the Dream
v.	15	Solomon’s Wisdom and What Happened to it
v.	15	Theories on why David did not reunite the Ark and the Tent of God
v.	15	Solomon in Gibeon and Jerusalem
v.	16	Peter Pett Presents a Chiasm of 1Kings 3:16–28
v.	16	Many Commentators Introduce 1Kings 3:16–28—Proof of Solomon’s Wisdom
v.	16	Solomon’s Judicial Wisdom (several commentators)
v.	16	Solomon immediately had the wisdom of God
v.	16	What Sort of Women are These (from several commentators)
v.	16	The Importance of Individuals to God
v.	16	The Doctrine of Prostitution
v.	25	Solomon Applies his Wisdom to the Disputed Baby Case (Various Commentators)
v.	25	The Judgement of Solomon, by Peter Paul Rubens
v.	25	King Solomon’s Wise Judgment (a graphic)
v.	25	The Judgment of Solomon by Raffaello Sanzio
v.	26	The Two Women React to Solomon’s Judgment (a graphic)
v.	26	The Judgment of Solomon, Wallfahrtskirche Frauenberg (de) Frauenberg, Styria
v.	28	The People Saw the Wisdom of God in Solomon (Commentators on 1Kings 3:28)
Addendum		Why 1Kings 3 is in the Word of God
Addendum		What We Learn from 1Kings 3
Addendum		Josephus’ History of this Time Period
Addendum		Edersheim Summarizes 1Kings 3
Addendum		A Complete Translation of 1Kings 3
Addendum		Word Cloud from a Reasonably Literal Paraphrase of 1Kings 3
Addendum		Word Cloud from Exegesis of 1Kings 3

Chapter Outline

Charts, Graphics and Short Doctrines

Beginning of Document

Doctrines Covered and Alluded to

Chapters of the Bible Alluded to

Definition of Terms

Introduction

Addendum

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Exegetical Studies in Kings

Doctrines Covered or Alluded To			
		High Places	Laws of Divine Establishment
Movement of the Ark and the Tabernacle			The Way of God

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
		1Kings 2	

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Client nation	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers. This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. Doctrine of the Client Nation (HTML) (PDF) (WPD).
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 <i>As a man thinks in his right lobe [heart], so he is.</i> (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (HTML) (PDF) (WPD).
Laws of Divine Establishment	These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Definition of Terms	
Reversionism	A state of being or a set of actions where a believer reverts back to a former state, habit, belief, or practice of sinning. Reversionism is the status of the believer who fails to execute the plan of God for the Church Age. He returns to his pre-salvation modus operandi and modus vivendi. Reversionism can also refer to the unbeliever who once embraced the laws of divine establishment and now rejects it. This doctrine is covered at the Grace Bible Church website at Angel Fire.com at He-Ekklesia under the 8 Stages of Reversionism and at the Lake Erie Bible Church website .
The Tabernacle	This was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD) and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD) the Tabernacle (Redeeming Grace) Jesus—the Golden Lampstand (Grace Bible Church).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to 1Kings 3

Introduction: 1Kings 3 begins with Solomon forming an alliance with Egypt through marriage. Some things are alright at this time and some things are not. Israel was not in deep **reversionism**, nor was Solomon. He travels to Gibeon to offer up sacrifices and it becomes clear that the Ark of God and the Tent (**Tabernacle**) of God have not been reunited yet (we are very early in Solomon's reign). It has been this way for nearly 3 generations now.

While at Gibeon offering up sacrifices, God speaks to Solomon, and Solomon asks God for wisdom. God indicates that He is very pleased with Solomon's choice and offers him riches and fame as well, promising long life if Solomon follows the mandates of God.

This is the first of 4 appearances of God to Solomon. You may recall that God did not directly interact with King David at all. God used mediaries when speaking to David: the High Priest (1Samuel 23:9-12 30:7 2Samuel 2:1); and the prophets Nathan and Gad (2Samuel 7:2-17 12:1-14 24:11-14). Why this change will be answered when we come to that passage.⁴

When God appears to Solomon, He offers Solomon the chance to ask for anything. This is certainly not a typical opportunity for the average believer; but, if we think about it, often, that describes our lives, if we are growing

⁴ I do not recall any commentators discussing or even making this observation.

believers. Every day I am thankful for the life that God has given me—and I am not some great believer by any stretch of the imagination. But I would be a fool to see my life as anything other than incredibly blessed by God.

Solomon seized this opportunity to ask for wisdom, which God granted him. However, God gave him a great deal more than just wisdom, because Solomon asked for wisdom.

Armed with this great wisdom from God, we proceed to the final section of this chapter. An example of Solomon's great wisdom is given, which is based upon a court case that comes before him of two women with two infants—one living and one dead—and both women claim to be the mother of the live child. Solomon's decision here is brilliant and it earns him a reputation throughout the land. Standing before Solomon would be like standing before God in judgment—nothing would be hidden.

Wisdom Graphic from [Chidinma Inspirations](#); accessed March 12, 2016.



The Third Millennial Bible: Solomon's wisdom served the writer's larger interest in the establishment of Temple worship. The construction of the Temple was the epitome of Solomon's wisdom at work. The writer idealized Solomon in four episodes: (1) his gift of wisdom (1Kings 3:4-15), (2) his judicial wisdom (1Kings 3:16-28), (3) his domestic political wisdom (1Kings 4:1-28), and (4) his international renown for his wisdom (1Kings 4:29-34).⁵

Whereas the co-reign of David and Solomon has parallel passages in 1Kings 1–2 and 1Chron. 23–29, Solomon's singular reign begins partway through 1Kings 2 and in 2Chron. 1. The history written in Kings appears to be written not long after the events take place. It is very possible that King David recorded much of 2Samuel and that Solomon recorded his reign at the first half of 1Kings (or there may have been prophets who recorded this history). On the other hand, Chronicles appears to have been compiled from official court records and written down possibly centuries later. Therefore, Kings will be much more personal and immediate. Chronicles will be more distant and related more to nation Israel. In Kings, Solomon is a man who became king over Israel in the first part of Chronicles, Solomon is the royal king of Israel. In a way, we see the two natures of Solomon in these two parallel accounts.

This certainly is a foreshadowing of the Lord Jesus Christ, Who is presented primarily as a man in the first 3 gospels and primarily as the Son of God in the gospel of John. There is overlap, and no doubt, the Lord's Deity is to be found in the synoptic gospels but His deity is most clearly revealed by the Apostle John.

Interestingly enough, this is the first time since the exodus that Egypt is named as an important foreign power in relationship to Egypt. Up until this time, we have not had any wars, alliances, disputes between Egypt and Israel. No doubt trade between these countries was going on but we do not have any record of that (to the best of my memory).

We need to know who the people are who populate this chapter.

⁵ From <http://thirdmill.org/studybible/note.asp/id/45936> accessed March 13, 2016.

The Principals of 1Kings 3

Characters	Biographical Material
Solomon	He is the son of King David, the third man on the throne of Israel, and a very young king at this point in time (he could be anywhere from 14 to his early 20's).
Unnamed daughter of the Pharaoh of Egypt	Solomon makes a political alliance with Egypt by marrying the daughter of Pharaoh.
God	God will speak to Solomon in a dream when he is in Gibeon.
Two prostitutes who come before Solomon in court	Two women come before Solomon soon after he asks God for wisdom and Solomon's wisdom becomes apparent in the verdict which he renders.

Solomon's servants and court attendees are also mentioned in this chapter.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of 1Kings 3

Solomon is crowned king by his father David, and David co-reigned with Solomon for a short period of time (a few months, a year or two?), giving him advice. David has passed away, and Solomon's reign is continued. In the previous chapter, Solomon quickly identified his allies and his enemies and he dealt with them (many of his actions were based upon the guidance of his father).

Although David's co-reign with Solomon is given a few dozen verses from 1Kings 1–2 there are many chapters devoted to this at the end of 1Chronicles (chapters 23–29).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Legend

Birth, death, or marriage

God speaks with Someone

reign begins or ends

Historical incidents (most of which are related to Israel or to one of the kings of Israel)

Bracketed dates [2065 B.C.] simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date. Parenthetical date after a regular date (secondary dating system).

This timeline is simply a shortened version of the [Timeline of the Kings](#) (HTML) (PDF) (WPD). Bracketed dates [925 B.C.] are derived from the Scripture, based upon author's original premises.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
[1085 B.C.]	(1055 B.C.)	[1040 B.C.]	Ruth 4:22	David is born.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1055 B.C. (c. 1010 B.C.)	1025 B.C.	1010 B.C. (1010 B.C.)	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years.
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C. (1003 B.C.)	2Sam. 5:1–3 1Chron. 11:1–3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
			2Sam. 5:4–5	2Sam. 5:4–5 David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old, according to BT4U. I believe that David was much older.
	986 B.C.	970 B.C.	1Kings 1	David's health fails there is intrigue among his sons. Solomon is made king. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years. Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:3
			1Chron. 22	Preparations are made by David for the Temple. His son, Solomon, assists.
	985 B.C.	971–970 B.C.	1Chron. 23–29	A national convocation.
(c. 971 B.C.)	985 B.C.	970 B.C. (970 B.C.)	1Kings 2	David dies Solomon becomes king in his stead. 1Kings 2:11 And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem. 1Chron. 29:27 is a parallel passage.
	985 B.C.		1Kings 3:1 (Psalm 45)	Solomon marries an Egyptian princess to establish an alliance between Israel and Egypt. Treasury of Scriptural Knowledge lists this as 1014 B.C.
1014 B.C.	983 B.C.		1Kings 3:5–15	Solomon asks God for wisdom.
Chapter Outline		Charts, Graphics and Short Doctrines		

I have already given my own synopsis in the introduction.

A Synopsis of 1Kings 3 (Mostly from College Press Bible Study)

In 1Kings 3, Solomon essentially begins his reign, apart from King David, his father who has passed away. He marries a princess from Egypt to solidify an alliance with Egypt yet has a number of great building projects on his plate to complete (his house, the Temple and a wall for the city). 1Kings 3:1

A Synopsis of 1Kings 3 (Mostly from College Press Bible Study)

The people, at this time, are sacrifices in the high places in Gibeon and Solomon is following in the steps of his father David, except for sacrificing in the high places. 1Kings 3:2–4

In a dream one night—perhaps the night following the last day of sacrifices—God appeared to Solomon. Thus the one thing lacking in the place of sacrifice at Gibeon, viz., the ark of the covenant with the presence of the Lord, was supplied by God Himself. Probably God appeared in the dream as the angel of the Lord in which guise He had on numerous other occasions appeared to Old Testament saints. In response to the numerous sacrificial gifts offered by Solomon to God, the Lord instructed the young king to name whatever it was he might desire that God would give to him in return (1Kings 3:5). Such an invitation assumes that the request will be within the will of God. There seems to be a connection between the question which God addressed to Solomon, “what shall I give you?” and the object of the sacrifice, viz., to seek the help of God for his reign.

Solomon’s reply to the Lord is marked by both perception and piety. He began his prayer by acknowledging the great favor which the Lord had bestowed on David to permit his son to follow him on the throne (1Kings 3:6). He then humbly confessed his inability to handle the task that had been thrust upon his shoulders. For one thing, he felt himself to be young and inexperienced, so he referred to himself metaphorically as a “little child” or small lad. Solomon must have been only in his teens when his father died. He did not know how “to go out or come in,” i.e., to conduct himself in the office of king, to manage the affairs of state (1Kings 3:7). Furthermore, the nation had become so vast that the governance of it would be a major challenge even to the most mature and experienced man (1Kings 3:8). In view of these circumstances Solomon asked God to give him a discerning heart (lit., a hearing heart) that would qualify him to judge (i.e., rule) the people of God, to know the difference between what was true and false. The king in ancient society was the supreme judge as well as the governor of the land. No one would be able to judge so numerous a people unless God gave him a supernatural endowment of wisdom to do so (1Kings 3:9).

Solomon’s response pleased the Lord (1Kings 3:10). Even though in a dream, Solomon had expressed to God the true desires of his conscious mind. He might have asked for long life or wealth or victory over his enemies on the field of battle. But since he had asked for a gift that would enable him to better meet the needs of his people (1Kings 3:11), God had already granted his petition. Solomon would possess a wisdom such as none before him possessed, nor would any after him be his equal in this respect (1Kings 3:12). In addition God gave him what he had not requested, viz., riches and honor (1Kings 3:13). The blessing of long life, however, had a condition attached. Only if Solomon continued to walk in the way of the Lord would his days be lengthened (1Kings 3:14). In setting forth this condition God confirmed what David earlier had said to Solomon (cf. 1Kings 2:3–4). Since Solomon did not meet the condition here set forth, he did not live to an exceptionally old age. He can hardly have been more than sixty (if that much) at the time of his death.

Solomon awoke to discover that he had been dreaming. But this was no ordinary dream it was a dream in which a divine revelation had been made to him.[138] Solomon proceeded immediately to the other major sanctuary of that period, the tent which housed the ark of the covenant, and there he offered new sacrifices to the Lord.[139] In addition to the burnt offerings made at Gibeon, he added peace offerings in gratitude for the endowment he had just received. In the peace offering a token portion of the animal was offered on the altar and the remains were eaten at a sacrificial meal by the worshiper and his guests.

A Synopsis of 1Kings 3 (Mostly from College Press Bible Study)

In this section the author has included an actual case from the judicial files of Judah which illustrates how Solomon's wisdom was quickly demonstrated to the nation. The case was a child custody suit involving two women who were harlots (1Kings 3:16). These women are not to be thought of as professional prostitutes, but as women who had borne children out of wedlock. Because of their shame they lived together and alone (1Kings 3:17). The plaintiff was first allowed to present her side of the story which was as follows: Within three days of one another the two of us were delivered of a child. Emphasis is laid on the fact that no third party was present at the time of the births (1Kings 3:18), hence there was no possibility of independent testimony in the dispute. The defendant, while sleeping one night, rolled over on her child and smothered it (1Kings 3:19). During the night she discovered that her baby was dead, and so she swapped her lifeless baby for my living baby (1Kings 3:20). I awakened early to nurse my infant only to discover the babe at my bosom was dead. In broad daylight, however, I discovered that the dead child was not mine at all (1Kings 3:21).

The defendant in this case naturally disputed the contention of the plaintiff, tenaciously maintaining that the living child was really her own. Back and forth the women argued with one another making their claims and counter claims (1Kings 3:22). Finally king Solomon was ready to make a decision. First he summarized the problem as it has been presented to him (1Kings 3:23). Then he ordered that a sword be brought to him (1Kings 3:24) and that the child be divided and half given to each woman (1Kings 3:25). The real mother, the plaintiff as it turned out, was emotionally stirred by the decision which in effect would leave her son dead. The Hebrew reads literally, "her bowels were in a ferment." The ancients regarded the lower digestive tract as the center and seat of emotions. In desperation she cried out to the king to spare the child and give it to her rival. She preferred to lose her suit and suffer the agony of handing over the child to her rival rather than allow it to be killed. The defendant, on the other hand, was perfectly willing to allow the execution of the child to take place. She really had no love for the infant, and her main object all along had been to deprive her companion of the fruit of her womb (1Kings 3:26). Jealousy dries up the milk of human kindness! It was now perfectly apparent who was the real mother, and so the king ordered that the plaintiff be given custody of the disputed child (1Kings 3:27). The people of Israel were impressed and even awed^[140] by this demonstration of the king's sagacity and they rightly concluded that the wisdom of God was in this young king (1Kings 3:28).

The College Press Bible Study Textbook Series (a compilation of many commentaries) from e-sword 1Kings 3:4–9, 10–15, 16–28.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Clarke gives a rock-solid overview of 1Kings 3.

Adam Clarke's Synopsis of 1Kings 3

Solomon marries Pharaoh's daughter, 1Kings 3:1, 1Kings 3:2. He serves God, and offers a thousand burnt-offerings upon one altar, at Gibeon, 1Kings 3:3, 1Kings 3:4. God appears to him in a dream at Gibeon and asks what he shall give him, 1Kings 3:5. He asks wisdom with which God is well pleased, and promises to give him not only that, but also riches and honor and, if obedient, long life, 1Kings 3:6–14. He comes back to Jerusalem and offers burnt-offerings and peace-offerings, and makes a feast for his servants, 1Kings 3:15. His judgment between the two harlots, 1Kings 3:16–27. He rises in the esteem of the people, 1Kings 3:28.

From Adam Clarke, *Adam Clarke's Commentary on the Bible* from e-Sword, 1Kings 3 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Matthew Henry offers up two outlines to this chapter.

Matthew Henry's Outline of 1Kings 3

I. Solomon's marriage to Pharaoh's daughter (1Kings 3:1).

Matthew Henry's Outline of 1Kings 3

- II. A general view of his religion (1Kings 3:2–4).
- III. A particular account of his prayer to God for wisdom, and the answer to that prayer (1Kings 3:5–15).
- IV. A particular instance of his wisdom in deciding the controversy between the two harlots (1Kings 3:16–28).
And very great he looks here, both at the altar and on the bench, and therefore on the bench because at the altar.

Henry further condenses this in his concise commentary:

- | | |
|------------------|------------------------------------|
| (1Kings 3:1–4) | Solomon's marriage. |
| (1Kings 3:5–15) | His vision, His prayer for wisdom. |
| (1Kings 3:16–28) | The judgment of Solomon. |

From Matthew Henry, *Matthew Henry's Commentary on the Whole Bible* from e-Sword, 1Kings 3 (chapter comments)
Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible* from e-Sword, 1Kings 3 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The New American Bible: [1Kings 3:1–15] *The third major unit of the Solomon story depicts the bright beginning of his reign. It includes the narrator's remarks about Solomon's marriage and his building projects, and a divine appearance to Solomon. Compare 11:1–13, where the same themes recur, but in negative fashion. The story of the divine appearance is told also in 2 Chr 1:1–13.*⁶

I have not yet decided if I will continue to give the overview found in Brooks' Summarized Bible. Its overview is fair to middling.

The Summarized Bible on 1Kings 3

Contents: Alliance of Solomon and Pharoah. Marriage with Pharoah's daughter. Loses at Gibeon. Solomon's prayer. His wisdom.

Characters: God, Solomon, two women.

Conclusion: The wisdom of God is laid up for those who have the spirit of a child (Luke 10:21) 1Kings 3:8, 1Kings 3:9. A knowledge of our own limitations is very essential to true success, if we have learned that the power of the omnipotent God is at our disposal.

Key Word: Wisdom, 1Kings 3:9, 1Kings 3:28.

Strong Verses: 1Kings 3:7.

Striking Facts: Wisdom: Its beginning, Psalm 111:10. Its source, Dan. 2:20–22. Its quality, James 3:17. Way to it, 1Cor. 3:18. Personification of it, 1Cor. 1:30. How to obtain it, James 1:5. Who is it for, Matt. 7:24–25.

Keith L. Brooks, *Summarized Bible Complete Summary of the Bible* ©1919 from e-Sword, 1Kings 3 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Some miscellaneous notes: I have decided to stop looking at A Conservative Version, the American KJV, the 21st Century KJV and the KJV 2000 version. I almost never use these translations. Since I have moved to a newer version of E-sword, I no longer have access to ERV–2002 or the Hebrew Names Version (I used the latter one very rarely anyway). There is no longer a web version of Ancient Roots Translation and I probably will not buy a book version of it. It is an interesting and unique translation, but not a fundamental loss. Translations which have been added: The Tree of Life Version,⁷ the BRG Bible (I don't know what it stands for), and the Katapi New Study Bible (which appears to be a revision of the RSV). Also, I am now using a Jubilee Bible which appears to have been updated in 2010. Because I do not simply start at Genesis and work forward (recently, I did a few chapters

⁶ From <http://www.usccb.org/bible/1kings/3> (footnote); accessed February 22, 2016.

⁷ I may need to reposition this Bible further down the list.

in Genesis, then in Proverbs and now I am in 1Kings), these changes apply to everything written after February 2016.

There will be very little commentary in the final section of 1Kings 3; it is fairly self-explanatory.

LXX Insert: At the end of the LXX, there is a very long passage in the Greek not found in the Hebrew. It reads:

- 46a And king Solomon was very prudent and wise: and Juda and Israel were very many, as the sand which is by the sea for multitude, eating, and drinking, and rejoicing:
- 46b and Solomon was chief in all the kingdoms, and they brought gifts, and served Solomon all the days of his life.
- 46c And Solomon began to open the domains of Libanus,
- 46d and he built Thermae in the wilderness.
- 46e And this was the daily provision of Solomon, thirty measures of fine flour, and sixty measures of ground meal, ten choice calves, and twenty oxen from the pastures, and a hundred sheep, besides stags, and does, and choice fed birds.
- 46f For he ruled in all the country on this side of the river, from Raphi unto Gaza, over all the kings on this side of the river:
- 46g and he was at peace on all sides round about and Juda and Israel dwelt safely, every one under his vine and under his fig tree, eating and drinking and feasting, from Dan even to Bersabee, all the days of Solomon.
- 46h And these were the princes of Solomon Azariu son of Sadoc the priest, and Orniu son of Nathan chief of the officers, and he went to his house and Suba the scribe, and Basa son of Achithalam recorder, and Abi son of Joab commander-in-chief, and Achire son of Edrai was over the levies, and Banaeas son of Jodae over the household and over the brickwork, and Cachur the son of Nathan was counsellor.
- 46i And Solomon had forty thousand brood mares for his chariots, and twelve thousand horses.
- 46k And he reigned over all the kings from the river and the land of the Philistines, and to the borders of Egypt:
- 46l so Solomon the son of David reigned over Israel and Juda in Jerusalem. (Translation from the New Brenton from the Katapi New Study Bible page)

Quite frankly, I am not sure what to do with all this material. I don't believe that it belongs in the Bible; but I have included it for completeness' sake.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon's Early Independent Acts as King (Marriage Offerings in Gibeon)

2Chronicles 1:1–6

The Pulpit Commentary: *In the preceding chapter we have seen the establishment of Solomon's rule (verse 46) by the removal of internal foes, i.e. of disaffected and rebellious subjects. In this [verse] we see him strengthening his position by an external alliance, by a marriage with an Egyptian princess. This event, however, is related here, not because the historian had this connexion of ideas in his mind, but probably because the marriage came next in order of time.*⁸

Although a couple commentators suggest that this verse is not in chronological order, Solomon began building his house, the Temple and the Jerusalem wall almost immediately after becoming the sole king of Israel (after his father David died).

⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 3:1–15.

Alexander MacLaren does a very nice job setting the table for this narrative: *The new king was apparently some nineteen or twenty years old on his accession. He stepped at once out of seclusion and idleness to bear the whole weight of the kingdom. The glories of David's reign, his brother Adonijah's pretensions to the crown, the smouldering hostility of Saul's old partisans, made his position difficult and his throne unsteady. No doubt, 'the weight of too much dignity' pressed on the youth, and this dream found a point of origin in his waking thoughts. God does not thus reveal Himself to men who seek Him not; and the offer in the vision is but the repetition of what Solomon felt in many a waking moment of meditation that God was saying to him, and the choice he makes in it is the choice that he had already made. He who seeks wisdom first is already wise.*⁹ Whereas, I think that Solomon might have even been younger than 19 or 20, this is still an outstanding introduction.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so makes himself a daughter's husband Solomon with Pharaoh a king of Egypt. And so he takes a daughter of Pharaoh and so he brings her unto a city of David as far as his completing to build his house and a house of Y^ehowah and a wall of Jerusalem round about.

1Kings
3:1

Kukis moderately literal:

Solomon aligned himself in marriage with Pharaoh, the king of Egypt. He took the daughter of Pharaoh [as his wife] and brought her to the city of David while he was completing the building of his house, the house of Y^ehowah and a wall around Jerusalem.

Kukis paraphrase

Solomon aligned himself in marriage to the Pharaoh of Egypt, by marrying the Pharaoh's daughter. He brought his wife to the city of David while he was building his own house, the house of Y^ehowah and a wall around Jerusalem.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation¹⁰ George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes

⁹ From <https://www.studydrive.org/commentaries/mac/view.cgi?bk=10&ch=3> accessed March 11, 2016.

¹⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

Ancient texts:

Masoretic Text (Hebrew)	And so makes himself a daughter's husband Solomon with Pharaoh a king of Egypt. And so he takes a daughter of Pharaoh and so he brings her unto a city of David as far as his completing to build his house and a house of Y ^e howah and a wall of Jerusalem round about.
Dead Sea Scrolls	Only portions of two verses of this chapter remain.
Revised Douay-Rheims	<u>And the kingdom was established in the hand of Solomon</u> , and he made affinity with Pharaoh the king of Egypt: for he took his daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.
Peshitta (Syriac)	AND Solomon became the son-in-law to Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the city of David, until he had finished building his own house and the house of the LORD and the wall of Jerusalem round about.
Septuagint (Greek)	This verse does not appear to be in the Greek Bible.
Significant differences:	The Latin Bible takes the last half of 1Kings 2:46 and brings it into this chapter. This may have some merit. These words certainly sum up the previous chapter but they may also tie the previous chapter to this one.

There is a lot of text added in the Greek Bible at the end of 1Kings 2 which is not found in the Hebrew. But none of it could be brought into this chapter as v. 1.

Limited Vocabulary Translations:

Bible in Basic English	Solomon became the son-in-law of Pharaoh, king of Egypt, and took Pharaoh's daughter as his wife, keeping her in the town of David, till the house he was building for himself, and the house of the Lord and the wall round Jerusalem, were complete.
Easy English	Solomon prays for wisdom Solomon made a covenant with Pharaoh, who was the king of Egypt. Solomon married Pharaoh's daughter. He brought her to the city of David. Then Solomon finished the things that he was building. (They were these buildings:) <ul style="list-style-type: none"> · his palace · the temple of the LORD · the wall round Jerusalem.
Easy-to-Read Version–2008	Solomon made a peace treaty with Pharaoh, the king of Egypt, by marrying his daughter. Solomon brought her to the City of David. This was when Solomon was still building his palace, the Temple of the LORD, and the wall around Jerusalem.
Good News Bible (TEV)	Solomon Prays for Wisdom Solomon made an alliance with the king of Egypt by marrying his daughter. He brought her to live in David's City until he had finished building his palace, the Temple, and the wall around Jerusalem.
<i>The Message</i>	Solomon arranged a marriage contract with Pharaoh, king of Egypt. He married Pharaoh's daughter and brought her to the City of David until he had completed building his royal palace and GOD's Temple and the wall around Jerusalem.
Names of God Bible	Solomon's Marriage Solomon became the son-in-law of Pharaoh (the king of Egypt). After marrying Pharaoh's daughter, Solomon brought her to the City of David until he finished building his own house, Yahweh's house, and the wall around Jerusalem.
NIRV	Solomon Asks God for Wisdom Solomon and Pharaoh, the king of Egypt, agreed to help each other. So Solomon married Pharaoh's daughter. He brought her to the City of David. She stayed there until he finished building his palace, the LORD's temple, and the wall around Jerusalem.

Thought-for-thought translations paraphrases:

Common English Bible	Solomon first meets God Solomon became the son-in-law of Pharaoh, Egypt's king, when he married Pharaoh's daughter. He brought her to David's City until he finished building his royal palace, the LORD's temple, and the wall around Jerusalem.
Contemporary English V.	Solomon signed a treaty with the king of Egypt and married his daughter. She lived in the older part of Jerusalem until the palace, the LORD's temple, and the wall around Jerusalem were completed.
The Living Bible	Solomon made an alliance with Pharaoh, the king of Egypt, and married one of his daughters. He brought her to Jerusalem to live in the City of David until he could finish building his palace and the Temple and the wall around the city.
New Century Version	Solomon Asks for Wisdom Solomon made an agreement with the king of Egypt by marrying his daughter and bringing her to Jerusalem. At this time Solomon was still building his palace and the Temple of the LORD, as well as a wall around Jerusalem.
New Life Version	Then Solomon made a marriage agreement with Pharaoh the king of Egypt. He took Pharaoh's daughter and brought her to the city of David. She stayed there until he had finished building his own house, and the house of the Lord, and the wall around Jerusalem.
New Living Translation	Solomon Asks for Wisdom

Solomon made an alliance with Pharaoh, the king of Egypt, and married one of his daughters. He brought her to live in the City of David until he could finish building his palace and the Temple of the Lord and the wall around the city.

Tree of Life Version

Solomon Asks for Wisdom

Then Solomon made an alliance with Pharaoh king of Egypt by marriage, taking Pharaoh's daughter, and bringing her to the city of David, until he finished building his own house, the House of *ADONAI*, and the wall around Jerusalem.

Partially literal and partially paraphrased translations:

American English Bible

Well, under Solomon, the kingdom was united.

Then Solomon contracted a marriage with Pharaoh, the king of Egypt. He took the daughter of Pharaoh and brought her to the city of David. However, before that, he completed the building of his palace, the Temple of Jehovah, and the wall around Jerusalem.

Beck's American Translation

Solomon Marries Pharaoh's Daughter

Solomon became the son-in-law of Pharaoh of Egypt by marrying Pharaoh's daughter. He brought her to David's city to live there till he finished building his own house, the LORD's temple, and the wall around Jerusalem.

International Standard V

Solomon Prays for Wisdom

(2Chronicles 1:2-13)

Later, Solomon intermarried with the family of [Lit. The Heb. lacks *the family of*] Pharaoh, the king of Egypt by taking his daughter and bringing her to the City of David to live until he had completed building his own palace, the LORD's Temple, and the wall around Jerusalem.

New Advent (Knox) Bible

By now, Solomon's power was firmly established, and he allied himself by marriage to the king of Egypt, whose daughter he wedded. He took her to live in the Keep of David not yet had he built his own palace, or the Lord's house not yet had he finished walling in Jerusalem.

Translation for Translators

Solomon requested wisdom

Solomon went to see the king of Egypt. Solomon *made an agreement to marry* the king of Egypt's daughter, and they both made an alliance/agreement *that their armies would not attack each other*. Then Solomon brought the king's daughter to live in *the part of Jerusalem called 'The City of David.'* *She lived there until Solomon's workers had finished building his house and the temple of Yahweh and the wall around Jerusalem.*

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

Solomon marries Pharaoh's Daughter

Solomon afterwards contracted a treaty of marriage with Pharaoh king of the Mitzeraim, and married Pharaoh's daughter, and brought her to the City of David, until he completed the building of his palace, and the House of the EVER-LIVING, and the walls around Jerusalem.

God's Truth (Tyndale)

Then Salomon drew affinity with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her into the city of David until he had made an end of building his own house and the house of the Lord and the walls of Jerusalem round about.

HCSB

The Lord Appears to Solomon

Solomon made an alliance [Lit *Solomon made himself a son-in-law*] with Pharaoh king of Egypt by marrying Pharaoh's daughter. Solomon brought her to live in the city of David until he finished building his palace, the Lord's temple, and the wall surrounding Jerusalem.

Jubilee Bible 2000	And Solomon became a relative of Pharaoh, king of Egypt, for he took Pharaoh's daughter <i>to wife</i> and brought her into the city of David until he had finished building his own house, and the house of the LORD and the wall of Jerusalem round about.
Lexham English Bible	Solomon's Walk with Yahweh Solomon intermarried with Pharaoh the king of Egypt, and he took the daughter of Pharaoh and brought her to the city of David until he finished building his house, the house of Yahweh, and the walls of Jerusalem all around.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon entered into a marriage alliance with Pharaoh, king of Egypt. He took Pharaoh's daughter and brought her to the city of David until he had finished building his own palace, Yah weh's House and the wall around Jerusalem.
The Heritage Bible	<i>God appears to Solomon Solomon asks for discernment God promises wisdom and wealth</i> And Solomon gave a daughter in marriage to Pharaoh, king of Egypt, and took Pharaoh's daughter, and brought her into the city of David until he had finished building his own house, and the house of Jehovah, and the wall of Jerusalem all around.
New American Bible (2002)	With the royal power firmly in his grasp, Solomon allied himself by marriage with Pharaoh, king of Egypt. The daughter of Pharaoh, whom he married, he brought to the City of David, until he should finish building his palace, and the temple of the LORD, and the wall around Jerusalem.
New American Bible (2011)	<i>Early Promise of Solomon's Reign.</i> Solomon allied himself by marriage with Pharaoh, king of Egypt. He married the daughter of Pharaoh and brought her to the City of David, until he should finish building his own house, and the house of the LORD, and the wall around Jerusalem. 1 Kgs 7:8 9:24.
New Jerusalem Bible	Solomon became the son-in-law of Pharaoh king of Egypt he married Pharaoh's daughter, and took her to the City of David until he could complete the building of his palace, the Temple of Yahweh and the ramparts of Jerusalem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Shlomo formed an alliance with Pharaoh king of Egypt by marrying Pharaoh's daughter. He brought her into the City of David, [where she lived] until he had finished building his own palace, the house of ADONAI and the wall around Yerushalayim.
exeGesés companion Bible	<u>SHELOMOH REQUESTS WISDOM</u> And Solomon made affinity Shelomoh intermarried with Pharaoh Paroh, king sovereign of Egypt Misrayim , and took Pharaoh's Paroh's daughter, and brought her into the city of David, until he had made an end of finished building his own house, and the house of the LORD Yah Veh , and the wall of Jerusalem Yeru Shalem round about.
JPS (Tanakh—1985)	Solomon allied himself by marriage with Pharaoh king of Egypt. He married Pharaoh's daughter and brought her to the City of David [to live there] until he had finished building his palace, and the House of the Lord, and the walls around Jerusalem.
Orthodox Jewish Bible	And Sh'lomo made an alliance with Pharaoh Melech Mitzrayim, and took Bat Pharaoh as isha, and brought her to Ir Dovid, until he had completed building his

Bais (palace), and also the Beis Hashem, and the surrounding chomat Yerushalayim.

The Scriptures 1998

And Shelomoh joined in marriage with Pharaoh sovereign of Mitsrayim, and took the daughter of Pharaoh, and brought her to the City of Dawid until he had completed building his own house, and the House of יהוה, and the wall all around Yerushalayim.

Expanded/Embellished Bibles:

The Amplified Bible

Solomon's Rule Consolidated

Now Solomon became a son-in-law to Pharaoh king of Egypt [and formed an alliance] by [a]taking Pharaoh's daughter [in marriage]. He brought her to the [b]City of David [where she remained temporarily] until he had finished building his own house (palace) and the house of the Lord and the wall around Jerusalem.

The Expanded Bible

Solomon Asks for Wisdom

Solomon made an agreement [alliance] with Pharaoh, the king of Egypt, by marrying his daughter and bringing her to the City of David [^cJerusalem]. At this time Solomon was still building his palace [^hhouse] and the Temple [^hhouse] of the Lord, as well as a wall around Jerusalem.

Kretzmann's Commentary

Solomon at Gibeon

And Solomon made affinity, he entered into a family alliance through marriage, with Pharaoh, king of Egypt, and took Pharaoh's daughter, making her his wife chiefly for political reasons, for the two kingdoms mere now equally powerful, and brought her into the city of David, until he had made an end of building his own house, for he was desirous of erecting his own palace, and the house of the Lord, the Temple, and the wall of Jerusalem round about, David having fortified only the upper city.

NET Bible®

The Lord Gives Solomon Wisdom

Solomon made an alliance by marriage with Pharaoh, king of Egypt he married Pharaoh's daughter. He brought her to the City of David [The phrase *City of David* refers here to the fortress of Zion in Jerusalem, not to Bethlehem. See 2Sam 5:7.] until he could finish building his residence and the temple of the Lord and the wall around Jerusalem.

The Voice

Solomon then arranged a marriage alliance with Pharaoh, Egypt's king. He married Pharaoh's daughter and brought her to the city of David. *He kept her there* while he constructed his own house and the Eternal One's temple and completed the wall surrounding Jerusalem.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And Solomon joins in marriage with Pharaoh king of Egypt, and takes the daughter of Pharaoh, and brings her in unto the city of David, till he completes to build his own house, and the house of Yahweh, and the wall of Jerusalem round about.

Context Group Version

And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of YHWH, and the wall of Jerusalem round about.

Emphasized Bible

And Solomon contracted an alliance with Pharaoh king of Egypt,—and took the daughter of Pharaoh, and brought her into the city of David, until he had made an end of building his own house, and the house of Yahweh, and the wall of Jerusalem, round about.

English Standard V. – UK

Solomon's Prayer for Wisdom

Solomon made a marriage alliance with Pharaoh king of Egypt. He took Pharaoh's daughter and brought her into the city of David until he had finished building his own house and the house of the LORD and the wall round Jerusalem.

Green's Literal Translation	And Solomon made an alliance by marriage with Pharaoh the king of Egypt. And he took Pharaoh's daughter and brought her into the city of David, until he finished building his own house, and the house of Jehovah, and the wall of Jerusalem all around.
Katapi New Study Bible	Solomon made a marriage alliance with Pharaoh king of Egypt he took Pharaoh's daughter, and brought her into the city of David, until he had finished building his own house and the house of Yahweh and the wall around Jerusalem.
Modern English Version	Solomon Asks for Wisdom Solomon made a treaty with Pharaoh king of Egypt. He married Pharaoh's daughter and brought her to the City of David until he finished building his palace, the house of the LORD, and the wall around Jerusalem.
NASB	Solomon's Rule Consolidated Then Solomon formed a marriage alliance [Lit <i>made himself a son-in-law of Pharaoh</i>] with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her to the city of David until he had finished building his own house and the house of the LORD and the wall around Jerusalem.
New King James Version	Solomon Requests Wisdom Now Solomon made a treaty with Pharaoh king of Egypt, and married Pharaoh's daughter then he brought her to the City of David until he had finished building his own house, and the house of the LORD, and the wall all around Jerusalem.
Webster's Bible Translation	And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem on every side.
World English Bible	Solomon made an alliance with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into David's city, until he had finished building his own house, Yahweh's house, and the wall around Jerusalem.
Young's Updated LT	And Solomon joins in marriage with Pharaoh king of Egypt, and takes the daughter of Pharaoh, and brings her in unto the city of David, until he completes to build his own house, and the house of Jehovah, and the wall of Jerusalem round about.
The gist of this passage:	Solomon, by marriage, forms an alliance with Egypt and brings the daughter of Pharaoh back to Jerusalem. He had not yet completed building his own house, the Temple of God or the wall of Jerusalem.

1Kings 3:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and so, that, yet, therefore, consequently because</i>	wâw consecutive	No Strong's # BDB #253
châthan (חַתָּן) [pronounced <i>khaw-THAHN</i>]	<i>to be a son-in-law, to make oneself a daughter's husband</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2859 BDB #368
Owens translates this <i>to make a marriage alliance with.</i>			
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful</i> transliterated <i>Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

1Kings 3:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Although Owens has this as the sign of the direct object, it could be the preposition as well (which is identical).			
ʿêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
This preposition can also refer to being in one's possession or in one's keeping. This can also mean <i>to proceed from someone</i> . The key to this word is <i>close association with, close proximity to</i> beyond simple geographical proximity.			
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house possibly hair head</i> (indicating one of great age and therefore with wisdom and authority) transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights</i> transliterated <i>Mizraim</i> also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Solomon aligned himself in marriage with Pharaoh, the king of Egypt. Solomon is not yet the wise king that we know him as. He has been taught from his father David and he has been given guidance in the previous chapters by David as to how to deal with several people in his kingdom. However, he is now on his own. He can no longer turn to his father for insight, wisdom or guidance.

Any nation which attacks Israel or the Jewish people with words, with stealth or outright with weapons is a nation expressing its hatred of God

David was at war with many of the surrounding nations. It was not that David was belligerent or greedy but that these other countries were anti-Israel (and therefore, anti-Israel's God). They expressed their negative volition toward the God of the Universe by attacking Israel (as many in the Islamic religion do **today**). So that there is no confusion about this: any nation which attacks Israel or the Jewish people with words, with stealth or outright with weapons is a nation expressing its hatred of God.

David was brought up as a warrior from a very young age. Solomon was not brought up as a warrior, insofar as we know. In fact, it is questionable if any of David's sons were brought up to fight as he was.

Egypt, for many centuries, has not been a world power, having been decimated by God in the exodus. However, they are clearly back as a powerful nation at this point in history. Although it is not clearly stated, my guess is that Egypt made the overtures to Solomon to make peace between the countries. The power and effectiveness of Israel's army is known throughout that part of the world. Bear in mind, Israel did not just have a successful army, but they had been annexing land and expanding their influence over a larger territory. If there are no reasons for mutual aggression, a marriage like this solidifies a peace between these two great national powers. The Pharaoh of Egypt offers his daughter in marriage to Solomon in order to establish an alliance between the two nations.

Lange: *After David's great victories over the surrounding nations, and especially after the Philistines were rendered powerless, Egypt was the nearest and most powerful neighbor of the kingdom of Israel. As the latter had increased so much in extent and power, the king of Egypt may also have desired an alliance with the king of Israel (Ewald, Gesch. Isr., iii. s. 279) but such an alliance secured Solomon against other nations, and was even productive of an enlargement of his territory (1Kings 9:16).*¹¹

We do not know if Solomon decided to do this on his own, if he father encouraged him to do this (which is not recorded), or if this was the advice of some of his counselors. In any case, Egypt will invade Israel in the next generation, 5 years after the end of Solomon's rule (1Kings 14:25). At that point in time, Israel would have been splitting into two nations, and Egypt may have seen this as a once in a lifetime opportunity.

This may be of some limited interest to ancient history buffs.

Solomon's Wife is the Daughter of Which Pharaoh (Various Commentators)

Barnes attempts to place this into an historical context: *[Which] Pharaoh is meant is uncertain. It must have been a predecessor of Shishak (or Sheshonk), who invaded Judaea more than 40 years later 1Kings 14:25 and probabilities are in favor, not of Psusennes II, the last king of Manetho's 21st dynasty, but of Psinaces, the predecessor of Psusennes. This, the Tanite dynasty, had become very weak, especially toward its close, from where we may conceive how gladly it would ally itself with the powerful house of David.*¹²

John Dummelow gives us the short, simple answer: *[He is] probably one of the immediate predecessors of the Shishak (Sheshonk) mentioned in 1Kings 11:40 is intended.*¹³

The Third Millennium Bible: *The precise identity of the pharaoh whose daughter Solomon married is unknown. Since the founder of the twenty-second Egyptian dynasty, Sheshonk I (Biblical Shishak), later invaded the territory of Solomon's son and successor, Rehoboam (1Kings 14:25-26), the pharaoh mentioned here might be either Siamun (978-959 B.C.) or Psusennes II (959-945), the last monarchs of the twenty-first Egyptian dynasty.*¹⁴

The Cambridge Bible: *It is impossible to decide with certainty which Pharaoh it was whose daughter Solomon took to wife. The 22nd Egyptian dynasty commenced with Sheshonk I. (the Shishak of the Bible), about B.C. 990. This monarch did much to advance the Egyptian power, which under the previous Tanite sovereigns of the 21st dynasty had sunk very low. We shall find Shishak (1Kings 11:40) receiving Jeroboam when he fled from Solomon. The wife of Solomon must therefore have been a daughter of a king in the previous dynasty, the kings of which would be likely to welcome an alliance with so powerful a monarch. The last of these was Psusennes 2, but as he is said by Manetho to have reigned only fourteen years, it seems more probable that the princess whom Solomon married was the daughter of Psinaces who preceded Psusennes. Pharaoh is used in the Bible as the royal title of the Egyptian kings, and not as the proper name of any single person.*¹⁵

Gill: *[A]ccording to Eupolemus^(k), an Heathen writer, was Vaphres for he says, that David contracted a friendship with this king, and he relates some letters which passed between him and Solomon, concerning sending him workmen for the building of the temple, which are still preserved but Calvisius^(l) thinks it was Sesostris.*¹⁶

¹¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 3:1.

¹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 3:1.

¹³ From <https://www.studydrive.org/commentaries/dcb/view.cgi?bk=10&ch=3> accessed March 11, 2016.

¹⁴ From <http://thirdmill.org/studybible/note.asp/id/45936> accessed March 13, 2016.

¹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:1.

¹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:1 (further references there).

Solomon's Wife is the Daughter of Which Pharaoh (Various Commentators)

College Press: *The Pharaoh who gave his daughter to Solomon cannot be positively identified. The kings of the twenty-first dynasty (1085–945 B.C.) were ruling at the time of David and during the first half of Solomon's reign. Under this dynasty Egyptian power declined and the country broke up into two separate units, the Theban theocracy in the South, and the kingdom of Tanis in the North. Certain archaeological evidence discovered in Tanis may furnish a clue as to the identity of Solomon's father-in-law. Here a bas-relief of King Siamon, the predecessor of Psusennes II, the last king of the twenty-first dynasty, was discovered. It depicted the king in the act of slaying an enemy, most likely from among the Sea Peoples. On the basis of this evidence it has been suggested that Siamon made a military expedition against the Philistines in the course of which he conquered the city of Gezer on the frontier between Philistia and Israel, a conquest which the Bible ascribes to Solomon's father-in-law (1Kings 9:16). Even if this does not constitute incontrovertible proof of the identity of this Pharaoh, chronologically only the last two kings of the twenty-first dynasty fit the identification.*¹⁷

Keil and Delitzsch: *When Solomon had well secured his possession of the throne (1Kings 2:46), he entered into alliance with Pharaoh, by taking his daughter as his wife. This Pharaoh of Egypt is supposed by Winer, Ewald, and others to have been Psusennes, the last king of the twenty-first (Tanitic) dynasty, who reigned thirty-five years since the first king of the twenty-second (Bubastic) dynasty, Sesonchis or Sheshonk, was certainly the Shishak who conquered Jerusalem in the fifth year of Rehoboam's reign (1Kings 14:25–26).*¹⁸

Such a union should be helpful to both the Israelites and to the Egyptians.

Chapter Outline

Charts, Graphics and Short Doctrines

College Press: *Solomon's marriage was strictly political, an arrangement between two families in which any courtship was out of the question. Treaties between nations were customarily sealed by intermarriage of the two royal houses. Solomon needed the recognition of the prestigious and once powerful Egypt to help make his claim to the throne secure. Pharaoh needed trade concessions from the king who now controlled the important north-south highways, as well as assurance that his powerful neighbor would not attempt to expand his domain southward. Albeit, this alliance must have been very shocking to the average Israelite since Egypt was the ancestral foe of Israel. Solomon brought his new wife to the city of David and there she lived in the palace formerly occupied by David (2Chron. 8:11) until Solomon was able to complete his building projects on Mt. Moriah—his own house, the Temple and the rest of the wall of the city (1Kings 3:1). He began building the Temple in the fourth year of his reign (1Kings 6:1) and his own house in his eleventh year (1Kings 7:1).*¹⁹

We actually know little more than the names of the kings during this time period and, for some of them, the length of time that they reigned. The circumstances surrounding this alliance are mostly guessed at.

Interestingly enough, Egypt has not played any significant role in the narrative of nation Israel since the book of Exodus. The references to Egypt after that book are historical (referring back primarily to the exodus of the Jews from Egypt—Deut. 29:2 Judges 11:13 and to their mental attitude towards Egypt—Deut. 16:12 Joshua 24:14) and geographical (sometimes the location of a place is explained with a reference to Egypt—1Sam. 15:7). But there are no references to Egypt as a world power not so far away from Israel until now. The defeat of the Egyptian military by their slaves, the people of Israel, not only left them decimated for many decades; but Egypt thought it best not to mess with Israel after that. So, even though the book of Judges is littered with a dozen or so skirmishes between Israel and various countries, Egypt plays no role here, presumably because God, on behalf of Israel, devastated them. See 1Kings 3:1 4:30 9:16.

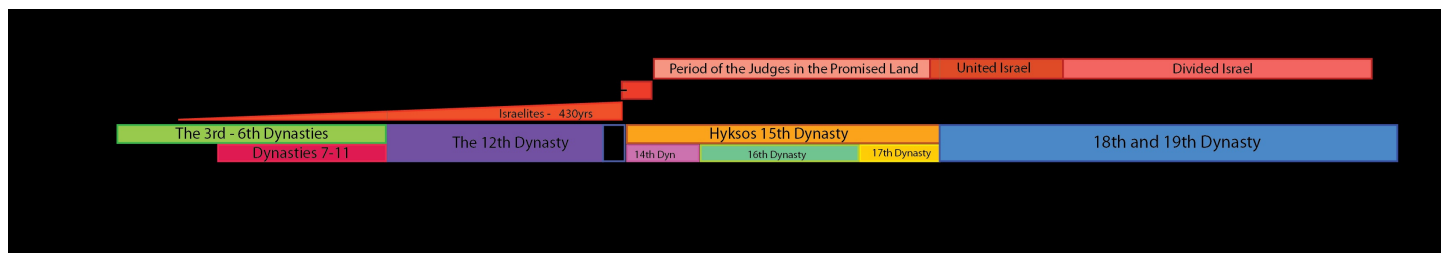
This sort of alliance with Egypt was quite rare. They did not practice this sort of treaty; and this suggests that Egypt felt weak before Israel, and did this for their own benefit.

¹⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:1–2.

¹⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 3:1–3.

¹⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:1–2.

Egyptian/Israel Parallel Timeline from [Pharaohs of the Oppression](#) accessed February 26, 2016. This particular [page](#) is quite interesting from an historical perspective. I cannot vouch for its accuracy, however. There are apparently **two very different chronologies** of Egypt in relationship to Israel (how worthwhile this second link is, is questionable, as the page it comes from is kind of weird).



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 3:1a [Solomon aligned himself in marriage with Pharaoh, the king of Egypt](#). Now, this might rub you the wrong way and you may think to yourself, *what is Solomon doing? Why is he marrying an Egyptian woman? Didn't God tell the Jews not to do this?* God does not oppose intermarriage and we have quite a number of instances of intermarriage which appear to be very approved by God: Rahab the Prostitute Ruth the Moabite Moses' first wife was a Midianite (Ex. 2:21); and his second wife, the Cushite. Joseph married the daughter of an Egyptian priest (Gen. 41:45). What God did warn the Israelites about was intermarriage with *Canaanites* (Ex. 34:16). The problem is, Canaanites had become so degenerate and self-destructive that God allowed Israel to destroy them and to take their land (and there were 2nd and 3rd chances given, by the way, to Sodom, for instance). So, there was not a blanket mandate against marrying non-Israelites. The Israelites were generally forbidden to marry Canaanites and they were not to marry anyone who would take them away from their God, the Revealed Lord, to worship other gods.

People who think that the Bible preaches segregation because of the purity that God demanded of the Israelites do not understand what this purity was all about. God expected Israel to remain separate from heathen worship and the pursuit of other gods—that purity was what was important to God. The skin color or eye color of men or women married by Israelites is not any kind of an issue.

1Kings 3:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and so, that, yet, therefore, consequently because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced ayth]	untranslated generally occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bath (בַּת) [pronounced bahth]	<i>daughter village</i>	feminine singular construct	Strong's #1323 BDB #123

1Kings 3:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house</i> possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority) transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: He took the daughter of Pharaoh [as his wife]... This was often done in alliances. A younger king might marry an older king's daughter (from another country). This daughter would remain with the younger king and they would have children, which children have ties to both countries. In effect, an alliance is struck between the two countries.

It will be no easy task keeping track of Solomon's early marriages. At this point, he is already married to the Ammonitess Naamah. We know this because Solomon's son, Rehoboam, is age 41 (1Kings 14:21) when beginning his reign and Solomon's reign will be for 40 years (1Kings 11:42). Therefore, Solomon was married a year before he began to reign in Israel. Rehoboam's mother is named elsewhere as Naamah of the Ammonites (1Kings 14:21, 31 2Chron. 12:13). Interestingly enough, Naamah is called the mother of Rehoboam in these 3 passages we do not have a reference to her as the *wife of Solomon*.

It would be easy to criticize Solomon at this point, saying, "Why did you not marry of woman of Israel?"

Israelites Taking a Foreign Wife

1. It is not difficult to read a couple of passages and end up thinking that marriage for the Israelites must remain within the Jewish race. For instance, back in Genesis, Esau marries a couple of women who are a bane to the existence of his parents, Isaac and Rebekah. Both Isaac and Jacob go east to find wives from their family, as opposed to taking wives from the surrounding Canaanite peoples.
2. The key throughout the Old Testament is not the race of the women, but their faith. Israelites were warned about foreign women, but always in relation to them taking the Israelites away from their faith. Ex. 34:16 Deut. 7:3-4
3. One might say, "But all the warnings involved Canaanite women." God gave Israel the land of Canaan because of their great degeneracy. Key to understanding their degeneracy is their negative volition toward the Revealed God and His Word.
4. God destroyed several cities in Canaan (Gen. 19) and He urged the Israelites to destroy the Canaanites (the book of Joshua) but God did not encourage Israel to destroy Egypt. All of this is based upon the rejection of Y^ehowah worship by the Canaanites and upon their evil religious practices.
5. *Marriage with foreign women is not without precedent in Old Testament history.* Moses marries a woman who is not a Jew for his second marriage, and when Miriam objects, she is struck temporarily with leprosy. The father of Moses' first wife was clearly a believer in the Revealed God but his daughter did not appear to have the same strength of faith (she deserted Moses).
6. Ruth is one of the most famous women of the Old Testament. She was a Moabitess. She took the faith of her mother-in-law and believed in the Revealed God. She ends up being in the line of David (and, therefore, the line of Jesus Christ).
7. Joseph married an Egyptian woman (Gen. 41:45) Moses married a Midianite woman (Ex. 2:21) and later a Cushite (Num. 12:1). Rahab married into the Israelite line and also became a part of the genealogy of Christ. Matt. 1:5
8. Furthermore, marrying captives from conquered nations and cities was allowed. Deut. 21:10
9. Solomon's marriage problems will be related to his many wives and the fact that they led him away from the faith of Y^ehowah (1Kings 11:5-7). That he marries an Egyptian woman is not the issue here.
10. Although many assume that she has embraced the worship of Y^ehowah, this is nowhere stated (however, when Solomon builds various altars to various gods, an Egyptian god is not named among this pantheon

Israelites Taking a Foreign Wife

- 1Kings 11:1–8).
11. In fact, this Egyptian princess is left out of the description of foreign women that Solomon married who were a mistake. 1Kings 11:1–2 Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love.
 12. Nehemiah will later use Solomon as an example of what not to do. Neh. 13:25–27 "And I confronted them and cursed them and beat some of them and pulled out their hair. And I made them take an oath in the name of God, saying, "You shall not give your daughters to their sons, or take their daughters for your sons or for yourselves. Did not Solomon king of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over all Israel. Nevertheless, foreign women made even him to sin. Shall we then listen to you and do all this great evil and act treacherously against our God by marrying foreign women?" (ESV) The key is, these women caused Solomon to sin (to turn away from the Revealed God) that was the problem with many foreign marriages.

Some of the marriages and the quotation come from *The College Press Bible Study Textbook Series* (a compilation of many commentaries) from e-sword 1Kings 3:1–2.

Chapter Outline

Charts, Graphics and Short Doctrines

College Press: *[This] is a political occurrence without parallel, not only in Israelite, but also in Egyptian history. No other example has yet been found of a Pharaoh's daughter being given in marriage to a foreign royal house. But never before had a power comparable to the kingdom of David and Solomon arisen on Egypt's frontiers, and this perhaps explains the sudden change in the long-standing Egyptian policy of refusing to give Pharaoh's daughter in marriage to foreign royalty. At least with regards to ancient records, we are unaware of any other alliance with Egypt like this. College Press adds this persuasive citation: Abraham Malamat, "The Kingdom of David and Solomon in its Contact with Egypt and Aram Naharaim," BAR, II, 91–92. Kadashmanenlil, king of Babylon, asked for the hand of Amenhotep III's daughter and was refused in the following terms: "From of old, a daughter of the king of Egypt has not been given to anyone."*²⁰

John Stevenson: *It is of particular significance that it was Solomon who took the Pharaoh's daughter and not the Pharaoh who took Solomon's daughter. The significance was that when a wedding alliance took place, it was normally the vassal who gave the daughter and the sovereign who took the daughter. In this wedding, Solomon was in the role of the sovereign or at least the equal of Egypt. This was no small thing. For several thousand years Egypt had been one of the superpowers of the ancient world. And in a single generation, the tiny Kingdom of Israel had risen to the point where her king was considered to be an equal to the great.*²¹

Let's bring this into the 21st century:

21st Century Application of Israel and the Canaanites

1. When studying this events of 4000 years ago, it is reasonable to stop and make some kind of application to our lives in the 21st century.
2. The problem with the Canaanites was their rejection of Y^ehowah and their horrible religious practices (they had sex in "church" and they sacrificed children as a part of their religious practices).

²⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:1–2.

²¹ From <http://www.angelfire.com/nt/theology/1kg03.html> accessed March 13, 2016.

21st Century Application of Israel and the Canaanites

3. For this reason, they needed to be destroyed and Israelites were warned against intermarriage with them.
4. This describes the radical elements of Islam. They commit atrocities **all over** the entire world. They murder Christian children, they behead, burn alive and drown those who stand in their way.
5. Nearly every war today is based upon the Islamic caliphate.

February 2016 Wars in the World Map from [Wars in the World](#), accessed February 25, 2016. This map shows where all armed conflicts are presently occurring. Almost all of these conflicts are related to the Islamic issue wars. A few of them are communist aggression wars.

6. Our current president, Obama (I write this in 2016), **gave humanitarian reasons** for going into Libya and destroying their leadership there, opening them up to **great political upheaval**. What the president ought to have done, based upon humanitarian reasons, is sent troops into Iraq and similar places to guide the complete and total destruction of ISIS forces. As long as the Libyan dictator was not threatening American allies or interests, then we had no reason to depose him.
7. Similarly, whatever prisoners of ISIS are taken on the battlefield ought to have been eventually shipped to Guantanamo Bay to be incarcerated until the end of the Islamic wars (yes, that could be a life sentence).
8. Now and again, the United States has to have a foreign policy based upon moral judgments made against other groups and nations. ISIS and other radical Muslim groups are among the worst offenders of crimes against humanity in human history. For this reason, steps ought to be taken to destroy such a movement and these steps should be led by the United States.
9. In general, we need to understand good and evil, and there will be, at any given time, great movements of evil out in the world. Sometimes, the United States needs to step in and destroy such movements. God has allowed the United States great military power—the greatest military in all of human history—and this is not simply for our own protection. God blesses us with such a military because we have a responsibility in this world.
10. There is certainly a balance that must be struck. The world is filled with evil rulers and movements with bad intent. We need to take careful stock of what is occurring in the world and judiciously apply our military power.



When the British Empire was at its height, it controlled nearly a quarter of the entire populated world. What they did was provide law and order and the gospel message to nations all over the globe. That tiny nation controlled nearly a fourth of the populated world. This power and influence today belongs to client nation United States and we need to carefully and judiciously apply our power to maintain law and order and to allow for the gospel of Jesus Christ to be spread throughout the world.

At this point, there is no clear judgment against Solomon for having at least two wives as of this point in time in the narrative.

Was Solomon Wrong to Marry the Egyptian Princess?

1. Solomon was married prior to coming to the throne of Israel. He had a son, Rehoboam, by Naamah the Ammonitess. Rehoboam is age 41 (1Kings 14:21) when beginning his reign and Solomon's reign will be for 40 years (1Kings 11:42). Therefore, Solomon was married a couple years before he began to reign in Israel.
2. Many of us know the pertinent Scriptures. A king is not to multiply wives to himself and monogamy is the order of the day.
3. We do not know if Solomon was aware of this passage. Kings were supposed to write for themselves a copy of Scripture to study but we don't know if Solomon did this or, if he began, had he completed this yet.
4. Furthermore, there is a lot of difference between having two wives and multiplying wives to oneself.
5. Much of the teaching about monogamy is found in Solomon's own writings and in the New Testament.
6. David had been teaching his son Bible doctrine. The first 9 chapters of Proverbs are probably what David taught his son Solomon (and what Solomon remembered from this teaching). In that teaching, there was warning about the wrong sort of woman to be caught up with. However, this does not appear to be a reference to someone from royalty.
7. Furthermore, as has already been pointed out, there is precedence for marrying a non-Israelite.
8. Like all law, not knowing whether something is a sin or not does not mean that it is not a sin. Otherwise, the best policy for some people would be to not study anything in the Bible.
9. Let me simply suggest that this was a place where Solomon could have used some wisdom, and God has not yet granted that to him.
10. It appears to me to be a minor mistake at most, but it was nothing like King David's taking of Bathsheba when she was married to one of his soldiers.

Despite this small mistake, Solomon will still ask the Lord for wisdom later on in this chapter.

The Pulpit Commentary excuses this: *As Solomon at this period of his life faithfully observed the law, as he is never blamed for this marriage, and as there is no trace whatever of the introduction of Egyptian rites into Israel, it is a fair presumption that the Egyptian princess conformed to the religion of her adopted country.*²²

Keil and Delitzsch also support Solomon's taking an Egyptian wife: *Marriage with an Egyptian princess was not a transgression of the law, as it was only marriages with Canaanitish women that were expressly prohibited (Ex. 34:16 Deut. 7:3), whereas it was allowable to marry even foreign women taken in war (Deut. 21:10.). At the same time, it was only when the foreign wives renounced idolatry and confessed their faith in Jehovah, that such marriages were in accordance with the spirit of the law. And we may assume that this was the case even with Pharaoh's daughter because Solomon adhered so faithfully to the Lord during the first years of his reign, that he would not have tolerated any idolatry in his neighbourhood, and we cannot find any trace of Egyptian idolatry in Israel in the time of Solomon, and, lastly, the daughter of Pharaoh is expressly distinguished in 1Kings 11:1 from the foreign wives who tempted Solomon to idolatry in his old age.*²³

The problem with Solomon's Egyptian wife is not that she is Egyptian, but that this is a second marriage for Solomon. And, as has been discussed, this is not necessarily a problem.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Several suggest that the Song of Solomon was written for the occasion of their marriage, along with Psalm 45. I lean toward R. B. Thieme, Jr.'s interpretation of Canticles, that this was Solomon chasing after yet another woman, despite having many wives. The shepherd-lover is her lover he is not another name for Solomon. I will reserve my opinion concerning Psalm 45—a brief read-through does not confirm or deny this theory.

²² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 3:1.

²³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 3:1–3.

Bear in mind that there has been nothing at all in Scripture since the exodus about the relationship between the nations of Israel and Egypt.

Egypt and Israel's Relationship, Based upon this Marriage

1. There is actually some irony in all of this. All of Israel served Egypt as slaves and yet, this descendant of an Egyptian slave married an Egyptian princess, elevating Solomon to a position equal to that of any pharaoh. For a king of Israel to be the sort of royalty so favored by the Egyptian Pharaoh, this places nation Israel on a level with nation Egypt.
2. It is logical to suggest that Israel, at this point in time, was a world power on the same level as Egypt which would explain why Egypt would agree to such a marriage.
3. John Bright: *This illustrates both the relative importance of Israel and the low estate to which Egypt had sunk: Pharaohs of the Empire did not give their daughters even to kings of Babylon or Mitannis.*
4. Eugene H. Merrill: *That this is the case is clear from his [Pharaoh Siamun's, 978-959 B.C.] willingness to provide his own daughter as a wife for Solomon, a concession almost without parallel in Egyptian history since it was a candid admission to the world of Egypt's weakness and conciliation. Normally Egyptian kings took foreign princesses but did not give up their own daughters to foreign kings.*
5. Also take note as to how this alliance worked. Solomon took the daughter of the pharaoh. Egypt is far less likely to become aggressive toward Israel, for fear of harming the pharaoh's daughter. Egypt apparently would take daughters of other foreign kings and prime ministers, but this may be the only time that a daughter of a pharaoh was given to a foreign king.
6. This tells us that Israel and Egypt are on equal ground.

Quotations are from Dr. John Constable *The Expository Notes of Dr. Constable* ©2012 from e-sword, 1Kings 3:1-3 (further sourcing is found there).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 3:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and so, that, yet, therefore, consequently because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto into, among, in toward, to against concerning, regarding besides, together with as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'îyr (עִיר) [pronounced geer]	<i>city, encampment, town fortified height a place of walking a guarded place</i>	feminine singular construct	Strong's #5892 BDB #746
Dâvid (דָּוִד) also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

1Kings 3:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until while, so long as to, even to [some certain limit] even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
kâlâh (הלך) [pronounced <i>kaw-LAWH</i>]	<i>to complete, to finish to prepare to come to an end to consume, to waste, to destroy, to annihilate to make pine away</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #3615 BDB #477
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct to erect to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124
Dr. Robert Dean: <i>[This] means to carefully build and construct something through the use of craftsmanship...it is something that is thought out, something that has been prepared for and planned, not something that is done haphazardly...[it] is the same word used to describe God's creation of Eve in the garden of Eden.</i> ²⁴			
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and brought her to the city of David while he was completing the building of his house,... There is a problem of priorities here suggested in the text. The city of David is Jerusalem. David's house had been built for him. Solomon had decided what his house would be like, and it was being built to his specifications (I am assuming this, as he seems to understand such things).

I had just assumed that the *city of David* was a reference to Jerusalem. There is apparently a great deal of disagreement on this issue.

The City of David (Various Commentators)

The Geneva Study Bible says that Bethlehem is the *city of David*.²⁵

Barnes: *The city of David...[was] situated on the eastern hill, or true Zion, where the temple was afterward built, over against the city of the Jehusites (1Kings 9:24 compare 2Chron. 8:11).*²⁶

Lange: *By the city of David we are to understand the ancient and fortified Jerusalem, the citadel of David—the upper city.*²⁷

²⁴ From Dean Bible.org; accessed December 10, 2015.

²⁵ From the Geneva Study Bible; accessed February 22, 2016.

²⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 3:1.

²⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 3:1.

The City of David (Various Commentators)

The Cambridge Bible: *[T]he city of David...was the eastern portion of the hill of Zion on which the temple was afterwards built. Solomon considered this too sacred a place for his own dwelling, because there the ark of the Lord had come (2Chron. 8:11).*²⁸

1Chron. 11:5–7 The inhabitants of Jebus said to David, "You will not come in here." Nevertheless, David took the stronghold of Zion, that is, the city of David. David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief. And David lived in the stronghold therefore it was called the city of David. (ESV) So, the stronghold of the ancient Jebusites was the section known as the city of David.

I am not sure that I appreciate the full significance of Prov. 3:1. Very likely, Solomon and his new wife lived in King David's house while Solomon was attending to his first building projects (enumerated in this verse).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Lange: *The dwelling for the queen was but temporary when the new palace was built she inhabited it (1Kings 9:24).—"He made," says Josephus, "the walls wider and firmer than they had been." David had only fortified the upper city (2Sam. 5:7 2Sam. 5:9).*²⁹

The ESV capitalized is used below.

Solomon's Egyptian Wife and the House Built by Solomon

1. There are, surprisingly, several verses on this particular topic.
2. Solomon's Egyptian wife first lived in the city of David as Solomon had not completed the building of his own house. 1Kings 3:1
3. Solomon completed his house 13 years later. 1Kings 7:1
4. Solomon appears to have built separate quarters for his Egyptian wife. 1Kings 7:8 *His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter whom he had taken in marriage.* Interestingly enough, this entire chapter appears to be devoted to Solomon's house.
5. Solomon's first wife does not appear to be mentioned except much later as Rehoboam's mother and in 1Kings 7, accommodations for Solomon's Egyptian wife are discussed but not for his first wife.
6. Once Solomon had finished these building projects, his Egyptian wife moved in. 1Kings 9:24 *But Pharaoh's daughter went up from the city of David to her own house that Solomon had built for her. Then he built the Millo.*
7. Solomon made some interesting remarks when he did this. 2Chron. 8:11 *Solomon brought Pharaoh's daughter up from the city of David to the house that he had built for her, for he said, "My wife shall not live in the house of David king of Israel, for the places to which the ark of the LORD has come are holy."* I don't know that this means that this Egyptian princess had rejected the faith of Solomon. I guess that would depend upon, to some degree, the worship of women in the dispensation of Israel. The feasts of the Old Testament called upon the males to gather in a centralized location to worship. At this point, I don't know if she should not live in this part of Jerusalem because (1) she is an Egyptian (2) she is a woman or (3) she has not accepted Solomon's God. (4) Or, the most logical explanation—Solomon was simply following Deut. 23:7–8 *"You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were a sojourner in his land. Children born to them in the third generation may enter the assembly of the LORD."* Combine Solomon's wisdom, with his study of the existing Scriptures, perhaps he comes to this conclusion. Even though she has married Solomon and is considered by many

²⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:1 (slightly edited).

²⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 3:1.

Solomon's Egyptian Wife and the House Built by Solomon

Jewish; she married Solomon precisely because of the fact that she is Egyptian. Therefore, the final reason appears to apply.

I find it fascinating that this relationship is given so much discussion in Scripture.

Some of the points above were suggested by Robert Jamieson, A. R. Fausset and David Brown *Commentary Critical and Explanatory on the Whole Bible* 1871 from e-sword, 1Kings 3:1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Why does it not say that Solomon and his wife lived in the house of David? Let me suggest that many of David's wives and mistresses are still alive, and that they all lived in the house of David. The Bible, insofar as I can tell, is never clear exactly on these living arrangements. There are passages which suggest that the wives of Jacob had their own separate tents so perhaps there were apartments—possibly adjacent apartments—near or connected to David's house.

Since polygamy is not God's plan for the believer in Jesus Christ, it would make little sense for the Bible to lay out a clear living arrangement for those who have more than one wife. We understand the reason for the careful description of the Tabernacle and later on, the Temple of God. These represent God in the land, on the earth. However, at the same time, we have very little detail on the homes of David and Solomon (or whatever adjacent buildings that there may have been) apart from the fact that these were built and were important to David and Solomon. There is a limited description of this house in 1Kings 7:1, 8 ([Solomon was building his own house thirteen years, and he finished his entire house. ...His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter whom he had taken in marriage.—ESV](#)). It appears that he built separate quarters for his Egyptian wife. We can infer from that, that king's wives were given their own quarters.

I do not recall any information about David's 20 women—exactly where they lived in relation to him. Perhaps this was written without great detail so that I don't consider, "Hmm, David had 10 wives and 10 mistresses. How did he make that work? How did he design his home to accommodate them?" Instead, we have recorded ample evidence that David's many wives and all of his many sons ended up being quite problematic to him. At least 3 of David's sons were killed because David did not properly bring them up (and there may have been more we have enough killed in the pages of Scripture to indicate that polygamy can be quite problematic).

In any case, Solomon's wife from Egypt will live in the city of David presumably for the 13 years of Solomon's building projects (which include his own house—1Kings 7:1). And, unlike David's wives and mistresses, her quarters, separate from Solomon's, are discussed briefly.

All of 1Kings 6–7 and 2Chron. 2:1–4:22 will be all about the Temple as well as the personal house built by Solomon. This suggests to me that Solomon wrote the early chapters of 1Kings and that the structure and beauty of his house was known far and wide. I understand this fully. I added some square footage to my home and have taken enough pictures of the process to qualify that addition as my own child. Since pictures could not be taken, Solomon instead opted to give it a careful description, which is preserved for us in the Word of God.

The similarities between Kings and Chronicles suggests that Kings was used as reference material to write Chronicles but that it was not the only reference book available to them. It also suggests an organic development of the concept of inspiration. My guess is, at this time, the books of Samuel Kings were not understood to be inspired of God else, how could they be used, referred to and edited in another historical book, Chronicles?

1Kings 3:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then namely when since, that though as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...the house of Y^ehowah... Second on the list of Solomon's building projects is the house of Y^ehowah. King David had the idea—an original idea—he wanted to build a house dedicated to the worship of God. Up until this time, for the past 400–500 years, worship had been taking place in or around a tent. It seemed to David that a more permanent structure ought to be built now, as Israel now completely controlled of Land of Promise, as a result of the many wars of David.

But, bear in mind, this is listed 2nd, which at least implies that this was not the first thing on Solomon's mind.

The Temple was begun in Solomon's 4th year (1Kings 6:37) and Jewish chronology places his Egyptian marriage after this point in time.³⁰ However, given the plain text of 1Kings 3:1, it sounds as if Solomon married the Egyptian woman and then commenced with these building projects.

1Kings 3:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then namely when since, that though as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i>]	<i>a wall [around a city] less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular construct	Strong's #2346 BDB #327
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y^oroo-shaw-LAH-yim</i>]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both) it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

³⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:1 (Seder Olam Rabba, c. 15. p. 41).

1Kings 3:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^{BV}]	<i>around, surrounding, circuit, round about, encircle all around on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: ...and a wall around Jerusalem. Solomon was going to take a more defensive position, surrounding Jerusalem with a wall. David was more aggressive when it came to dealing with the various armies around him.

Keil and Delitzsch: *By the building of "the wall of Jerusalem" we are to understand a stronger fortification, and possibly also the extension of the city wall (see at 1Kings 11:27).*³¹

Matthew Poole: *The wall of Jerusalem round about which though in some sort built by David, 2Sam. 5:9, yet Solomon is here said to build, either because he made it higher, and stronger, and more beautiful and glorious in which or the like sense Nebuchadnezzar is said to have built Babylon, Dan. 4:30 or because he built another wall besides the former, for greater security for after this time Jerusalem was encompassed with more walls than one.*³²

Solomon has 3 things which he needs to complete: his own house, the Temple of God, and a wall around Jerusalem. At this point, we might reasonably assume that he is not quite able to assigned priorities here. The house (palace) is strictly for himself and his new wife the Temple would be for all of Israel to have a righteous relationship with God and the wall, of course, would protect Jerusalem. What does young Solomon need right now? He needs to wisdom to decide what does he do first how does he allocate his time and resources?

Solomon will first engage in these building projects, and then he will construct a palace for his Egyptian wife. 1Kings 7:7–8 *And he made the Hall of the Throne where he was to pronounce judgment, even the Hall of Judgment. It was finished with cedar from floor to rafters. His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh's daughter whom he had taken in marriage. 2Chron. 8:11 Solomon brought Pharaoh's daughter up from the city of David to the house that he had built for her, for he said, "My wife shall not live in the house of David king of Israel, for the places to which the ark of the LORD has come are holy."* (ESV)

Mike Smith on where Solomon's Egyptian wife probably lived: *On his marriage with the Egyptian princess at the beginning of his reign, he assigned her a temporary abode in the city of David, that is, Jerusalem, until a suitable palace for his wife could be erected. While its construction was in progress, he himself lodged in the palace of David. But he did not allow her to live there because she was a pagan who had been taken away from her own country along with her pagan maidservants, and it would have been improper to have them live in such close proximity with the ark. The Ark of the Covenant was located in a tent that David had constructed in Jerusalem, probably near or next to his palace (2Sam. 5:17 6:16 1Chron. 15:1 2Chron. 1:4).*³³

Solomon eventually did marry way, way too many women and this caused him to go astray from God. Whether we can blame this choice to marry the Egyptian wife is uncertain.

³¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 3:1–3.

³² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 3:1.

³³ From [Lesson #20 1Kings](#); accessed March 10, 2016. This link will open up in Word or WP.

1Kings 3:1 Solomon aligned himself in marriage with Pharaoh, the king of Egypt. He took the daughter of Pharaoh [as his wife] and brought her to the city of David while he was completing the building of his house, the house of Y^ehowah and a wall around Jerusalem.

The ESV; capitalized is used below.

Foreign Wives and the King of Israel

1. The people of Israel were not supposed to intermarry with the people of the land of Canaan. God was giving them this land because the people of Canaan were so degenerate (Sodom is our example of this). Ex. 34:12–16 warns Israelites not to make covenants with the people of the land and not to intermarry with them. This specifically applies to people living in Canaan and is a requirement because they would not worship the God of Israel.
2. Similarly, Deut. 7:1–4 lists specific tribes of those who lived in the Land of Promise; and that they were not to intermarry with them. This has nothing to do with racial differences; this is all about the worship of the one Revealed God. Vv. 3–4 specifically warn: **You shall not intermarry with them** [the 7 named nations of v. 1], **giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following Me, to serve other gods. Then the anger of the LORD would be kindled against you, and He would destroy you quickly.**
3. A king was not to multiply wives to himself. This is quite an interesting passage. Deut. 17:15–17 **You may indeed set a king over you whom the LORD your God will choose. One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You shall never return that way again.'** **And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.** This is not even a mandate against polygamy; this is pretty much against what Solomon would do (and what David did).
4. However, even though we are told about Solomon and this Egyptian princess, there is nothing negative said about her or about their marriage anywhere that I have found.
5. Furthermore, one cannot heap condemnation upon Solomon, when 1Kings 3:3 reads: **Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places.**
6. Solomon is already married and he already has a son, Rehoboam.
7. When Solomon added many wives, this is where he went astray. 1Kings 11:1–8
8. God seems to have accepted that a king might have several wives as the result of a political alliance; although it is clear in Solomon's writings and in David's life that, adherence to one woman is the ideal.

There was a point at which Solomon's wives became excessive. Whether that was at #3 or #10, I could not say. And even if God appears to have accepted a king in Israel having a few wives, the ideal is always one. It is the best environment for raising up children; and the best environment for marital friendship. Also, it is the best environment for raising up the next king.

Don't try to take these points out of context. You are not a king. And if you are a political figure, this doctrine does not give you cover to have a mistress.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This verse suggests some confusion in the worship protocol of Israel. The books of Exodus and Leviticus set up a pretty detailed system of worship for Israel. However, it is apparent that, as Israel began to be ruled by kings, that this system was set aside to some degree. There were many factors associated with this, but Solomon, at a young age, simply came into a time when there were worship protocols established which did not match what was found in Scripture.

You may recall that, when Eli was the high priest, Israel was going to war against the Philistines, and the army of Israel decided that they needed some really good luck, so they grabbed up the Ark of God to take into battle with them. They lost that battle and the Ark was captured. However, the Ark caused chaos in the lives of the Philistines, and they returned it. The Ark was then mishandled by the Israelites, so it was finally garaged, so to speak, and never returned to the Tabernacle. So, for most of the life of Samuel, and the reigns of Saul and David, and part of the reign of Solomon, the Ark was kept separate from the Tabernacle, even though this was not how things were designed to be. See the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Tabernacle is a fascinating study. If you were to look at the furniture of the Tabernacle from above, it would have the form of a Roman cross. However, most of the furniture was hidden within the Tabernacle (worshippers did not generally enter into the Tabernacle) and the Ark of God was kept in the Holy of Holies, where no one but the High Priest was to go, and that but once a year, on the great Day of Atonement.

All of that was laid aside for perhaps a century and the focus was upon the kings of Israel rather than upon the Ark of God.

Let's look at this in points:

The Confusing of Tabernacle Worship in Israel

1. When Eli was the High Priest, there was normal worship conducted, according to the Law of Moses. The Ark was in the Holy of Holies within the Tabernacle.
2. During a war with the Philistines, the Israeli army took the Ark into battle with them. They lost the battle and lost the Ark.
3. Because of the grief the Ark caused the Philistines, they returned it to the Israelites.
4. Because the Israelites did not study how to properly move the Ark, some died, and it was moved to someone's home for safekeeping.
5. Later, the Tabernacle and the priesthood had suffered great damage under Saul's kingship. When he was pursuing David, Saul ordered the killing of the priests of the Tabernacle in the city of Nob. One lone priest escaped to David at this time. The Ark is still in storage.
6. David, as we have studied, brought the Ark of God into Jerusalem and set up a tent for it here, so that it was protected, and so that he could worship there. It is not completely clear whether this was a public place of worship as well.
7. As a result of these events, the worship of Y^ehowah was not being done in accordance with the protocol laid out in Exodus and Leviticus.
8. That leads us to this verse, which reads: [Nevertheless, the people \[of Israel\] were sacrificing in the high places because a house of the name of Y^ehowah had not \[yet\] been built in those days.](#)
9. So, despite the faith of both David and Solomon, the proper worship of Y^ehowah had become confused and no longer completely adhered to the protocol of the Law of Moses.

Religious services occurring in the high places will be a problem for Israel over a long period of time.
1Kings 15:14 22:43 2Kings 12:3 14:4 15:4, 35

What appears to be the case is, Israel's worship in the high places became more and more heathenistic as time went on.

Chapter Outline

Charts, Graphics and Short Doctrines

Only the people are sacrificing in the high places for had not been built a house for a name of Y^ehowah as far as the days the those.

1Kings
3:2

Now [lit., *only*] the people [of Israel] were sacrificing in the high places because a house of the name of Y^ehowah had not [yet] been built in those days.

At this time, the people continued to sacrifice in the high places because a house of God had not yet been built at that time.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Only the people are sacrificing in the high places for had not been built a house for a name of Y ^e howah as far as the days the those.
Revised Douay-Rheims	But yet the people sacrificed in the high places: far there was no temple built to the name of the Lord until that day.
Peshitta (Syriac)	The people sacrificed only in high places, because there was no house yet built to the name of the LORD, until those days.
Septuagint (Greek)	Nevertheless the people burnt incense on the high places, because a house had not yet been built to the Lord.
Significant differences:	None.

Limited Vocabulary Translations:

Bible in Basic English	But all this time the people were making their offerings in the high places, because no house had been put up to the name of the Lord till those days.
Easy English	But the people still <i>sacrificed</i> in high places, because they had not yet built a <i>temple</i> for the <i>LORD's</i> Name.
Easy-to-Read Version–2008	The Temple to honor the LORD had not yet been finished, so people were still making animal sacrifices on altars at the high places.
<i>The Message</i>	Meanwhile, the people were worshiping at local shrines because at that time no temple had yet been built to the Name of GOD.
Names of God Bible	The people were still sacrificing at other worship sites because a temple for the name of Yahweh had not yet been built.
NIRV	But the people continued to offer sacrifices at the high places where they worshiped. That's because a temple hadn't been built yet where the LORD would put his Name.

Thought-for-thought translations paraphrases:

Common English Bible	Unfortunately, the people were sacrificing at the shrines because a temple hadn't yet been built for the LORD'S name in those days.
Contemporary English V.	At that time, there was no temple for worshiping the LORD, and everyone offered sacrifices at the local shrines.
The Living Bible	At that time the people of Israel sacrificed their offerings on altars in the hills, for the Temple of the Lord hadn't yet been built.
New Century Version	The Temple for the worship of the Lord had not yet been finished, so people were still sacrificing at altars in many places of worship.
New Living Translation	At that time the people of Israel sacrificed their offerings at local places of worship, for a temple honoring the name of the Lord had not yet been built.
Tree of Life Version	The people, however, were still sacrificing on the high places, because there was no House built for the Name of <i>ADONAI</i> until those days.

Partially literal and partially paraphrased translations:

American English Bible	Now, before the Temple was built, the people were burning incense [to Jehovah] in the high places.
Beck's American Translation	<i>Solomon Asks for Wisdom</i> The people were sacrificing on the high places because the temple to honor the LORD's name had not yet been built.

International Standard V	The people were sacrificing at various high places because the Temple had not yet been built and dedicated to [Lit. <i>built for the name of</i>] the LORD.
New Advent (Knox) Bible	In those days, the Lord had no temple built for him, and men used to sacrifice on hill-tops.
Translation for Translators	<i>During that time</i> the temple of Yahweh had not yet been built, so the Israeli people were still offering sacrifices at many other places of worship.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	...for the people had altars on the hills, because a House had not been built to the name of the EVER-LIVING until these times.
God's Truth (Tyndale)	Only the people sacrificed in altars made on hills, because there was no house built unto the name of the Lord until those days.
HCSB	However, the people were sacrificing on the high places, because until that time a temple for the Lord's name had not been built.
Jubilee Bible 2000	Until then the people sacrificed in high places because there was <i>still</i> no house built unto the name of the LORD until those days.
NIV – UK	The people, however, were still sacrificing at the high places, because a temple had not yet been built for the Name of the LORD.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Mean time, the people were sacrificing at the high places because the house for the Name of Yahweh had not yet been built.
New American Bible (2011)	The people were sacrificing on the high places, however, for up to that time no house had been built for the name of the LORD.
New Jerusalem Bible	The people, however, were still sacrificing on the high places, because at that time a dwelling-place for the name of Yahweh had not yet been built.
Revised English Bible	The people however continued to sacrifice at the shrines, for up to that time no house had been built for the name of the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The people, however, were still sacrificing on the high places, because no house had yet been built for the name of ADONAI.
exeGesés companion Bible	Only the people sacrificed in high places bamahs , because there was no house built unto the name of the LORD Yah Veh , until those days.
JPS (Tanakh—1985)	The people, however, continued to offer sacrifices at the open shrines, because up to that time no house had been built for the name of the Lord.
Orthodox Jewish Bible	However HaAm were sacrificing in the high places, because there was no Bayit built unto the Shem of Hashem in those days.
<i>The Scriptures</i> 1998	Only, the people slaughtered at the high places, for a house for the Name of יהוה had not been built until those days.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But [in the meantime] the people were still sacrificing [to God] on the high places (hilltops) [as the pagans did to their idols], for there was no [permanent] house yet built for the Name of the LORD.
The Expanded Bible	The Temple [house] for the worship [name] of the Lord had not yet been finished, so people were still sacrificing at altars in many places of worship [the high places worship sites that became associated with pagan worship or inappropriate worship of God].

- Kretzmann’s Commentary Only the people sacrificed in high places, against the spirit of the Law, Deut. 12:2-5, because there was no house built unto the name of the Lord until those days, and the custom of going to Gibeon, to the Tabernacle, having fallen into disuse since the days of Samuel.
- NET Bible® Now the people were offering sacrifices at the high places [The “high places” were places of worship that were naturally or artificially elevated.], because in those days a temple had not yet been built to honor the Lord [Heb “for the name of the Lord.” The word “name” sometimes refers to one’s reputation or honor (thus the translation here, “to honor the Lord”). The “name” of the Lord sometimes designates the Lord himself, being indistinguishable from the proper name].
- The Voice However the people were still offering sacrifices at the high places because a temple had not been constructed for the Eternal until then.

Literal, almost word-for-word, renderings:

- BRG Bible Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.
- Concordant Literal Version Only, the people are sacrificing in high places, for there has not been built a house for the name of Yahweh till those days.
- English Standard Version The people were sacrificing at the high places, however, because no house had yet been built for the name of the LORD..
- New European Version At that time the people sacrificed in the high places, because there was no house built for the name of Yahweh.
- New King James Version Meanwhile the people sacrificed at the high places, because there was no house built for the name of the Lord until those days.
- Webster’s Bible Translation Only the people sacrificed in high places, because there was no house built to the name of the LORD, until those days.
- World English Bible However the people sacrificed in the high places, because there was not yet a house built for Yahweh’s name.
- Young’s Updated LT Only, the people are sacrificing in high places, for there has not been built a house for the name of Jehovah till those days.

The gist of this passage: The people are no longer offering sacrifices at the Tabernacle so they are offering up sacrifices in the high places.

1Kings 3:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely in any case but nevertheless</i>	adverb of limitation or of restrictive force	Strong’s #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
‘am (אָם) [pronounced gahm]	<i>people race, tribe family, relatives citizens, common people companions, servants entire human race herd [of animals]</i>	masculine singular collective noun with the definite article	Strong’s #5971 BDB #766

1Kings 3:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>sacrificing, those sacrificing [often, continually], sacrificing as a practice [in the sense of the custom of sacrificing]</i>	masculine plural, Piel participle	Strong's #2076 BDB #256
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through at, by, near, on, upon with, before, against by means of among within</i>	a preposition of proximity	No Strong's # BDB #88
bâmâh (בְּמֶה) [pronounced <i>baw-MAW</i>]	<i>a high place, elevation, height, mountain fortress, castle legitimate altar [built in a high place]</i>	feminine plural noun with the definite article	Strong's #1116 BDB #119

Bâmâh has several meanings. When I read *the high place*, I immediately think of idolatry and the phallic cults, but this word has multifarious uses. (1) *a high place, an elevation, a height, a mountain*. It is found as a general word which can refer to mountains or hills without any religious connotation (2Sam. 1:19, 25 Jer. 26:18 Micah 3:12). This is considered to be its most primitive meaning, as *Akkadian and Ugaritic suggest*.³⁴ (2) Bâmâh can refer to *a fortress, a castle* [which has been built upon a mountain or a hill]. This can be used in a figurative sense (Psalm 18:24) or a literal sense (Ezek. 43:7). (3) *heights, high places* with regards to the seas (Job 9:8) and with regards to clouds (Isa. 14:14). What we tend to associate with bâmâh primarily is (4) *high places* where idolatry took place. (5) However, bâmâh also refers to legitimate altars and sanctuaries which are built upon hills or mountains as well. (6) Finally, bâmâh is used for a *sepulchral mound*, a use we find in Ezek. 43:7 Isa. 53:9.

Translation: Now [lit., *only*] the people [of Israel] were sacrificing in the high places... I had some problems with the first connective when trying to align vv. 1 and 2. Using the common meanings of raq (רַק) [pronounced *rahk*] (*only, provided, altogether, surely in any case but nevertheless*) just did not seem to work. Strong's #7534 & #7535 BDB #956. I used the word *now*, which seems to pull things together better; but that is not really the meaning of the conjunctive particle found here.

The first word of this verse connects vv. 1 and 2 together. Solomon aligned himself in marriage with Pharaoh, the king of Egypt. He took the daughter of Pharaoh [as his wife] and brought her to the city of David while he was completing the building of his house, the house of Y^ehowah and a wall around Jerusalem. Now [lit., *only*] the people [of Israel] were sacrificing in the high places because a house of the name of Y^ehowah had not [yet] been built in those days. So, Solomon was considering or possibly in the process of building the Temple of Y^ehowah but because it had not yet been built, worship continued in less traditional places (the *high places*).

Perhaps the proper understanding is, Solomon is working on the building of the Temple; however, until that is completed, the people are making their sacrifices in the high places.

The proper place for the people to worship would be at the Tabernacle or at the Tent where the Ark of God was. There apparently was reason for them to believe that Solomon was going to build a Temple, so this intention was known to the people.

I was not the only person to struggle with translating this word:

³⁴ *The New Bible Dictionary*; editor J. D. Douglas; ©Inter-Varsity Fellowship, 1962; ©by W. B. Eerdmans Publishing Co.; p.525.

Matthew Poole explains this limiting particle in this way: *Only: this particle is used here and 1Kings 3:3, as an exception to Solomon's integrity and glory, and as his infirmity, and a blemish to his government, that he himself both permitted and practised this which was expressly forbidden, (Lev. 17:3,4 Deut 12:13,14), except in some extraordinary cases. Possibly he permitted it because he thought it better to allow an error in a circumstance, than to occasion a neglect of the substance of God's worship, which he apprehended would follow upon a severe prohibition of that practice, because the people's hearts were generally and constantly set upon these high places...[however,] all...considerations should have given place to the will and wisdom of God.*³⁵

The Pulpit Commentary: *The word [only] perhaps signifies...that just as he was obliged to bring his Egyptian wife into the city of David, because his palace was not yet finished, so the people were compelled to sacrifice on the high places, because the temple was not yet built.*³⁶ This almost provides Solomon with an excuse—but that is not the case. In the next verse, it is clear that this is not an acceptable excuse.

The Tabernacle is available for public worship, which is in the high places. Apparently, the tent for the Ark of God is also used by the public for public worship. However, the Tabernacle was in Gibeon and the Ark of God was in Jerusalem. Normally, they were to be kept together. However, David never brought them to one place although he did bring the Ark to Jerusalem.

God directed the construction of the Tabernacle back in the book of Exodus. This was to be a structure that could be moved from place to place (recall that they traveled in the desert wilderness for 40 years) and there were several articles of furniture specifically designed to be in and about the Tabernacle. This was designed to be a center of worship for the Israelites up until the time of Solomon. The Tabernacle speaks of Jesus Christ in His first incarnation (Who also traveled about Israel teaching).

The Tabernacle itself and the articles of furniture in the Tabernacle were *not* to be worshiped. They were all representative of things to come. The Ark of God, for instance, was acacia wood overlain with gold which represents the humanity and Deity of the Lord Jesus Christ. Upon the Ark was a Mercy Seat, where blood would be sprinkled. This blood represents the death of Jesus for our sins. Two angels overlooked this Mercy Seat and they represent the angels who observe all of this play out in human history (think of human history as being the most massive play ever created, where the audience members are elect and fallen angels). Who and What God is, is revealed in this interplay of mankind and God's provision and character.

It is unclear what sort of Tabernacle worship was occurring at this time. It appears that there may have been two centers of worship—the Tabernacle (probably in Gibeon), with one set of priests and the Tent of the Ark of God in Jerusalem, manned by another set of priests. These were not rival camps by any means they were simply places of worship in different areas. The Tent of the Ark of God was probably a public place of worship in Jerusalem (although this is not entirely clear to me). David built the Tent for the Ark of God, which he brought to Jerusalem (that is, David oversaw the building of the Tent and the moving of the Ark). We ought to understand that kings do very little themselves their decisions are farmed out to those under them.

College Press Bible Study: *The Canaanites were accustomed to worshiping on such high places long before the Israelites entered the land. Sometimes Canaanite high places were taken over by the Israelites, modified and converted to the worship of the Lord. The high place at Gibeon mentioned in 1Kings 3:4 may have been once used in the worship of the Canaanite pantheon.*³⁷

Although we tend to think of the High Places as only associated with heathen worship, this is not necessarily the case. This could simply refer to a place which is at a higher elevation, where people gathered and worshiped God.

³⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 3:2 (edited).

³⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 3:2.

³⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:2.

However, if this is not associated with Tabernacle worship, then the worship in High Places could represent the beginning of a slide into apostasy. See the **Doctrine of the High Places** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The short version of this is, not all *high places* are heathen worship.

Keil and Delitzsch on the High Places

The limiting קָר, only, by which this general account of the existing condition of the religious worship is appended to what precedes, may be accounted for from the antithesis to the strengthening of the kingdom by Solomon mentioned in 1Kings 2:46. The train of thought is the following: It is true that Solomon's authority was firmly established by the punishment of the rebels, so that he was able to ally himself by marriage with the king of Egypt but just as he was obliged to bring his Egyptian wife into the city of David, because the building of his palace as not yet finished, so the people, and (according to 1Kings 2:3) even Solomon himself, were only able to sacrifice to the Lord at that time upon altars on the high places, because the temple was not yet built. The participle תָּבַחֲמֵם denotes the continuation of this religious condition.

The תּוֹמֵב, or high places, were places of sacrifice and prayer, which were built upon eminences of hills, because men thought they were nearer the Deity there, and which consisted in some cases probably of an altar only, though as a rule there was an altar with a sanctuary built by the side (תֵּיב תּוֹמֵב, 1Kings 13:32 2Kings 17:29, 2Kings 17:32 2Kings 23:19), so that תֵּיב הַמֶּבֶּה frequently stands for תֵּיב הַמֶּבֶּה (e.g., 1Kings 11:7 1Kings 14:23 2Kings 21:3 2Kings 23:8), and the הַמֶּבֶּה is also distinguished from the תְּבַחֲמֵם (2Kings 23:15 2Chron. 14:2). These high places were consecrated to the worship of Jehovah, and essentially different from the high places of the Canaanites which were consecrated to Baal. Nevertheless sacrificing upon these high places was opposed to the law, according to which the place which the Lord Himself had chosen for the revelation of His name was the only place where sacrifices were to be offered (Lev. 17:3.) and therefore it is excused here on the ground that no house (temple) had yet been built to the name of the Lord.

From Keil and Delitzsch, *Commentary on the Old Testament* from e-Sword 1Kings 3:2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In any case, these were not the ideal conditions of Y^ehowah worship. Deut. 12:13–14 [Take care that you do not offer your burnt offerings at any place that you see, but at the place that the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you.](#) (ESV) Generally speaking, worship was not supposed to crop up willy nilly, at whatever place the people choose, but where God directed them to worship (see also Deut. 12:11 14:23 16:2, 6, 11). Unfortunately, a proper worship location had not been the order of the day for at least 2Kings (Saul and David). Now, we might reasonably allow that this worship location to be set aside until the Temple is built because, we do not appear to have a place designated by God for public worship (despite the ministries of the prophets Samuel and Nathan).

College Press Bible Study: *The author of Kings does not say that such worship was sinful he only is suggesting that it was less than ideal. It was an imperfection that God winked at in the period before the Temple was built.*³⁸

Whedon: *The people sacrificed in high places — A practice more or less prevalent in Israel from the time of the Judges. See note on 1Sam. 9:12. It brought the Divine service of Israel into a resemblance of the idolatrous practices of the heathen, who always erected their altars on the tops of hills or mountains, presuming they were nearer Deity and heaven. This sacrificing in high places was not idolatry; they worshipped Jehovah, the true God, on elevated spots, and therefore by the high places so frequently mentioned in the following history we must not understand idolatrous shrines. But even this worship of Jehovah, in such places, was fraught with danger on account of its resemblance to heathen customs. There was danger to Israel that this sacrificing on high places might degenerate into heathenish idolatry; and so the kingdom itself was unsafe as long as this state*

³⁸ *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 3:2.*

*of things continued, for pure religion and appropriate worship of the true God are indispensable supports of a righteous and permanent government.*³⁹

Actually, the author of kings will point out that this is a failing of Solomon early on in his kingship. 1Kings 3:3 **Solomon loved the LORD, walking in the statutes of David his father, only he sacrificed and made offerings at the high places.** (ESV)

Recall that David, on his own, without prompting from God, began to speak of building a permanent place of worship of Y^ehowah and several chapters in Samuel and Chronicles and the Psalms were devoted to this. The result of such a proposition was God giving the Davidic Covenant. However, God also made it clear that Solomon and not David would build the Temple. One of the reasons for this is that David is a type of Christ in His 1st and 2nd Advents. Solomon is a type of Christ in the Millennium. Solomon ruled in a time of peace, when all of his enemies had been defeated, and there was internal peace in his kingdom, just as it would be in the Millennial kingdom of Jesus Christ. That would be a semi-permanent kingdom for 1000 years, just as the Temple was a semi-permanent structure representing our Lord's reign on the earth. David, on the other hand, was continually at war there was little peace in his time. So he represented the Lord Jesus Christ in His 1st Advent and when the Lord will return. He faces great opposition in both advents.

In any case, Solomon apparently knew enough not to continue the sort of worship that he followed early in his kingship and an intermediate system—worship at the Tabernacle—should have been reinstated by Solomon prior to the building of the Temple. What Solomon should have done is prayed to God, asking for guidance as to what to do prior to the building of the Temple. Shiloh was a place where the Tabernacle had been kept and it was, for a time, up and running. However, the Lord had since abandoned Shiloh (Psalm 78:60 see also Jer. 7:12–14). It was up to Solomon to gain new direction for the interim.

What is the big deal? Why is worshipping at the Tabernacle God's plan but worshipping on a beautiful high mountain plateau was not? The Tabernacle represents Jesus Christ and there is but one way to God, and that is through Jesus Christ. The Tabernacle was apparently set up on a high place, so that a mixture of true and false worship was easy.

*Treasury of Scriptural Knowledge: It was not right to offer sacrifices in any place but where the tabernacle and ark were and wherever they were, whether on a high place or a plain, sacrifices might be lawfully offered, previously to building of the temple. The tabernacle was now at Gibeon (2Chron. 1:3), which was therefore called the great high place whither we find Solomon, without censure, repaired to sacrifice.*⁴⁰

1Kings 3:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because when, at that time, which, what time</i>	explanatory or temporal conjunction preposition	Strong's #3588 BDB #471
lô' (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows the absolute negation	Strong's #3808 BDB #518

³⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:2.

⁴⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 3:2.

1Kings 3:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to be built up, to be rebuilt, to be restored to be set up, be established, be fixed to be firmly established to be established, be stable, be secure, be enduring to be fixed, be securely determined to be directed aright, be fixed aright, be steadfast to prepare, be ready to be prepared, be arranged, be settled</i>	3 rd person masculine singular, Niphal perfect	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character fame, glory celebrated renown possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until while, so long as to, even to [some certain limit] even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days time of life, lifetime a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
hêm (הֵם) [pronounced <i>haym</i>]	<i>those, these [with the definite article]</i>	masculine plural demonstrative adjective	Strong's #1992 BDB #241

Perhaps this means, *up to that point in time, up to this time in history*. The ESV and WEB (and many others) render this *yet*; the NKJV (and many others) *until those days*; the Voice *until then*; the Orthodox Jewish Bible *in those days*; REB *up to that time*; NJB *at that time*.

Translation: ...because a house of the name of Y^ehowah had not [yet] been built in those days. What is suggested is, the people would be worshipping at the House of God (the Temple) if one had been built.

In the Hebrew exegesis, there are several ways this final phrase has been rendered. Many, many translators went with *not yet been built*; a few rendered this *had not been built until these days* (which is the most literal translation). Let me suggest: *had not been built until this time, had not been built up to this point in history*.

The general concept is not difficult to understand. The writer is simply telling us that, up to this point in time, there had not yet been built the Temple, so the people offered up their sacrifices in the high places. In fact, I think we

can almost better derive the meaning of these words from the context rather than these words themselves giving meaning to the verse (which happens from time to time when studying Scripture). So usually, we understand how all of the words fit together and what they mean; but here, we first figure out what is being said, and then use that information to give meaning to the final words here. That may seem backwards, but this may help us later to understand the same phrasing elsewhere (if there is an elsewhere).

It does not appear that the Tabernacle was ever completely restored to public worship after Saul slaughtered the priests in anger.

John Dummelow gives us a brief history: *Both the Canaanites (see Numbers 33:52; Deuteronomy 12:2) and the early Israelites (see 1Samuel 9:12 2Samuel 15:30, 32) use(i to worship on hill-tops, possibly as being nearer heaven, the dwelling-place of the Deity, or perhaps (more probably) as being the best sites for burning the victims that were offered in sacrifice. In Deuteronomy 12:10 f. the worship of the Lord is ordered to be restricted to a single sanctuary; though the history shows that religious practices at the high places were permitted even by the best of kings (see 1Kings 15:14 22:43) until the reign of Hezekiah(see 2Kings 18:4).*⁴¹

Tabernacle Worship After King Saul

1. God had designed the Tabernacle to be the place where the people were to gather and worship. The Tabernacle was representative of the Lord Jesus Christ. In the Tabernacle was the Ark of God, hidden from view—an even more exact type of Jesus Christ.
2. When Saul was king, he got a bit crazy and worked up, and pursued David, who was a soldier of his at that time (a general in fact). Saul was trying to kill David.
3. When Saul found out that David had gone to the city of the priests (where the Tabernacle would have been) he slaughtered all of the priests there—despite the fact that they had no idea what was going on.
4. Saul probably had no contact with any priest after that (they slowly rebuilt themselves) and they probably avoided him as well. So public worship may have been shut down for the rest of Saul's reign.
5. Although David is very keen to move the Ark to Jerusalem (it is no longer with the Tabernacle) and he sets up a tent for worship, it does not appear that full-on Y^ehowah worship returned to Israel under David. He had two priests with him, with whom he got along, but it appears that most of their interaction occurs during a rebellion against David.
6. What we do not have in the reign of David is David gathering the priests of Jerusalem and saying, “Look, we must reunite the Ark and the Tabernacle and re-institute the worship of Y^ehowah.” What appears to be the case is, David wanted to construct a Temple—a permanent structure dedicated to Y^ehowah worship. So, getting the Tabernacle up and running again would possibly be seen by him as a half measure.
7. God made it clear that Solomon would build this permanent structure rather than David.

Most of the points are accurate but determining why the Tabernacle was not up and running under David is somewhat speculative. This verse that we are studying appears to confirm my theory.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

With those points in mind, this is the movement of the Ark of God and the Tabernacle.

There will be two columns below, because the Ark was removed from the Tabernacle in 1Sam. 4, never to be returned until the building of the Temple of Solomon.

⁴¹ From <https://www.studydrive.org/commentaries/dcb/view.cgi?bk=10&ch=3> accessed March 11, 2016.

Before Saul, the Ark was grabbed up by some enthusiastic and wrong-headed soldiers at war with the Philistines, and they hauled it into battle for good luck. The Philistines captured the Ark of God, and it was never reunited with the Tabernacle after that time (not until Solomon builds the Temple). See 1Sam. 4–7 and 1Sam. 7:1–2 reads: *And the men of Kiriath-jearim came and took up the ark of the LORD and brought it to the house of Abinadab on the hill. And they consecrated his son Eleazar to have charge of the ark of the LORD. From the day that the ark was lodged at Kiriath-jearim, a long time passed, some twenty years, and all the house of Israel lamented after the LORD.* (ESV)

The Movement of the Ark and the Tent of God in the Time of David and Solomon

The Ark		The Tabernacle	
Scripture	Notes	Scripture	Notes
2Sam. 6–7 1Chron. 15:1–3, 12 16:1, 37 1Chron. 15:26	David fetches the original Ark from Kiriath-jearim, from the house of Abinadab (2Sam. 6:3–4), and brings it to Jerusalem . David does not bring the Tent of God to Jerusalem, but he pitches a tent for the Ark.	1Chron. 16:37, 39–40	At the time that the Ark was in Jerusalem, the Tent of God was incontrovertibly in Gibeon .

Although we are not told how the Tabernacle was taken to Gibeon, it is possible that Saul, in his paranoia, had it brought to Gibeon, near where he was, so he could keep an eye on things. Saul had previously killed all of the priests when the Tabernacle was in Nob. Saul may have brought the Tabernacle to Gibeon in sorrow for what he had done (he did appear to be bipolar). A new priesthood was instituted in Gibeon, since the only remaining priest was with David (a very young Abiathar). Although much of this is conjecture, it fits in well with the narrative of 1Sam. 21–22.

None	The Ark of God remained in Jerusalem .	1Kings 3:4 1Chron. 16:39 21:29 2Chron. 1:3	By implication and by direct statement, the Tent of God was in Gibeon and functioned as the Tent of God (i.e., it was not in storage). This was during the time of David and early on in the rule of Solomon.
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This suggests that the “House of Y^ehowah” in 2Sam. 12:20, which appears to be in Jerusalem, is probably the tent wherein the Ark of God was kept (2Sam. 6–7). Although there is the alternative view that David went to Gibeon, in this verse, that is highly unlikely. 2Chron. 1:3–4 seems to be pretty unequivocal that Solomon brought the original Tent (Tabernacle) of God from Gibeon to Jerusalem.

We may wonder, after David brought the Ark into Jerusalem, why he did not logically bring the Tabernacle there as well. That will be covered separately below.

2Chron. 1:3–4	The Ark was already in Jerusalem , having been brought there earlier by David.	1Kings 8:4 2Chron. 1:3–4, 13	Solomon brought the original Tent of God, built by Moses, from Gibeon to Jerusalem
2Chron. 5:1	Solomon does not build another Ark of God, but moves the original from where David had it into the Temple.	2Chron. 2–7	Solomon builds the Temple for Jehovah in Jerusalem. He builds the furniture, and more of it, for the Temple.

This is taken from the **Movement of the Ark and the Tabernacle** ([HTML](#)) ([PDF](#)) ([WPD](#)), where they are followed throughout Jewish history.

Chapter Outline

Charts, Graphics and Short Doctrines

This is mostly theory and speculation.

Why David Did Not Restore the Ark of God to the Tabernacle

There are many possible reasons:

- 1) Although David had read the Law of Moses and knew that they were both originally together by design, he had plans to build a permanent Temple in Jerusalem, so there would be no reason for the Tabernacle. God told him his son would build the Temple instead, which gave David a reason not to bring the Tabernacle into Jerusalem.
- 2) Secondly, David had been the cause for all of the priests to be killed by Saul in Nob, so he may have felt some guilt in that regard and did not want to mess with the Tabernacle again.
- 3) Thirdly, a new High Priest had been appointed in Gibeon, so even though there was no animosity between the two High Priests (they appear to have exchanged responsibilities in 2Sam. 15) David simply allowed things to continue with the Ark and Tabernacle in two places.
- 4) There were two centers of power during the time of David—his in Jerusalem and those who still supported Saul in Gibeon (and the surrounding areas). Keeping a place of worship in that region may have been the expedient thing to do in order to maintain internal peace.
- 5) With the Tabernacle in Gibeon and the Ark in Jerusalem (where it had been placed in a tent), this provided two areas of worship for the Jews with two sets of priests.
- 6) The Ark and the Tabernacle had never been together during David's lifetime or during Saul's.
- 7) God did communicate with David, through Nathan primarily, and God did not direct David to reunite the Ark and the Tabernacle.
- 8) Both David and Solomon are types representing the Lord Jesus Christ. David represents the Lord Jesus Christ in His first and second advents. Solomon represents the Lord Jesus Christ in His Millennial reign (which is, more or less, a continuation of the 2nd advent).

Ellicott: *After the solemn consecration of the Temple, the circumstances and the character of such worship were altogether changed.*⁴²

Chapter Outline

Charts, Graphics and Short Doctrines

As odd as you might think it to be, Solomon simply continued with the worship of Y^ehowah as it had been throughout his lifetime.

This is a set of parallels that I am kicking around and thinking about.

The Possible Typology of the Ark, the Tent and the Tabernacle

1. Tabernacle worship belonged to Israel during the time in the desert-wilderness, and up to the time of Eli and then Samuel. However, after the Ark was taken out of the Tent of Meeting and never returned, the proper worship at the proper place disappeared from Jewish religious life throughout the reigns of Saul, David and the first few years of Solomon.
2. During the reign of Solomon, the Temple will be built and it will become the central focus of the worship of the Living Y^ehowah.
3. The Ark of God represents Jesus Christ. It is made of acacia wood (representing the humanity of Jesus Christ) overlain with gold (representing the Deity of our Lord).
4. For a time, it was no longer kept hidden in the Tent of Meeting (when it was taken out during the priesthood of Eli).
5. Perhaps this is representative of the 1st and 2nd advents of our Lord, Who is no longer hidden and He spoke to the world out in the open?

⁴² From <https://www.studydrive.org/commentaries/ebc/view.cgi?bk=10&ch=3> accessed March 11, 2016.

The Possible Typology of the Ark, the Tent and the Tabernacle

6. King David represents Jesus Christ in His 1st and 2nd advents.
7. Solomon, who represents the Lord Jesus Christ in His Millennial reign completes the Temple, essentially a permanent building—which represents the Lord Jesus Christ in His Millennial reign.
8. Between the 1st and 2nd advents, the Jews have been lost, so to speak, separated from God's plan as a nation. Some Jews believe in Jesus Christ; but many do not. As a people, they imperfectly embrace the plan of God and the teachings of the Holy Spirit, much like the Israelites during the time of David and the early years of Solomon.

The primary problem with setting up typology like this is, typology is generally related to the obedience of the Old Testament believer (like Abraham offering up his son Isaac to God).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We find out here that, even though Solomon started out fine, his sacrifices in the high places were a real problem. It is not completely clear whether v. 4 is an example of this, or whether v. 4 sort of marked the beginning of Solomon's faulty approach to Y^ehowah worship.

And so loves Solomon Y^ehowah to walk in statutes of David his father. However, in the high places he is sacrificing and burning incense.

1Kings
3:3

Solomon loved Y^ehowah [and] to walk in the statutes of his father David. However, he sacrificed and burned incense in the high places.

Solomon loved the Lord and he walked in the laws that his father David taught him. However, he sacrificed and burned incense in the high places.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so loves Solomon Y ^e howah to walk in statutes of David his father. However, in the high places he is sacrificing and burning incense.
Revised Douay-Rheims	And Solomon loved the Lord, walking in the precepts of David his father, only he sacrificed in the high places: and burnt incense.
Peshitta (Syriac)	And Solomon loved the LORD, walking in the statutes of David his father only he sacrificed and burned incense on the high places.
Septuagint (Greek)	And Solomon loved the Lord, so as to walk in the ordinances of David his father only he sacrificed and burnt incense on the high places.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	And Solomon, in his love for the Lord, kept the laws of David his father but he made offerings and let them go up in smoke on the high places.
Easy English	(This is how) Solomon showed that he loved the LORD. He obeyed all the rules of his father David except (one). He burned sacrifices and he burned incense in country places.
Easy-to-Read Version—2008	Solomon showed that he loved the LORD by obeying everything his father David told him to do, except that Solomon continued to go to the high places to offer sacrifices and to burn incense.

Good News Bible (TEV)	Solomon loved the Lord and followed the instructions of his father David, but he also slaughtered animals and offered them as sacrifices on various altars.
<i>The Message</i>	Solomon loved God and continued to live in the God-honoring ways of David his father, except that he also worshiped at the local shrines, offering sacrifices and burning incense.
Names of God Bible	Solomon loved Yahweh and lived by his father David's rules. However, he still sacrificed and burned incense at these other worship sites.
NIRV	Solomon showed his love for the Lord. He did it by obeying the laws his father David had taught him. But Solomon offered sacrifices at the high places. He also burned incense there.
New Simplified Bible	Solomon loved Jehovah. He followed the instructions of his father David. He also slaughtered animals and offered them as sacrifices on different altars.

Thought-for-thought translations paraphrases:

Common English Bible	Now Solomon loved the Lord by walking in the laws of his father David, with the exception that he also sacrificed and burned incense at the shrines.
Contemporary English V.	Solomon loved the LORD and followed his father David's instructions, but Solomon also offered sacrifices and burned incense at the shrines.
The Living Bible	(Solomon loved the Lord and followed all of his father David's instructions except that he continued to sacrifice in the hills and to offer incense there.)
New Berkeley Version	Solomon loved the LORD, walking in the statutes of David his father only he continued sacrificing and burning incense on the high places.
New Life Version	Now Solomon loved the Lord. He walked in the Laws of his father David. But he gave gifts and burned special perfume on different altars.
New Living Translation	Solomon loved the Lord and followed all the decrees of his father, David, except that Solomon, too, offered sacrifices and burned incense at the local places of worship.
Tree of Life Version	Now Solomon loved ADONAI, walking in the statutes of his father David, except he kept sacrificing and burning incense on the high places.

Partially literal and partially paraphrased translations:

American English Bible	And since Solomon loved Jehovah (and because he was following the orders of his father David), he also offered his sacrifices and burnt incense there.
Beck's American Translation	Solomon loved the LORD and lived according to the rule of his father David, but he did sacrifice and burn incense on the high places.
International Standard V	Solomon loved the LORD, and lived according to the statutes that his father David obeyed, except that he sacrificed and burned offerings at the high places.
New Advent (Knox) Bible	Great love had Solomon for the Lord, and followed the counsel of his father David, though indeed he too went to mountain shrines, to sacrifice and offer up incense.
Translation for Translators	Solomon loved Yahweh, and he obeyed all the instructions that his father David had given him. But he also offered sacrifices and burned incense at various altars.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And Solomon loved the Ever-living, walking in all the Institutions of his father David, except that he sacrificed and burnt incense on the hills.
God's Truth (Tyndale)	And Salomon loved the Lord and walked in the ordinances of David his father, save only that he sacrificed and offered incense upon altars in hills.
HCSB	Solomon loved the Lord by walking in the statutes of his father David, but he also sacrificed and burned incense on the high places.
Lexham English Bible	Solomon loved Yahweh, by walking in the statutes of David his father only he [was] sacrificing and offering incense on the high places.

NIV – UK Solomon showed his love for the Lord by walking according to the instructions given him by his father David, except that he offered sacrifices and burned incense on the high places.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) This is why Solomon also sacrificed and burnt incense at the high place, although he loved Yahweh and followed the commands of David his father.

The Heritage Bible And Solomon loved Jehovah, walking in the enactments of David, his father only he sacrificed and burned incense in high places.

New American Bible (2002) Solomon loved the LORD, and obeyed the statutes of his father David yet he offered sacrifice and burned incense on the high places.

New Jerusalem Bible Solomon loved Yahweh: he followed the precepts of his father David, except that he offered sacrifice and incense on the high places.

Revised English Bible Solomon himself loved the LORD, conforming to the precepts laid down by his father David but he too slaughtered and burnt sacrifices at the shrines.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Shlomo loved ADONAI, living according to the regulations set forth by David his father nevertheless, he sacrificed and made offerings on the high places.

exeGeses companion Bible And Solomon Shelomoh loved the LORD Yah Veh , walking in the statutes of David his father: only he sacrificed and burnt incense incensed in high places bamahs.

JPS (Tanakh—1985) And Solomon, though he loved the Lord and followed the practices of his father David, also sacrificed and offered at the shrines.

Orthodox Jewish Bible And Sh'lomo loved Hashem, walking in the chukkot Dovid Aviv however he was sacrificing and burning ketoret at the high places.

The Scriptures 1998 And Shelomoh loved יהוה, walking in the laws of his father Dawid, except that he slaughtered and burned incense at the high places.

Expanded/Embellished Bibles:

The Amplified Bible Now Solomon loved the Lord, walking [at first] in the statutes of David his father, except [for the fact that] he sacrificed and burned incense in the high places [ignoring the law that required all sacrifices to be offered at the tabernacle].

The Expanded Bible Solomon showed he loved the Lord by following the commands his father David had given him, except many other places of worship were still used to offer sacrifices and to burn incense [he sacrificed and burned incense at the high places 3:2].

Kretzmann's Commentary And Solomon loved the Lord, walking in the statutes of David, his father, in all the precepts of the covenant only he sacrificed and burned incense in high places, that having become the custom and now being evidently acceptable to Jehovah.

NET Bible® Solomon demonstrated his loyalty to the Lord by following [*Heb* "Solomon loved the Lord by walking in."] the practices [Or "policies, rules."] of his father David, except that he offered sacrifices and burned incense on the high places.

The Voice Solomon's heart belonged to the Eternal. Solomon abided by the same laws as his father, David. The only difference was that Solomon offered sacrifices and incense at the high places.

Before Israel united as one nation under David, the countryside was inhabited by people who worship other gods. As Solomon prepares to build the temple and centralize worship of the one God—the Lord—in one place—Jerusalem—he finds it necessary to visit the former shrines of local gods and convert them to shrines to

God. While this may have worked in the short term by introducing the people outside of Jerusalem to the worship practices of the Eternal, those shrines, called “high places,” will be the undoing of the entire country. By allowing people to worship at local shrines instead of only in Jerusalem, where the priests meticulously follow God’s laws, Solomon and future kings are opening the door to the blending of God worship and pagan worship.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Solomon loves Yahweh, to walk in the statutes of David his father--only, in high places he is sacrificing and making perfume-...
Context Group Version	And Solomon gave allegiance to YHWH, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places.
English Standard V. – UK	Solomon loved the Lord, walking in the statutes of David his father, only he sacrificed and made offerings at the high places.
Modern English Version	Solomon loved the Lord, walking in the statutes of his father David, though he sacrificed and burned incense at the high places.
New European Version	Solomon loved Yahweh, walking in the statutes of David his father: only he sacrificed and burnt incense in the high places.
New King James Version	And Solomon loved the Lord, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places.
Third Millennium Bible	And Solomon loved the LORD, walking in the statutes of David his father only, he sacrificed and burned incense in high places.
Young’s Updated LT	And Solomon loves Jehovah, to walk in the statutes of David his father—only, in high places he is sacrificing and making perfume—and the king goes to Gibeon, to sacrifice there, for it is the great high place a thousand burnt-offerings cause to ascend does Solomon on that altar. V. 4 is included for context.

The gist of this passage: Although Solomon followed the guidelines laid down by his father David, he still sacrificed animals to Y^ehowah in the high places.

1Kings 3:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and so, that, yet, therefore, consequently because</i>	wāw consecutive	No Strong’s # BDB #253
’āhēb (אָהֵב) [pronounced <i>aw-HAYV^h</i>]	<i>to desire, to breathe after to love to delight in human love [for another] [familial, sexual] human love [desire, appetite] for [food, drink, sleep, wisdom] human love [for, to God] God’s love [toward men, people of Israel, righteousness] to like</i>	3 rd person masculine singular, Qal imperfect	Strong’s #157 BDB #12
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful transliterated Solomon</i>	masculine singular, proper noun	Strong’s #8010 BDB #1024

1Kings 3:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *Solomon loved Y^ehowah...* What appears to be the case is, we have some contrasts in Solomon's behavior presented here. He has learned as a young person to love God. This was the teaching of his father, David, which Solomon had learned and paid attention to.

As has been discussed, Solomon is still quite young (I am guessing he is in his middle teens) and he respect the faith of his father which he had learned.

Constable: *Love here (1Kings 3:3) does not express a feeling only but more fundamentally a commitment to Yahweh that manifests itself in obedience to His Word (cf. 1Jn. 5:3). Solomon's commitment, like David's, accounted for much of the blessing that came on the king and through him to the people.*⁴³

1Kings 3:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through at, by, near, on, upon with, before, against by means of among within</i>	a preposition of proximity	No Strong's # BDB #88
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined statute, ordinance, law</i>	feminine plural construct	Strong's #2708 BDB #349
This word occurs 106 time in the Bible, mostly in the Torah and is principally rendered <i>statute, ordinance</i> but BDB and Gesenius also offer the translations: <i>enactment practice, custom limit right, privilege.</i>			
Dâvid (דָּוִד) also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

⁴³ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:1-3.

1Kings 3:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe <i>ancestor, grandfather founder, civil leader, military leader master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...[and] to walk in the statutes of his father David. Solomon learned the Law of God from his father David, so the statutes that he learned were from David. For the most part, David taught Solomon correct teaching.

Solomon associated the teaching of the Word of God as coming from his father, David. 1Kings 2:1–4 *When David's time to die drew near, he commanded Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish His word that He spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before Me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'* (ESV capitalized)

David carefully prepared Solomon, because Solomon was God's choice to be king. 1Chron. 22:8–9 *But the word of the LORD came to me, saying, 'You have shed much blood and have waged great wars. You shall not build a house to my name, because you have shed so much blood before me on the earth. Behold, a son shall be born to you who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days.*

David's administration was based upon the **laws of divine establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)). He had organization and he had principles, and Solomon followed both of these.

The first part of 1Kings 3:3 reads: *Solomon loved Y^ehowah [and] to walk in the statutes of his father David.*

Matthew Poole: [T]he statutes or commands of God...are here called the statutes of David, not only because they were so freely chosen, and heartily loved, and diligently practised by David, but also because the observation of them was so earnestly pressed upon Solomon, and fortified with David's authority and command.⁴⁴

Walking here simply refers to the daily life of Solomon. The spiritual life for Solomon was his daily walk. He did not have a separate worldly existence and a distinct spiritual walk.

Application: One of the pushes today of secularism is to separate a person's spiritual life from his daily life. They don't mind that the believer goes to church and does whatever he does within the 4 walls of the church but the secularist does not want that to be brought into the outside world. However, for the believer, you cannot separate the Christian life from a person's day-to-day life.

The love for God and obedience to Him and his statutes is found throughout the Bible, both Old and New Testaments: Deut. 6:5–7 *"You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."* Deut. 10:12–13 *"And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways, to love Him, to serve the LORD your God with all your heart*

⁴⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 3:3.

and with all your soul, and to keep the commandments and statutes of the LORD, which I am commanding you today for your good?" Deut. 30:16 "If you obey the commandments of the LORD your God that I command you today, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the LORD your God will bless you in the land that you are entering to take possession of it." 1John 5:2–3 **By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome.** 1John 4:19–20 **We love because he first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.** (ESV; capitalized)

1Kings 3:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced <i>rahk</i>]	<i>only, provided, altogether, surely in any case but nevertheless</i>	adverb of limitation and of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through at, by, near, on, upon with, before, against by means of among within</i>	a preposition of proximity	No Strong's # BDB #88
bâmâh (בְּמֶֿאֱמָה) [pronounced <i>baw-MAW</i>]	<i>a high place, elevation, height, mountain fortress, castle legitimate altar [built in a high place]</i>	feminine plural noun with the definite article	Strong's #1116 BDB #119
Bâmâh has several meanings. When I read <i>the high place</i> , I immediately think of idolatry and the phallic cults, but this word has multifarious uses. (1) <i>a high place, an elevation, a height, a mountain</i> . It is found as a general word which can refer to mountains or hills without any religious connotation (2Sam. 1:19, 25 Jer. 26:18 Micah 3:12). This is considered to be its most primitive meaning, as <i>Akkadian and Ugaritic suggest</i> . ⁴⁵ (2) Bâmâh can refer to <i>a fortress, a castle</i> [which has been built upon a mountain or a hill]. This can be used in a figurative sense (Psalm 18:24) or a literal sense (Ezek. 43:7). (3) <i>heights, high places</i> with regards to the seas (Job 9:8) and with regards to clouds (Isa. 14:14). What we tend to associate with bâmâh primarily is (4) <i>high places</i> where idolatry took place. (5) However, bâmâh also refers to legitimate altars and sanctuaries which are built upon hills or mountains as well. (6) Finally, bâmâh is used for a <i>sepulchral mound</i> , a use we find in Ezek. 43:7 Isa. 53:9.			
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it him, himself as a demonstrative pronoun: that, this (one) same</i>	3 rd person masculine singular, personal pronoun sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>sacrificing, those sacrificing [often, continually], sacrificing as a practice [in the sense of the custom of sacrificing]</i>	Piel participle	Strong's #2076 BDB #256
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then namely when since, that though as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁴⁵ *The New Bible Dictionary*; editor J. D. Douglas; ©Inter-Varsity Fellowship, 1962; ©by W. B. Eerdmans Publishing Co.; p.525.

1Kings 3:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâṭar (קָטַר) [pronounced kaw-TAHR]	<i>burning incense, making sacrifices smoke</i>	Hiphil participle	Strong's #6999 BDB #882

This word is usually, but not always, associated with idolatrous worship.

Translation: *However, he sacrificed and burned incense in the high places.* What I believe is the tenor of this statement is, *Solomon loved God and obeyed the teaching of his father David, but he did attend a Catholic church.* The idea is, Solomon is not completely following God's laws he is not adhering exactly to the teaching of Scripture. On the one hand, Solomon is not adhering to the practices of heathen but he is mixing the worship of the True God with some of the methods and locations of heathen peoples.

God has the proper place for sacrifices to be offered, and on specific occasions. The Law was quite explicit: Deut. 12:1–14 "These are the statutes and rules that you shall be careful to do in the land that the LORD, the God of your fathers, has given you to possess, all the days that you live on the earth. You shall surely destroy all the places where the nations whom you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. You shall tear down their altars and dash in pieces their pillars and burn their Asherim with fire. You shall chop down the carved images of their gods and destroy their name out of that place. You shall not worship the LORD your God in that way. But you shall seek the place that the LORD your God will choose out of all your tribes to put his name and make his habitation there. There you shall go, and there you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings, and the firstborn of your herd and of your flock. And there you shall eat before the LORD your God, and you shall rejoice, you and your households, in all that you undertake, in which the LORD your God has blessed you. You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes, for you have not as yet come to the rest and to the inheritance that the LORD your God is giving you. But when you go over the Jordan and live in the land that the LORD your God is giving you to inherit, and when he gives you rest from all your enemies around, so that you live in safety, then to the place that the LORD your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the LORD. And you shall rejoice before the LORD your God, you and your sons and your daughters, your male servants and your female servants, and the Levite that is within your towns, since he has no portion or inheritance with you. Take care that you do not offer your burnt offerings at any place that you see, but at the place that the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you. (ESV capitalized)

What was Solomon to do? He needed to consult with the priests and work out something temporarily with the Tabernacle, even though he had plans to build the Temple of God.

1Kings 3:3 Solomon loved the Lord and he walked in the laws that his father David taught him. However, he sacrificed and burned incense in the high places.

Various Commentators on Solomon's Worship in the High Places (1Kings 3:3)

Bishop Horsley remarks on 1Kings 3:3: *This is not mentioned as a circumstance of blame either in the people or in the king. For had they not sacrificed and burnt incense on high places, they could not have sacrificed or burnt incense at all. And it appears by the sequel that the sacrifice at Gibeon was acceptable.*⁴⁶

⁴⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 3:2–4.

Various Commentators on Solomon's Worship in the High Places (1Kings 3:3)

Matthew Henry: *David kept to the ark, and did not care for the high places, but Solomon, though in other things he walked in the statutes of his father, in this came short of him. He showed thereby a great zeal for sacrificing, but to obey would have been better. This was an irregularity. Though there was as yet no house built, there was a tent pitched, to the name of the Lord, and the ark ought to have been the centre of their unity. It was so by divine institution from it the high places separated yet while they worshipped God only, and in other things according to the rule, he graciously overlooked their weakness, and accepted their services.*⁴⁷

Lange: *[W]hen the rule of Solomon was established from within by the extirpation of his foes, and outwardly by an alliance with Pharaoh, Solomon held a great festival for all Israel (2Chron. 1:2–3), not only to implore Jehovah's further aid to his successful government, but also in gratitude for the past. But as Jehovah's house was not yet built, and as the people, for want of a central sanctuary, still sacrificed on high places here and there, Solomon followed this custom, but chose the greatest, i. e., the most important height, that at Gibeon, where the ancient tabernacle and the altar of burnt-offering stood. 1Kings 3:2–3 serve then to explain how it was that Solomon, who loved Jehovah, and, like David, kept the law, celebrated his great inauguration-festival on a high place.*⁴⁸

Whedon: *Customs, usages, and laws of religious conduct practiced by David. But it does not appear that David ever sacrificed or burnt incense in high places. The contrary is implied in this verse; and it is more than intimated that though this worship was tolerated because not offered to false gods, and because there was no house yet built to Jehovah, still both Solomon and his people were censurable for allowing it such great extent and prominence, and thereby paving the way for future idolatry in Israel. It would have been safer and better to have sacrificed only before the ark of the covenant, as Solomon did after his return from Gibeon, (1Kings 3:15;) or else only at Gibeon, where the tabernacle was. 1Chron. 16:39.*⁴⁹

John Stevenson: *The Scriptures do not leave us free to worship the Lord any way in which we please. We are to worship the Lord in the way HE has ordained that He be worshiped.*⁵⁰

Again, Solomon should have worked something out with the priests of that era to make worship conform to the standards of God.

Chapter Outline

Charts, Graphics and Short Doctrines

There are two basic positions on this: (1) First is that Solomon is making a mistake here in his approach to worship and (2) The other approach is, this just happens to be the way that things are in the time of Solomon.

The Controversy: Is Worship Limited by Solomon or Solomon Limited by Religious Practices of the time?

- 1Kings 3:1–3 Solomon aligned himself in marriage with Pharaoh, the king of Egypt. He took the daughter of Pharaoh [as his wife] and brought her to the city of David while he was completing the building of his house, the house of Y^ehowah and a wall around Jerusalem. **Now** [lit., *only*] the people [of Israel] were sacrificing in the high places because a house of the name of Y^ehowah had not [yet] been built in those days. Solomon loved Y^ehowah [and] to walk in the statutes of his father David. **However**, he sacrificed and burned incense in the high places.
- Twice we find the adverb of limitation or of restrictive force raq (רַק) [pronounced *rahk*], which means, *only, provided, altogether, surely in any case but nevertheless*. Strong's #7534 & #7535 BDB #956. It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is

⁴⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:1–4.

⁴⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 3:2–4.

⁴⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:3.

⁵⁰ From <http://www.angelfire.com/nt/theology/1kg03.html> accessed March 13, 2016.

The Controversy: Is Worship Limited by Solomon or Solomon Limited by Religious Practices of the time?

rendered *only*. It is used to emphasize single words, especially adjectives, in which case it can be *only* but also *nought but, nothing but*. After a negative, it can be rendered *save, except*.

3. My reading of this passage is, there is a negative connotation to be associated with the people making sacrifices in the high places and a negative connotation associated with Solomon sacrificing and burning incense in the high places.

The two basic views are expressed below:

Matthew Henry: *David kept to the ark, and did not care for the high places, but Solomon, though in other things he walked in the statutes of his father, in this came short of him. He showed thereby a great zeal for sacrificing, but to obey would have been better. This was an irregularity. Though there was as yet no house built, there was a tent pitched, to the name of the Lord, and the ark ought to have been the centre of their unity. It was so by divine institution from it the high places separated yet while they worshipped God only, and in other things according to the rule, he graciously overlooked their weakness, and accepted their services and it is owned that Solomon loved the Lord, though he burnt incense in the high places, and let not men be more severe than God is.*⁵¹

Matthew Poole takes the same approach: *Although Solomon mistook and miscarried himself in the matter of high places, yet in the general his heart was right with God, and he both loved him with inward affection, and walked with him in outward conversation and worship.*⁵²

Jamieson, Fausset and Brown takes a different approach here: *the word "only," which prefaces the statement, [is not] to be understood as introducing a qualifying circumstance that reflected any degree of censure upon him. The intention of the sacred historian is to describe the generally prevailing mode of worship before the temple was built.*⁵³ Their view is, this is not written to reflect poorly upon Solomon, but simply to indicate the religious institutions at this time. The suggestion is, Solomon may have had some limitations, but these were the limitations of the way things were done at that time.

4. The thing is, Solomon, as king and Solomon, as allied with the priests of Israel, has some say in the matter. The fact that he is going to construct the Temple suggests that Solomon has a great deal of say in this matter.
5. Should Solomon focus on his building project? Of course. But Solomon also has to take note of the here and now. He also needs to consider that the Temple is not going to be finished in a couple of months therefore, he needs to determined what ought to be done about the religious practices right at that time.
6. Even though there are the two high priests, operating in different areas, the responsibility is placed upon Solomon, their king, regarding the terms of Y^ehowah worship.
7. As king, as a representative of Y^ehowah's government here on earth, Solomon makes these rules.

We need to be careful about our application of this in the 21st century. Government needs to be preserving religious freedom, not restricting it. Government needs, in the United States, to figure out better ways to separate church and state in the sense of, reducing any kind of religious restrictions.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Lange seems to provide a fairly unbiased view of the *high places*.

⁵¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:1–4.

⁵² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 3:3 (slightly edited).

⁵³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 3:3.

John Lange on the High Places

The high places are very often used in these books in the same sense but not always. That הַמָּבֵה does not mean “barred entrance,” and then “sacred forest” grove (Thenius, Böttcher), is easy to see from Micah 3:12, where it is synonymous with רֶהַר, mountain comp. Micah 1:3–4 Jer. 26:18, with Amos 4:1, where תּוֹעֵבֵיגָּ stands for תּוֹמְבֵה. The fundamental meaning is and must be: height, high place. Among all ancient nations, heights and mountains were naturally chosen as the fit places for offering—up to the Deity who dwells on high, far above earth. But as all prayer to and worship of the Godhead took the form of sacrifice, for which an altar was requisite, תּוֹמְבֵה became the expression for high places upon which altars were erected. By degrees, however, the use of the term became more extended, so that places of sacrifices, even if not on high places, but in towns, and even in valleys, were also called “high places” (2Kings 17:9 Jer. 7:31 32:35). In heathen worship, besides the altars for sacrifices, they had many dwellings for the Divinity, not regular temples, but cells, chapels, tents, in which the image of the Deity stood, and these also were named תּוֹמְבֵה (Eze. 16:16); hence the expressions תּוֹמְבֵה יַתֵּב (1Kings 13:32 2Kings 17:29), and תּוֹמְבֵה הַנֶּבֶל (1Kings 11:7 14:23). Because the worship at the high places so easily became entangled with idolatry, the Mosaic law commanded that sacrifices should only be offered at Jehovah’s dwelling—place—the tabernacle (Lev. 17:3). For the unquiet times of the Judges, however, this prescript could not be obeyed; and as the patriarchs sacrificed on high places before the law was given (Gen. 12:8), their example was followed; even Samuel did this (1Sam. 9:12 sq.). Thus it happened that this more convenient practice took deep root, and it was not until much later that it was found possible to abolish it (2Kings 23:4–23); it was always, however, an abnormality, though unavoidable, so long as an house for Jehovah’s name, i.e., a central sanctuary, was wanting.

That sacrificing and burning of incense in high places was forbidden in the Mosaic law rests, not upon the grounds of outward regulation, but was a natural, necessary consequence of the Mosaic fundamental principles. Jehovah is one, and beside him there is no God. He has chosen Israel, out of all the peoples of the earth, to be His people; He has made a covenant with them, and as a sign and pledge of this covenant will He dwell in the midst of His people. As He himself is one only, so also is and can His dwelling—place be only one. This is the place where He “meets” His people, i.e., exercises the covenant relation (Ex. 29:42 sq.). The concentration of the Jehovah—cultus is connected as inseparably with monotheism, as is the worship in high places, i.e., in any favorite spot, with polytheism. From the Mosaic standpoint, the worship in high places appeared as an ignoring, yea, as a denial, of the dwelling of Jehovah in the midst of His people, and, consequently, of the election and of the covenant of Jehovah, whereof it was the witness and pledge (cf. Joshua 22). If the law in question could not be carried out in times of unrest and of convulsion, nevertheless, as soon as the period of the undisturbed possession of Canaan was entered upon, it would remain the business of every truly theocratic king, as the servant of Jehovah, to put an end, as far as possible, to worship in high places. Hence, also, was David, after he had won for Israel victory over all enemies, most earnest to erect an enduring central sanctuary, for which the old tabernacle, especially since the removal of the ark of the covenant from it, was no longer serviceable. Since this, however, was denied him, he laid the charge of it upon Solomon, his son and successor, and made the building of a “house of Jehovah” the first and most pressing duty of his reign (1Chron. 28:2 sq.). After the building of the temple, sacrificing in high places should have disappeared totally; but it forever kept emerging, even under kings who in other respects adhered firmly to the worship of Jehovah. Nevertheless, it is constantly spoken of as a defect or an abnormality (1Kings 15:14 22:44 2Kings 12:4 14:4 15:4, 35 21:3).

The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 3:2–4 and from *Historical and Ethical* section (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The College Press Bible Study sees this is the first act of significance of the new independent king: *Gibeon, about six miles northwest of Jerusalem, was chosen as the spot where the new reign would be inaugurated with a religious service. The leading citizens of the land, including the captains, judges and governors, accompanied the young king to that “high place.” Gibeon was chosen as over against*

the tent of meeting erected by David in Jerusalem because the Tabernacle and huge bronze altar were located there (2Chron. 1:3).⁵⁴

And so goes the king Gibeon-ward to sacrifice there, for that [was] the high place the great [there]. A thousand offerings causes to ascend Solomon upon the altar the that.

1Kings
3:4

So the king went to Gibeon, to sacrifice there, for that [was] the great high place. Solomon caused a thousand offerings to ascend upon that altar.

So the king went to Gibeon on one occasion, for the great high place was there. He offered a thousand sacrifices upon that altar.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes the king Gibeon-ward to sacrifice there, for that [was] the high place the great [there]. A thousand offerings causes to ascend Solomon upon the altar the that.
Revised Douay-Rheims	He went therefore to Gabaon, to sacrifice there: for that was the great high place: a thousand victims for holocausts did Solomon offer upon that altar in Gabaon.
Peshitta (Syriac)	And the king went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt offerings did Solomon offer upon the altar which was in Gibeon.
Septuagint (Greek)	And he arose and went to Gabaon to sacrifice there, for that was the highest place, and great: Solomon offered a whole-burnt-offering of a thousand victims on the altar in Gabaon.

Significant differences: The Latin, Syriac and Greek all repeat the proper name *Gibeon*.

Limited Vocabulary Translations:

Bible in Basic English	And the king went to Gibeon to make an offering there, because that was the chief high place: it was Solomon's way to make a thousand burned offerings on that altar.
Easy English	The king went to Gibeon to sacrifice (to the LORD). That was the most important country place. Solomon sacrificed there a thousand times on the altar.
Easy-to-Read Version–2008	King Solomon went to Gibeon to offer a sacrifice because that was the most important high place. He offered a thousand burnt offerings on that altar.
Good News Bible (TEV)	On one occasion he went to Gibeon to offer sacrifices because that was where the most famous altar was. He had offered hundreds of burnt offerings there in the past.
<i>The Message</i>	The king went to Gibeon, the most prestigious of the local shrines, to worship. He sacrificed a thousand Whole-Burnt-Offerings on that altar.
Names of God Bible	Solomon Requests Wisdom from God King Solomon went to Gibeon to sacrifice because it was the most important place of worship. Solomon sacrificed 1,000 burnt offerings on that altar.
NIRV	King Solomon went to the city of Gibeon to offer sacrifices. That's where the most important high place was. There he offered 1,000 burnt offerings on the altar.
New Simplified Bible	One time he went to Gibeon to offer sacrifices because that was where the most used altar was. He offered hundreds of burnt offerings there in the past.

Thought-for-thought translations; paraphrases:

⁵⁴ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:4–9.

Common English Bible	The king went to the great shrine at Gibeon in order to sacrifice there. He used to offer a thousand entirely burned offerings on that altar.
Contemporary English V.	The most important shrine was in Gibeon, and Solomon had offered more than a thousand sacrifices on that altar.
The Living Bible	The most famous of the hilltop altars was at Gibeon, and now the king went there and sacrificed one thousand burnt offerings!
New Life Version	The king went to give a gift on the altar in worship at Gibeon, for that was where the most important altar was. Solomon gave a thousand burnt gifts on that altar.
New Living Translation	The most important of these places of worship was at Gibeon, so the king went there and sacrificed 1,000 burnt offerings.
Tree of Life Version	So the king went to Gibeon to sacrifice there, for that was the great high place. Upon this very altar Solomon offered a thousand burnt offerings.

Partially literal and partially paraphrased translations:

American English Bible	So at the time, Solomon got up and went to GibeOn to offer sacrifices (since that was the highest place), where he had a thousand whole burnt offerings placed on the Altar.
Beck's American Translation	The king also went to Gibeon to sacrifice there, for the great high place was there. Solomon offered 1,000 burnt offerings on that altar.
International Standard V	The king used to go to Gibeon to sacrifice, since there was a famous high place there, where Solomon once offered 1,000 burnt offerings on that altar.
New Advent (Knox) Bible	Once he had betaken himself to Gabaon, where there was a famous mountain shrine, to worship there; a thousand victims king Solomon offered in burnt-sacrifice, there on the altar at Gabaon.
Translation for Translators	One day the king went to Gibeon <i>city</i> to offer a sacrifice there, because that was where the most famous/important altar was. In previous years he had offered hundreds of sacrifices on that altar.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	So the king went to Gibaon, where there was a Great Peak, to sacrifice a thousand burnt-offerings. Solomon offered them on that Peak.
God's Truth (Tyndale)	And the king went to Gabaon, to offer there: for that was a great offering place. And there Salomon offered a thousand burnt offerings upon that altar.
HCSB	The king went to Gibeon to sacrifice there because it was the most famous high place. He offered 1,000 burnt offerings on that altar.
Lexham English Bible	So the king went to Gibeon to sacrifice, for the great high place [was] there. Solomon used to offer a thousand burnt offerings on that altar.
NIV – UK	The king went to Gibeon to offer sacrifices, for that was the most important high place, and Solomon offered a thousand burnt offerings on that altar.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon's dream The king used to sacrifice at Gibeon, the great high place; on the altar there he had offered a thousand burnt offerings.
The Heritage Bible	And the king walked to Gibeon to sacrifice there, because that was the great high place; Solomon caused to ascend upon that altar a thousand burnt offerings.
New American Bible (2002)	The king went to Gibeon to sacrifice there, because that was the most renowned high place. Upon its altar Solomon offered a thousand holocausts.
New Jerusalem Bible	The king went to Gibeon to sacrifice there, since that was the principal high place -- Solomon presented a thousand burnt offerings on that altar.

Revised English Bible The king went to Gibeon to offer a sacrifice, for that was the chief shrine, where he used to offer a thousand whole-offerings on the altar.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible One time the king went to Giv'on to sacrifice there, because that was the main high place. Shlomo offered a thousand burnt offerings on the altar there.

exeGesés companion Bible And the king sovereign went to Gibeon Gibon to sacrifice there; for that was the great high place bamah : a thousand burnt offerings holocausts did Solomon offer Shelomoh holocausted upon that sacrifice altar.

JPS (Tanakh—1985) The king went to Gibeon to sacrifice there, for that was the largest shrine; on that altar Solomon presented a thousand burnt offerings.

Orthodox Jewish Bible And HaMelech went to Giveon to sacrifice there; for that was the bamah hagedolah (the great high place); a thousand olot did Sh'lomo offer upon that mizbe'ach.

The Scriptures 1998 And the sovereign went to Gib'on to slaughter there, for that was the great high place. Shelomoh offered a thousand burnt offerings on that altar.

Expanded/Embellished Bibles:

The Amplified Bible The king went to Gibeon [near Jerusalem, where the tabernacle and the bronze altar stood] to sacrifice there, for that was the great high place. Solomon offered a thousand burnt offerings on that altar.

The Expanded Bible King Solomon went to Gibeon to offer a sacrifice, because it was the most important place of worship [high place; 3:2]. He offered a thousand burnt offerings [Lev. 1:1–17] on that altar.

Kretzmann's Commentary And the king went to Gibeon to sacrifice there, in a great inauguration festival; for that was the great high place, the most important height in the country and still the official sanctuary. A thousand burnt offerings did Solomon offer upon that altar, namely, through the priests. Cf 2Chron. 1:2.

NET Bible® The king went to Gibeon to offer sacrifices, for it had the most prominent of the high places [*Heb* "for it was the great high place."]. Solomon would offer up [The verb form is an imperfect, which is probably used here in a customary sense to indicate continued or repeated action in past time. See GKC 314 §107.b.] a thousand burnt sacrifices on the altar there.

The Voice Solomon went to Gibeon—the great high place—and presented 1,000 burnt offerings at the altar.

Before Israel united as one nation under David, the countryside was inhabited by people who worship other gods. As Solomon prepares to build the temple and centralize worship of the one God—the Lord—in one place—Jerusalem—he finds it necessary to visit the former shrines of local gods and convert them to shrines to God. While this may have worked in the short term by introducing the people outside of Jerusalem to the worship practices of the Eternal, those shrines, called "high places," will be the undoing of the entire country. By allowing people to worship at local shrines instead of only in Jerusalem, where the priests meticulously follow God's laws, Solomon and future kings are opening the door to the blending of God worship and pagan worship.

Literal, almost word-for-word, renderings:

Concordant Literal Version ...and the king goes to Gibeon, to sacrifice there, for it [is] the great high place; a thousand burnt-offerings cause to ascend does Solomon on that altar.

Context Group Version	And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand ascension [offerings] did Solomon offer on that altar.
English Standard V. – UK	And the king went to Gibeon to sacrifice there, for that was the great high place. Solomon used to offer a thousand burnt offerings on that altar.
Modern English Version	The king went to Gibeon to sacrifice there, for that was the great high place, and he offered a thousand burnt offerings on that altar.
New European Version	The king went to Gibeon to sacrifice there; for that was the great high place. Solomon offered a thousand burnt offerings on that altar.
New King James Version	Now the king went to Gibeon to sacrifice there, for that was the great high place: Solomon offered a thousand burnt offerings on that altar.
Third Millennium Bible	And the king went to Gibeon to sacrifice there, for that was the great high place. A thousand burnt offerings did Solomon offer upon that altar.
Young's Updated LT	...and the king goes to Gibeon, to sacrifice there, for it is the great high place; a thousand burnt-offerings cause to ascend does Solomon on that altar..

The gist of this passage: Solomon went to Gibeon and sacrificed 1000 animals.

1Kings 3:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
melek ^e (למך) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Gib ^e ôwn (גבעון) [pronounced <i>gibv^e-GOHN</i>]	<i>hill, hill-city; transliterated Gibeon</i>	proper noun, masculine singular; with the directional hê	Strong's #1391 BDB #149
<p>The directional hê (properly, the directive hê) is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâbach (זבח) [pronounced <i>zaw^b-VAHKH</i>]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	Qal infinitive construct	Strong's #2076 BDB #256
shâm (שם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: So the king went to Gibeon, to sacrifice there,... Here is the kicker. Solomon goes to Gibeon to worship. What is in Gibeon? The **Tabernacle**. This was the official place to worship God. Solomon went there to worship God, but he apparently does not go to the Tabernacle for the great show of animal sacrifice.

The Tent of God was still here in Gibeon. Gibeon is about 6 miles northwest of Jerusalem. At this time, there were two centers of worship in Israel: Gibeon, where the Tent of Meeting was; and Jerusalem, where the Ark of God was.

I presented the movement of the Ark and Tabernacle in a slightly different way.

Guzik on the Movement of the Ark and Tabernacle

- Joshua brought both the ark and the tabernacle to Shiloh (Joshua 18)
- In the days of Eli the ark was captured and the tabernacle wrecked (1Samuel 4, Psalm 78:60–64, Jer. 7:12; Jer. 26:9)
- The ark came back to Kiriath–Jearim (1Sam. 7:1–2)
- Saul restored the tabernacle at Nob (1Samuel 21)
- Saul moved the tabernacle to Gibeon (1Chron. 16:39–40)
- David brought the ark to Jerusalem and built a temporary tent for it (2Sam. 6:17, 2Chron. 1:4)

David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 3:2–4.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 3:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hîy' (היא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
bâmâh (הַמָּבֵה) [pronounced <i>baw-MAW</i>]	<i>a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]</i>	feminine singular noun with the definite article	Strong's #1116 BDB #119
Owens here has a typo, <i>direct object</i> rather than <i>definite article</i> .			
g ^e dûwllâh (הַלְלוּדָג) [pronounced <i>ghed-ool-LAW</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective with the definite article	Strong's #1420 BDB #153

Translation: ...for that [was] the great high place. Apparently, there was a great place of worship in Gibeon, possibly adjacent to the Tabernacle. Perhaps this was the *mega-church* Solomon had heard about, and so he went to this mega-church (do not get me wrong here; I am not taking a dim view of *mega-churches*). However,

there is a place where fewer people go, and that is where things are done correctly. Solomon, instead, goes to the great high place.

What appears to be the case is, the Tabernacle is also in Gibeon and that it is associated with the great high place. Possibly, large groups of people began to be accommodated at *the great high place*, which appears to be an adjacent place of worship.

We read about this in 2Chron. 1:1–6 *Solomon the son of David established himself in his kingdom, and the LORD his God was with him and made him exceedingly great. Solomon spoke to all Israel, to the commanders of thousands and of hundreds, to the judges, and to all the leaders in all Israel, the heads of fathers' houses. And Solomon, and all the assembly with him, went to the high place that was at Gibeon, for the tent of meeting of God, which Moses the servant of the LORD had made in the wilderness, was there. (But David had brought up the ark of God from Kiriath-jearim to the place that David had prepared for it, for he had pitched a tent for it in Jerusalem.) Moreover, the bronze altar that Bezalel the son of Uri, son of Hur, had made, was there before the tabernacle of the LORD. And Solomon and the assembly sought it out. And Solomon went up there to the bronze altar before the LORD, which was at the tent of meeting, and offered a thousand burnt offerings on it. (ESV; capitalized)*

So, this is much more than Solomon and a few people with a ton of animals going up to Gibeon. What appears to be the case is, the Tent of God is established in a high place in Gibeon. It is not clear whether other sorts of worship or similar worship is taking place in this high place, or if everything is tied to the Tent of God.

What is not clearly laid out is, what is the relationship between the Tabernacle and this high place. There seems to be a problem, but that problem is not clearly defined. Bobby Thieme has used the term syncretism, and that appears to be the situation here.

The Preacher's Complete Homiletical Commentary gives probably the best short commentary on this: *The king went to Gibeon to worship there: for the tabernacle was now there (2Chron. 1:3). called the great high place, because of that fact. High places, תּוֹמֵב, i.e., hills, and mountain heights: were chosen by all ancient nations for worship and sacrifice. Danger rose out of this temporarily permitted practice (Deut. 12:13–14); but in Solomon's conduct now there was nothing wrong. After the Temple was completed, the "high places" should have been abandoned; but the habit had become formed, and hence the share.⁵⁵*

Whedon: *The tabernacle was at Gibeon, the ark at Jerusalem, and Solomon's going from the former to the latter place with sacrificial offerings was a most significant act, opening a new epoch in the history of Israelitish worship. It was, probably, the last public service of the kind at Gibeon, and so, in effect, was a public transfer of sacrificial worship from the wandering, unsettled tabernacle, to that divinely chosen spot where alone henceforth Jehovah would be pleased to accept the more public offerings and vows of Israel. See Deut. 12:5. It also symbolized that coming hour when, under the "greater than Solomon," all separation of tabernacle and ark would be forever past, and the true worshippers would advance from a cultus that made locality a test, to find their great altar in the inner temple of the spirit, and to worship the Father in spirit and in truth. John 4:21–24.⁵⁶*

The point being, technically, Solomon may have done nothing wrong here, but a dangerous precedent was being set.

⁵⁵ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 3:4.

⁵⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:15.

1Kings 3:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿeleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
ʿâlâh (אָלָה) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
hûw' (הוּא) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied; with the definite article	Strong's #1931 BDB #214

Translation: Solomon caused a thousand offerings to ascend upon that altar. Solomon offers up a thousand offerings on this altar. Solomon is making somewhat of a show here. This is the place where his devotion to God can be seen; and Solomon makes a great show of it. He offers up 1000 sacrifices. Do you know people who like to go big? Solomon could be one of those people (he will go much bigger in 1Kings 8:63).

Quite frankly, I am quite interested on how other commentators understand this passage. I see it as Solomon's worship is sincere, but misguided in some areas.

Commentators on Solomon's 1000 Offerings

Matthew Henry saw it as commendable: *Where God sows plentifully he expects to reap accordingly; and those that truly love God and his worship will not grudge the expenses of their religion. We may be tempted to say, To what purpose is this waste? Might not these cattle have been given to the poor? But we must never think that wasted which is laid out in the service of God. It seems strange how so many beasts should be burnt upon one altar in one feast, though it continued seven days; but the fire on the altar is supposed to be more quick and devouring than common fire, for it represented that fierce and mighty wrath of God which fell upon the sacrifices, that the offerers might escape.*⁵⁷

Matthew Poole: *[By offering] A thousand burnt offerings, ... Solomon...[showed] his special respect to this above all other places, and by his example teaching and inviting all his people to do so.*⁵⁸

⁵⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:1–4.

⁵⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 3:4 (slightly edited).

Commentators on Solomon's 1000 Offerings

Preacher's Complete Homiletical Commentary: *[Solomon offered up] A thousand burnt offerings—As an act of national consecration and homage to Jehovah; its motive being, "Solomon loved the Lord" (1Kings 3:3).*⁵⁹

The Pulpit Commentary: *Solomon [did not personally] offer [all 1000 animals]...He is said to have "offered" them, because he (together with the congregation, perhaps) provided them. The immense number alone shows that he cannot have offered in person. The festival probably lasted for seven or eight days, but even then a thousand victims can hardly have been offered whole (מִחֹל) unless the altar was greatly enlarged, or additional temporary altars were erected. This latter supposition is not negated by the next words. See on 1Kings 8:63, 1Kings 8:64.] upon that altar.*⁶⁰

Expositor's Bible Commentary: *This "thousandfold holocaust," as the Septuagint terms it, must have been a stately and long-continued function, and in approval of his sacrifice Jehovah granted a vision to the youthful king. Will the Lord be pleased with thousands of rams and ten thousands of rivers of oil, when all the beasts of the forest are His, and the cattle upon a thousand hills?" "Do you think," He asked, in the words of the Psalmist, "that I will eat bull's flesh or drink the blood of goats?" No; but God always accepts a willing sacrifice in accordance with the purpose and sincerity of the giver. In reward for the pure intention of the king He appeared to Solomon in a dream, and said, "Ask what I will give you."*⁶¹

Whedon: *This great number corresponded with the thousands of the congregation that went with Solomon to the high place, (see 1Chron. 1:2–3,) and also denoted the national significance of the occasion. So at the dedication of the temple Solomon offered twenty-two thousand oxen, and one hundred and twenty thousand sheep, or, as elsewhere expressed, "Sheep and oxen, that could not be told nor numbered for multitude." See 1Kings 8:5, 63. We are not to suppose that all these offerings were made at the same instant or by one person; still less that Solomon offered them with his own hands. Scores of priests officiated on such occasions, and the sacred festival lasted many days.*⁶²

Unfortunately, a preponderance of commentators saw Solomon's offering of a thousand animals as super-religious or mega-spiritual. Let me ask you...would you feel the same way if an evangelist prompted the congregation to sing 1000 verses of *Just as I am*?

Perhaps, the thousand sacrifices suggest that Solomon had a mind turned toward God, but that he was unsure of what to do. Offering so many sacrifices may have seemed reasonable to him.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We might reasonably excuse the Tabernacle being set up in the high places and Solomon offering up 1000 sacrifices to acting out of sincerity and emotion; but not necessarily as acting out of wisdom.

V. 4 reads: [So the king went to Gibeon on one occasion, for the great high place was there. He offered a thousand sacrifices upon that altar.](#) The ESV; capitalized will be used in the doctrine below:

The Tabernacle of God in Gibeon

1. First, let's look at a passage, and then explain it: 1Chron. 16:37–40 [So David left Asaph and his brothers there before the ark of the covenant of the LORD to minister regularly before the ark as each day required, and also Obed-edom and his sixty-eight brothers, while Obed-edom, the son of Jeduthun, and](#)

⁵⁹ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 3:4.

⁶⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 3:4.

⁶¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 3:1–28 (edited).

⁶² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:4.

The Tabernacle of God in Gibeon

Hosah were to be gatekeepers. And he left Zadok the priest and his brothers the priests before the tabernacle of the LORD in the high place that was at Gibeon to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, to do all that is written in the Law of the LORD that he commanded Israel.

2. David is leaving certain things in place; he is not making great changes in the worship structure of Israel, even though they have strayed from the approach which God required.
3. The Ark of the Covenant (the Ark of God) was brought to Jerusalem by King David. It had been kept privately for many decades. David tried once to move it, a man died (1Chron. 13); David then did some studying of the Bible, and he moved it successfully on the second try (1Chron. 15–16).
4. Asaph and his brothers ministered at the tent of the Ark of God.
5. Zadok the priest and his brothers operated the ministry of the Tabernacle in Gibeon.
6. Even though the Ark was supposed to be kept in the Holy of Holies, which is in the Tabernacle, David left things the way that they were. The Ark has not been in the Holy of Holies since the ministry of Eli, who raised Samuel. This is pretty much for the entire life of Saul and definitely for the entire life of David and his brothers.
7. Throughout Scripture, the high places are associated with heathen worship. What appears to be the case is, there is some worship which may be partially heathenistic occurring in Gibeon; and there is probably some legitimate worship occurring there at the Tabernacle as well.
- 8.

This means that Solomon is not simply going up to Gibeon randomly; he goes there because that is where the Tabernacle is.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We are told that Solomon offers up 1000 sacrifices. There is no call for this in Scripture; he is just anxious to make an impressive showing. It is possible that this is his first sacrifice outside of Jerusalem. He's the king so he is going to make a splash, as it were. This does not make Solomon sinful; but it does suggest that he is ignorant of some things in the spiritual realm. As we have already discussed, Solomon is unclear about his priorities and what he ought to do first as king.

God will speak to Solomon in the next verse. This is not because Solomon offered up 1000 sacrifices. Had he offered up 900, would God have been silent? Of course not! In fact, Solomon could have offered on a few sacrifices—for himself and the nation, and that would have been fine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Solomon's Dream—He Asks God for Wisdom

2Chronicles 1:7–13

Some commentators place v. 4 as a part of this section, because Solomon goes to Gibeon in v. 4 and the dream takes place in Gibeon.

In this section, God appears to Solomon in a dream, and allows him to ask for anything that he wants. So many commentators are captivated by the "Ask for anything from Me" aspect of this section, that they overlook the fact that God appeared to Solomon. Why did God speak to King David through intermediaries, but here, He speaks directly with Solomon? Insofar as I recall, in the 100 or so commentaries that I examined, not a single one of them asked this question or even made this observation. But this appearance is significant.

A chiasm matches the first section with the final section. The middle section is often the most important.

Chiasmic Approach to 1Kings 3:5–15 by Peter Pett

- a In Gibeon YHWH appeared to Solomon in a dream by night, and God said, “Ask what I shall give you” (1Kings 3:5).
- b And Solomon said, “You have shown to your servant David my father great covenant love, according as he walked before You in truth, and in righteousness, and in uprightness of heart with You, and You have kept for him this great covenant love, that You have given him a son to sit on his throne, as it is this day” (1Kings 3:6).
- c “And now, O YHWH my God, you have made Your servant king instead of David my father, and I am but a little child. I do not know how to go out or come in, and Your servant is in the midst of Your people whom You have chosen, a great people, who cannot be numbered nor counted for multitude” (1Kings 3:7–8).
- d “Give Your servant therefore an understanding heart to judge Your people, that I may discern between good and evil, for who is able to judge this Your great people?” (1Kings 3:9).
- c And the speech pleased the Lord, that Solomon had asked this thing, and God said to him, “Because you have asked this thing, and have not asked for yourself long life, nor have you asked riches for yourself, nor have you asked the life of your enemies, but have asked for yourself understanding to discern justice, behold, I have done according to your word. Lo, I have given you a wise and an understanding heart, so that there has been none like you before you, nor after you shall any arise like you” (1Kings 3:10–12).
- b “And I have also given you what you did not ask, both riches and honour, so that there will not be any among the kings like you, all your days, and if you will walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days” (1Kings 3:13–14).
- a And Solomon awoke, and, behold, it was a dream, and he came to Jerusalem, and stood before the Ark of the covenant of YHWH, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants (1Kings 3:15).

Pett: Note that in ‘a’ YHWH appeared to Solomon in a dream in Gibeon, and asked what He could give Solomon, and in the parallel Solomon awoke from his dream and in view of that revelation went to Jerusalem and made gifts to both God and his servants in Jerusalem. In ‘b’ Solomon spoke of how his father David walked before God, and in the parallel YHWH called on Solomon to walk in the same way. In ‘c’ Solomon expressed his need for wisdom, and in the parallel God promised him great wisdom. Centrally in ‘d’ Solomon’s request was for wisdom so that he could rule God’s people rightly.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:5–15.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This might be better than Pett’s approach.

1Kings 3:6-14 forms a chiasmic structure (a writing style that uses a unique repetition pattern for clarification and emphasis) revealing the condition of Solomon’s heart:

The Third Millennium Bible Chiasm of 1Kings 3:6–14

- A. David . . . walked . . . kept (1Kings 3:6)
 - B. Give your servant therefore an understanding mind to govern your people (1Kings 3:7-10)
 - C. Because you have asked this (1Kings 3:11)
 - D. Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies (1Kings 3:11)
 - C'. have asked for yourself (1Kings 3:11)
 - B'. I give you a wise and discerning mind, so that none like you has been before you and none

The Third Millennium Bible Chiasm of 1Kings 3:6–14

like you shall arise after you (1Kings 3:12)

- A' walk . . . keeping . . . David walked (1Kings 3:14)

From <http://thirdmill.org/studybible/note.asp/id/45936> accessed March 13, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett: *While Solomon was at the Tabernacle in Gibeon, possibly attending at one of the great feasts, YHWH appeared to him in a dream during the night and offered to give him anything that he asked for. The dream would be seen as a confirmation of the approval of his kingship by YHWH...YHWH was ensuring that Solomon, His chosen king, was not to be one whit behind the kings of other nations. He too would receive his divinely given authority in such a way that all his servants would recognise that it was so. As so often God used established patterns through which to reveal Himself.*⁶³

God would appear to Solomon again, after he completed the construction of the Temple. 1Kings 9:2

In Gibeon appeared Y^ehowah unto Solomon in a dream the night. And so says Elohim, “Ask what I will give to you.”

1Kings
3:5

Y^ehowah appeared to Solomon in Gibeon in a dream at night. Elohim said [to him], “Make a request of what I [should] give to you.”

Jehovah appeared to Solomon in a dream at night while he was in Gibeon, and God said to him, “Ask Me for whatever you think I should give to you.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	In Gibeon appeared Y ^e howah unto Solomon in a dream the night. And so says Elohim, “Ask what I will give to you.”
Revised Douay-Rheims	And the Lord appeared to Solomon in a dream by night, saying: Ask what you will that I should give you.
Peshitta (Syriac)	Then the LORD appeared to Solomon in a vision by night; and God said to him, Ask that which I should give you.
Septuagint (Greek)	And the Lord appeared to Solomon in a dream by night, and the Lord said to Solomon, Ask some petition for yourself.

Significant differences: The Hebrew has *Elohim* in the second phrase; the Latin appears to have no designation for deity and the Greek has *Lord* again.

Limited Vocabulary Translations:

Bible in Basic English	In Gibeon, Solomon had a vision of the Lord in a dream by night; and God said to him, Say what I am to give you.
Easy English	At Gibeon, Solomon saw the LORD during the night, in a dream. And God said, ‘Ask me for whatever thing that you want me to give to you.’
Easy-to-Read Version–2008	While Solomon was at Gibeon, the LORD came to him at night in a dream. God said, “Solomon, ask me what you want me to give you.”
<i>The Message</i>	That night, there in Gibeon, God appeared to Solomon in a dream: God said, “What can I give you? Ask.”

⁶³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:5.

Names of God Bible	In Gibeon Yahweh appeared to Solomon in a dream at night. Elohim said, "What can I give you?"
NIRV	The LORD appeared to Solomon at Gibeon. He spoke to him in a dream during the night. God said, "Ask for anything you want me to give you."
New Simplified Bible	That night Jehovah appeared to him in a dream and asked him: »What do you want me to give you?«

Thought-for-thought translations; paraphrases:

Contemporary English V.	One night while Solomon was in Gibeon, the LORD God appeared to him in a dream and said, "Solomon, ask for anything you want, and I will give it to you."
The Living Bible	The Lord appeared to him in a dream that night and told him to ask for anything he wanted, and it would be given to him
New Living Translation	The Lord came to Solomon in a special dream in Gibeon during the night. God said, "Ask what you wish Me to give you."
Tree of Life Version	At Gibeon ADONAI appeared to Solomon in a dream by night, and God said: "Ask for what should I give you?" cf. Matt. 7:7.

Partially literal and partially paraphrased translations:

American English Bible	And there, the Lord appeared to Solomon while he was sleeping that night, and said: 'Solomon; Ask for whatever you might wish for yourself.'
International Standard V	The LORD appeared to Solomon one night in a dream and told him, "Ask me for whatever you want and I'll give it to you."
New Advent (Knox) Bible	And that night the Lord appeared to him in a dream, bidding him choose what gift he would.
Translation for Translators	That night, Yahweh appeared to him in a dream. He asked Solomon, "What would you like me to give to you?"

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	(B.C. 1014) Solomon's Wish At Gibaon the Ever-living appeared to Solomon in a dream at night, when God said, "Ask what I shall give to you !"
God's Truth (Tyndale)	And in Gabaon the Lord appeared to Salamon in a dream by night. And God said: Ask what I shall give you.
Lexham English Bible	Solomon's Request for Wisdom Yahweh appeared to Solomon at Gibeon in a dream at night, and God said, "Ask what I should give to you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	It was in Gibeon, during the night, that Yahweh appeared to Solomon in a dream and said, "Ask what you want me to give you."
New American Bible (2002)	In Gibeon the LORD appeared to Solomon in a dream at night. God said, "Ask something of me and I will give it to you."
New American Bible (2011)	In Gibeon the LORD appeared to Solomon in a dream at night. God said: Whatever you ask I shall give you.
New Jerusalem Bible	At Gibeon Yahweh appeared to Solomon in a dream during the night. God said, 'Ask what you would like me to give you.'
Revised English Bible	That night the LORD appeared to Solomon there in a dream. God said, "What shall I give you? Tell me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At Giv'on ADONAI appeared to Shlomo in a dream at night; God said, "Tell me what I should give you."
exeGesés companion Bible	In Gibeon Gibon, the LORD Yah Veh appeared to Solomon was seen by Shelomoh in a dream by night: and God Elohim said, Ask what I shall give thee.
JPS (Tanakh—1985)	At Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask, what shall I grant you?"
Orthodox Jewish Bible	In Giveon Hashem appeared to Sh'lomo in a chalom halailah; Elohim said, Ask what I should give thee.
<i>The Scriptures</i> 1998	At Gib'ון הוהי appeared to Shelomoh in a dream by night, and Elohim said, "Ask what I should give you."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	In Gibeon the Lord appeared to Solomon in a dream at night; and God said, "Ask [Me] what I shall give you."
The Expanded Bible	While he was at Gibeon, the Lord appeared to him in a dream during the night. God said, "Ask for whatever you want me to give you."
Kretzmann's Commentary	In Gibeon the Lord appeared to Solomon in a dream by night, revealing himself in a vision; and God said, Ask what I shall give thee, for the prayer connected with the great sacrifice had pleaded for divine assistance in the work of his government.
NET Bible®	One night in Gibeon the Lord appeared [Or "revealed himself."] to Solomon in a dream. God said, "Tell [<i>Heb</i> "ask."] me what I should give you."
The Voice	The Eternal revealed Himself to Solomon in a dream while he was still in Gibeon. Eternal One: Tell me, what is your request of Me?

Literal, almost word-for-word, renderings:

Green's Literal Translation	Jehovah appeared to Solomon in Gibeon in a dream of the night. And God said, Ask. What shall I give to you?
NASB	In Gibeon the LORD appeared to Solomon in a dream at night; and God said, "Ask what <i>you wish</i> Me to give you."
World English Bible	In Gibeon, Yahweh appeared to Solomon in a dream by night; and God said, "Ask for what I should give you."
Young's Updated LT	In Gibeon has Jehovah appeared unto Solomon, in a dream of the night, and God says, "Ask—what do I give to you?"

The gist of this passage: God appears to Solomon in a dream and tells him to ask for something.

1Kings 3:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Gib ^e own (גִּבְעוֹן) [pronounced gibv ^e -GOHN]	<i>hill, hill-city; transliterated Gibeon</i>	proper noun, masculine singular	Strong's #1391 BDB #149

1Kings 3:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal perfect	Strong's #7200 BDB #906
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chälôwm (חֲלוֹם) [pronounced khuh-LOHM]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321
lay ^e lâh (לַיְלַיִל) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: [Y^ehowah appeared to Solomon in Gibeon in a dream at night](#). Solomon is in Gibeon, and he made quite a show of making sacrifices to God. Yet God still appears to Solomon in a dream that night.

What Solomon did was, at best, a bit show-offy. However, Solomon is quite young and, despite the careful doctrinal training that he received, he still had a great deal to learn.

Gill: This was not a common natural dream, but an extraordinary, divine, and supernatural one, a prophetic dream, a night vision, such as God used to speak in to his prophets; in which he had the full use of his reasoning powers, was under divine impressions, and in a spiritual frame of mind, and in the exercise of grace; it was not a mere dream that the Lord did appear to him, but he really did appear to him while sleeping and dreaming, by some display of his glory in some way or another.⁶⁴

According to Bullinger,⁶⁵ this is one dream of the 20 in Scripture. Seems to me like there must be more dreams than that.

Although it says that the Lord *appeared* to Solomon, this does not mean that Solomon was able to visually apprehend some sort of form or being. The key is, this is divine communication with Solomon.

⁶⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:5.

⁶⁵ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 3:5.

J. Vernon McGee: *The Lord appeared to Solomon in a dream by night. Again, I must repeat that God today is not appearing to men in dreams. If you have had a dream, do not try to say that the Lord appeared to you. Just remember what you had for supper, and you will find out why you had the dream. God speaks to us today in His Word.*⁶⁶

1Kings 3:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>ask [petition, request, inquire]; make a request [petition]; demand [require]; question, interrogate; ask [for a loan]; consult; salute</i>	2 nd person masculine singular, Qal imperative	Strong's #7592 BDB #981
mâh (מָה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: Elohim said [to him], “Make a request of what I [should] give to you.” God said to him, “Ask Me for whatever you want.” The idea here is, God is not Solomon’s servant; God will not do whatever a king asks of him. However, God also knows what Solomon will say. So God wants that on the record, so to speak.

Interestingly enough, Solomon either does not record all that God says to him or God started right here, saying, “Ask of Me whatever you want.” I would have expected God to reference Solomon’s father, David. After all, God did not appear to any new king or even any new king of Israel. One of the reasons God is appearing to Solomon is because he is David’s son and the new king of Israel, God’s nation.

⁶⁶ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed March 12, 2016.

1Kings 3:5 Y^ehowah appeared to Solomon in Gibeon in a dream at night. Elohim said [to him], "Make a request of what I [should] give to you."

What Would You Ask For? 1Kings 3:9 by Several Commentators

Chuck Smith: *If God should say, "Ask of Me anything you want." What would be your request? Your answer to that would reveal whether or not you are living on the flesh side or the spiritual side of your nature. If your desire would be for great riches, if your desire would be for fame or honor or glory, it means that somehow you're still suffering under the illusion that you can one day maybe find satisfaction in your flesh and in the things of the flesh.*⁶⁷

J. Vernon McGee: *When the Lord told Solomon He would grant any wish, I think He recognized that Solomon had many deficiencies and was wholly and totally inadequate. But, my friend, who is adequate for these things? Who is adequate for living the Christian life? Not one of us. The fact of the matter is that we cannot live the Christian life, and God has never asked us to live it. He has asked that He might live that life through us. Now He is wanting to do something through Solomon. This king could have asked for riches or power. Instead, recognizing his deficiency, notice what he asks for.*⁶⁸

Warren E. Berkley: *What If God Asked You What You Wanted? What would your answer be? Money? Worldly Success? Celebrity Status? That new truck? Our first response might not be our best. Solomon had enough love for the Lord to know what he needed. He needed to receive wisdom from the highest source. "Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?" He wasn't perfect before God, but humble before God to ask for something valuable, not temporal. We need this humble sense of our weakness and need. And we need to take those weaknesses and needs to the Lord in sincere prayer. While we are not assigned the leadership of a nation, the navigation of our personal lives requires wisdom and discretion. We learn from others, from experience and by reading God's Word. But all such efforts ought to be accompanied by prayer to the Father through Jesus, that we might be wise. "If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him," (James 1:5). I don't know of anyone among my acquaintances who has mastered wisdom, who doesn't need more, or who doesn't need to offer up this prayer.*⁶⁹

Alexander MacLaren: *God's offer to Solomon presupposes God's knowledge and approval of his wishes. He does not give blank cheques to those whom He cannot trust to fill them up rightly. When James and John tried to commit Jesus to a blind promise "that You should do for us whatever we will ask of You," their answer was a question as to what they wished. "Delight yourself also in the Lord, and He will give you the desires of your heart." God loves us too well to let us have carte blanche unless our wills run parallel with His. He is a foolish and cruel father who promises compliance with all his child's unknown wishes. Not such is our Father's loving discipline. It is to those who "abide in Christ," and have Him abiding in them, moulding their longings and prayers, that the great promise is sealed: "You [all] will ask what you [all] will, and it will be done unto you."*⁷⁰

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Now, many commentators tie this offering of 1000 sacrifices to God speaking to Solomon in a dream; and it is reasonable to think that these are connected events. They did occur one event after the other in time. But did God recognize that with these 1000 offerings that Solomon was really, really, really spiritual? Or did God, in His omniscience, know what Solomon would ask for, and that He would grant Solomon his request?

⁶⁷ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 3:1–28 (edited).

⁶⁸ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed March 12, 2016.

⁶⁹ From <http://www.bible.ca/ef/expository-1-kings-3-5-15.htm> accessed March 12, 2016.

⁷⁰ From <https://www.studydrive.org/commentaries/mac/view.cgi?bk=10&ch=3> accessed March 11, 2016 (edited).

Personally, I believe that Solomon's offering was sincere, possibly emotional, but not exemplary. Given the great gathering that this was, an offering of 10–50 animals would probably have been appropriate; and God would have still (presumably) spoken to Solomon in a dream. What Solomon needed was some wisdom in order to determine what would be appropriate.

God here is telling Solomon to ask for whatever he wants. What about us?

The ESV; capitalized is used throughout.

Prayer Promises from Scripture

Matt. 7:7–11 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. Or which one of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then, who are evil, know how to give good gifts to your children, how much more will your Father Who is in heaven give good things to those who ask Him!"

John 15:7 "If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you."

1John 5:14–15 And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.

Chapter Outline

Charts, Graphics and Short Doctrines

SOLOMON 1 KINGS 3:4-5



⁴ Now the king went to Gibeon to sacrifice there, for that was the great high place: Solomon offered **a thousand burnt offerings** on that altar. ⁵ At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "**Ask! What shall I give you?**"

1Kings 3:4–5 (a graphic); from [Slide Player.com](https://www.slideplayer.com); accessed March 12, 2016.

A question which occurs to me—one that I did not see addressed by other commentators—is, *why did God not appear to King David but He does appear to Solomon?* Why does God not work through intermediaries with Solomon in the same way? The answer is not at all related to the spiritual walk of either man. It is David who is always held up as the gold standard to whom other kings are compared. Both men sinned; both men strayed from the wonderful life given them by God; so we cannot say that God appeared to Solomon because he was closer to God. Both men represent Jesus Christ, but at a different point in time. David represents the Lord Jesus Christ in His 1st and 2nd advents; Solomon represent the Lord Jesus Christ in His

millennial reign. Jesus, in His 1st advent, acted as a priest and as a prophet. He could forgive sins and He was an intermediary between the people and God. He spoke divine truth as a prophet did. So, David, representing Jesus in His 1st advent, always went through priests and prophets in order to know God's will. Solomon represents Jesus Christ as *King over all the Earth*. In that capacity, Jesus is here, on this earth, for all to see and to *interact directly with*. So Solomon interacts directly with God. At some point, before 1Kings 11, I will have to lay out the parallels between Solomon and the Lord Jesus Christ. However, we already have studied King David and the parallels between him and the Lord Jesus Christ in 1Kings 2:10 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Ellicott: *[I]t is to be noted that the vision of the Lord through dreams, being of a lower type than the waking vision, is mostly recorded as given to those outside the Covenant, as Abimelech*

(Genesis 20:3-7), Laban (Genesis 31:24), Pharaoh and his servants (Genesis 40:5; Genesis 41:1-8), the Midianite (Judges 7:13), and Nebuchadnezzar (Daniel 2:1; Daniel 4:10-18); as belonging to the early stages of revelation, to Abraham (Genesis 15:12), Jacob (Genesis 28:12-15), and Joseph (Genesis 37:5-10); and as marking the time of cessation of the regular succession of the prophets during the Captivity (Daniel 2:19; Daniel 7:1).⁷¹

And so says Solomon, “You have done with Your servant David, my father, grace great, as which he walked to Your faces in truth and in righteousness and in an uprightness of heart with You. And so You have kept for him the grace the great the this and so you give to him a son sitting upon his throne in the day the this.

1Kings
3:6

Solomon said [to God], “You have produced great grace with Your servant, my father David, as he walked before You in truth, in righteousness and in an upright heart with You. Therefore, You have kept for him this great grace and You have given him a son to sit upon his throne in this day.

Solomon said to God, “You have given great grace to Your servant, my father David, because he walked before You in truth, in righteousness, and with correct thinking concerning You. As a result, You have guarded this great grace and You have given him a son to sit upon his throne today.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Solomon, “You have done with Your servant David, my father, grace great, as which he walked to Your faces in truth and in righteousness and in an uprightness of heart with You. And so You have kept for him the grace the great the this and so you give to him a son sitting upon his throne in the day the this.
Revised Douay-Rheims	And Solomon said: you have shewn great mercy to your servant David my father, even at, he walked before You in truth, and justice, and an upright heart with You: and You have kept your great mercy for him, and have given him a son to sit on his throne, as it is this day.
Peshitta (Syriac)	And Solomon said, You have shown to your servant David my father great mercy, according as he walked before You in truth and in faithfulness and in uprightness of heart with You; and You have kept for him this great kindness that You have given him a son to sit on his throne as it is this day.
Septuagint (Greek)	And Solomon said, You have dealt very mercifully with Your servant David my father according as he walked before you in truth, and in righteousness, and in uprightness of heart with You, and You have kept for him this great mercy, to set his son upon his throne, as it is this day.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	And Solomon said, Great was your mercy to David my father, as his life before you was true and upright and his heart was true to you; and you have kept for him this greatest mercy, a son to take his place this day.
Easy English	Solomon’s answered, ‘You were very kind to your servant, my father David. (This was) because he always believed in you. He was a good man and he was honest.

⁷¹ From <https://www.studydrive.org/commentaries/ebc/view.cgi?bk=10&ch=3> accessed March 11, 2016.

	You have continued to be very kind to him. You have given to him a son to sit on his throne to this day.
Easy-to-Read Version—2008	Solomon answered, "You were very kind and loyal to your servant, my father David. He was faithful to you and lived a good, honest life. And you showed him the greatest kindness when you let his son take his place as king.
God's Word™	Solomon responded, "You've shown great love to my father David, who was your servant. He lived in your presence with truth, righteousness, and commitment. And you continued to show him your great love by giving him a son to sit on his throne today.
Good News Bible (TEV)	Solomon answered, "You always showed great love for my father David, your servant, and he was good, loyal, and honest in his relation with you. And you have continued to show him your great and constant love by giving him a son who today rules in his place.
The Message	Solomon said, "You were extravagantly generous in love with David my father, and he lived faithfully in your presence, his relationships were just and his heart right. And you have persisted in this great and generous love by giving him—and this very day!—a son to sit on his throne.
NIRV	Solomon answered, "You have been very kind to my father David, your servant. That's because he was faithful to you. He did what was right. His heart was honest. And you have continued to be very kind to him. You have given him a son to sit on his throne this day.
New Simplified Bible	Solomon answered: »You always showed great love for my father David, your servant. He was good, loyal, and honest in his relation with you. You have continued to show him your great and constant love by giving him a son who today rules in his place.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon responded, "You showed so much kindness to your servant my father David when he walked before you in truth, righteousness, and with a heart true to you. You've kept this great loyalty and kindness for him and have now given him a son to sit on his throne.
Contemporary English V.	Solomon answered: My father David, your servant, was honest and did what you commanded. You were always loyal to him, and you gave him a son who is now king.
The Living Bible	Solomon replied, "You were wonderfully kind to my father David because he was honest and true and faithful to you, and obeyed your commands. And you have continued your kindness to him by giving him a son to succeed him.
New Century Version	Solomon answered, "You were very kind to your servant, my father David. He obeyed you, and he was honest and lived right. You showed great kindness to him when you allowed his son to be king after him.
New Life Version	Then Solomon said, "You have shown great loving-kindness to Your servant David my father because he was faithful and right and good and pure in heart before You. And You have kept for him this great and lasting love. You have given him a son to sit on his throne this day.
New Living Translation	Solomon replied, "You showed great and faithful love to your servant my father, David, because he was honest and true and faithful to you. And you have continued to show this great and faithful love to him today by giving him a son to sit on his throne.

Partially literal and partially paraphrased translations:

American English Bible	And Solomon replied: 'You've shown great mercy to your servant, my father David, and he walked with You in truth, justice, and with a pure heart. Then You guarded
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International Standard V	him and showed him great mercy by allowing his son to sit upon his throne, which has happened today. So Solomon said: “You have demonstrated abundant gracious love to your servant David, my father, as he lived in your presence truthfully, righteously, and uprightly in his heart. In addition, you have kept on showing this abundant gracious love by giving him a son to sit on his throne today.
New Advent (Knox) Bible	Thou hast been very merciful, answered Solomon, to my father David, a servant of thine that ever shewed himself loyal and observant, and kept his heart true to thee; and one great mercy thou didst keep till the last; thou hast granted the succession to a son of his own, the man thou seest.
Translation for Translators	Solomon replied, “You always greatly and faithfully loved my father David, who served you <i>well</i> . You did that because he was faithful to/faithfully obeyed you and acted righteously and honestly toward you. And you have showed how greatly and faithfully you loved him by giving to him me, his son, and now I am ruling [MTY] as he did <i>before he died</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And Solomon replied, “You showed kindness to my father David, Your servant, because he walked before You in sincerity and rectitude, and righthartedness, and You kept this great kindness for him, by granting to him that his son should sit upon his throne,—he does to—day.
God’s Truth (Tyndale)	And Salomon said: you have showed unto your servant David my father great mercy, according as he walked before you in truth and in righteousness and plainness of heart with you. And you have kept for him this great mercy, that you have given him a son to sit on his seat: as it is come to pass this day.
HCSB	And Solomon replied, “You have shown great and faithful love to Your servant, my father David, because he walked before You in faithfulness, righteousness, and [Lit and with You] integrity. You have continued this great and faithful love for him by giving him a son to sit on his throne, as it is today.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon answered, “You have shown your servant David my father a great and steadfast love because he served you faithfully and was righteous and sincere towards you. You have given him proof of your steadfast love in making a son of his sit on his throne this day.
The Heritage Bible	And Solomon said, You have done to your servant, David, my father, great mercy, according as he walked before your face in truth, and in righteousness, and in uprightness of heart with you; and you have hedged about for him this great mercy, and you have given him a son to sit on his throne as <i>it is</i> this day.
New American Bible (2002)	Solomon answered: “You have shown great favor to your servant, my father David, because he behaved faithfully toward you, with justice and an upright heart; and you have continued this great favor toward him, even today, seating a son of his on his throne.
New American Bible (2011)	Solomon answered: “You have shown great kindness to your servant, David my father, because he walked before you with fidelity, justice, and an upright heart; and you have continued this great kindness toward him today, giving him a son to sit upon his throne.
New Jerusalem Bible	Solomon replied, ‘You showed most faithful love to your servant David, my father, when he lived his life before you in faithfulness and uprightness and integrity of heart; you have continued this most faithful love to him by allowing a son of his to sit on his throne today.

Revised English Bible He answered, "You have shown great and constant love to your servant David my father, because he walked before you in loyalty, righteousness, and integrity of heart; and you have maintained this great and constant love towards him and now you have given him a son to succeed him on the throne.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Shlomo said, "You showed your servant David my father much grace, as he lived before you honestly and righteously, having an upright heart with you. You preserved this great grace for him by giving him a son to sit on his throne, as is the case today.

exeGesés companion Bible And Solomon Shelomoh said,
Thou hast shewed worked
unto thy servant David my father great mercy,
according as he walked before thee at thy face in truth,
and in righteousness justness ,
and in uprightness straightness of heart with thee;
and thou hast kept guarded for him
this great kindness mercy ,
that thou hast given him a son to sit settle on his throne,
as it is this day.

JPS (Tanakh—1985) Solomon said, "You dealt most graciously with Your servant my father David, because he walked before You in faithfulness and righteousness and in integrity of heart. You have continued this great kindness to him by giving him a son to occupy his throne, as is now the case.

Orthodox Jewish Bible And Sh'lomo said, Thou hast showed unto Thy eved Dovid Avi chesed gadol (great mercy), according as he walked before Thee in emes, and in tzedakah, and in yesharah levav (uprightness of heart) with Thee; and Thou hast been shomer to preserve this chesed hagadol for him, that Thou hast given him Ben [Dovid] to sit on his kisse, as is this day.

The Scriptures 1998 And Shelomoh said, "You have shown great kindness to your servant Dawid? my father, as he walked before You in truth, and in righteousness, and in uprightness of heart with You. And You have guarded for him this great kindness, and did give him a son to sit on his throne, as it is this day.

Expanded/Embellished Bibles:

The Amplified Bible Solomon's Prayer
Then Solomon said, "You have shown Your servant David my father great lovingkindness, because he walked before You in faithfulness and righteousness and with uprightness of heart toward You; and You have kept for him this great lovingkindness, in that You have given him a son to sit on his throne, as it is today.

The Expanded Bible Solomon answered, "You were very kind [showed faithful love/great lovingkindness] to your servant, my father David. He obeyed you, and he was honest and lived right [walked before you in truth/faithfulness and righteousness and integrity of heart]. You showed great kindness [faithful love; lovingkindness] to him when you allowed his son to be king [sit on his throne] after him.

Kretzmann's Commentary And Solomon said, Thou hast showed unto Thy servant David, my father, great mercy, he owed everything that he had to the bounty of Jehovah, according as he walked before Thee in truth and in righteousness and in uprightness of heart with thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. All this came in consequence of the great Messianic promise in which it was included.

NET Bible® Solomon replied, “You demonstrated [*Heb* “did.”] great loyalty to your servant, my father David, as he served [*Heb* “walked before.”] you faithfully, properly, and sincerely [*Heb* “in faithfulness and in innocence and in uprightness of heart with you.”]. You have maintained this great loyalty to this day by allowing his son to sit on his throne.

The Voice **Solomon:** You have already revealed Your loyal love to my father, David, for he lived by Your truth and righteousness and honor *during the days of his life*. You have continued to show this loyal love to him by giving him a son who now reigns upon his throne.

Literal, almost word-for-word, renderings:

Context Group Version And Solomon said, You have shown to your slave David my father great family allegiance { Hebrew: hesed }, according as he walked before you in truth, and in vindication, and in uprightness of heart with you; and you have kept for him this great family allegiance { Hebrew: hesed }, that you have given him a son to sit on his throne, as it is this day.

English Standard Version And Solomon said, "You have shown great and steadfast love to your servant David my father, because he walked before you in faithfulness, in righteousness, and in uprightness of heart toward you. And you have kept for him this great and steadfast love and have given him a son to sit on his throne this day.

NASB **Solomon’s Prayer**
Then Solomon said, “You have shown great lovingkindness to Your servant David my father, according as he walked before You in truth [Or *faithfulness*] and righteousness and uprightness of heart toward You; and You have reserved [Lit *kept*] for him this great lovingkindness, that You have given him a son to sit on his throne, as it is this day.

World English Bible Solomon said, “You have shown to your servant David my father great loving kindness, because he walked before you in truth, in righteousness, and in uprightness of heart with you. You have kept for him this great loving kindness, that you have given him a son to sit on his throne, as it is today.

Young’s Updated LT And Solomon says, “You have done with Your servant David my father great kindness, as he walked before You in truth and in righteousness, and in uprightness of heart with You, and You will keep for him this great kindness, and will give to him a son sitting on his throne, as at this day.

The gist of this passage: Solomon first thanks God for his great grace and kindness, particularly as demonstrated toward his father.

It should be noticed that, despite this being a dream, Solomon is in full command of his entire thinking process. He knows exactly what God is offering and he knows exactly what to ask for.

1Kings 3:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

1Kings 3:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Sh ^e lômôh (שלום) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'attâh (אתה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
'âsâh (עשה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
'im (עם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'ebed (עבד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
cheçed (חֶסֶד) [pronounced KHEH-sed]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun	Strong's #2617 BDB #338
ġâdôwl (גָּדוֹל) [pronounced ġaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

Translation: Solomon said [to God], “You have produced great grace with Your servant, my father David,... It is quite interesting that Solomon just begins conversing with God. He is not filled with fear, he does not preface this chat with holy language, but apparently, Solomon has had things on his mind for awhile, and he just comes out with it. “You have produced [made, provided] great grace toward Your servant, David, who is my father.” In the alternative, Solomon could have said, “You have given great grace to Your servant, David;” but he did not. God manufactured or made this grace. God took a look at David and his circumstances and provided grace which was appropriate to him.

Offering up gratitude first to God is more than a protocol when it comes to prayer—if you do not truly appreciate what God has already blessed you with, how on earth do you think you will also value receiving that for which you are praying?

I think the idea is, you can buy a gift basket for a friend, and that basket contains a variety of things; and this basket can be given to a variety of people. What God did is manufacture grace specifically for David. He knew David and what He gave to David was produced specifically for David.

God has just told Solomon to ask for whatever he wants, and most of us, we’d have this long list that we would be considering, asking how many things we might ask for and how big can we go. The first thing out of Solomon’s mouth is *gratitude* to God for how He had shown grace to his father, David.

Offering up gratitude first to God is more than a protocol when it comes to prayer—if you do not truly appreciate what God has already blessed you with, how on earth do you think you will also value receiving that for which you are praying?

Peter Pett: Solomon knew that YHWH had shown His covenant love for David because, apart from certain sad lapses, he had walked faithfully before Him in truth and righteousness and uprightness of heart. He had constantly held fast to God’s truth, had continually done ‘rightly’ by the covenant and had specifically obeyed His Instruction given through the Torah (Law, Instruction), and had had an open and honest heart towards God.⁷²

King Saul, on the other hand, continually rejected the authority of God; he continually rejected the guidance of the prophet Samuel. God finally took his life and the lives of most of his sons—the sin unto death. Because Saul had turned so much against God, God removed not just Saul, but his family line, from the throne of Israel.

1Kings 3:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong’s # BDB #453
’āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong’s #834 BDB #81
<p>Together, ka’āsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i>. Back in 1Sam. 12:8, I rendered this <i>for example</i>.</p>			

⁷² Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:6.

1Kings 3:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פני) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, they literally translate to, <i>to your faces</i> . However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ĕmeth (אמת) [pronounced <i>EH-meth</i>]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54

Translation: ...as he walked before You in truth,... There are 3 things which David did before God. He walked before God in truth, or with Bible doctrine in his soul. Dave thought Bible doctrine; so what he did in his life was a result of his thinking Bible doctrine. David knew the Word of God, and therefore, his soul was filled with truth.

1Kings 3:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ts ^e dâqâh (צדקה) [pronounced <i>ts^edaw-KAW</i>]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842

Translation: ...in righteousness... There are 3 kinds of righteousness. At salvation, when we exercise faith in the Revealed God, righteousness is imputed to us, which righteousness we read about in Gen. 15:6. Then there is experiential righteousness, where the laws of God are adhered to; where one thinks Bible doctrine and then acts accordingly, applying Bible doctrine to his life. David was saved and he was involved in experiential righteousness.

1Kings 3:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yish ^e râh (יִשְׁרָיִ) [pronounced <i>yihsh-RAW</i>]	<i>uprightness, integrity</i>	feminine singular construct	Strong's #3483 BDB #449
This word occurs only here.			
lêbab (בְּבַל) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun	Strong's #3824 BDB #523
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix; pausal form	Strong's #5973 BDB #767

Translation: ...and in an upright heart with You. The word **heart** often refers to a person's thinking or inner being. David thought with Bible doctrine. He grew spiritually because he increased his knowledge of the Word of God.

1Kings 3:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness; steadfast love</i>	masculine singular noun with the definite article	Strong's #2617 BDB #338

1Kings 3:6e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with the definite article	Strong's #1419 BDB #152
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *Therefore, You have kept for him this great grace...* What God has done is *kept, guarded, preserved* this great grace for King David, which continues even after his death.

If you want to leave your children a great heritage after you are gone, then learn Bible doctrine, determine what your spiritual gift is, and then act on it, applying Bible doctrine to your life and your gift.

1Kings 3:6f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^{BV}</i>]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê’ (כִּסֵּא) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3678 BDB #490

1Kings 3:6f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

The bêt̄h preposition, yôwm and hûw (with definite articles) mean *in this day, on this day; at this time*.

Translation: ...and You have given him a son to sit upon his throne in this day. This is quite important to a king. He wants to know that his dynasty continues (and would hope that his sons are fair and good kings). Solomon is recognizing what God has done for him.

J. Vernon McGee: *Solomon realized that he was attempting to fill not the shoes but the throne of David. He recognized that he was totally inadequate for the job...He considered himself "a little child" in experience. He felt incapable of governing this great nation. There are so many folk today attempting to serve God who do not seem to recognize their inadequacies. All of us are wholly inadequate to serve God. We should recognize that fact so that we are in a position where God can help us.*⁷³

God allowed David to actually see this himself. David saw his son upon his throne. You may not appreciate this, but in many countries ruled by kings, a king is not simply removed in due time like a president is. There is not some election, and the outgoing king shakes hands with the incoming king. Many times, as a king grows old, there is a power struggle. There are often several sons, sometimes a servant or two, or a brother—all of whom want power. When they sense that the king is old and weak, then they pounce. Remember, David has already faced insurrections, and one of them—against Absalom—was quite devastating to David personally and to the country as a whole.

David has been allowed to choose his successor, to see his successor on the throne, and to advise his successor before death. For a king, this is great grace.

Very often, a king dies a violent death—sometimes even at the hand of one of his more impatient sons. All kings are men, and all men grow old; so the power and authority of a king seem to be lessened with age. Someone who wants this crown, waits for the time when he can remove the older king and have his authority transferred to himself (as Absalom was ready to do). David was blessed to be able to choose Solomon as his successor and to guide his son as a co-regent or as an executive advisor during the final year (s) of David's life. That God allowed this is grace.

David himself testified to the greatness of this grace: *And the king also said, 'Blessed be the LORD, the God of Israel, Who has granted someone to sit on my throne this day, my own eyes seeing it.'* (1Kings 1:48; ESV, capitalized)

⁷³ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed March 12, 2016.

And now, Y^ehowah my Elohim, You have made king Your servant in a place of David my father and I [am] a youth young. I do not know how [to] go out and [to] come in. And Your servant in a midst of Your people whom You have chosen—a people great—who cannot be numbered and cannot be counted from multitude. And You have given to Your servant a heart that listens to judge Your people, to discern between good and to evil, for who is able to judge Your people, the numerous the this?”

1Kings
3:7–9

And now, Y^ehowah my Elohim, You have caused Your servant to reign in the place of David, my father, though I [am] a young boy—I do not know how to go out and to come in. [I am] Your servant in the midst of Your people, whom You have chosen—a great people who cannot be counted and [who] cannot be numbered because of their multitude. And [I pray that] You will give to Your servant a heart that listens to judge Your people, to discern between good and evil, for what man [lit., *who*] could judge Your people [who are] so numerous?”

And now, Jehovah my God, You have made Your servant king on the Davidic throne, even though I am very young, so young that I do not know how to go out or to come in. I am Your servant in the midst of this great people that You have chosen, who cannot be numbered because there are so many. I ask that You give to Your servant a mind to listen carefully, to correctly judge Your people’s disputes, to be able to discern between good and evil, for what mortal man could properly judge this numerous people?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now, Y^ehowah my Elohim, You have made king Your servant in a place of David my father and I [am] a youth young. I do not know how [to] go out and [to] come in. And Your servant in a midst of Your people whom You have chosen—a people great—who cannot be numbered and cannot be counted from multitude. And You have given to Your servant a heart that listens to judge Your people, to discern between good and to evil, for who is able to judge Your people, the numerous the this?”

Revised Douay-Rheims

And now, O Lord God, you have made your servant king instead of David my father: and I am but a child, and know not how to go out and come in. And Your servant is in the midst of the people which You have chosen, an immense people, which cannot be numbered nor counted for multitude. Give therefore to Your servant an understanding heart, to judge Your people, and discern between good and evil. For who shall be able to judge this people, Your people which is so numerous?

Peshitta (Syriac)

And now, O LORD God, you have made your servant king in place of David my father; and I am but a little child; I know not how to go out or come in among Your people, whom You have chosen, A great people that cannot be numbered nor counted for multitude. Give therefore to Your servant an understanding heart to judge Your people and to discern between good and bad; for who is able to judge this Your so great a people?

Septuagint (Greek)

And now, O Lord my God, you have appointed your servant in the room of David my father; and I am a little child, and know not my going out an my coming in. But Your servant is in the midst of Your people, whom You have chosen, a great people, which cannot be numbered. You will give therefore to Your servant a heart to hear and to judge Your people justly, and to discern between good and evil: for who will be able to judge this Your great people?

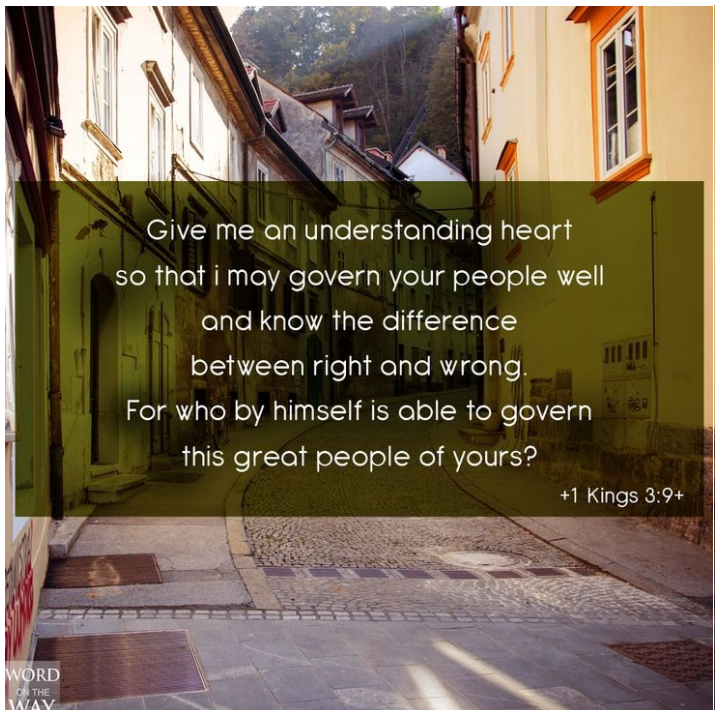
Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	And now, O Lord my God, you have made your servant king in the place of David my father; and I am only a young boy, with no knowledge of how to go out or come in. And your servant has round him the people of your selection, a people so great that they may not be numbered, and no account of them may be given. Give your servant, then, a wise heart for judging your people, able to see what is good and what evil; for who is able to be the judge of this great people?
Easy English	Now, my LORD and God, you have made (me,) your servant king, instead of my father. But I am only a little child. I do not know how to do my duties. Your servant is here, among the people (in the country) that you have chosen. It is a great country. There are too many people to count, or to find out how many that there are. So give to your servant a mind that understands things. So I will be able to rule your people. I will be able to see who is right. And I will be able to see who is wrong. That is how I will be able to rule your great country.'
Easy-to-Read Version–2008	LORD my God, you have made me the king in my father's place, but I am like a small child. I don't have the wisdom I need to do what I must do. I am your servant here among your chosen people. There are so many that they cannot be counted. So I ask you to give me the wisdom to rule and judge them well and to help me know the difference between right and wrong. Without such great wisdom, it would be impossible to rule this great nation."
Good News Bible (TEV)	O Lord God, you have let me succeed my father as king, even though I am very young and don't know how to rule. Here I am among the people you have chosen to be your own, a people who are so many that they cannot be counted. So give me the wisdom I need to rule your people with justice and to know the difference between good and evil. Otherwise, how would I ever be able to rule this great people of yours?"
<i>The Message</i>	"And now here I am: God, my God, you have made me, your servant, ruler of the kingdom in place of David my father. I'm too young for this, a mere child! I don't know the ropes, hardly know the 'ins' and 'outs' of this job. And here I am, set down in the middle of the people you've chosen, a great people—far too many to ever count. "Here's what I want: Give me a God-listening heart so I can lead your people well, discerning the difference between good and evil. For who on their own is capable of leading your glorious people?"
Names of God Bible	" Yahweh my Elohim , although I'm young and inexperienced, you've made me king in place of my father David. I'm among your people whom you have chosen. They are too numerous to count or record. Give me a heart that listens so that I can judge your people and tell the difference between good and evil. After all, who can judge this great people of yours?"
NIRV	"Lord my God, you have now made me king. You have put me in the place of my father David. But I'm only a little child. I don't know how to carry out my duties. I'm here among the people you have chosen. They are a great nation. They are more than anyone can count. So give me a heart that understands. Then I can rule over your people. I can tell the difference between what is right and what is wrong. Who can possibly rule over this great nation of yours?"
New Simplified Bible	»O Jehovah God, you allowed me to succeed my father as king, even though I am very young and do not know how to rule. »I am among the people you have chosen to be your own. They are a people who are so many that they cannot be counted. 'Give me the wisdom I need to rule your people with justice. Help me know the difference between good and evil. Otherwise, how would I ever be able to rule this great people of yours?«

Thought-for-thought translations; paraphrases:

Common English Bible	And now, LORD my God, you have made me, your servant, king in my father David's place. But I'm young and inexperienced. I know next to nothing. But I'm here, your servant, in the middle of the people you have chosen, a large population that can't be numbered or counted due to its vast size. Please give your servant a discerning mind in order to govern your people and to distinguish good from evil, because no one is able to govern this important people of yours without your help."
Contemporary English V.	LORD God, I'm your servant, and you've made me king in my father's place. But I'm very young and know so little about being a leader. And now I must rule your chosen people, even though there are too many of them to count. Please make me wise and teach me the difference between right and wrong. Then I will know how to rule your people. If you don't, there is no way I could rule this great nation of yours.
The Living Bible	O Lord my God, now you have made me the king instead of my father David, but I am as a little child who doesn't know his way around. And here I am among your own chosen people, a nation so great that there are almost too many people to count! Give me an understanding mind so that I can govern your people well and know the difference between what is right and what is wrong. For who by himself is able to carry such a heavy responsibility?"
New Berkeley Version	Now, O Lord my God, Thou hast made Thy servant king in place of David my father though I am a mere lad [I.e., in comparison with David.] and do not know how to go out or come in. Thy servant is in the midst of Thy people whom Thou has chosen, a great people which cannot be numbered or counted for multitude. So give Thy servant an observant mind to judge Thy people rightly and to distinguish between good and evil. For who is able to judge this great people of Thine?"
New Century Version	LORD my God, now you have made me, your servant, king in my father's place. But I am like a little child; I don't know how to do what must be done. I, your servant, am here among your chosen people, and there are too many of them to count. I ask that you give me a heart that understands, so I can rule the people in the right way and will know the difference between right and wrong. Otherwise, it is impossible to rule this great people of yours."
New Life Version	Now, O Lord my God, You have made Your servant king in place of my father David. But I am only a little child. I do not know how to start or finish. 8 Your servant is among Your people which You have chosen. They are many people. There are too many people to number. 9 So give Your servant an understanding heart to judge Your people and know the difference between good and bad. For who is able to judge Your many people?"



1Kings 3:9—the New Living Translation (a graphic); from Pinmg.com; accessed March 12, 2016.

New Living Translation “Now, O Lord my God, you have made me king instead of my father, David, but I am like a little child who doesn’t know his way around. And here I am in the midst of your own chosen people, a nation so great and numerous they cannot be counted! Give me an understanding heart so that I can govern your people well and know the difference between right and wrong. For who by himself is able to govern this great people of yours?”

Partially literal and partially paraphrased translations:

American English Bible And now, O Jehovah my God; You have appointed Your servant in place of my father David. Yet, I'm just a boy who doesn't even know when to enter and when to leave. However, Your servant [now rules] in the midst of this mighty [nation] that You've chosen, and which is so numerous that it can't be counted. So, give your servant a heart to listen and make [wise] decisions for Your people in justice, and to recognize the difference between what's good and what's bad. For, who can bear the weight of such judgments?

Beck’s American Translation And now, LORD my God, You have made Your servant king instead of my father David, although I am a young man and don’t know how to be a ruler. And Your servant is among Your people whom You chose, a great people, too many to be counted or recorded. Give Your servant a heart that knows how to obey so that I can be a judge of this vast people of Yours and tell what is good and bad. For who is able to judge this people of Yours that is so great?”

International Standard V Now, LORD my God, you have set me as king to replace my father David, but I’m still young. I don’t have any leadership skills [Lit. *I’m only a youth and don’t know how to come and go*]. Your servant lives in the midst of your people that you have chosen, a great people that is too numerous to be counted. So give your servant an understanding mind to govern your people, so I can discern between good and evil. Otherwise, how will I be able to govern this great people of yours?”

New Advent (Knox) Bible Yes, Lord God, thou hast bidden this servant of thine reign where his father reigned; but, Lord, what am I? No better than a little child, that has no skill to find its way back and forth. And here am I, thy servant, lost among the thousands of the people thou hast chosen, a people whose numbers are beyond all count and reckoning. Be this, then, thy gift to thy servant, a heart quick to learn, so that I may be able to judge thy people’s disputes, and discern between good and ill. How else should a man sit in judgement over such a people as this, great as thy people is great?

Translation for Translators Now, Yahweh my God, you have enabled me to be the king like my father was. But I am very young, like a little child [MET]. I do not know how to lead/rule my people at all [IDI]. I live among the people whom you have chosen. They are a very large group of people; there are very, very many of them, with the result that no one can count them [DOU]. So please enable me to think clearly, in order that I may rule your people well. Enable me to know what is good and what is evil. *If you do not do that*, I will never [RHQ] be able to rule this great group of people who belong to you.”

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible Now also, my EVER-LIVING GOD, You have made Your servant reign in place of David my father, but I am very young—I may not know how to conduct myself,—and Your servant is in the midst of Your people whom You have chosen,—a numerous people who cannot be numbered or counted for extent. Then give Your servant a heart to listen justly to Your People, and to distinguish between right or wrong. For who is able to administer justice to this splendid People of Yours?”

God's Truth (Tyndale)	And now Lord, my God, it is you that have made your servant king instead of David my father. And I am a young lad and know not how to order myself. And your servant is in the midst of your people which you have chosen, a people that are so many that they cannot be told nor numbered for multitude. Give therefore unto your servant an understanding heart to judge your people, and to discern between good, and bad. For who is able to judge this your so weighty a people?
Lexham English Bible	So then, O Yahweh, you are my God. You have made your servant king in place of David my father [though] I [am] a young boy. I do not know going out or coming in. Your servant [is] in the middle of your people whom you have chosen; a great people who cannot be counted or numbered because of abundance. Give to your servant a listening heart to judge your people, to discern between good and bad, because who is able to judge this, your difficult people?"
NIV – UK	'Now, Lord my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties. Your servant is here among the people you have chosen, a great people, too numerous to count or number. So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And now, O Yahweh my God, you have made your servant king in place of David my father, although I am but a young boy who does not know how to undertake anything. Mean time, your servant is in the midst of your people whom you have chosen – a people so great that they can neither be numbered nor counted. Give me, therefore, an understanding mind in governing your people that I may discern between good and evil. For who is able to govern this multitude of people of yours?"
The Heritage Bible	And now, Oh Jehovah my God, you have made your servant king instead of David, my father, and I am a little child; I do not know how to go out or come in. And your servant is in the midst of your people which you have chosen, a great people, that cannot be weighed out, and cannot be tallied up for abundance. Give therefore your servant a heart to attentively hear to judge your people, that I may discern between good and evil, because who is able to judge this your great people?
New American Bible (2011)	Now, LORD, my God, you have made me, your servant, king to succeed David my father; but I am a mere youth, not knowing at all how to act—I, your servant, among the people you have chosen, a people so vast that it cannot be numbered or counted. Give your servant, therefore, a listening heart to judge your people and to distinguish between good and evil. For who is able to give judgment for this vast people of yours?"
New Jerusalem Bible	Now, Yahweh my God, you have made your servant king in succession to David my father. But I am a very young man, unskilled in leadership. And here is your servant, surrounded with your people whom you have chosen, a people so numerous that its number cannot be counted or reckoned. So give your servant a heart to understand how to govern your people, how to discern between good and evil, for how could one otherwise govern such a great people as yours?'
Revised English Bible	"Now, LORD my God, you have made your servant king in place of my father David, though I am a mere child, unskilled in leadership. Here I am in the midst of your people, the people of your choice, too many to be numbered or counted. Grant your servant, therefore, a heart with skill to listen, so that he may govern your people justly and distinguish good from evil. Otherwise who is equal to the task of governing this great people of yours?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So now, ADONAI my God, you have made your servant king in the place of David my father; but I am a mere child - I don't know how to lead! Moreover your servant is among your people, whom you chose, a great people so numerous that they cannot be counted. Therefore, give your servant an understanding heart able to administer justice to your people, so that I can discern between good and bad - for who is equal to judging this great people of yours?"
exeGesés companion Bible	And now, O LORD Yah Veh my God Elohim , thou hast made thy servant king reign instead of David my father: and I am but a little child lad : I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted scribed for multitude abundance . Give therefore thy servant an understanding a hearing heart to judge thy people, that I may discern between good and bad evil : for who is able to judge this thy so great a grievous people?
JPS (Tanakh—1985)	And now, O Lord my God, You have made Your servant king in place of my father David; but I am a young lad, with no experience in leadership. Your servant finds himself in the midst of the people You have chosen, a people too numerous to be numbered or counted. Grant, then, Your servant an understanding mind to judge Your people, to distinguish between good and bad; for who can judge this vast people of Yours?"
Orthodox Jewish Bible	And now, Hashem Elohai, Thou hast made Thy eved Melech in the place of Dovid Avi; and I am but a na'ar katon (little child); I know not how to go out or come in. And Thy eved is in the midst of Thy people which Thou hast chosen, an Am Rav, that cannot be numbered nor counted for multitude. Give therefore Thy eved a lev shome'a (discerning heart, mind) to govern Thy people, that I may discern between tov and rav; for who is sufficient to judge this Thy so great a people?
<i>The Scriptures</i> 1998	"And now, O יהוה my Elohim, You have set up Your servant to reign instead of my father Dawid?. But I am a little child, I do not know how to go out or to come in. "And Your servant is in the midst of Your people whom You have chosen, a great people, too numerous to be numbered or counted. "Shall You then give to Your servant an understanding heart to rule Your people, to discern between good and evil? For who is able to rule this great people of Yours?"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So now, O Lord my God, You have made Your servant king in place of David my father; and as for me, I am but a little boy [in wisdom and experience] [Solomon was already a father (see 11:42; 14:21).]; I do not know how to go out or come in [that is, how to conduct business as a king]. Your servant is among Your people whom You have chosen, a great people who are too many to be numbered or counted. So give Your servant an understanding mind and a hearing heart [with which] to judge Your people, so that I may discern between good and evil. For who is able to judge and rule this great people of Yours?"
The Expanded Bible	Lord my God, now you have made me, your servant, king in place of my father David. But I am like a little child; I don't know how to do what must be done [I go out or come in]. I, your servant, am here among your chosen people, and there are too many of them to count. I ask that you give me a heart that understands [discerns;

listens], so I can rule [govern] the people in the right way and will know the difference between right and wrong [discern between good and evil]. Otherwise, it is impossible to rule this great people of yours [“For who is capable of governing this great people?”.]”

Kretzmann’s Commentary

And now, O Lord, my God, Thou hast made Thy servant king instead of David, my father; and I am but a little child, he felt that his youth and inexperience were unfitted for the great and arduous tasks laid on him; I know not how to go out or come in, how to conduct his entire manner of life as sovereign.

And Thy servant is in the midst of thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude, he felt the responsibility and the obligation of governing the chosen people of Jehovah very keenly.

Give therefore Thy servant an understanding heart, one ready to hear and understand every case presented to it properly, to judge Thy people, that I may discern between good and bad; for who is able to judge, by a mere natural ability and shrewdness, this thy so great a people?.

NET Bible®

Now, O Lord my God, you have made your servant king in my father David’s place, even though I am only a young man and am inexperienced [*Heb* “and I do not know going out or coming in.”]. Your servant stands [There is no verb expressed in the Hebrew text; “stands” is supplied in the translation for clarification.] among your chosen people [*Heb* “your people whom you have chosen.”]; they are a great nation that is too numerous to count or number. So give your servant a discerning mind [*Heb* “a hearing heart.” (The Hebrew term translated “heart” often refers to the mental faculties.)] so he can make judicial decisions for [*Heb* “to judge.”] your people and distinguish right from wrong [*Heb* “to understand between good and evil.”]. Otherwise [*Heb* “for”; the word “otherwise” is used to reflect the logical sense of the statement.] no one is able [*Heb* “who is able?” The rhetorical question anticipates the answer, “no one.”] to make judicial decisions for [*Heb* “to judge.”] this great nation of yours [*Heb* “your numerous people.”].

The Voice

Eternal One, my God, You have allowed me to serve as my father David served, but I am still young and inexperienced. I don’t know much about anything, yet I am supposed to lead Your chosen people who are innumerable and even uncountable. Please give Your servant a listening heart for judging Your people and for knowing the difference between what is good and what is evil. Who is capable of judging Your *chosen* ones, a great people?

Literal, almost word-for-word, renderings:

Context Group Version

And now, O YHWH my God, you have made your slave king instead of David my father: and I am but a small lad; I don’t know how to go out or come in. And your slave is in the midst of your people which you have chosen, a great people, that are too many to be numbered or counted. Give your slave therefore an understanding heart to judge your people, that I may discern between good and evil; for who is able to judge this your great people?

Emphasized Bible

Now, therefore, O Yahweh my God, thou, hast made thy servant king, instead of David my father,—and, I, am but a little child, I know not how to go out and come in. And, thy servant, is in the midst of thy people, whom thou hast chosen,—a numerous people, that cannot be numbered or summed up, for multitude. Wilt thou, then, give unto thy servant, a heart that hearkeneth, to judge thy people, to discern between good and bad,—for who is able to judge this thine honoured people?

English Standard Version

And now, O LORD my God, you have made your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. And your servant is in the midst of your people whom you have chosen, a great people, too many to be numbered or counted for multitude. Give your servant therefore an

understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?"

1Kings 3:9—the ESV (a graphic); from [Free Daily Bible Study](#); accessed March 12, 2016.



Modern English Version

“Now, O Lord, my God, You have made Your servant king in place of my father David, and I am still a little child and do not know how to go out or come in. And Your servant is in the midst of Your people whom You have chosen, a great people, so numerous that they cannot be numbered or counted. Give Your servant therefore an understanding heart to judge Your people, that I may discern between good and bad, for who is able to judge among so great a people?”

NASB

Now, O Lord my God, You have made Your servant king in place of my father David, yet I am but a little child; I do not know how to go out or come in. Your servant is in the midst of Your people which You have chosen, a great people who are too many to be numbered or counted. So give Your servant an understanding [Lit a *hearing*] heart to judge Your people to discern between good and evil. For who is able to judge this great [Lit *heavy*] people of Yours?”

Young’s Updated LT

And now, O Jehovah my God, You have caused your servant to reign instead of David my father; and I am a little child, I do not know to go out and to come in; and Your servant is in the midst of your people, whom You have chosen, a people numerous, that is not numbered nor counted for multitude, and You have given to Your servant an understanding heart, to judge Your people, to discern between good and evil; for who is able to judge this Your great people?”

The gist of this passage:

Interestingly enough, Solomon appears to ask for wisdom, but he does not use the imperative form of verbs or the jussive, to indicate the desire of the speaker.

1Kings 3:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person singular suffix	Strong's #430 BDB #43
ʾattâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
mâlak ^e (לָמַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to make king, to cause to reign, to cause to rule over</i>	2 nd person masculine singular, Hiphil perfect	Strong's #4427 BDB #573
êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿebed (עַבְדְּךָ) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾâb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: And now, Y^ehowah my Elohim, You have caused Your servant to reign in the place of David, my father,... Solomon is speaking to God, and he refers to himself as God's servant. God made him king, in the

place of King David. We take this for granted, but David had many sons; and it is clear that they wanted to become king. Although Solomon was not the youngest (he had 3 younger brothers), there were many of David's sons from his first set of marriages.

Solomon clearly recognizes that God placed him there as king. See Daniel 2:21 4:17, 32 1Sam. 2:7–8 Luke 1:51

You may recall that God was not spoken of in 1Kings 1–2. However, by these words, Solomon is recognizing that God has always been at work, and that Solomon is king based upon God's grace.

1Kings 3:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
na'ar (נָעַר) [pronounced <i>NAH-ğahr</i>]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
qâṭân (קָטַן) [pronounced <i>kaw-TAWN</i>]	<i>small, young, unimportant, insignificant</i>	feminine singular adjective	Strong's #6996 BDB #881
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal imperfect	Strong's #3045 BDB #393
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97

The Geneva Bible: *That is, to behave himself in executing this charge of ruling.*⁷⁴

Translation: ...though I [am] a young boy—I do not know how to go out and to come in. Solomon uses two different words to describe his youth. He first calls himself a youth or young man by using the word na'ar (נָעַר) [pronounced *NAH-ğahr*], which means *boy, youth, young man; personal attendant; slave-boy*. Strong's #5288 &

⁷⁴ From the [Geneva Study Bible](#); accessed February 23, 2016.

#5289 BDB #654. He modifies this noun with the adjective *qâṭân* (קָטָן) [pronounced *kaw-TAWN*], which means *small, young, unimportant, insignificant*. Strong's #6996 BDB #881.

Not knowing how to go out and come in simply is a way of expressing his inexperience in life; that he is a king, but has little by way of training and experience (although, his father David spent more time teaching him than he did his other children). Having been young, I certainly know that it is easy to ascribe wisdom and experience to those who are older than you, even when they are not. Furthermore, bear in mind that Solomon is probably in his teens, so nearly everyone he knows, apart from his younger brothers, would appear to have more experience and knowledge than he does.

College Press Bible Study: *[Solomon is saying that he does] not know how...to conduct himself in the office of king, to manage the affairs of state.*⁷⁵

Going in and coming out simply describes a person's manner of life and position in life. Deut. 31:2 1Sam. 18:13, 16 2Sam. 3:25 Psalm 121:8.

Interestingly enough, Moses, at age 120, used this phrase of himself in Deut. 31:2, indicating that he was no longer able to lead his people.

This is an expression of genuine humility here. Solomon is certainly in his teens and you may recall from those days that teens think that they know everything. They can often be unteachable in some areas. However, Solomon was teachable; he was not filled with arrogance. He recognized his own youth and inexperience.

One of the things which seems quite likely to me is that Solomon appears to be quite young when He became king. According to the dates on the timeline, Solomon is listed at possibly 18 when he became king; and on another, perhaps 23. I originally thought that he might be much younger than that—perhaps 8 or 12. In this verse, there are two words used to describe Solomon's youth. However, Solomon has to be old enough to be married and to father a son.

This would suggest that his marriage to a daughter of the Pharaoh also occurred when he was quite young and that would have been Solomon's second marriage (explanation to follow).

Whereas, we know the ages of most of the kings when they began their reign, the age of their death, etc.; we do not have that information about Solomon.

Solomon's Age

We do know that Solomon has at least reached puberty. He will reign for 40 years (1Kings 11:42) and his son, who will begin his reign at the death of Solomon, begins his reign at age 41 (1Kings 14:21). So, Solomon had apparently married, prior to becoming king, Naamah the Ammonites (1Kings 14:21 2Chron. 12:13). This does not mean that Solomon has to be in his 20's. He certainly could be 13–15 in age at this point in time.

Regarding Rehoboam's age above, there is apparently an alternate reading of 21 rather than 41 here; but I would go with the most accepted reading. Furthermore, we would expect Solomon's oldest son to become king after him. If the text reads 21, then that would mean that Solomon went for perhaps 20 years as king before siring a child. That seems unlikely.

Rabbi Ken Spiro suggests that Solomon is made king at age 12 and that he died at age 52.⁷⁶ He does not really justify this view but he, places a lot of emphasis upon this verse where Solomon calls himself young in two different ways.

⁷⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:4–15.

⁷⁶ From <http://www.aish.com/jl/h/cc/48937102.html> accessed February 23, 2016.

Solomon's Age

Bible Questions guesses that Solomon is in his 20's when becoming king, which places David's affair with Bathsheba fairly early on in his reign.⁷⁷

The Third Millennial Bible sounds way off to me, but note they begin this with an *if*: *If Solomon was born early in David's reign in Jerusalem (2Sam 5:14) and David ruled in Jerusalem for 33 years, Solomon would have been approximately thirty years old at his accession. This must be a reference to his perceived suitability for ruling Israel, not to his literal age. Solomon was relatively young and inexperienced and was humble enough to admit it (cf. Jer 1:6).*⁷⁸

Bible Questions also provides, on that same page, a timeline:

1041BC	David born
1011BC	David starts to reign, age 30 (2Samuel 5:4-5)
971BC	David dies, age 70 (1Kings 2:11)
971BC	Solomon starts to reign (1Kings 2:12)
931BC	Solomon dies (1Kings 11:42)

UnYosef cites a variety of sources: *The commentators disagree on the age at which Solomon ascended to the throne. RaSHI says he was 12 years old. Josephus, in Antiquities VIII 7:8, says he was 14 years old. Abravanel (Spanish exegete and statesman; 1437-1509 CE) disagrees with RaSHI arguing that fathering a child at the age of 10 years old is inconsistent with the laws of nature, and he reckons Solomon's age at around 20 years old when he became King of Israel, and that he died around the age of 60. He bases his calculation on 1Kings 11:4, among other things, where we read that "... when Solomon was old, his wives turned his heart after other gods...". Abravanel claims that the age of 60 years is the least age at which the term "old" would be used. He also notes that, when Solomon refers to himself as a "little child" in 1Kings 3:7, it is a metaphor for being "inexperienced" in managing the affairs of the State, not necessarily an allusion to his chronological age.*⁷⁹

The writer of 3AM Thoughts spends several pages discussing Solomon's age. He has Solomon as 12 at Absalom's rebellion.⁸⁰

Expositor's Bible Commentary: *The pagan historian Eupolemos, quoted by Eusebius, says that he was twelve; Josephus asserts that he was fifteen. If Rehoboam was indeed as old as forty-one when he came to the throne, (1Kings 14:21) Solomon can hardly have been less than twenty at his accession, for in that case he must have been married before David's death. (1Kings 11:42) But the reading "forty-one" in 1Kings 14:21 is altered by some into "twenty-one," and we are left in complete uncertainty. Solomon is called "a child," (1Kings 3:7) "young and tender"; (1Chron. 29:1) but his acts show the full vigor and decision of a man.*⁸¹

College Press Bible Study: *Rabbinic tradition has Solomon ascending the throne at age twelve, Josephus (Ant. VII, 7.8) says he was fourteen. Modern commentators estimate that he was seventeen or eighteen.*⁸²

This discussion allows Solomon to be king anywhere between age 13 or so up to perhaps his early 20's.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Solomon not knowing how to go out or come in suggests he does not have a firm grip upon what he is to do as king, even though he has received careful training from his father.

⁷⁷ From <http://bibleq.net/answer/887/> accessed February 23, 2016.

⁷⁸ From <http://thirdmill.org/studybible/note.asp/id/45936> accessed March 13, 2016.

⁷⁹ From <http://messiahtruth.yuku.com/topic/3041#.VsxYYObelLWA> accessed February 23, 2016.

⁸⁰ From <https://3amthoughts.com/article/people-and-places/solomons-age> accessed February 23, 2016.

⁸¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 3:1–28. See my note on this alternate reading above.

⁸² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:4–15.

1Kings 3:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿebed (עֲבָד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֵךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i>]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	2 nd person masculine singular, Qal perfect	Strong's #977 BDB #103

Translation: [I am] Your servant in the midst of Your people, whom You have chosen... Again, Solomon calls himself God's servant.

It is unclear to me whether Solomon is chosen by God, or God's people were chosen by God. I believe that it is the latter, simply because of the location of the relative pronoun. Since Solomon continues to talk about God's people in the next phrase, that would give even more evidence that it is God's people that God has chosen.

Solomon speaks very little about himself in this passage, even though God has told him to ask for anything.

1Kings 3:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
rab (רַב) [pronounced <i>rah^bv</i>]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912
’āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
lō’ (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mānâh (מָנָה) [pronounced <i>maw-NAW</i>]	<i>to be counted, to be numbered [with]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4487 BDB #584
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lō’ (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çâphar (סָפַר) [pronounced <i>saw-FAHR</i>]	<i>to be counted, to be numbered; to be considered</i>	3 rd person masculine singular, Niphal imperfect	Strong's #5608 BDB #707
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
rôb (רַב) [pronounced <i>roh^bv</i>]	<i>multitude, abundance, greatness</i>	masculine singular noun	Strong's #7230 BDB #913

Translation: ...—a great people who cannot be counted and [who] cannot be numbered because of their multitude. We have two Niphal verbs, and I do not quite see them as being different.

Solomon seems to understand the nation Israel from the divine perspective. This he would have learned from his father, David. Israel is not simply some random nation; they are God's people. They are the people God had promised to Abraham, Isaac, and Jacob. The promises made to Abraham, Isaac, and Jacob still stand.

1Kings 3:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
shâma‘ (שָׁמַע) [pronounced <i>shaw-MAHÇ</i>]	<i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>	Qal active participle	Strong's #8085 BDB #1033
The BDB Qal meanings for shâma‘ are 1a1) to hear (perceive by ear); 1a2) to hear of or concerning; 1a3) to hear (have power to hear); 1a4) to hear with attention or interest, listen to; 1a5) to understand (language); 1a6) to hear (of judicial cases); 1a7) to listen, give heed; 1a7a) to consent, agree; 1a7b) to grant request; 1a8) to listen to, yield to; 1a9) to obey, be obedient.			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i>]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	Qal infinitive construct	Strong's #8199 BDB #1047
‘êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
‘am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: And [I pray that] You will give to Your servant a heart that listens to judge Your people,... This appears to be what Solomon is asking from God. It is not phrased exactly in that way, as the way requests are usually made (using an imperative verb; or using a jussive form). But this appears to be Solomon asking for the ability to judge God's people correctly.

Listening to them indicates that Solomon will hear both sides of a dispute and try to find the proper response that he, as king and judge, can offer. Sometimes, the most minor phrase can hold the key to the honesty of a person in a civil suit, or can be the key to information which decides the case.

Rice: A 'hearing heart' [1Kings 3:9] is one that is open, receptive, teachable (Isa. 50:4). That to which the heart of the king should be open above all else is God's torah. The king ideally rules not on the basis of his own understanding but administers his realm in the light of God's revealed will.⁸³

A. Graeme Auld: The king was the supreme judge and final arbiter. Within his domain, the ideal king sought to achieve what was right, to vindicate the just, to protect the rights of the weak. And this was achieved in practice by a series of shrewd and just decisions or verdicts or judgments (*mishpatim* in the plural) all of which are examples of what our text calls 'right' (*mishpat* in the singular).⁸⁴

Auld continues: J. Sidlow Baxter (in *Explore the Book*, 2:99), distinguished between spiritual wisdom (insight into divine things) and practical wisdom (administrative discernment, sagacious judgment, intellectual grasp, aptitude for the acquisition of knowledge, and prudence in the directing of affairs). He claimed, and I agree, that Solomon asked for and received less of the first kind but more of the second kind.⁸⁵ What Baxter is distinguishing between is Bible doctrine and the laws of divine establishment.

This request is not phrased in such a way for it to sound like a request. It is possible that the way Solomon spoke indicated that this is a request of God.

1Kings 3:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bîyn (בין) [pronounced <i>bean</i>]	<i>to declare, to explain; to perceive, to turn the mind to anything, to discern, to understand, to know, to be acquainted with</i>	Hiphil infinitive construct	Strong's #995 BDB #106
bêyn (בין) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
tôwb (טוב) [pronounced <i>tohv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive	Strong's #2896 BDB #373

As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*. Owens translates this very well in 1Kings 2:18.

⁸³ From Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:4–15.

⁸⁴ From Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:4–15.

⁸⁵ From Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:4–15. I assume that this was Auld rather than Constable.

1Kings 3:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ra' (עַר) [pronounced rahó]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: ...to discern between good and evil,... Solomon appears to be asking for the ability to discern between good and evil, or right and wrong, if you will. This would be one of his primary functions as king, to make the final decisions on disputes that could not be handled by anyone else. So he needs to be able to determine what is right or wrong.

Stanley: It was the choice offered to the youthful king on the threshold of life, the choice so often imagined in fiction, and here actually presented in real life. The answer is the ideal answer of such a prince, burdened with the responsibility of his position. He made the demand for the gift which he, of all the heroes of the ancient Church, was the first to claim. He showed his wisdom by asking for wisdom. He became wise because he had set his heart upon it. This was to him the special aspect through which the Divine Spirit was to be approached, and grasped, and made to bear on the wants of men; not the highest, not the choice of David, not the choice of Isaiah; but still the choice of Solomon.⁸⁶

Solomon is going to deal with two general areas of law: criminal cases, where there is the accused criminal and his accusers; and civil cases where two parties are disputing about this or that. Solomon is asking to be able to determine if a criminal is guilty; he is asking to be able to determine which side of a civil case is right, and which side is wrong.

Barnes: Good and bad - i. e. right and wrong, justice and injustice.⁸⁷

Solomon recognizes that, in most (if not all) civil cases, there is a right and a wrong decision. Solomon asks that he be given the wisdom to determine the righteous outcome.

This request by Solomon indicates that he is grace oriented. Robert Dean writes: [This is] Solomon's famous prayer where he appeals to the Lord to give him wisdom. He shows that at a young age he has tremendous humility. There is a contrast between him at this age and his son Rehoboam. When Solomon dies and Rehoboam becomes king he doesn't listen to the older, wiser advisors of his father but instead listens to the younger, headstrong, arrogant young men. So we see that Solomon is remarkable in his maturity, remarkable in his humility, remarkable in his orientation to God.⁸⁸

C. J. Vaughan: Not wealth, not pleasure, not fame, not victory, not length of days, but an understanding heart, was the choice of Solomon's boyhood.⁸⁹

⁸⁶ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:9.

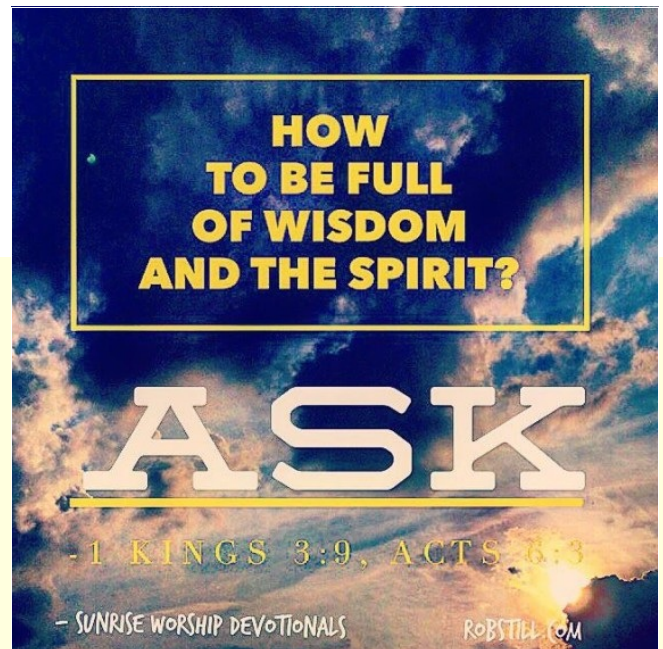
⁸⁷ Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, 1Kings 3:9.

⁸⁸ From Kings—008; accessed March 10, 2016.

⁸⁹ From <https://www.studydrive.org/commentaries/sbc/view.cgi?bk=10&ch=3> accessed March 11, 2016.

Unfortunately, there are always those who misinterpret this Scripture; or get some of it right, but just enough to put others on the wrong path. Let me give you an example:

How to be full of wisdom and the Spirit? ASK (a graphic); taken from [Sunrise Worship Devotionals](#); accessed March 12, 2016.



Taking Scripture out of Context. The problem is, rather than take one's guidance from literally hundreds of imperatives and mandates found in Scripture, some people seize upon a verse or a passage or an incident, and they build up the Christian way of life from that individual item.

In our context, God has come to Solomon in a dream and has told him to ask for whatever he wants. Has God done that to you lately? He has not to me. God certainly answers prayer, but there is nothing in this passage that suggests that you will suddenly receive wisdom if you pray for it.

Similarly, Jesus was teaching His disciples and He told *them* to ask for the Spirit—because God the Father would have given them His Spirit, given their compressed public ministry with the Lord. However, *after that*, God sent the Holy Spirit to all believers; and we engage the Spirit of God through 1John 1:9 (which naming of our sins places us into fellowship with God; which would include being filled with the Holy Spirit).

Then, what about James 1:5, you may ask? If any of you lacks wisdom, let him ask God, Who gives generously to all without reproach, and it will be given him. But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. (James 1:5–6; ESV; capitalized) So, isn't that it? You simply ask for wisdom, believe it, and you wake up wise, much like Solomon?

We grow in grace and knowledge of the Lord Jesus Christ. This we are mandated. God's method in the Church Age is through a pastor-teacher who knows doctrine and can put the whole package together for you. And it does not happen overnight or after a month's worth of long study sessions. James guarantees us that God will provide the teaching—this is an absolute guarantee. But we have to actually want it, exercise positive volition toward the teaching of the Word of God, and then believe that teaching when we receive it. Doctrine has to be more than cerebral knowledge; it is more than studying for an exam. It is a way of thinking, and you receive doctrine, you believe it, and you build upon that. With the doctrine building up in your soul, you will not be a person cast in the high waves of the sea of human viewpoint and cosmic thinking tossed around by Satan's doctrines.

Wisdom, in this era, is gotten through the study of the Word of God *under a well-trained and qualified pastor-teacher*. If there is an exception to this, then we are speaking of 1–2% of all believers. A pastor-teacher can teach a passage like this, in its historical and theological context; and then give you the skinny on how you can receive wisdom and the Spirit (and they are not a result of simply asking God for those two things).

The reason a believer needs a pastor-teacher is because, without one, he will get the spiritual life all wrong. He will observe the Sabbath (Saturday), and whenever he wants to be wise and filled with the Spirit, he will simply ask God—all of which is wrong, wrong, wrong!

1Kings 3:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mîy (מי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
yâkôl (יכול) [also yâkôwl (יולי)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâphaṭ (שפט) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	Qal infinitive construct	Strong's #8199 BDB #1047
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אִם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kâbêd (כבד) [pronounced kaw ^b -VAYD]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective with the definite article	Strong's #3515 BDB #458
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

Translation: ...for what man [lit., who] could judge Your people [who are] so numerous?" Solomon asks, *is it possible for one man to judge Your people?* Moses also expresses some trepidation when it came to representing God. Ex. 3:11-12 4:10-13. How is a mere man capable of doing such a thing?

This is the second reference to the large number of Israelites.

Gill: *[Solomon asks for wisdom to rule over God's people], who are so very numerous, and have so many causes to be heard and and those many of them very intricate and difficult; so that no man is equal to such arduous work, unless he has more than an ordinary capacity given him by the Lord.*⁹⁰

Solomon is, for all intents and purposes, the supreme court of the land. The wisdom that he asks for seems to be directly related to his job as king.

1Kings 3:9 "I ask that You give to Your servant a mind to listen carefully, to correctly judge Your people's disputes, to be able to discern between good and evil, for what mortal man could properly judge this numerous people?"

Many Commentators on Solomon's Request for Wisdom

Bullinger: *Solomon began by asking wisdom from God. Rehoboam (his son) began by asking counsel from man (1Kings 12:6, 1Kings 12:8).*⁹¹

Barnes: *One of the chief functions of the Oriental monarch is always to hear and decide causes. Hence, supreme magistrates were naturally called "judges." (See the introduction to the Book of Judges.) In the minds of the Jews the "judge" and the "prince" were always closely associated, the direct cognisance of causes being constantly taken by their chief civil governors. (See Ex. 2:14 18:16, 22 1Sam. 8:20 2Sam. 15:2-6.)*⁹²

The Third Millennial Bible: *God granted Solomon wisdom because he was a humble man, not seeking blessings for himself but wisdom for the benefit of Israel. Thus the programs Solomon established on the basis of this wisdom were to be received as God's blessing to his people.*⁹³

Chuck Smith: *So Solomon said, "Lord, here I am sitting on the throne of my father David, ruling over Your people. Such a great number and multitude that they can't be numbered. And Lord, I really don't know what I'm doing. I'm a novice at this. I don't know what a king is supposed to do. I don't know how to go in and come out before the people. Lord, there are so many important decisions that have to be made, and people are looking to me for judgment. Grant me, Lord, that I might have wisdom and understanding, that I may properly discern and judge over these people."*⁹⁴

Gill: *[Solomon did not ask for] an understanding of things spiritual, nor of things natural, though both were given him, but of things political, what related to the civil government, that he might be able to judge or rule the people of Israel in the best manner.*⁹⁵

Guzik: *Solomon...understood that a key component of leadership is wise and just discernment. Many leaders do not have this discernment or the courage to use it.*⁹⁶

Joe Guglielmo: *What a beautiful request for any leader to make, that they would be sensitive to the voice of God and then put that wisdom into action. Solomon wants to be able to discern between good and evil and that is a key component of leadership. Tragically, many leaders today do not have this discernment or they don't have the courage to use it.*⁹⁷

We find similar requests here: 1Chron. 29:19 2Chron. 1:10 Psalm 119:34, 73, 144 James 1:5.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:9.

⁹¹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 3:9.

⁹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 3:9.

⁹³ From <http://thirdmill.org/studybible/note.asp/id/45936> accessed March 13, 2016.

⁹⁴ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 3:1-28.

⁹⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:9.

⁹⁶ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 3:5-9.

⁹⁷ From [C. C. Manitowoc](#); accessed March 12, 2016.

Solomon's request is related directly to his *job*. He knows what a big part of his responsibilities will be, and he asks for the ability to act wisely in his position as the final earthly judge for the Israelites. "And now, Jehovah my God, You have made Your servant king on the Davidic throne, even though I am very young, so young that I do not know how to go out or to come in. I am Your servant in the midst of this great people that You have chosen, who cannot be numbered because there are so many. I ask that You give to Your servant a mind to listen carefully, to correctly judge Your people's disputes, to be able to discern between good and evil, for what mortal man could properly judge this numerous people?"

J. Vernon McGee: *Solomon asked for an understanding heart to judge God's people. I want to consider this for just a moment. We always say that Solomon prayed for wisdom. That is certainly true, but what kind of wisdom did he pray for? He prayed for political wisdom. He wanted the ability to be a statesman. He wanted to know how to judge and rule over these people and make great national decisions. He did not pray for spiritual discernment. This is something that needs to be made very clear. In the books Solomon wrote, Proverbs and Ecclesiastes, we will find wisdom that will guide us in this world — Proverbs is a fine book to give to young men starting out on their own. Although in the Song of Solomon he does reveal spiritual discernment, in his old age his heathen wives turned away his heart from the Lord. Solomon did not pray for spiritual discernment. Solomon prayed for political wisdom, and this God gave him throughout his life.*⁹⁸

Essentially, Solomon is praying for common sense and a clear understanding of the laws of divine establishment. We do not have a request to understand God and God's thinking.

1Kings 3:9—The Message (a graphic); from Pinterest.com; accessed March 12, 2016.

Chapter Outline

Charts, Graphics and Short Doctrines

Here's what I want: Give me a God-listening heart so I can lead your people well, discerning the difference between good and *evil*. For who on their own is *capable* of leading your glorious people?

1 kings 3:9 The Msg InstaQuote

John Dummelow on Solomon's prayer: *Solomon's prayer exhibits (a) a strong sense of responsibility and a conviction that high position involves corresponding duties; (b) a consciousness that truth and falsehood, right and wrong, are not always easy to distinguish, and that to discern between them there are needed special gifts of the heart and understanding; (c) that such gifts are derived from God, who bestows them in answer to prayer.*⁹⁹

Alexander MacLaren makes some interesting comments; hard to find the right place to put them: *If young men and women could but see the possibilities of their youth, and the issues that hang on early choice, as clearly as they will see them some day, there would be fewer wasted mornings of life and fewer gloomy sunsets. But the misery is that so many do not choose at all, but just let things slide, and allow themselves to be moulded by whatever influence happens to be strongest. For one man who goes wrong by deliberate choice, with open eyes, there are twenty who simply drift. Unfortunately, there is more evil than good in the world; and if a lad takes his colour from his surroundings, the chances are terribly against his coming to anything high, noble, or pure. This world is no place for a man who cannot say 'No.'* If we are like the weeds in a stream, and let it decide which way we shall

⁹⁸ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed March 12, 2016.

⁹⁹ From <https://www.studydrive.org/commentaries/dcb/view.cgi?bk=10&ch=3> accessed March 11, 2016.

*point, we shall be sure to point downwards. It would do much to secure the choice of the Good, if there were a clear recognition by all young persons of the fact that they have the choice to make, and are really making it unconsciously. If they could be brought, like Solomon, to put their ruling wish into plain words, many who are not ashamed to yield to unworthy desires would be ashamed to speak them out baldly.*¹⁰⁰

1Kings 3:7–9 [Solomon is speaking to God:] “And now, Y^ehowah my Elohim, You have caused Your servant to reign in the place of David, my father, though I [am] a young boy—I do not know how to go out and to come in. [I am] Your servant in the midst of Your people, whom You have chosen—a great people who cannot be counted and [who] cannot be numbered because of their multitude. And [I pray that] You will give to Your servant a heart that listens to judge Your people, to discern between good and evil, for what man [lit., *who*] could judge Your people [who are] so numerous?”

Summing up Solomon’s Request (1Kings 3:7–9) (Several Commentators)

Thomas Constable: *[By his request, we know that Solomon] viewed himself as dependent on God, not self-sufficient (1Kings 3:7), God’s servant (1Kings 3:8–9), and a servant of God’s people rather than his people (1Kings 3:9).*¹⁰¹

The College Press Bible Study sums up vv. 7–9 like this: *Solomon must have been only in his teens[136] when his father died. He did not know how “to go out or come in,” i.e., to conduct himself in the office of king, to manage the affairs of state (1Kings 3:7). Furthermore, the nation had become so vast[137] that the governance of it would be a major challenge even to the most mature and experienced man (1Kings 3:8). In view of these circumstances Solomon asked God to give him a discerning heart (lit., a hearing heart) that would qualify him to judge (i.e., rule) the people of God, to know the difference between what was true and false. The king in ancient society was the supreme judge as well as the governor of the land. No one would be able to judge so numerous a people unless God gave him a supernatural endowment of wisdom to do so (1Kings 3:9).*¹⁰²

John Wesley: *Absalom, who was a fool, wished himself a judge: Solomon, that was a wise man, trembles at the undertaking.*¹⁰³

J. Vernon McGee: *Solomon does stand out as being a wise ruler. When you read the Books of Proverbs and Ecclesiastes, you will find human wisdom on the highest plane. I do not mean that these books are not inspired of God. It is obvious that God through Solomon is giving the highest of human wisdom, making it clear in both books that mere human wisdom is totally inadequate to meet the issues of life.*¹⁰⁴

Solomon recognizes the importance and responsibility of being king.

Chapter Outline

Charts, Graphics and Short Doctrines

J. Vernon McGee makes an application for us: *Solomon wanted to make wise decisions. In the sickening scene in every government today we see a group of men clamoring for positions. They want to be elected to an office. All of them are telling us how great they are and what marvelous abilities they have. They assure us that they are able to solve the problems. By now, friend, some of us have come to the conclusion that these boys are just kidding us. They don’t have the solution and they don’t have the wisdom. If only some men would come on the scene and say, “I don’t have the wisdom; I recognize my inadequacies. But I am going to depend on God to lead and guide me.” Something like*

¹⁰⁰ From <https://www.studylight.org/commentaries/mac/view.cgi?bk=10&ch=3> accessed March 11, 2016.

¹⁰¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:4–15.

¹⁰² *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:4–9.

¹⁰³ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 3:9 (slightly edited).

¹⁰⁴ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed March 12, 2016.

that would be so startling it would probably rock the world. That is what Solomon said, and God commended him for it. It was a great step.¹⁰⁵

And so is good the word in [two] eyes of Adonai that asked Solomon the word the this. And so says Elohim unto him, “Because that you have asked the word the this and you have not asked for yourself days many and you have not asked for yourself riches and you have not asked a soul of your enemies and you have asked for yourself understanding to listen to justice, behold, I have done as your word; behold, I have given to you a heart, wise and prudent, which [is] like you and he was not to your faces and after you will not arise like you.

1Kings
3:10–12

This [lit., *thing*] was good in the eyes of Adonai, because Solomon asked for this thing. Therefore, Elohim said to him, “Because you have asked for this thing and you did not ask for yourself many days and you did not ask for yourself riches and you did not ask for the lives of your enemies, but [instead] you asked to have [lit., *for yourself*] understanding, to [be able to] hear justice. Listen, I will do just as you have asked [lit., *as your word*] [and] duly note that I will give you a wise and prudent heart, so there will be none like you—before you and after you, there will not arise [a king] like you.

What Solomon asked for was good in the eyes of the Lord, because Solomon asked for wisdom. Therefore, God said to him, “Because you have asked for wisdom and discretion rather than for a long life, riches or the lives of your enemies; because you have asked for wisdom and the ability to discern what is just, duly note here I will give you a wise and prudent mind, so that there will be no king like you in all of human history.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so is good the word in [two] eyes of Adonai that asked Solomon the word the this. And so says Elohim unto him, “Because that you have asked the word the this and you have not asked for yourself days many and you have not asked for yourself riches and you have not asked a soul of your enemies and you have asked for yourself understanding to listen to justice, behold, I have done as your word; behold, I have given to you a heart, wise and prudent, which [is] like you and he was not to your faces and after you will not arise like you.

Revised Douay-Rheims

And the word was pleasing to the Lord that Solomon had asked such a thing. And the Lord said to Solomon: Because you have asked this thing, and have not asked for yourself long life or riches, nor the lives of your enemies, but have asked for yourself wisdom to discern judgment, Behold I have done for you according to your words, and have given you a wise and understanding heart, insomuch that there has been no one like you before you, nor shall arise after you.

Peshitta (Syriac)

And it pleased the LORD because Solomon had asked this thing. And the LORD said to Solomon, Because you have asked this thing and have not asked for yourself riches, neither have you asked the lives of your enemies nor have you asked for yourself long life, but have asked for yourself wisdom to discern judgment; Behold, I have done according to your words; lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you.

Septuagint (Greek)

And it was pleasing before the Lord, that Solomon asked this thing. And the Lord said to him, Because you have asked this thing of me, and have not asked for

¹⁰⁵ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed March 12, 2016.

yourself long life, and have not asked wealth, nor have asked the lives of your enemies, but have asked for yourself understanding to hear judgment; behold, I have done according to your word: behold, I have given you an understanding and wise heart: there has not been any one like you before you, and after you there will not arise one like you.

Significant differences: The Latin and Syriac both have an additional *Solomon* at the beginning of this passage. The Latin and Syriac both have *discern* rather than *hear*; but in context, this may change the meaning little. The two *behold*'s are not found in the Latin.

Limited Vocabulary Translations:

Bible in Basic English	Now these words and Solomon's request were pleasing to the Lord. And God said to him, Because your request is for this thing, and not for long life for yourself or for wealth or for the destruction of your haters, but for wisdom to be a judge of causes; I have done as you said: I have given you a wise and far-seeing heart, so that there has never been your equal in the past, and never will there be any like you in the future.
Easy English	It made the LORD happy that Solomon had asked for this. So God said to him, 'I will give you what you have asked for. I will do it for (these reasons): · You have asked for a mind that understands how to rule people fairly. · You have not asked for a long life or to be very rich. · You have not asked for the death of your enemies. I will give to you a mind that is wise. And I will give to you a mind that understands things. As a result, there never has been, or never will be, anyone like you.
Easy-to-Read Version—2008	The LORD was happy that Solomon asked for wisdom. So God said to him, "You did not ask for long life and riches for yourself. You did not ask for the death of your enemies. You asked for the wisdom to listen and make the right decisions. So I will give you what you asked for. I will make you wise and intelligent. I will make you wiser than anyone who ever lived or ever will live.
Good News Bible (TEV)	The Lord was pleased that Solomon had asked for this, and so he said to him, "Because you have asked for the wisdom to rule justly, instead of long life for yourself or riches or the death of your enemies, I will do what you have asked. I will give you more wisdom and understanding than anyone has ever had before or will ever have again.
<i>The Message</i>	God, the Master, was delighted with Solomon's response. And God said to him, "Because you have asked for this and haven't grasped after a long life, or riches, or the doom of your enemies, but you have asked for the ability to lead and govern well, I'll give you what you've asked for—I'm giving you a wise and mature heart. There's never been one like you before; and there'll be no one after.
Names of God Bible	Adonay [Many Hebrew manuscripts, Greek; other Hebrew manuscripts "Lord."] was pleased that Solomon asked for this. Elohim replied, "You've asked for this and not for a long life, or riches for yourself, or the death of your enemies. Instead, you've asked for understanding so that you can do what is right. So I'm going to do what you've asked. I'm giving you a wise and understanding heart so that there will never be anyone like you.
NIRV	The Lord was pleased that Solomon had asked for that. So God said to him, "You have not asked to live for a long time. You have not asked to be wealthy. You have not even asked to have your enemies killed. Instead, you have asked for wisdom. You want to do what is right and fair when you judge people. Because that is what you have asked for, I will give it to you. I will give you a wise and understanding heart. So here is what will be true of you. There has never been anyone like you. And there never will be.

Thought-for-thought translations; paraphrases:

Common English Bible	It pleased the Lord that Solomon had made this request. God said to him, "Because you have asked for this instead of requesting long life, wealth, or victory over your enemies—asking for discernment so as to acquire good judgment—I will now do just what you said. Look, I hereby give you a wise and understanding mind. There has been no one like you before now, nor will there be anyone like you afterward.
Contemporary English V.	God said: Solomon, I'm pleased that you asked for this. You could have asked to live a long time or to be rich. Or you could have asked for your enemies to be destroyed. Instead, you asked for wisdom to make right decisions. So I'll make you wiser than anyone who has ever lived or ever will live.
New Berkeley Version	The request which Solomon made was pleasing in the sight of the LORD. God said to him: Because you have made this request and have not requested for yourself long life, or riches, or the life of your enemies, but have requested for yourself understanding to recognize justice, I have done according to your word; I have given you a wise and perceptive mind, so that there has been no one before like you nor shall one like you arise after you.
New Century Version	The Lord was pleased that Solomon had asked this. So God said to him, "You did not ask for a long life, or riches for yourself, or the death of your enemies. Since you asked for wisdom to make the right decisions, I will do what you asked. I will give you wisdom and understanding that is greater than anyone has had in the past or will have in the future.
New Living Translation	The Lord was pleased that Solomon had asked for wisdom. So God replied, "Because you have asked for wisdom in governing my people with justice and have not asked for a long life or wealth or the death of your enemies—I will give you what you asked for! I will give you a wise and understanding heart such as no one else has had or ever will have!

Partially literal and partially paraphrased translations:

American English Bible	Well, this thing that Solomon asked for was pleasing to Jehovah, so He replied: 'Because you have asked this thing from Me, and you didn't ask for a long life, or for wealth, or for the lives of your enemies, and all you asked for yourself is the understanding to judge righteously; {Look!} I have done what you asked. {Look!} I'm giving you an intelligent and wise heart... there has never been anyone before you, nor will there ever be anyone who will arise after you that will be like you.
International Standard V	The LORD was pleased that Solomon had asked for this, so God told him: "Because you asked for this, and you didn't ask for a long life for yourself, and you didn't ask for the lives of your enemies, but instead you've asked for discernment so you can understand how to govern, look how I'm going to do precisely what you asked. I'm giving you a wise and discerning mind, so that there will have been no one like you before you and no one will arise after you like you.
New Advent (Knox) Bible	The Lord listened well pleased, and looked with favour on the choice he had made. For this request of thine, he told Solomon, thou shalt be rewarded. Thou didst not ask for a long life, or riches, or vengeance upon thy enemies, but for wisdom to administer justice. Thy prayer is granted; hereby I grant thee a heart full of wisdom and discernment, beyond all that went before thee or shall come after thee.
Translation for Translators	Yahweh was very pleased that Solomon had requested that. God said to him, "You did not request that you live for many years or that you become very rich or that you be able to kill all your enemies. Instead, you have requested that I enable you to be wise, in order that you will be able to know <i>and to do</i> what is right <i>while you govern these people</i> . So, I will certainly do what you requested. I will enable you to be very

wise [DOU]. The result will be that no one who has lived before you or who will live after you will be as wise as you are.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And it was acceptable in the sight of the EVER-LOVING that Solomon asked such a thing. Goo therefore said to him, ' Because you have asked this thing and not asked for yourself length of days, and have not asked wealth for yourself, and have not asked the lives of your enemies,—but have asked intelligence for yourself to listen to justice,—I will do for you as you request,—I will give you a wise heart, and understanding, such as there has not been before you,and such as will not arise after you.
God's Truth (Tyndale)	And it pleased the Lord well, that Salomon had desired this thing. Wherefore God said unto him: because you have asked this thing and have not asked long life, neither have asked riches, nor the lives of your enemies, but have asked the discretion to understand equity: See, I have done according to your petition: and behold, I have given you a wise and an understanding heart, so that there was none like you before, neither after you shall any arise like unto you.
Lexham English Bible	The word was good in the eyes of [the] Lord that Solomon had asked this thing. And God said to him, "Because you have asked this thing and you did not ask for yourself {a long life} and you did not ask riches for yourself and you did not ask for the life of your enemies, but you have asked for yourself {the ability to make wise judgments}; behold, I do hereby do according to your word. I hereby give you a wise and discerning heart; there was no one like you before you, nor afterwards will one like you arise.
NIV – UK	The Lord was pleased that Solomon had asked for this. So God said to him, 'Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh was pleased that Solo mon had made this request. And he told him, "Because you have requested this rather than long life or wealth or even vengeance on your enemies; indeed, because you have asked for yourself understanding to discern what is right, I shall grant you your request. I now give you a wise and discerning mind such as no one has had before you nor anyone after you shall ever have.
The Heritage Bible	And the word was good in the eyes of the Lord, because Solomon had asked this word. And God said to him, Because you have asked this word, and have not asked for yourself many days, and have not asked wealth for yourself, and have not asked the souls of those hating you, and have asked for yourself understanding to attentively hear judgment, Behold, I have done according to your words; lo, I have given you a wise and a discerning heart, that there was none like you before, and after you there shall not rise any like you.
New Jerusalem Bible	It pleased Yahweh that Solomon should have asked for this. 'Since you have asked for this,' God said, 'and not asked for long life for yourself or riches or the lives of your enemies but have asked for a discerning judgement for yourself, here and now I do what you ask. I give you a heart wise and shrewd as no one has had before and no one will have after you.
Revised English Bible	The Lord was well pleased that this was what Solomon had asked for, and God said, "Because you have asked for this, and not for long life, or for wealth, or for the lives of your enemies, but have asked for discernment in administering justice, I

grant your request; I give you a heart so wise and so understanding that there has been none like you before your time, nor will there be after you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	What Shlomo had said in making this request pleased Adonai. God said to him, "Because you have made this request instead of asking long life or riches for yourself, or your enemies' death, but rather asked for yourself understanding to discern justice; I am doing what you requested. I am giving you a wise and understanding heart, so that there has never been anyone like you, nor will there ever again be anyone like you.
exeGesés companion Bible	And the speech word pleased the Lord well-pleased the eyes of Adonay , that Solomon Shelomoh had asked this thing word . And God Elohim said unto him, Because thou hast asked this thing word , and hast not asked for thyself long life many days ; neither hast asked riches for thyself, nor hast asked the life soul of thine enemies; but hast asked for thyself understanding discernment to discern hear judgment; Behold, I have done worked according to thy words: lo behold , I have given thee a wise and an understanding discerning heart; so that there was none like thee before thee at thy face , neither after thee shall any arise like unto thee.
JPS (Tanakh—1985)	The Lord was pleased that Solomon had asked for this. And God said to him, "Because you asked for this—you did not ask for long life, you did not ask for riches, you did not ask for the life of your enemies, but you asked for discernment in dispensing justice—I now do as you have spoken. I grant you a wise and discerning mind; there has never been anyone like you before, nor will anyone like you arise again.
Orthodox Jewish Bible	And the davar was pleasing in the eyes of Adonoi, that Sh'lomo had made request of this davar. And Elohim said unto him, Because thou hast made request of this davar, and hast not requested for thyself yamim rabbim; neither hast requested osher for thyself, nor hast requested the nefesh of thine oyevim; but hast requested for thyself binah to comprehend mishpat; Hinei, I have done according to thy devarim; hinei, I have given thee a discerning lev chacham; so that there was none like thee before thee, neither after thee shall any arise like unto thee.
<i>The Scriptures</i> 1998	And the word was good in the eyes of יהוה, that Shelomoh had asked this. So Elohim said to him, "Because you have asked this, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself discernment to understand right-ruling, see, I shall do according to your words. See, I shall give you a wise and understanding heart, so that there was none like you before you, and none like you shall arise after you.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	God's Answer Now it pleased the Lord that Solomon had asked this thing. God said to him, "Because you have asked this and have not asked for yourself a long life nor for
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wealth, nor for the lives of your enemies, but have asked for yourself understanding to recognize justice, behold, I have done as you asked. I have given you a wise and discerning heart (mind), so that no one before you was your equal, nor shall anyone equal to you arise after you.

The Expanded Bible

The Lord was pleased that Solomon had asked this. So God said to him, “You did not ask for a long life, or riches for yourself, or the death [life] of your enemies. Since you asked for wisdom to make the right decisions [understanding to discern what is right/just], I will do what you asked. I will give you wisdom and understanding [a wise and discerning/listening heart] that is greater than anyone has had in the past or will have in [will make you unlike anyone in the past or in] the future.

Kretzmann’s Commentary

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, the boon desired by the majority of men, neither hast asked riches for thyself, nor hast asked the life of thine enemies, military glory, all these being blessings which the world craves, but hast asked for thyself understanding to discern judgment, to dispense justice in the proper manner, behold, I have done according to thy words, heard his prayer. Lo, I have given thee a wise and an understanding heart, both in the possession of great knowledge and in being able to penetrate into difficult cases, so that there was none like thee before thee, neither after thee shall any a rise like unto thee, equal to him in wisdom.

NET Bible®

The Lord [The Hebrew term translated “Lord” here and in v.15 is אֲדֹנָי (‘adonay).] was pleased that Solomon made this request [Heb “And the thing was good in the eyes of the Lord, for Solomon asked for this thing.”]. God said to him, “Because you asked for the ability to make wise judicial decisions, and not for long life, or riches, or vengeance on your enemies [Heb “because you asked for this thing, and did not ask for yourself many days and did not ask for yourself riches and did not ask for the life of your enemies, but you asked for yourself understanding to hear judgment.”], I [This statement is introduced in the Hebrew text by the particle הִנֵּה (hinneh, “look”) which draws attention to and emphasizes what follows.] grant your request [Heb “I am doing according to your words.” The perfect tense is sometimes used of actions occurring at the same time a statement is made.], and give [This statement is introduced by the particle הִנֵּה (hinneh, “look”) which draws attention to and emphasizes what follows. The translation assumes that the perfect tense here indicates that the action occurs as the statement is made (i.e., “right now I give you”).] you a wise and discerning mind [Heb “heart.” (The Hebrew term translated “heart” often refers to the mental faculties.)] superior to that of anyone who has preceded or will succeed you [Heb “so that there has not been one like you prior to you, and after you one will not arise like you.”].

The Voice

The Lord was delighted by Solomon’s request.

Eternal One: Since you have asked for wisdom and not for an extended lifetime or for personal wealth or for the annihilation of your enemies, since you have instead asked for the ability to understand justice, I will honor your request. I have planted the deepest human wisdom into your heart. There has never been nor will there ever be a man like you.

Literal, almost word-for-word, renderings:

Context Group Version

And the speech pleased the Lord, that Solomon had asked this thing. And God said to him, Because you have asked this thing, and haven’t asked for yourself long life, neither have asked riches for yourself, nor have asked the life { soul } of your enemies, but have asked for yourself understanding to discern judgment; look, I have done according to your word: see, I have given you a wise and an

understanding heart; so that there has been none like you before you, neither after you shall any arise like you.

NASB

God's Answer

It [Lit *the thing*] was pleasing in the sight of the Lord that Solomon had asked this thing. God said to him, "Because you have asked this thing and have not asked for yourself long life [Lit *many days*], nor have asked riches for yourself, nor have you asked for the life of your enemies, but have asked for yourself discernment [Lit *hearing*] to understand justice, behold, I have done according to your words. Behold, I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you arise after you.

New European Version

The speech pleased the Lord, that Solomon had asked this thing. God said to him, Because you have asked this thing, and have not asked for yourself long life, neither have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice; therefore I have done according to your word. Behold, I have already given you a wise and an understanding heart; so that there has been none like you before you, neither after you shall any arise like you.

Young's Updated LT

And the thing is good in the eyes of the Lord, that Solomon has asked this thing, and God says unto him, "Because that you have asked this thing, and have not asked for you many days, nor asked for you riches, nor asked the life of your enemies, and have asked for you discernment to understand judgment, lo, I have done according to your words; lo, I have given to you a heart, wise and understanding, that like you there has not been before you, and after you there does not arise like you.

The gist of this passage:

God tells Solomon that he will be given wisdom; but that he will also be made rich and that there would be no one like him before or after him.

1Kings 3:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâṭab (יָטַב) [pronounced <i>yaw-TA^{BV}</i>]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
îynêy (עֵינָי) [pronounced <i>gee-NAY</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct	Strong's #5869 (and #5871) BDB #744

1Kings 3:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Together, the bêyth preposition and the construct form ʿîynêy (עֵינַי) [pronounced <i>gee-NAY</i>], literally mean <i>in the eyes of</i>; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as ____ sees things to be, in the sight of</i>.</p>			
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]; ʾădônay (אֲדֹנַי) [pronounced *uh-doh-NAY*]; and ʾădônîy (אֲדֹנֵי) [pronounced *uh-doh-NEE*].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced *eem*], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

Translation: This [lit., *thing*] was good in the eyes of Adonai,... What Solomon has asked for is good in God's estimation (the only opinion that truly counts).

1Kings 3:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal perfect	Strong's #7592 BDB #981
Sh ^e lômôh (שְׁלוֹמֹה) [pronounced <i>sh^e-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182

1Kings 3:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

Translation: ...because Solomon asked for this thing. What Solomon asked for was wisdom and discretion when it came to dispensing justice.

Gill: *And the speech pleased the Lord, that Solomon had asked this thing...since he had respect not to his own private benefit and advantage, but the good of the people he governed, and the honour and glory of God, who had set him over them, they being His chosen people.*¹⁰⁶

1Kings 3:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: Therefore, Elohim said to him,... We have the preposition of respect or deference used. Solomon is quite young and yet he makes a wonderful choice here, and God responds to his choice with great respect.

1Kings 3:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ya'an (אָנִי) [pronounced yah-GAHN]	<i>on account of; because</i>	preposition	Strong's #3282 BDB #774

¹⁰⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:10 (slightly edited).

1Kings 3:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, ya'an 'ăsher (אֲשֶׁר יַעַן) [pronounced yah-GAHN ash-ER] mean <i>because that, because; in that, that</i> .			
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	2 nd person masculine singular, Qal perfect	Strong's #7592 BDB #981
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

Translation: ...“Because you have asked for this thing... What God is going to give to Solomon is based upon that which he asked for.

1Kings 3:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	2 nd person masculine singular, Qal perfect	Strong's #7592 BDB #981
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
yâmîym (יָמַיִם) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

1Kings 3:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rab (רַב) [pronounced rah ^b v]	<i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not <i>acclaimed</i>)	masculine singular adjective	Strong's #7227 BDB #912

Translation: ...and you did not ask for yourself many days... Solomon did not ask for a long life (a reasonable thing for kings to ask for as their lives were often cut short by internal revolts or external wars).

1Kings 3:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	2 nd person masculine singular, Qal perfect	Strong's #7592 BDB #981
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'ôsher (עֲשֵׂר) [pronounced GOH-she]	<i>riches; wealth; property</i>	masculine singular noun	Strong's #6239 BDB #799

Translation: ...and you did not ask for yourself riches... Solomon did not ask God for riches; although many kings, as a part of their reign, look to increase their wealth (as do politicians today). In fact, it is politicians who are unable to start up their own business or amass wealth in a competitive system who use their power and influence in order to build up wealth for themselves.

In the United States Senate and House, we have a plethora of millionaires, many of whom have greatly increased their own personal wealth as a result of being in **Congress**.

1Kings 3:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

1Kings 3:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	2 nd person masculine singular, Qal perfect	Strong's #7592 BDB #981
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
'âyab (אֵיבָיִם) [pronounced aw-YA ^B V]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle; with the 2 nd person masculine singular suffix	Strong's #340 & #341 BDB #33

As a singular substantive, this is spelled 'ôyêb (אֵיבָיִם) [pronounced oh-YAY^BV]. As Strong's #340, this is the Qal active participle of the verb; as Strong's #341, this is the substantive. It is precisely the same word, despite the different Strong's #'s.

Translation: ...and you did not ask for the lives of your enemies,... Kings have many enemies, within and without the kingdom (recall that there were revolts under David and the beginning of a revolt under Solomon). The people within the kingdom want the power of the leader, so some will take any opportunity to undermine the authority of the leader (Absalom, for instance).

People outside the kingdom—particularly other national leaders—want the land and resources and stuff and free labor (through slavery) of the people in the kingdom. Therefore, outside leaders will watch carefully when a new leader arises, and they will often test him, to see if he is weak or not.

Solomon, when becoming king, purged his kingdom of those who might cause him problems internally. That is what **1Kings 1–2** were all about.

1Kings 3:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	2 nd person masculine singular, Qal perfect	Strong's #7592 BDB #981
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

1Kings 3:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîyn (בין) [pronounced <i>bean</i>]	<i>to declare, to explain; to perceive, to turn the mind to anything, to discern, to understand, to know, to be acquainted with</i>	Hiphil infinitive construct	Strong's #995 BDB #106
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâma' (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
The BDB Qal meanings for shâma' are 1a1) to hear (perceive by ear); 1a2) to hear of or concerning; 1a3) to hear (have power to hear); 1a4) to hear with attention or interest, listen to; 1a5) to understand (language); 1a6) to hear (of judicial cases); 1a7) to listen, give heed; 1a7a) to consent, agree; 1a7b) to grant request; 1a8) to listen to, yield to; 1a9) to obey, be obedient.			
mîsh'pâṭ (משפט) [pronounced <i>mish'-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

Translation: ...but [instead] you asked to have [lit., for yourself] understanding, to [be able to] hear justice. Solomon, instead, asked for the ability and judgment to hear the cases of his people, and to have to understanding to recognize (or, *hear*) that which is right and just.

Whedon: *Literally, "to know to hear judgment"; that is, ability to understand how to hear suits or causes, and dispense justice.*¹⁰⁷

In Solomon's short life thus far, this is primarily what he had observed of his father's work. Although there was a full-scale rebellion that occurred near the time that Solomon was born, it was either prior to his birth or when Solomon was quite young—so Solomon did not think a great deal about internal enemies. On the other hand, Solomon was not ignorant of internal enemies, as we have already studied—particularly in 1Kings 2.

There is discussion concerning whether Solomon asked for moral or practical wisdom.

Barnes: *Solomon's wisdom seems to have been both moral and intellectual (see 1Kings 4:29–34). But it was moral wisdom alone which he requested, and which was promised him. The terms translated "wise" and "understanding," both denote practical wisdom.*¹⁰⁸

I would suggest that Solomon was asking for the wisdom to run his kingdom well, which is related more to practical wisdom. Furthermore, spiritual wisdom needs constant renewal. We do not reach some pinnacle of Bible doctrine where we can stop studying the Word of God. It is clear that, early on, Solomon's wisdom was both moral and

¹⁰⁷ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:11.

¹⁰⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 3:12.

practical. 1Kings 4:29–34 And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. He also spoke 3,000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom. (ESV)

1Kings 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
ʿāsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person singular, Qal perfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1697 BDB #182

Translation: Listen, I will do just as you have asked [lit., as your word]... God therefore promises that He will give Solomon exactly what he has asked for.

God, in His grace, will give Solomon more.

1Kings 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

1Kings 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lêb (לֵב) [pronounced lay ^b v]	heart, inner man, mind, will, thinking; midst	masculine singular noun	Strong's #3820 BDB #524
châkâm (חָכָם) [pronounced khah-KAWM]	capable of knowing [judging]; intelligent, wise; skillful, adept, proficient; subtle, crafty	masculine singular adjective	Strong's #2450 BDB #314
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bîyn (בֵּין) [pronounced bean]	being intelligent, being prudent, being skillful	Niphal participle	Strong's #995 BDB #106

Translation: ...[and] duly note that I will give you a wise and prudent heart,... Here, God begins to enumerate what He will give to Solomon. *Heart* refers to the thinking of the human soul; and God promises for this thinking to be wise and prudent.

I agree with Whedon in part, when he wrote: *Solomon's wisdom was, to a certain extent, a supernatural gift, a signal dispensation of Divine favour, which must not be classed with natural acquirements which are ordinarily obtained by dint of mental application alone. But while this much appears upon the face of the history before us, we must not suppose that all his knowledge was so special and supernatural an endowment as that he received it without any effort on his part. He doubtless studied and toiled like other men for his acquirements, but he was divinely and supernaturally assisted in a manner and to an extent which no other man ever enjoyed. We shall see further in 1Kings 4:29–34, that Solomon's wisdom comprehended natural science, political sagacity, and a deep insight into spiritual truths.*¹⁰⁹

Spiritual knowledge has to continue to be learned and replenished—just like we continue to need food and water. Although Solomon did continue his mental and spiritual growth, there was a point at which he went negative toward the plan of God, due to his many wives, and that sent him off on the wrong path.

Robert Dean writes: *The Hebrew word for understanding is binah which has the idea of discerning, to be able to divide between things, to be able to ascertain what the issues are. The word wisdom is chokmah which has to do with skill. God has given him a heart that is able to pierce to the issues, to understand them, and to make skillful decisions. He is blessed with this as a gift. Although believers can receive a measure of wisdom based on doctrine, Solomon is given this as a gift and blessing from God.*¹¹⁰

¹⁰⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:12.

¹¹⁰ From [Kings—008](#); accessed March 10, 2016.

1Kings 3:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
k ^e mô (כִּמוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 nd person masculine singular suffix	Strong's #3644 BDB #455
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנִיּוֹת) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
Together, they literally translate to, <i>to your faces</i> . However, they properly mean <i>before you, before your face, in your presence, in your sight, in front of you</i> . When used with God, it can take on the more figurative meaning <i>in Your judgment</i> .			
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾachârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form with the 2 nd person masculine singular suffix	Strong's #310 BDB #29
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qûwm (קִוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
k ^e mô (כִּמוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 nd person masculine singular suffix	Strong's #3644 BDB #455

Translation: ...so there will be none like you—before you and after you, there will not arise [a king] like you. Because of Solomon's great wisdom, he will be forever known as the epitome of wisdom as a king. There would not arise any king before or after Solomon who has this same reputation. This is later confirmed in 1Kings 4:29-34 1Chron. 29:25 2Chron. 9:22.

I write this in the year of our Lord, 2016, nearly 4000 years later. Which king, president, prime minister is so universally recognized for his wisdom as Solomon?

Matthew Henry: *God gave Solomon wisdom...He fitted him for all that great work to which He had called him, gave him such a right understanding of the law which he was to judge by, and the cases he was to judge of, that he was unequalled for a clear head, a solid judgment, and a piercing eye. Such an insight, and such a foresight, never was [another] prince so blessed with.*¹¹¹

Chuck Smith: *And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. And he was wiser than all the men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all of the nations round about. And he spake three thousand proverbs: he wrote a thousand and five songs. He spake of trees, from the cedar tree that is in Lebanon even to the hyssop that springs out of the wall: he spake also of beasts, of fowl, of the creeping things, of fish. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.*¹¹²

The fact that Solomon speaks to God in a dream (which is essentially equivalent to a prayer) does not in any way lessen the importance of his request.

I ought to make a doctrine out of this.

Solomon's Wisdom in the Scriptures

These passages all deal with Solomon's wisdom: 1Kings 3:5–14, 28, 1Kings 2:6, 9 4:29–34 5:12 10:3–8, 1Kings 10:23–24 2Chron. 1:11–12 2:12, 9:5–8 Eccles. 1:13, 16 Matt. 12:42 Luke 21:15

From *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 3:12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

V. 12 reads: Listen, I will do just as you have asked [lit., as your word] [and] duly note that I will give you a wise and prudent heart, so there will be none like you—before you and after you, there will not arise [a king] like you. Note that I have inserted the words *a king*; I believe that context requires this. God is speaking to Solomon as the king of Israel and God speaks of his kingship in v. 13.

Behold,
I give you
a wise
and
discerning
mind.

1 Kings 3:12



Now, in the off chance that I am wrong, then Solomon's application of wisdom would be different and superior even to Moses and Paul's. Solomon almost daily had to look at a series of two parties, each with important things at stake, and Solomon needed to look at them, listen to them, and make a determination which was fair and just. In that regard, Solomon would have been the wisest person in human history.

1Kings 3:12 (a graphic) from [The Carolinas Mission District](#); accessed March 12, 2016.

¹¹¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:5–15 (slightly edited).

¹¹² Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 3:1–28.

1Kings 3:12 Listen, I will do just as you have asked [lit., as your word] [and] duly note that I will give you a wise and prudent heart, so there will be none like you—before you and after you, there will not arise [a king] like you.

Solomon's Superior Wisdom (Many Commentators)

Gill points out: *Adam, doubtless, had a larger stock of knowledge and understanding in his state of innocence than ever Solomon had; and it must be restrained to political and natural knowledge; for, as for divine knowledge, Kimchi excepts Moses; and we may well except the apostles [at least, Paul] of Christ for spiritual and evangelical knowledge; and as for our Lord, the antitype of Solomon, he is greater than him in all kind of knowledge, all the treasures of wisdom and knowledge being hid in him.*¹¹³

J. Vaughan (from the Sermon Bible Commentary): *There is a very solemn lesson in the fact that Solomon afterwards abused that vast gift, that that very heart went wrong. No one prayer can secure continuance; one period of life is no guarantee for another period of life; the intellect may be darkened, and the heart may go wrong, and the wisest man become the worst.*¹¹⁴

A. Graeme Auld: *The king was the supreme judge and final arbiter. Within his domain, the ideal king sought to achieve what was right, to vindicate the just, to protect the rights of the weak. And this was achieved in practice by a series of shrewd and just decisions or verdicts or judgments (mishpatim in the plural) all of which are examples of what our text calls 'right' (mishpat in the singular).*¹¹⁵

College Press Bible Study: *J. Sidlow Baxter, Explore the Book, 2:99, distinguished between spiritual wisdom (insight into divine things) and practical wisdom (administrative discernment, sagacious judgment, intellectual grasp, aptitude for the acquisition of knowledge, and prudence in the directing of affairs). He claimed, and I agree, that Solomon asked for and received less of the first kind but more of the second kind.*¹¹⁶

L. M. Grant: *The books of Proverbs and Ecclesiastes are witnesses to the wisdom of Solomon, Proverbs being the best book on psychology in existence, and Ecclesiastes the best on philosophy.*¹¹⁷

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Your Spiritual Triad:

Clarke makes these remarks: *Did he [Solomon] not even lose the knowledge of his Creator, and worship the abominations of the Moabites, Zidonians, etc., etc.! And was not such idolatry a proof of the grossest stupidity? How few proofs does his life give that the gracious purpose of God was fulfilled in him! He received much; but he would have received much more, had he been faithful to the grace given. No character in the sacred writings disappoints us more than the character of Solomon.*¹¹⁸

Consider Gary Everett's comments: *It is amazing that God would give King Solomon a mighty anointing of wisdom and an understanding heart, and then warn him not to depart from God. One would assume that a person with that much wisdom would naturally be inclined to serve the Lord, but Solomon did depart, and fell into idolatry because of his many wives. We too, can know and*

¹¹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:12.

¹¹⁴ *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, 1Kings 3:12.

¹¹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:4–15 (further documentation there).

¹¹⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:4–15.

¹¹⁷ From <https://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=3> accessed March 11, 2016.

¹¹⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 3:12.

*understand all things, but still backslide from the Lord as Solomon did. This happens when pride enters the heart and the fear of the Lord is pushed aside.*¹¹⁹

This is a very important point, yet is given without further explanation. How did this happen? How did Solomon go from having been given this great wisdom to losing his way? You do not get spiritual knowledge one day and then you have it forever (which is the problem with most of our churches which do not teach the Word of God). Solomon was given wisdom, as is clearly affirmed here by God, and in the narrative which follows—but whatever spiritual wisdom he received needed to be renewed with the teaching of the existing Scriptures. We breathe constantly; we eat and drink in order to replenish what our body needs. Bible doctrine must be taken in the same way with the same consistency. You do not let a single day go by without eating, drinking or breathing; and you should never let a day go by without renovating your thinking with Bible doctrine. What will be Solomon's undoing? He will chase after the gods of his many wives; but this could not happen if he had continued to take in the truth of the Word of God, daily.

We face the same exact thing in our daily lives. You go to school, you talk to friends or relatives, you turn on the tv, you attend a sporting event, you listen to a politician, you listen to the radio, and what do you hear? Human viewpoint. You hear the philosophy of the cosmic system. It is the Satan's siren call. You have 3 lines of defense: the filling of the Holy Spirit, your volition and knowledge of Bible doctrine (which must be taken in daily). This is your spiritual triad. All 3 of these are the basis of your spiritual walk. You have no Christian life unless all 3 factors are acting in tandem in your own life.

It is quite fascinating to me how many of us have marvelous objectivity when it comes to the daily life of our friends, relatives and acquaintances. We might know Charley Brown and make the accurate observation, "You know, if you did not go out drinking every other night, you'd be a lot happier with a much more stable life." Or we may know enough about Lucy Van Pelt to tell her, "You really need to keep your mouth shut most of the time. Work is not the place to spout your opinions about everything, nor should you be constantly defying your boss, who is your authority." But, when it comes to the bad decisions that we make, that is not as easy to look at those objectively. This is why God has given us the objective guide of Scripture and the opportunity to **rebound** (name our sins to God) when we are out of fellowship.

And also what you have not asked, I have given to you, both riches and honor which was not like you a man in the kings all your days. And if you walk in My ways, to keep My statutes and My commandments as which walked David your father and I have lengthened your days."

1Kings
3:13–14

And that which you have not asked, I will give to you—both riches and honor—no man will be like you among all the kings of your time. Furthermore, if you walk in My ways, [and] keep My statutes and My commandments, as your father David walked, then I will lengthen your days."

Also, I will give to you the things that you did not ask for: you will have both riches and honor so that no man will be like you among the kings of your day. Furthermore, if you walk as your father David walked, in My ways, keeping My statutes and commandments, then I will lengthen your life."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And also what you have not asked, I have given to you, both riches and honor which was not like you a man in the kings all your days. And if you walk in My ways, to keep My statutes and My commandments as which walked David your father and I have lengthened your days."

¹¹⁹ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 3:14.

Revised Douay-Rheims	Yea and the things also which you did not ask, I have given you: to wit riches and glory, as that no one has been like you among the kings in all days heretofore. And if you will walk in my ways, and keep my precepts, and my commandments, as your father walked, I will lengthen your days.
Peshitta (Syriac)	And I have also given you that which you have not asked, both riches and honor, so that there shall not be any among the kings like you all your days. And if you will walk in my ways, to keep my statutes and my commandments, as your father David did walk, then I will lengthen your days.
Septuagint (Greek)	And I have given you what you have not asked, wealth and glory, so that there has not been any one like you among kings. And if you will walk in my way, to keep my commandments and my ordinances, as David your father walked, then will I multiply your days.

Significant differences: None.

Limited Vocabulary Translations:

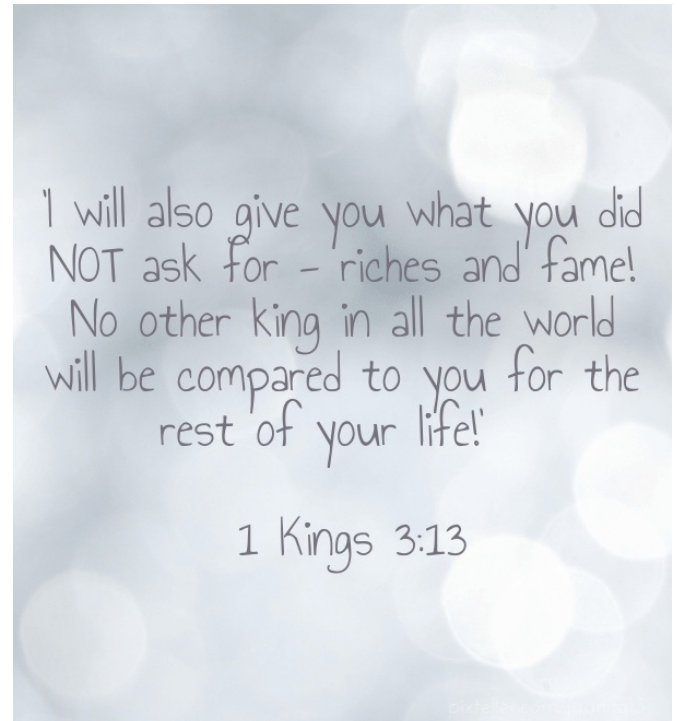
Bible in Basic English	And with this I have given you what you made no request for: wealth and honour, so that no king was ever your equal. And if you go on in my ways, keeping my laws and my orders as your father David did, I will give you a long life.
Easy English	I will give you more than this. I will give to you the things that you did not ask for. (I will make you) rich. (People will know that you are) great. While you are alive, there will be no better king than you. Also, I will give to you a long life, if you (do this). Live as I want you to live. Obey my rules and my laws. That is what David your father did.'
Easy-to-Read Version–2008	And I will also give you what you did not ask for. You will have riches and honor all your life. There will be no other king in the world as great as you. And I will give you a long life if you follow me and obey my laws and commands as your father David did."
<i>The Message</i>	As a bonus, I'm giving you both the wealth and glory you didn't ask for—there's not a king anywhere who will come up to your mark. And if you stay on course, keeping your eye on the life-map and the God-signs as your father David did, I'll also give you a long life."
NIRV	And that is not all. I will give you what you have not asked for. I will give you wealth and honor. As long as you live, no other king will be as great as you are. Live the way I want you to. Obey my laws and commands, just as your father David did. Then I will let you live for a long time."

Thought-for-thought translations; paraphrases:

Common English Bible	I now also give you what you didn't ask for: wealth and fame. There won't be a king like you as long as you live. And if you walk in my ways and obey my laws and commands, just as your father David did, then I will give you a very long life."
Contemporary English V.	I'll also give you what you didn't ask for. You'll be rich and respected as long as you live, and you'll be greater than any other king. If you obey me and follow my commands, as your father David did, I'll let you live a long time.
The Living Bible	And I will also give you what you didn't ask for—riches and honor! And no one in all the world will be as rich and famous as you for the rest of your life! And I will give you a long life if you follow me and obey my laws as your father David did."
New Century Version	I will also give you what you did not ask for: riches and honor. During your life no other king will be as great as you. If you follow me and obey my laws and commands, as your father David did, I will also give you a long life."

New Life Version I give you what you have not asked, also. I give you both riches and honor. So there will be no king like you all your days. And if you walk in My ways and keep My Laws and Word as your father David did, I will allow you to live a long time."

New Living Translation And I will also give you what you did not ask for—riches and fame! No other king in all the world will be compared to you for the rest of your life! And if you follow me and obey my decrees and my commands as your father, David, did, I will give you a long life."



1Kings 3:13—the New Living Translation (a graphic); from PixTeller.com; accessed March 12, 2016.

Partially literal and partially paraphrased translations:

American English Bible	And even what you didn't ask for, I've given to you... including wealth and glory; for there has never been a king like you. And if you do things My way and obey My Commandments and instructions, as did your father David, I will also grant you a long life.'
Beck's American Translation	But I'm also giving you what you didn't ask for—riches and honor, so that no other king will be like you as long as you live. And if you live according to My ways and keep My rules and commandments as your father did, then I will also give you a long life."
International Standard V	I'm also giving you what you haven't requested: both riches and honor, so that no other king will be comparable to you during your lifetime. If you will live life my way, keeping my statutes and my commands, just like your father David did, I'll also increase the length of your life."
New Advent (Knox) Bible	And I grant thee moreover all thou didst not ask for; in wealth, in glory, no king that ever was may compare with thee. And if thou wilt follow the paths I have chosen for thee, as thy father did, keeping charge and commandment of mine, long life thou shalt have too.
Today's NIV	Moreover, I will give you what you have not asked for—both wealth and honor—so that in your lifetime you will have no equal among kings. And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life."
Translation for Translators	I will also give you things that you did not request: I will enable you to become very rich and honored, all of the years that you live. You will be richer and more honored than any other king. If you conduct your life [IDI] as I want you to, and if you obey all my laws and commandments, as your father David did, I will enable you to live for many years."

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	And also, I will give you what you have not asked, that is wealth and splendour such as no man of the kings of all your time possesses. And if you walk in My paths, to guard My Institutions and commands, as your father David walked, I will lengthen your days.”
God’s Truth (Tyndale)	And thereto I have given you that you asked not, both riches and honor: so that there shall be no king like you all your days. And if you will walk in my ways, to keep mine ordinances and commandments as David your father did walk, I will lengthen your days also.
HCSB	In addition, I will give you what you did not ask for: both riches and honor, so that no man in any kingdom will be your equal during your entire life. If you walk in My ways and keep My statutes and commands just as your father David did, I will give you a long life.”
NIV – UK	Moreover, I will give you what you have not asked for – both wealth and honour – so that in your lifetime you will have no equal among kings. And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life.’

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	“I will also give you what you have not asked for, both wealth and fame; and no king shall be your equal during your lifetime. More over, if you will walk in my ways, keeping my statutes and commands, as your father David did, I shall give you long life.”
The Heritage Bible	And also that which you have not asked, I have given you, both wealth and heavy glory, so that there shall not be any man among the kings like you all your days. And if you will walk in my ways, to hedge about my enactments and my commandments, as your father David walked, then I will lengthen your days.
New American Bible (2002)	In addition, I give you what you have not asked for, such riches and glory that among kings there is not your like. And if you follow me by keeping my statutes and commandments, as your father David did, I will give you a long life.”
New American Bible (2011)	In addition, I give you what you have not asked for: I give you such riches and glory that among kings there will be no one like you all your days. And if you walk in my ways, keeping my statutes and commandments, as David your father did, I will give you a long life. Eccl 1:12–13; Wis 7:7–11; Mt 6:29.
New Jerusalem Bible	What you have not asked I shall give you too: such riches and glory as no other king can match. And I shall give you a long life, if you follow my ways, keeping my laws and commandments, as your father David followed them.’
New RSV	I give you also what you have not asked, both riches and honour all your life; no other king shall compare with you. If you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your life.’
Revised English Bible	What is more, I give you those things for which you did not ask, such wealth and glory as no king of your time can match. If you conform to my ways and observe my ordinances and commandments, as your father David did, I will also give you long life.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I am also giving you what you didn't ask for, riches and honor greater than that of any other king throughout your life. More than that, if you will live according to my ways, obeying my laws and mitzvot like your father David, I will give you a long life.”
exeGesés companion Bible	And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any be no man

	among the kings sovereigns like unto thee all thy days. And if thou wilt shalt walk in my ways, to keep guard my statutes and my commandments mitsvoth , as thy father David did walk, then I will lengthen shall prolong thy days.
JPS (Tanakh—1985)	And I also grant you what you did not ask for—both riches and glory all your life—the like of which no king has ever had. And I will further grant you long life, if you will walk in My ways and observe My laws and commandments, as did your father David.”
Orthodox Jewish Bible	And I have also given thee that which thou hast not requested, both osher, and kavod; so that there shall not be any among the Melachim like unto thee all thy yamim. And if thou wilt walk in My derakhim, to be shomer over My chukkot and My mitzvot, as Dovid Avicha did walk, then I will lengthen thy yamim.
<i>The Scriptures</i> 1998	“And I shall also give you what you have not asked: both riches and esteem, so that there shall not be anyone like you among the sovereigns all your days. “And if you walk in My ways, to guard My laws and My commands, as your father Dawid? walked, then I shall prolong your days.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I have also given you what you have not asked, both wealth and honor, so that there will not be anyone equal to you among the kings, for all your days. If you walk in My ways, keeping My statutes and My commandments, as your father David did [Lit <i>walked.</i>], then I will lengthen your days.”
The Expanded Bible	I will also give you what you did not ask for: riches and ·honor [fame]. During your life no other king will be as great as you. If you ·follow me [^L walk in my ways] and obey my ·laws [statutes; ordinances; requirements] and commands, as your father David did, I will also give you a long life.”
Kretzmann’s Commentary	And I have also given thee that which thou hast not asked, both riches and honor, military prestige, so that there shall not be any among the kings like unto thee all thy days, he would be more renowned than all the sovereigns of his time. And if thou wilt walk in my ways, this last promise being given with a condition, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days. This last promise was not fulfilled, because Solomon did not keep the condition.
NET Bible®	Furthermore, I am giving [The translation assumes that the perfect tense here indicates that the action occurs as the statement is made.] you what you did not request – riches and honor so that you will be the greatest king of your generation [Heb “so that there is not one among the kings like you all your days.” The LXX lacks the words “all your days.”]. If you follow my instructions [<i>Heb</i> “walk in my ways.”] by obeying [Or “keeping.”] my rules and regulations, just as your father David did [<i>Heb</i> “walked.”], then I will grant you long life [<i>Heb</i> “I will lengthen your days.”].”
The Voice	I have also given you the things for which you have not asked—wealth and an honorable reputation. There will be no other kings like you for as long as you live. If you live a life devoted to Me, if you remain loyal to My laws and commands just as your father David did, then I will add days to your life.

Literal, almost word-for-word, renderings:

Modern English Version	I have also given you what you have not asked, both riches and honor, so that no kings will compare to you all of your days. If you will walk in My ways, keeping My statutes and My commandments as your father David did, then I will lengthen your days.”
NASB	I have also given you what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days. If you walk in My ways, keeping My statutes and commandments, as your father David walked, then I will prolong your days.”
Young’s Updated LT	And also, that which you have not asked I have given to you, both riches and honour, that there has not been like you a man among the kings all your days; and if you will walk in My ways to keep My statutes, and My commands, as David your father walked, then I have prolonged your days.”

The gist of this passage: God not only promises to give Solomon what he did ask for, but also what he did not ask for: riches and honor. Also, God promised Solomon to extend his life if he walked according to God’s laws.

1Kings 3:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong’s #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong’s #834 BDB #81
lô’ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
shâ’al (שָׁאַל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	2 nd person masculine singular, Qal perfect	Strong’s #7592 BDB #981
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong’s #5414 BDB #678
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong’s # BDB #510
gam (גם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong’s #1571 BDB #168

1Kings 3:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōsher (עֹשֶׁר) [pronounced ʒOH-sheer]	<i>riches; wealth; property</i>	masculine singular noun	Strong's #6239 BDB #799
gam (גַּם) [pronounced gahm]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor [with an emphasis upon power, wealth and/or abundance]</i>	masculine singular adjective which sometimes acts as a noun	Strong's #3519 BDB #458

Translation: And that which you have not asked, I will give to you—both riches and honor—... There were some things which Solomon did not ask for, which he could have. So God gives him these things as well. Solomon will be rich and he will be honored among the kings of the earth. We might understand the honor to be in the form of respect.

1Kings 3:13a (a graphic); from **Our Daily Blossom.com**; accessed March 12, 2016.

Chapter Outline

Charts, Graphics and Short Doctrines



1Kings 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
lōʾ (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

1Kings 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e mô (כמו) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 nd person masculine singular suffix	Strong's #3644 BDB #455
ʾîysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
melek ^e (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572
kôl (כָּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3117 BDB #398

Translation: ...no man will be like you among all the kings of your time. This would be in the realm of wealth and being honored—Solomon will be like no other king in his time.

When God promotes you, you are promoted; when God honors you, you are honored. Think back to the time of Abraham. There were nations and kings from that era, but who knows any of their names? Only people who have studied ancient history know the names of any kings from Abraham's era. But, God honored Abraham, and so he is well-known today—despite the fact that he was a successful nomadic shepherd—among many different peoples.

V. 13 reads: *And that which you have not asked, I will give to you—both riches and honor—no man will be like you among all the kings of your time.* This very much illustrates Matt. 6:33 *“But seek first the kingdom of God and his righteousness, and all these things will be added to you.”* (ESV)

1Kings 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49

1Kings 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The particle ׀m (אם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
d ^e râkîym (דרכים) [pronounced deh-raw-KEEM]	<i>ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1870 BDB #202

Translation: Furthermore, if you walk in My ways,... God also makes a promise to Solomon. *If Solomon walks in God's ways* is one of the conditions.

The phrases *the way of God, His way, the way, the path of God*, are found primarily in the Old Testament and in the gospels (as Jesus taught what was in the Old Testament). These are very common phrases—like the phrase *in Christ*—which are never fully explained in theology. Since God the Holy Spirit believed this to be a meaningful phrase, we ought to study what it actually means.

We covered this doctrine as recently as **1Kings 2** ([HTML](#)) ([PDF](#)) ([WPD](#)). This is a very important doctrine during the times of David and Solomon.

The Extremely Abbreviated Doctrine of The Way of God

Vocabulary

- In the Hebrew, the word *way* is derek^e (דֶּרֶךְ) [pronounced DEH-rek^e] which means, *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong's #1870 BDB #202. We find this word used over 700 times in the Old Testament.
- There is a similar word, but not used nearly as often: nâthîyb (נֶתִיב) [pronounced naw-THEE^BV], which means, *path, pathway, footpath, a trodden down path*. Strong's #5410 BDB #677

The Way of God Can Refer to Salvation

- When it comes to the *way of Y^ehowah*, there is the way of salvation, wherein we believe in Jesus Christ; and then there is the life of the believer, where he grows in grace and knowledge of Jesus Christ. You will note both aspects in the doctrine below. **And Jesus said to him, Go, your faith has healed you. And instantly he saw again, and he followed Jesus in the way** (Mark 10:52).
- There is the way of the righteous and the way of the sinners. Psalm 1:1–6
- There is no death in the pathway of righteousness. Prov. 12:28
- The key is our relationship to the Son of God; the key is faith in the Son of God. **Kiss the Son, so that He is not angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him** (Psalm 2:12).
- Sometimes we find the phrase *the way of peace*. This generally refers to peace between man and God,

The Extremely Abbreviated Doctrine of The Way of God

which is first salvation and then a good temporal walk with Him. Isa. 59:1–13 Luke 1:79

Life After Salvation: God's Will (or Plan)

1. God's plan for man is called *the ancient paths* and *the good way*; and along this way, one finds rest for one's soul. Jer. 6:16
2. Throughout the Bible, there is a contrast between man's way and God's way. Ezek. 33:9, 11 James 5:20
3. The Law of God was key to way of the Lord. Psalm 119:1, 27, 33
4. We learn direction from God by means of Bible doctrine. Psalm 25:4–5 [Make me know Your ways, O Jehovah; teach me Your paths. Lead me by means of Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long.](#)
5. God provides reproofs in order to guide us to His way. Prov. 6:23
6. God will lead us along His way and His paths. Isa. 42:16

Life After Salvation: the Way of God and Sound Teaching

1. The key to the way of God is grace and Bible doctrine: [All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies](#) (Psalm 25:10). [Cause me to hear Your grace in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul to You](#) (Psalm 143:8).
2. Fear/respect for the Lord and Bible doctrine are the keys to learning the way of God. This is known as true humility and teachability. Psalm 25:12
3. Knowing the way of God comes from knowing Bible doctrine. [For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem](#) (Isa. 2:3b). [Hear, O my son, and receive my sayings; and the years of your life shall be many. I have taught you in the way of wisdom; I have led you in the right paths. When you go, your steps shall not be narrowed, and when you run, you shall not stumble. Take fast hold of instruction; do not let go; keep her; for she is your life. Enter not into the path of the wicked, and go not into the way of evil. Avoid it; do not pass by it; turn from it, and pass on!](#) (Prov. 4:10–18). See also Prov. 9:6–7

Life After Salvation: Spiritual Maturity by Following the Way of God

1. After salvation, *the way* refers to living the spiritual life: [\[God is speaking\] "For I know Abraham, that he will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which He has spoken of him."](#) (Gen. 18:19).
2. The function of our free will is tied directly to the way of God. Psalm 119:30
3. The person who guards and preserves God's way (which would have been enshrined in the Word of God), preserves his own soul. Prov. 16:17
4. God provides protection for those on His paths. Prov. 2:8
5. Part of this protection is understanding Bible doctrine. Prov. 2:9–12 16:17
6. There is power in the way of Jehovah. Prov. 10:29
7. Believers who pursue the way of life will be blessed; believers who do not will suffer the **sin unto death**; unbelievers will suffer eternal death. Prov. 15:24–26 21:16
8. The path of God's wisdom is delightful and peaceful. Prov. 3:17

The more exhaustive doctrine, [The Way of God \(HTML\)](#) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

1Kings 3:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
chuqqîym (חוקים) [pronounced khook-KEEM]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the 1 st person singular suffix	Strong's #2706 BDB #349
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mits ^e ôwth (מיצות) [pronounced mits ^e -OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846

Translation: ...[and] keep My statutes and My commandments,... God has provided His Law, the Mosaic Law, in which are the statutes and commandments for **client nation** Israel.

God's statutes are His boundaries; the defined limitations of this or that. His commandments are the restraints; of those things which are forbidden.

There are a lot of citations related to keeping God's statutes and commandments, and how these relate to a person's longer and more abundant life: 1Kings 2:3-4 3:6 6:12 8:58 9:4 15:4 Gen. 17:1 24:40 26:5 48:15 Ex. 15:26 18:20 Lev. 18:3-4 26:3, 21-41 Deut. 5:16, 33 6:1-2 8:6 10:12 11:22 25:15 26:17 30:16 Joshua 22:5 Judges 2:22 Psalm 21:4 84:11-12 91:16 Prov. 3:2, 16. We can depend upon God for His great graciousness: Matt. 6:33 Rom. 8:32 1Cor. 3:22-23 Eph. 3:20.¹²⁰

We find a fulfillment of these promises in 1Kings 10:23-29 Thus King Solomon excelled all the kings of the earth in riches and in wisdom. And the whole earth sought the presence of Solomon to hear his wisdom, which God had put into his mind. Every one of them brought his present, articles of silver and gold, garments, myrrh, spices, horses, and mules, so much year by year. And Solomon gathered together chariots and horsemen. He had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. And the king made silver as common in Jerusalem as stone, and he made cedar as plentiful as the sycamore of the Shephelah. And Solomon's import of horses was from Egypt and Kue, and the king's traders received them from Kue at a price. A chariot could be imported from Egypt for 600 shekels of silver and a horse for 150, and so through the king's traders they were exported to all the kings of the Hittites and the kings of Syria.

1Kings 3:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453

¹²⁰ Passages mostly from Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:14.

1Kings 3:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾāsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this for example.			
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #1980 (and #3212) BDB #229
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾâb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...as your father David walked,... We have studied King David throughout the book of Samuel, and it is very clear that he was not a perfect man or anything close to perfect (in our modern-day concept of perfection); but he knew the Word of God and he obeyed and followed the Word of God throughout most of his life. He obviously failed—but who among us has not learned the hard way about some things? Who of us, knowing what is right, have simply gone out and done that wrong thing?

Walking is walking along the path that God has placed before is. Sometimes we stray from the path; but, we name our sins and get back on that path.

A good parent wants his children to be happy in their lives, and he guides them in certain ways to make their lives better. He teaches them the benefit of hard work, of commitment, of the study of the Word of God. He teaches them the boundaries of friendship and marriage. He guides them away from drinking and using drugs. The parent does not do these things in order to stifle the happiness of his child, but to preserve the happiness of his child.

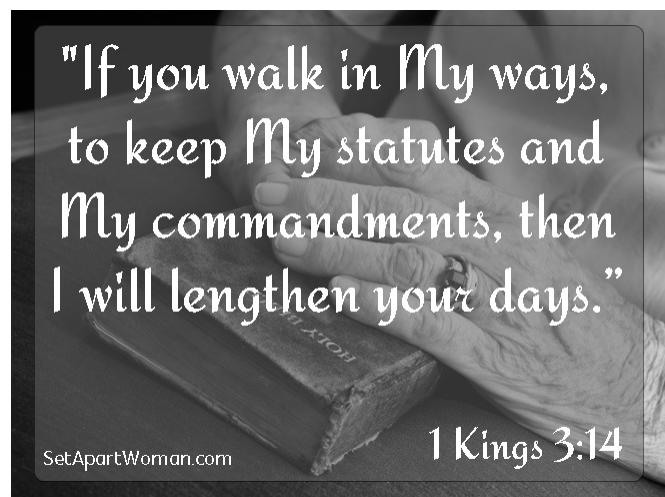
1Kings 3:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾârak ^e (אָרַךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords] long; to grow long, to continue long, to live long</i>	1 st person singular, Hiphil perfect	Strong's #748 BDB #73
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3117 BDB #398

Translation: ...then I will lengthen your days." God promises Solomon that, with a faithful walk, He would bless Solomon with long life. Unfortunately, Solomon did not follow God for much of his life, and he died probably at a premature age (my guess is around age 50 or 60).

1Kings 3:14 (edited) (a graphic); from [Set Apart Women.com](#); accessed March 12, 2016.

God praised Solomon, for he did not ask for long life. God would grant him long life, but there were conditions. "Furthermore, if you walk in My ways, [and] keep My statutes and My commandments, as your father David walked, then I will lengthen your days." This was the only conditional promise that God made; and Solomon rejected the conditions. 1Kings 11:1–8



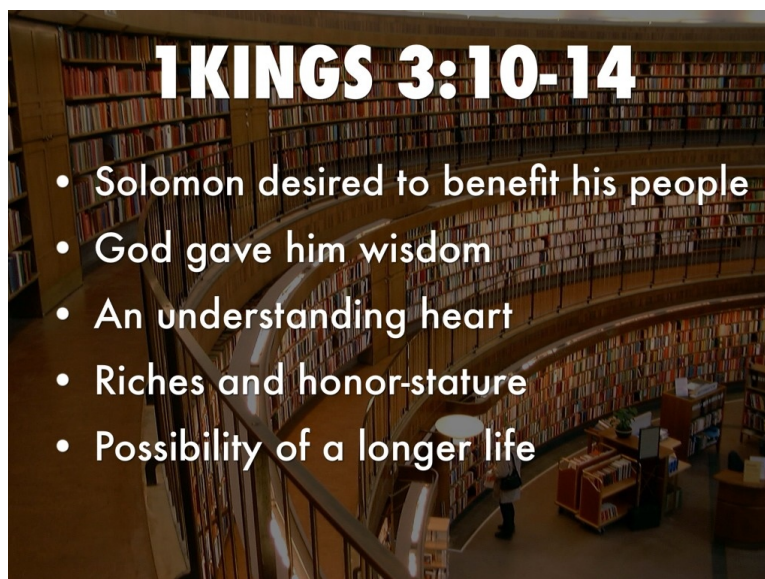
College Press Bible Study: *The blessing of long life, however, had a condition attached. Only if Solomon continued to walk in the way of the Lord would his days be lengthened (1Kings 3:14). In setting forth this condition God confirmed what David earlier had said to Solomon (cf. 1Kings 2:3–4). Since Solomon did not meet the condition here set forth, he did not live to an exceptionally old age. He can hardly have been more than sixty (if that much) at the time of his death.*¹²¹

Long life to the believer who stays on the path of God may occasionally require some supernatural intervention, but, for the most part, the length and quality of a person's life is easily extended by following the laws of God and the laws of divine establishment. If you are self-disciplined in your life, often that in itself extends your life. Those who pursue sinful pleasures (say drunkenness, say drugs, say sexual promiscuity) often reduce their lifespan. You can drink yourself to death. You can overdose on drugs. You can contract debilitating diseases.

Whedon records the unfortunate reality of this: *But this wise king, whose reign began so auspiciously, failed to meet the conditions of long-continued prosperity. "No character in the sacred writings," says Dr. Clarke, "disappoints us more than the character of Solomon."*¹²²

1Kings 3:10–14 (graphic); from [Haiku Deck](#); accessed March 12, 2016.

1Kings 3:10–14 What Solomon asked for was good in the eyes of the Lord, because Solomon asked for wisdom. Therefore, God said to him, "Because you have asked for wisdom and discretion rather than for a long life, riches or the lives of your enemies; because you have asked for wisdom and the ability to discern what is just, duly note here I will give you a wise and prudent mind, so that there will be no king like you in all of human history. Also, I will give to you the things that you did not ask for: you will have both riches and honor so that no man will be like



¹²¹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:10–15.

¹²² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:14.

you among the kings of your day. Furthermore, if you walk as your father David walked, in My ways, keeping My statutes and commandments, then I will lengthen your life.” (Kukis reasonable paraphrase)

And so awakens Solomon and behold a dream. And so he goes [to] Jerusalem and so he stand to faces of an Ark of a Covenant of Adonai. And so he causes to ascend burnt offerings and so he makes peace offerings. And so he makes a feast for all his servants.

1Kings
3:15

Solomon awoke and realized [lit., *behold*] [that it had been] a dream. He went to Jerusalem and stood before the Ark of the Covenant of Adonai. He caused burnt offerings to ascend and he prepared peace offerings [as well]. Then he prepared a feast for all of his servants.

When Solomon woke up, he realized that it had been a dream. So he went to Jerusalem and stood before the Ark of the Covenant of the Lord, offering up burnt offerings and peace offerings. Then he prepared a feast for all of his servants.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so awakens Solomon and behold a dream. And so he goes [to] Jerusalem and so he stand to faces of an Ark of a Covenant of Adonai. And so he causes to ascend burnt offerings and so he makes peace offerings. And so he makes a feast for all his servants.
Revised Douay-Rheims	And Solomon awaked, and <u>perceived that</u> it was a dream: and when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace offerings, and made a great feast for all his servants.
Peshitta (Syriac)	And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem and stood before the ark of the covenant of the LORD and offered up burnt offerings and peace offerings, and made a feast for all his servants.
Septuagint (Greek)	And Solomon awoke, and, behold, it was a dream: and he <u>arose and</u> came to Jerusalem, and stood before the altar that was in front of the ark of the covenant of the Lord in Sion: and he offered whole-burnt-offerings, and sacrificed peace-offerings, and made a great banquet for himself and all his servants.
Significant differences:	I have indicated before that <i>to see that</i> , <i>to perceive that</i> (Latin) are reasonable translations for <i>behold</i> (Hebrew). The Greek adds <i>arose and</i> to the second sentence, which would have been almost expected here in the Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	And Solomon, awakening, saw that it was a dream; then he came to Jerusalem, where he went before the ark of the agreement of the Lord, offering burned offerings and peace-offerings; and he made a feast for all his servants.
Easy English	Then Solomon awoke. (And he knew) that it was a dream. He returned to Jerusalem and he stood in front of the ark of the covenant of the LORD. He sacrificed (animals) and he burned them. He gave a peace gift (to God). Then he gave a very good meal to all his servants.
Easy-to-Read Version–2008	Solomon woke up and knew that God had spoken to him in the dream. Then Solomon went to Jerusalem and stood before the Box of the LORD'S Agreement. He offered a burnt offering and fellowship offerings to the Lord and then gave a party for all of his officials.

Good News Bible (TEV)	Solomon woke up and realized that God had spoken to him in the dream. Then he went to Jerusalem and stood in front of the LORD'S Covenant Box and offered burnt offerings and fellowship offerings to the LORD. After that he gave a feast for all his officials.
<i>The Message</i>	Solomon woke up—what a dream! He returned to Jerusalem, took his place before the Chest of the Covenant of God, and worshiped by sacrificing Whole-Burnt-Offerings and Peace-Offerings. Then he laid out a banquet for everyone in his service.
Names of God Bible	Solomon woke up and realized it had been a dream. He went to Jerusalem and stood in front of the ark of Adonay's promise. He sacrificed burnt offerings and fellowship offerings and held a banquet for all his officials.
NIRV	Solomon woke up. He realized he had been dreaming. He returned to Jerusalem. He stood in front of the ark of the Lord's covenant. He sacrificed burnt offerings and friendship offerings. Then he gave a feast for all his officials.
New Simplified Bible	Solomon woke up and was aware that God had spoken to him in the dream. Then he went to Jerusalem and stood in front of Jehovah's Ark of the Covenant. He offered burnt offerings and fellowship offerings to Jehovah. Then he gave a feast for all his officials.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon awoke and realized it was a dream. He went to Jerusalem and stood before the chest containing the Lord's covenant. Then he offered entirely burned offerings and well-being sacrifices, and held a celebration for all his servants.
Contemporary English V.	Solomon woke up and realized that God had spoken to him in the dream. He went back to Jerusalem and stood in front of the sacred chest, where he offered sacrifices to please the Lord and sacrifices to ask his blessing. Then Solomon gave a feast for his officials.
The Living Bible	Then Solomon woke up and realized it had been a dream. He returned to Jerusalem and went into the Tabernacle. And as he stood before the Ark of the Covenant of the Lord, he sacrificed burnt offerings and peace offerings. Then he invited all of his officials to a great banquet.
New Berkeley Version	When Solomon awoke, see, it was a dream! Then he came to Jerusalem, stood before the ark of the covenant of the LORD and offered burnt offerings, made peace offerings, and made a feast for all his servants.
New Century Version	After Solomon woke up from the dream, he went to Jerusalem. He stood before the Ark of the Agreement with the Lord, where he made burnt offerings and fellowship offerings. After that, he gave a feast for all his leaders and officers.
New Life Version	Solomon awoke, and saw it was a dream. He came to Jerusalem and stood before the Lord's special box of the agreement. There he gave burnt gifts and peace gifts, and made a special supper for all his servants.
New Living Translation	Then Solomon woke up and realized it had been a dream. He returned to Jerusalem and stood before the Ark of the Lord's Covenant, where he sacrificed burnt offerings and peace offerings. Then he invited all his officials to a great banquet.

Partially literal and partially paraphrased translations:

American English Bible	Well, when Solomon awoke, he remembered the dream. Then he got up and returned to JeruSalem; and there he went and stood before the Altar, which was in front of the Chest of the Sacred Agreement of Jehovah in Zion. Then he sacrificed whole burnt offerings and peace offerings, and he held a great banquet for himself and for all his servants.
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Beck's American Translation	Solomon woke up. It had been a dream. He went into Jerusalem and stood before the ark of the LORD's covenant and offered burnt offerings and peace offerings. And he gave a dinner for all his household.
International Standard V	Then Solomon woke up and realized that he had dreamed a dream. Then he went back to Jerusalem, stood before the ark of the LORD's covenant, offered burnt offerings and peace offerings, and threw a party for all of his servants.
New Advent (Knox) Bible	With that, Solomon awoke; it was a dream. But when he came back to Jerusalem, he stood before the ark that bears record of the Lord's covenant, and brought burnt-sacrifice, and made welcome-offerings, with a great feast for all his servants.
Translation for Translators	Then Solomon awoke, and he realized <i>that God had spoken to him</i> in a dream. Then he went to Jerusalem and stood in front of <i>the Sacred Tent</i> where the Sacred Chest was, and he offered many sacrifices that were completely burned <i>on the altar</i> and offerings to maintain fellowship with Yahweh. Then he made a feast for all his officials.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Then Solomon awoke,—and it was a dream; so he went to Jerusalem and stood before the Ark of the Covenant of the EVER-LIVING and offered sacrifices and thank-offerings and drink-offerings with all his ministers.
God's Truth (Tyndale)	When Salomon awoke, this was his dream. And he came to Jerusalem and presented himself before the Ark of the testament of the Lord, and offered burntofferings and peaceofferings, and made a feast to all his servants.
HCSB	Then Solomon woke up and realized it had been a dream. He went to Jerusalem, stood before the ark of the Lord's covenant, and offered burnt offerings and fellowship offerings. Then he held a feast for all his servants.
Lexham English Bible	Then Solomon awoke, and look, [it was] a dream, and he came [to] Jerusalem and stood before the ark of the covenant of [the] Lord, and he offered burnt offerings and presented fellowship offerings, and he held a feast for all of his servants.
NIV – UK	Then Solomon awoke – and he realised it had been a dream. He returned to Jerusalem, stood before the ark of the Lord's covenant and sacrificed burnt offerings and fellowship offerings. Then he gave a feast for all his court.
Tree of Life Version	Then Solomon awoke and took note of the dream. So he went to Jerusalem, stood before the ark of the covenant of the Lord, and offered up burnt offerings and fellowship offerings. Then he made a feast for all his courtiers.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Solomon awoke, and behold, it was a dream. And he came to Jerusalem, and stood before the face of the ark of the covenant of Jehovah, and offered up burnt offerings, and made peace offerings, and made a feast to all his servants.
New American Bible (2002)	When Solomon awoke from his dream, he went to Jerusalem, stood before the ark of the covenant of the LORD, offered holocausts and peace offerings, and gave a banquet for all his servants.
New American Bible (2011)	Solomon awoke; it was a dream! He went to Jerusalem, stood before the ark of the covenant of the Lord, sacrificed burnt offerings and communion offerings, and gave a feast for all his servants.
New Jerusalem Bible	Then Solomon woke up; it had been a dream. He returned to Jerusalem and stood before the ark of the covenant of Yahweh; he presented burnt offerings and communion sacrifices and held a banquet for all those in his service.
New RSV	Then Solomon awoke; it had been a dream. He came to Jerusalem, where he stood before the ark of the covenant of the Lord. He offered up burnt-offerings and offerings of well-being, and provided a feast for all his servants.

Revised English Bible Then Solomon awoke, and realized it was a dream. Solomon came to Jerusalem and stood before the Ark of the Covenant of the Lord, where he sacrificed whole-offerings and brought shared-offerings, and gave a banquet for all his household.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Shlomo awoke and found it had been a dream. But he went to Yerushalayim, stood before the ark for the covenant of ADONAI and offered up burnt offerings and peace offerings. He also made a feast for all his servants.

exeGesés companion Bible And Solomon Shelomoh awoke; and, behold, it was a dream. And he came to Jerusalem Yeru Shalem , and stood before at the face of the ark of the covenant of the LORD Yah Veh , and offered up burnt offerings holocausted holocausts , and offered peace offerings worked shelamim , and made worked a feast to all his servants.

JPS (Tanakh—1985) Then Solomon awoke: it was a dream! He went to Jerusalem, stood before the Ark of the Covenant of the Lord, and sacrificed burnt offerings and presented offerings of well-being; and he made a banquet for all his courtiers.

Orthodox Jewish Bible And Sh'lomo awoke; and, hinei, it was a chalom! And he returned to Yerushalayim, and stood before the Aron Brit Adonoi, and offered up olot, and offered shelamim, and made a mishteh (feast) for all his avadim.

The Scriptures 1998 And Shelomoh awoke, and see, it was a dream! And he came into Yerushalayim and stood before the ark of the covenant of הוהי, and offered up burnt offerings and made peace offerings. And he made a feast for all his servants.

Expanded/Embellished Bibles:

The Amplified Bible Then Solomon awoke, and he realized that it was a dream. He came [back] to Jerusalem and stood before the ark of the covenant of the Lord; he offered burnt offerings and peace offerings, and he prepared a feast for all his servants.

The Expanded Bible After Solomon woke up ·from the [and realized it had been a] dream, he went to Jerusalem. He stood before the Ark of the ·Agreement [Treaty; Covenant; Ex. 25:10] with the Lord, where he made burnt offerings [Lev. 1:1–17] and ·fellowship [or peace; well-being] offerings [Lev. 3:1]. After that, he gave a ·feast [banquet] for all his ·leaders and officers [servants].

Kretzmann's Commentary And Solomon awoke; and, behold, it was a dream, there could be no question of its being divinely sent. And he came to Jerusalem, and stood before the Ark of the Covenant of the Lord, the visible token of God's merciful presence, and offered up, by the priests, burnt offerings, and offered peace-offerings, to indicate the close fellowship that obtained between him and the covenant God, and made a feast to all his servants, a sacrificial meal in connection with the thank-offerings. To those who seek first of all the kingdom of God and His righteousness all other things are added by virtue of His free grace.

NET Bible® Solomon then woke up and realized it was a dream [*Heb* “and look, a dream.”]. He went to Jerusalem, stood before the ark of the Lord's covenant, offered up burnt sacrifices, presented peace offerings [Or “tokens of peace”; NIV, TEV “fellowship offerings.”], and held a feast for all his servants.

The Voice Solomon woke up from his dream. He then returned to Jerusalem and visited the Eternal's covenant chest and presented burnt offerings and peace offerings. Then he prepared a great feast for all those who were in his service.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And Solomon awakes, and lo, a dream; and he comes in to Jerusalem, and stands before the ark of the covenant of Yahweh, and causes to ascend burnt-offerings, and makes peace-offerings. And he makes a banquet for all his servants,...
Context Group Version	And Solomon awoke; and, saw that it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of YHWH, and offered up ascension [offerings], and offered peace-offerings, and made a feast to all his slaves.
English Standard Version	And Solomon awoke, and behold, it was a dream. Then he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered up burnt offerings and peace offerings, and made a feast for all his servants.
Green's Literal Translation	And Solomon awoke, and behold, <i>it was</i> a dream! And he came into Jerusalem and stood before the ark of the covenant of Jehovah, and offered burnt offerings, and made peace offerings. And he made a banquet for all his servants.
New King James Version	Then Solomon awoke; and indeed it had been a dream. And he came to Jerusalem and stood before the ark of the covenant of the LORD, offered up burnt offerings, offered peace offerings, and made a feast for all his servants.
Young's Updated LT	And Solomon wakes up, and lo, a dream; and he comes in to Jerusalem, and stands before the ark of the covenant of Jehovah, and causes to ascend burnt-offerings, and makes peace-offerings. And he makes a banquet for all his servants.

The gist of this passage: Solomon wakes up, realizes that he had dreamed speaking with God. He returns to Jerusalem and goes before the Ark of God and offers up specific offerings; and has a banquet for his servants.

1Kings 3:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâqats (יָקַט) [pronounced <i>yaw-BAHTS</i>]	<i>to become awake, to awaken; to become active</i>	3 rd person masculine singular, Qal imperfect	Strong's #3364 BDB #429
Sh ^l ômôh (שְׁלֹמֹה) [pronounced <i>sh^l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
chälôwm (חֹלֶם) [pronounced <i>khuh-LOHM</i>]	<i>dream</i>	masculine singular noun	Strong's #2472 BDB #321

Translation: Solomon awoke and realized [lit., behold] [that it had been] a dream. Solomon woke up and realized that what he had experienced had been a dream. However, he accepted this as a real face to face meeting with God, and acted accordingly.

I have taken some liberties with the exclamatory particle hinnêh (הִנֵּה) [pronounced *hin-NAY*] and rendered it [*he*] realized.

V. 15a reads: Solomon awoke and realized [lit., behold] [that it had been] a dream.

Commentators on, Solomon After the Dream

Keil and Delitzsch: *Then Solomon awoke, and behold it was a dream; i.e., a dream produced by God, a revelation by dream, or a divine appearance in a dream.*¹²³

The Cambridge Bible: *So of Pharaoh (Gen. 41:7). This expression does not imply, as at first sight might be supposed, that the vision was something illusory and not to be trusted to. On the contrary, the dream was one of the recognized modes whereby men expected to receive knowledge of the divine will. (See above on 1Kings 3:5.) Hence in this case, Solomon goes to Jerusalem and offers there a solemn sacrifice; while Pharaoh deemed his dream of so much concern, that 'his spirit was troubled' until he could find some one to interpret it.*¹²⁴

Gill: *Not that it was nothing but a dream, a natural one, a vain and empty one, but a divine and supernatural one, a dream of prophecy, as the Jews call it, or a prophetic dream; a true one, which had its full accomplishment in him, the truth of which he perceived as soon as he awoke; for he found himself possessed of such a measure of wisdom and knowledge he never had before, which occasioned the thanksgiving and joy next expressed.*¹²⁵

Jamieson, Fausset and Brown: *The vivid impression, the indelible recollection he had of this dream, together with the new and increased energy communicated to his mind, and the flow of worldly prosperity that rushed upon him, gave him assurance that it came by divine inspiration and originated in the grace of God. The wisdom, however, that was asked and obtained was not so much of the heart as of the head - it was wisdom not for himself personally, but for his office, such as would qualify him for the administration of justice, the government of a kingdom, and for the attainment of general scientific knowledge.*¹²⁶

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Solomon's Wisdom and What Happened to it: At some point, Solomon became extremely wise. We do not know how exactly this took place. Did he wake up wise? Did he study to become wise? Did he become more perceptive? We are not told. It appears that he woke up a wiser man. Did this increase with time?

One thing that we know for certain—Solomon developed a thirst for knowledge and he studied a great many disciplines. However, those things which he learned apart from God became meaningless to him, as we find in the book of Ecclesiastes.

What Solomon should have studied is Bible doctrine; as much of our modern Old Testament Bible up to the Proverbs did exist at this time and he had access to it. However, he studied more secular things.

¹²³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 3:15.

¹²⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:15.

¹²⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:15.

¹²⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 3:15.

We also know, based upon the book of Ecclesiastes and incidents in Solomon's life which will follow, he became wise (method and means unknown) but he did not apply this wisdom to his own personal life and own personal choices. Having wisdom did not mean that Solomon always made wise decisions. He married or became a master to 1000 women. This accounts for roughly 999 bad mistakes.

I believe the key is, Solomon should have continued to breathe in Bible doctrine. He had a soul filled with divine wisdom and with the laws of divine establishment; but he needed to maintain this; and that he did not maintain his spiritual growth by breathing doctrine in and out. I believe that this is the key to his mistakes later in life.

An analogy is easy to draw here. Let's say you ate the healthiest meal ever created, with the correct amount of minerals and vitamins and fibre and the right kinds of bacteria—is that something that you do once, and you are set for life? Of course not! The same goes for the intake of Bible doctrine.

1Kings 3:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y'roo-shaw-LAH-yim</i>]	possibly means <i>founded upon peace or city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

Translation: [He went to Jerusalem...](#) There are many times that the verb bôw' (אוּב) [pronounced *boh*] does not require a preposition to indicate where a person is going to.

Jerusalem and Gibeon were only a few miles apart (if memory serve, about 6 miles), so this is a trip Solomon could have made in half a day.

1Kings 3:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person masculine singular, Qal imperfect	Strong's #5975 BDB #763
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

1Kings 3:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L^epānîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
ʾārôwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular construct	Strong's #727 BDB #75
b ^e rîyth (בְּרִית) [pronounced b ^e reeth]	covenant; pact, alliance, treaty, alliance, contract	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1285 BDB #136
ʾădônâi (אֲדֹנָי) [pronounced uh-doh-NAY]	Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: ʾădônâi (אֲדֹנָי) [pronounced uh-doh-NAY]; ʾădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ʾădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced eem], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

Translation: ...and stood before the Ark of the Covenant of Adonai. Even though this was a dream, Solomon understood this to be real. He went and stood before the Ark of the Covenant of God.

You may recall that the Ark of God remained for many years in the same place—sort of in someone's garage—for several decades. David tried to move it and someone died when it was being moved; and it was taken back to the *garage*. Then David apparently did some study of the Ark and figured out the proper way to move it, so that it could be moved without incident. Then he moved the Ark to Jerusalem and had built a tent for it. This apparently became a place of worship, not dissimilar to the Tent of God. 3 chapters of Chronicles are devoted to all of this.

The correct way for this to have been done would be to have the Ark kept in the Holy of Holies in the Tent of God. However, for whatever reason, David never did this. The Ark and Tent had been separate for all of his life; and, although he brought the Ark to Jerusalem, he did not also bring the Tent to Jerusalem.

It is unclear as to why David never placed the Ark in the Tent, which would require him to bring the Tent to Jerusalem. I have not read any commentators who have provided reasonable theories as to why David did not reunite the Tent and the Ark.

Theories on why David did not reunite the Ark and the Tent of God

- (1) Did David continue to use the High Priest in Gibeon to act as a spy on his behalf?
- (2) Because David had made plans to build the Temple, and this was in the foreseeable future (even though it would be done by Solomon) that he did not expend his efforts in this area.
- (3) The Ark had not been with the Tent in the reigns of Saul and David, that David felt less pressure to put them together.
- (4) There was communication between God and David (mostly through Nathan or Gad, both prophets), and God never required David to do this.
- (5) God perhaps wanted the focus to be upon David and Solomon, rather than upon the Tent and the Ark.
- (6) There may have been two centers of worship, which David did not want to disturb.

These are theories based upon logic and more upon what is not found in the history of David than what is.

Barnes approaches this as though there were simply two holy places, and both were given respect and recognition by Solomon: *Solomon determined to inaugurate his reign by a grand religious ceremonial at each of the two holy places which at this time divided between them the reverence of the Jews. Having completed the religious service at Gibeon, where was the tabernacle of the congregation, he proceeded to Jerusalem, and sacrificed before the ark of the covenant, which was in Mount Zion 2Sam. 6:12.¹²⁷* This makes a lot of sense, and props up the tradition argument I made above.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Solomon going to the Ark suggests that this place where the Ark was had become a place of worship. I would guess that the Ark could not be seen.

1Kings 3:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âlâh (אֲלָהַ) [pronounced áw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
‘ólâh (עֹלָה) [pronounced óo-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750

Translation: He caused burnt offerings to ascend... It appears that near the Ark of God, there was an altar, and Solomon offered up burnt offerings on that altar (earlier in this chapter, he offered up burnt offerings in the high places).

As mentioned in a previous doctrine, I suggested that there became two centers of worship; and Solomon here is offering up sacrifices at both centers.

The burnt offering speaks of the death of the Lord Jesus Christ for our sins. The smoke ascending to God speaks of propitiation.

¹²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 3:15.

1Kings 3:15e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023

Translation: ...and he prepared peace offerings [as well]. Solomon also prepared peace offerings, they were offered up as well.

Peace offerings mean that there is now peace between man and God. The Bible speaks of peace often, and most of the time, this is the peace established between man and God through Jesus Christ.

Dr. Thomas Constable: *Solomon's expression of gratitude included more offerings. He presented these before the ark in Jerusalem. They expressed further personal dedication (the burnt offerings) and gratitude for fellowship with God (the peace offerings).*¹²⁸

John Dummelow: *Solomon fitly inaugurated his reign by acts of religious worship at his capital as well as at Gibeon (1Kings 3:4).*¹²⁹

Interestingly enough, Chronicles does not record the sacrifices made by Solomon at Zion. All that is said of Solomon's return from Gibeon to Jerusalem: 2Chron. 1:13 **So Solomon came from the high place at Gibeon, from before the tent of meeting, to Jerusalem. And he reigned over Israel.** (ESV) The sacrifices in Gibeon are covered in 2Chron. 1:1–6 and the dream in 1:7–12; but the parallels end at that point.

1Kings 3:15f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

¹²⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:4–15.

¹²⁹ From <https://www.studylight.org/commentaries/dcb/view.cgi?bk=10&ch=3> accessed March 11, 2016.

1Kings 3:15f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mishteh (מִשְׁתֶּה) [pronounced <i>mish^e-TEH</i>]	<i>a feast, a drink, a drinking bout, a party, a banquet</i>	masculine singular noun	Strong's #4960 BDB #1059
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>koh^l</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
^e bâdîym (עַבְדֵי־יָמ) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: [Then he prepared a feast for all of his servants.](#) When sacrifices are offered up, the entire animal is not burned completely. So, when these offerings were made, there are many *leftovers*, as it were; and Solomon had a feast for his people. It is not clear if this is only for those of his palace or if the people of Jerusalem were invited as well. The word used here is ^ebâdîym (עַבְדֵי־יָמ) [pronounced *ġe^b-vaw-DEEM*], which means, *slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural.* Strong's #5650 BDB #713.

It is possible that the worship service in Gibeon was for all the people; and in Jerusalem, was for Solomon's civil servants. Although the text we have here and in 2Chron. 1 does not contradict that understanding, it does not undeniably confirm it either.

These beasts were not simply burned up and discarded; they were offered to God, but the meat was eaten by the people present. The idea was, they took part in the salvation process through their volition. Their eating of the sacrificial meat parallels faith in Jesus Christ, the Lamb that was slain for us. The key to these sacrificial services was not the number of sacrifices made, but the ability of others to take part in the service—either by offering up an animal themselves (the animal representing Jesus Christ); or partaking of the animal that was slain and sacrificed.

The picture is of God's grace to us through Jesus Christ is overflowing.

Many of us learned about the overflowing blessings of God through a psalm of David. He holds up his cup and God begins pouring blessings out—far more than his cup can hold.

All of vv. 4, 5, 15 reads: [So the king went to Gibeon, to sacrifice there, for that \[was\] the great high place. Solomon caused a thousand offerings to ascend upon that altar. Y^ehowah appeared to Solomon in Gibeon in a dream at night. Elohim said \[to him\], "Make a request of what I \[should\] give to you."...Solomon awoke and realized \[lit., *behold*\] \[that it had been\] a dream. He went to Jerusalem and stood before the Ark of the Covenant of Adonai. He caused burnt offerings to ascend and he prepared peace offerings \[as well\]. Then he prepared a feast for all of his servants.](#)

Note that Solomon has gone to Gibeon, offered up 1000 sacrificers, received wisdom from God, and then he returned to Jerusalem for more offerings and a feast.

Solomon in Gibeon and Jerusalem

1. There is some missing information here—well, as far as I am concerned. He just offered up 1000 animal sacrifices. What happened to them? Did he hold a great feast in Gibeon?
2. In the remainder of v. 15, we will find out that Solomon held a great feast in Jerusalem. So, why do we know about one feast but not the other?
3. This is what is normally done. There are sacrifices and then a feast is held; but we know about a feast in Jerusalem but we know nothing about the feast in Gibeon.
4. Here is why:
 - 1) The 1000 sacrifices and feast held in Gibeon occurred before Solomon was given wisdom by God. Therefore, we can pretty much write off all that he did in Gibeon. It was probably half wasted and filled with human good. Therefore, what Solomon did in Gibeon is not recorded—it does not matter what he did. It is not divine good.
 - 2) However, when he returned to Jerusalem, Solomon had an increase of wisdom. Therefore, he offers up animals and then these are used as a meal for the people of Jerusalem. This offering and meal are both preserved in the annals of Scripture. The number of animals is not noted here, because that was no longer the emphasis.
 - 3) The application of Solomon's wisdom to his function as king (here, sacrificing these animals and providing a meal) means that this is divine good, and therefore preserved in Scripture forever.
5. Interestingly enough, the second set of sacrifices is not recorded in 2Chron. 1. Solomon's wisdom is noted in that chapter in his activity as king after receiving divine wisdom. See 2Chron. 1:14–17.

It is not quantity that makes an offering or a set of offerings good.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Solomon Applies His Wisdom in Court (2 Women and a Baby)

The New American Bible: *[1Kings 3:16–5:14] The fourth major unit of the Solomon story shows how Solomon used the three gifts that the Lord gave him in 3:12–13: a listening heart (3:16–28), riches (4:1–5:8), universal renown (5:9–14). In each case his gifts benefited the populace, from the lowest classes (3:16–28) to his whole people (4:20; 5:5) to the whole world (5:9–14). Compare 9:26–10:29, where the same three gifts all redound to the benefit of Solomon himself.*¹³⁰

Pett does one of the best jobs of organizing the material.

Peter Pett Presents a Chiasm of 1Kings 3:16–28

- a Then there came two women who were prostitutes to the king, and stood before him (1Kings 3:16).
- b And the one woman said, “Oh, my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house. And it came about on the third day after I was delivered, that this woman was delivered also, and we were together. There was no stranger with us in the house, only we two in the house” (1Kings 3:17–18).
- c “And this woman’s child died in the night, because she lay on it. And she arose at midnight, and took my son from beside me, while your handmaid slept, and laid it in her bosom, and laid her dead child in my bosom” (1Kings 3:19–20).
- d “And when I rose in the morning to give my child suck, behold, it was dead, but when

¹³⁰ From <http://www.usccb.org/bible/1kings/3> accessed February 24, 2016.

Peter Pett Presents a Chiasmus of 1Kings 3:16–28

- I had looked at it in the morning, behold, it was not my son, whom I had borne” (1Kings 3:21).
- e And the other woman said, “No, but the living is my son, and the dead is your son.” And this one said, “No, but the dead is your son, and the living is my son” (1Kings 3:22 a).
- f Thus they spoke before the king (1Kings 3:22 b).
- e Then the king said, “The one says, ‘This is my son who lives, and your son is the dead, and the other says, ‘No, but your son is the dead, and my son is the living’ ” (1Kings 3:23).
- d And the king said, “Fetch me a sword.” And they brought a sword before the king. And the king said, “Divide the living child in two, and give half to the one, and half to the other” (1Kings 3:24–25).
- c Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, “Oh, my lord, give her the living child, and on no condition slay it.” But the other said, “It shall be neither mine nor yours, divide it” (1Kings 3:26).
- b Then the king answered and said, “Give her the living child, and on no condition slay it. She is its mother” (1Kings 3:27).
- a And all Israel heard of the judgment which the king had judged, and they feared the king, for they saw that the wisdom of God was in him, to do justice (1Kings 3:28).

Note that in ‘a’ the two women came before Solomon for his judgment, and in the parallel all wondered at the judgment given. In ‘b’ the true mother claimed the baby as her own, and in the parallel she was to be given the baby. In ‘c’ the problem of two claimants to the baby, the true mother and the false mother, was laid before Solomon, and in the parallel the true mother was prepared to relinquish her child rather than see him killed, while the false mother was perfectly willing for him to be killed. In ‘d’ the true mother looked at the dead baby and recognised that it was not her son, and in the parallel Solomon ‘decided’ to kill her living son so that both would be dead. In ‘e’ the two women wrangled, and in the parallel Solomon summed up their wrangling. Centrally in ‘f’ the presentation of the case was concluded and awaited Solomon’s decision.

From Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:16–28.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The rest of this chapter is a narrative which gives us an example of Solomon’s wisdom.

Many Commentators Introduce 1Kings 3:16–28—Proof of Solomon’s Wisdom

Peter Pett: *Solomon’s new God-given wisdom was soon to be tested out when two women came before him, each claiming that of two new-born babies, one dead and one living, the living was hers. The way in which he solved the case was seen as evidence by all that here truly was one who enjoyed the wisdom of God and could thus dispense His justice. This was a further seal on the fact that he was YHWH’s chosen king.*¹³¹

The Geneva Bible: *By this example it appears that God kept his promise to Solomon in granting him wisdom.*¹³²

Matthew Henry: *An instance is here given of Solomon’s wisdom, to show that the grant lately made him had a real effect upon him. The proof is fetched, not from the mysteries of state and the policies of the council-board, though there no doubt he excelled, but from the trial and determination of a cause between party and party, which princes, though they devolve them upon their judges, must not think it below them to take cognizance of. Observe.*¹³³

¹³¹ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:16–28.

¹³² From the [Geneva Study Bible](#); accessed February 24, 2016.

¹³³ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

Many Commentators Introduce 1Kings 3:16–28—Proof of Solomon’s Wisdom

The College Press Bible Study: *In this section the author has included an actual case from the judicial files of Judah which illustrates how Solomon’s wisdom was quickly demonstrated to the nation. The case was a child custody suit involving two women... These women are not to be thought of as professional prostitutes, but as women who had borne children out of wedlock. Because of their shame they lived together and alone (1Kings 3:17).*¹³⁴

Chapter Outline

Charts, Graphics and Short Doctrines

Keil and Delitzsch summarize this portion of 1Kings 3: *As a proof that the Lord had bestowed upon Solomon unusual judicial wisdom, there is appended a decision of his in a very difficult case, in which Solomon had shown extraordinary intelligence. Two harlots living together in one house had each given birth to a child, and one of them had “overlaid” her child in the night while asleep (רָשָׁא הַבְּכָשׁ וַיִּלֶּע, because she had lain upon it), and had then placed her dead child in the other one’s bosom and taken her living child away. When the other woman looked the next morning at the child lying in her bosom, she saw that it was not her own but the other woman’s child, whereas the latter maintained the opposite. As they eventually referred the matter in dispute to the king, and each one declared that the living child was her own, the king ordered a sword to be brought, and the living child to be cut in two, and a half given to each. Then the mother of the living child, “because her bowels yearned upon her son,” i.e., her maternal love was excited, cried out, “Give her (the other) the living child, but do not slay it;” whereas the latter said, “It shall be neither mine nor thine, cut it in pieces.”*¹³⁵

We might understand Solomon’s judicial wisdom to be a combination of his ability to read people, accurately consider evidence, and to correctly apply the laws of divine establishment.

Solomon’s Judicial Wisdom (several commentators)

F. B. Meyer: *The incident gave convincing proof of the gift of wisdom. This is the most esteemed endowment of an Eastern potentate, who is called upon to arbitrate in cases that defy the labored processes of law and precedent. How could so difficult a case be decided? There were no [neutral] witnesses on either side.*¹³⁶

Constable (possibly paraphrasing Crenshaw): *Wisdom in Israel and the ancient Near East was not synonymous with knowledge or education. It involved the ability to live life in a skillful way, so at the end, one’s life would amount to something worthwhile. To the Israelites this was possible only if a person knew and responded appropriately to (i.e., feared) Yahweh.*¹³⁷

Keil and Delitzsch: *As a proof that the Lord had bestowed upon Solomon unusual judicial wisdom, there is appended a decision of his in a very difficult case, in which Solomon had shown extraordinary intelligence.*¹³⁸

L. M. Grant: *Solomon took advantage of the fact that God has implanted within a mother an instinct of deepest attachment to her own child, which is not likely to be found where there is no direct vital relationship. Thus, there remained not the slightest doubt that the first woman was the mother of the child, and the king gave orders that the child should be given to her (v.27).*¹³⁹

¹³⁴ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 3:16–28.

¹³⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 3:16–28.

¹³⁶ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 3:16–28.

¹³⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:16.

¹³⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 3:16.

¹³⁹ From <https://www.studylight.org/commentaries/lmg/view.cgi?bk=10&ch=3> accessed March 11, 2016.

This acts as an introduction to this decision that Solomon made soon after being imbued with wisdom from God.

Chapter Outline

Charts, Graphics and Short Doctrines

Jamieson, Fausset and Brown: *Eastern monarchs, who generally administer justice in person, at least in all cases of difficulty, often appeal to the principles of human nature when they are at a loss otherwise to find a clue to the truth or see clearly their way through a mass of conflicting testimony. The modern history of the East abounds with anecdotes of judicial cases, in which the decision given was the result of an experiment similar to this of Solomon upon the natural feelings of the contending parties.*¹⁴⁰

Kitto: *A monarch's sagacity in the administration of justice was calculated to make the most marked impression upon the popular mind, and likely to be most generally talked about through the land. This quality also came more home to the personal concerns of his subjects than any other, and was for that reason alone the more carefully regarded. The administration of justice was in all ancient monarchies, as it is now in the East, a most important part of the royal duties and functions; and there is no quality more highly prized than that keen discernment in the royal judge which detects the clew of real evidence amidst conflicting testimony, or that ready tact which devises a test of truth, where the evidence affords not even the clew to any grounds of decision.*¹⁴¹

After that come in two of women prostitutes unto the king. And so they stand to his faces.

1Kings
3:16

After that, two female prostitutes came in before the king and they stood before him.

After that, two prostitutes came in before the king, and they stood before him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	After that come in two of women prostitutes unto the king. And so they stand to his faces.
Latin Vulgate	Then there came two women that were harlots, to the king, and stood before him:...
Peshitta (Syriac)	Then came there two women who were harlots <u>to plead</u> before King Solomon.
Septuagint (Greek)	Then there appeared two harlots before the king, and they stood before him.
Significant differences:	The Syriac adds <i>to plead</i> .

Limited Vocabulary Translations:

Bible in Basic English	Then two loose women of the town came and took their places before the king;...
Easy English	Solomon uses his wisdom Then two women came and they stood in front of the king. (The women) were prostitutes.
Easy-to-Read Version—2008	One day two prostitutes came to Solomon and stood before the king.
God's Word™	Solomon's Wisdom in Action A short time later two prostitutes came to the king and stood in front of him.
Good News Bible (TEV)	Solomon Judges a Difficult Case One day two prostitutes came and presented themselves before King Solomon.

¹⁴⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 3:16.

¹⁴¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:16.

The Message
NIRV The very next thing, two prostitutes showed up before the king.
A Wise Ruling
Two prostitutes came to the king. They stood in front of him.

Thought-for-thought translations; paraphrases:

Common English Bible **Solomon and the prostitutes**
Sometime later, two prostitutes came and stood before the king.
The Living Bible Soon afterwards two young prostitutes came to the king to have an argument settled.
New Berkeley Version Then two women of ill repute [We would consider them “promiscuous.” Rarely do modern prostitutes bear children.] came to the king and stood before him.
New Life Version Then two women who sold the use of their bodies came to the king and stood in front of him.
New Living Translation **Solomon Judges Wisely**
Some time later two prostitutes came to the king to have an argument settled.

Partially literal and partially paraphrased translations:

American English Bible Well, sometime thereafter, two women who were prostitutes came to stand before the king for a [judgment].
Beck’s American Translation *A Wise Judge*
Then two prostitutes came to the king and stood before him.
International Standard V **Solomon’s Wisdom is Tested**
Right about then, two prostitutes approached the king and requested an audience with him.
New Advent (Knox) Bible And now two women, harlots both of them, came and stood in the royal presence.
Translation for Translators **Solomon made a very wise decision concerning two women**
One day two prostitutes came and stood in front of King Solomon.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible **The Judgment of Solomon**
Once there came two women, harlots, to the king, and appealed to him.
God’s Truth (Tyndale) Then came there two women that were harlots unto the king and stood before him.
Lexham English Bible **Solomon’s Wisdom Tested: The Two Prostitutes**
Then two prostitutes came to the king, and they stood before him.
NIV – UK A wise ruling
Now two prostitutes came to the king and stood before him.
Tree of Life Version **Judging Between Two Women**
Later two prostitutes came to the king and stood before him.

Catholic Bibles (those having the imprimatur):

The Heritage Bible At that time two women, harlots, came to the king, and stood before his face.
New American Bible (2011) *Solomon’s Listening Heart.**
Later, two prostitutes came to the king and stood before him.
New RSV Later, two women who were prostitutes came to the king and stood before him.
One woman said, ‘Please, my lord, this woman and I live in the same house; and I gave birth while she was in the house. V. 17 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible After this, there came to the king two women who were prostitutes. After presenting themselves to him, one of the women said, "My lord, I and this woman live in the same house; and when she was in the house, I gave birth to a baby. Three days after I gave birth, this woman also gave birth. We were there together; there was no one else with us in the house except the two of us. Vv. 17–18 are included for context.

exeGesés companion Bible **THE FIRST CASE OF SHELOMOH**
Then came there two women, that were harlots - whores , unto the king sovereign , and stood before him at his face.

JPS (Tanakh—1985) Later two prostitutes came to the king and stood before him.

Orthodox Jewish Bible Then came there two nashim, that were zonot (harlots, prostitutes) unto HaMelech, and stood before him.

The Scriptures 1998 Then two women, whores, came to the sovereign, and stood before him.

Expanded/Embellished Bibles:

Kretzmann’s Commentary **Verses 16-28**
Solomon's wise Decision
Then came there two women that were harlots unto the king, and stood before him, seeking a decision in a difficult case. The story is told to show that God had actually endued Solomon with unusual wisdom.

NET Bible® *Solomon Demonstrates His Wisdom*

The Voice Then two prostitutes came to the king and stood before him.

The Voice Two prostitutes visited Solomon asking for a judgment.

Literal, almost word-for-word, renderings:

Concordant Literal Version ...then come in do two women, harlots, unto the king, and stand before him,...

Modern English Version The Wisdom of Solomon

NASB At that time, two women who were prostitutes came and stood before the king.

NASB Solomon Wisely Judges

New European Version Then two women who were harlots came to the king and stood before him.

New European Version The Two Prostitutes

New King James Version Then two women who were prostitutes came to the king, and stood before him.

New King James Version Solomon’s Wise Judgment

Young’s Updated LT Now two women who were harlots came to the king, and stood before him.

Young’s Updated LT Then come in two women, harlots, unto the king, and stand before him.

The gist of this passage: Two prostitutes stand before Solomon in court.

1Kings 3:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong’s #227 BDB #23

1Kings 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (בּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person feminine plural, Qal imperfect	Strong's #935 BDB #97
sh ^e tayim (שְׁתַּיִם) [pronounced sh ^e t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61
zânâh (זָנָה) [pronounced zaw-NAW]	<i>adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam</i>	feminine plural, Qal active participle	Strong's #2181 BDB #275

Gesenius suggests these possible meanings as well: *hostess, keeper of a house of entertainment.*

The Preacher's Complete Homiletical Commentary: *The Rabbins derive זָנָה from זָנָה, to feed, nourish; and the Targumist translates the word here, and in Joshua 2:1, by פּוֹדֵקוֹן, pundekon, hostesses, tavern-keepers.*¹⁴²

Here is the problem: have some religious types, over the years, not wanting prostitutes to play too big of a part in Old Testament, soften who these women are; or is this a reasonable understanding of this word?

'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מְלָכִים) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

Translation: *After that, two female prostitutes came in before the king...* There is nothing which is found between God's promise to give Solomon the wisdom that he asked for and this court case. We simply have the connective 'âz (אָז) [pronounced awz], which means, *then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that.* Strong's #227 BDB #23. In other words, time passes, but there are no pertinent intervening events. There is no indication that Solomon takes a year off for theology school; there is no mention of Solomon's gathering and studying of the existing Scriptures. Solomon requests wisdom from God, God promises this to Solomon, and the next thing you know, Solomon is deciding a court case which reveals his great wisdom.

We do not know how long after that this court case came up. Solomon had this responsibility as a judge from day one. So, if becoming wise was a process (or preserving his wisdom was a process), he still had to make judgments and application of law in his court system. Was this his very next case? Or did this occur a few years later. We have no idea.

Most of the time, the wâw consecutive can indicate a successive action which occurs—without necessarily applying some sort of time frame to it. However, here we begin with the adverb 'âz (אָז) [pronounced awz], which means, *then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that.* Strong's #227 BDB #23. This suggests to me that this was either his next court case or the next court case which required the application of great wisdom. Essentially, this adverb ties together the events of the first half of 1Kings 3 with the second half.

¹⁴² *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 3:16–28.

Had a wâw consecutive been used, then we could reasonably assume that v. 16 occurs in time after v. 15, but not necessarily that there is a connection between the two halves of this chapter. Another phrase like, *and so it was*, would introduce a new narrative which comes after the previous narrative and is not related to the previous narrative (apart from it involving Solomon).

The idea here is, without any intervening events of note, it is reasonable to suppose that, in the realm of wisdom, Solomon went from 0 (or whatever) to 100 upon waking up. This does not mean he woke up and walked into the courtroom. This simply illustrates the wisdom that God gave him. Perhaps a day or even a week went by between vv. 15 and 16, or perhaps a month or even a year—but Solomon had the wisdom given him by God.

So, what appears to be likely is, Solomon was given this wisdom immediately; yet Bible doctrine still needed to be inhaled and exhaled, in order to maintain his wisdom.

We have seen that Solomon asked for wisdom in order to make decisions, and God granted him that. Now, we have an example of Solomon's wisdom.

Let's summarize this into a set of points:

1Kings 3:15 *And Solomon awoke, and behold, it was a dream. Then he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered up burnt offerings and peace offerings, and made a feast for all his servants.*

1Kings 3:16 *Then two prostitutes came to the king and stood before him.* (ESV)

I believe that we can reasonably deduce that Solomon immediately, after waking up, had God's wisdom.

Solomon immediately had the wisdom of God

1. Solomon asks for wisdom; God promises to give him wisdom, and there are no intervening events by which Solomon could gain the wisdom of God. He does not attend a seminary; he does not take a year off to study existing Scripture.
2. The amount of time between vv. 15 and 16 is not the issue; the fact that no intervening events which would have increased Solomon's wisdom is the issue.
3. After the dream, Solomon offers up burnt offerings before the Ark of God, followed by this court case.
4. Both events illustrate the wisdom of Solomon. Solomon does what is right before God as the spiritual leader of God's people; and Solomon does what is right before man as the civil leader of his people.
5. However, Solomon is still a person; he is still a human being. He still has a sin nature. He is still exposed to cosmic thinking.
6. Therefore, Solomon reasonably needs to inhale and exhale Bible doctrine, even though God has given him wisdom.
7. Our lives are the same. We never reach this point of understanding where we can stop taking in Bible doctrine. We must continually breathe it in and exhale it; we must continue to take it in like food and drink. We may enjoy and incredible Thanksgiving meal; but 4, 6 or 10 hours later, we need to replenish this food.
8. Just as the body must be replenished, so the soul must be regularly replenished with Bible doctrine.
9. There is not a failure in Solomon's function as king until 1Kings 11; then his failure is recorded.
10. Therefore, based upon all that Solomon wrote, we may reasonably assume that God gave him wisdom; Solomon continued to take in the teaching of the Word of God; and everything was fine until the point in time that his mind was turned around by the religions of his many wives.
11. So, Solomon, at this point, began as a mature believer who understood the plan of God and the laws of divine establishment; and then he will take it from there, based upon his own volition toward Bible doctrine.
- 12.

Let's say that God gave you the perfect muscled body overnight. You wake up and you have muscles. Anyone who has a few muscles knows that you cannot just eat oreos and ice cream after that, and watch tv all day. What you have must be maintained.

Chapter Outline

Charts, Graphics and Short Doctrines

V. 16a: **After that, two female prostitutes came in before the king.** Two female prostitutes come into Solomon's courtroom where Solomon, as the king-judge, presided over the case.

More than likely, this would not have been in a courtroom, per se, as we are used to, but this would have been out of doors at the city gate of Jerusalem, where eastern kings often heard cases and gave judgment (compare Ruth 4:11 2Sam. 19:8 Prov. 22:22). There would have been a surfeit of witnesses and onlookers for each session.

Most translations indicate that these women are prostitutes.

The word used to describe these women is zânâh (זָנָה) [pronounced zaw-NAW], which is a Qal active participle, and it means, *adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam.* Gesenius suggests these possible meanings as well: *hostess, keeper of a house of entertainment.* Strong's #2181 BDB #275.

There is some question as to the morality of these women. If they are married, where are their husbands and why are they living together? A lesson which may be taken from this is, these women are not high up in society; yet their personal matters are important, and the application of Solomon's wisdom is important. Whatever their standing, this reveals how a wise king would judge two of his least subjects.¹⁴³

What Sort of Women are These (from several commentators)

Wiseman: *Hebrew zonot, could equally refer to inn-keepers.*¹⁴⁴

Clarke disagrees about the background and character of these women: *The word זֹנָה zonoth, which we here, and in some other places, improperly translate harlots, is by the Chaldee (the best judge in this case) rendered פּוּדְקָיָן pundekayan, tavern-keepers...If these had been harlots, it is not likely they would have dared to appear before Solomon; and if they had been common women, it is not likely they would have had children; nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their husbands, it is probable they might have been at this time in other parts, following their necessary occupations; and the settling the present business could not have been delayed till their return; the appeal to justice must be made immediately.*¹⁴⁵

Peter Pett: *They may, in fact, have been innkeepers (the same Hebrew word is used for both innkeepers and prostitutes, who in fact often doubled up) who would often also be prostitutes as well (in a similar way perhaps to Rahab in Joshua 2). That would explain the reference in 1Kings 3:18 to no strangers being present in the house at the time.*¹⁴⁶

¹⁴³ Paraphrased from DeVries; Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:16–28.

¹⁴⁴ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 3:16–22.

¹⁴⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 3:16.

¹⁴⁶ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:16.

What Sort of Women are These (from several commentators)

Gill: *these women, according to the Targum, were victuallers or inn keepers; and so Ben Gersom thinks they were sellers of food, as Rahab; though he observes it is possible they might, prostitute themselves: this may be said in their favour, that common prostitutes do not usually bear children, or, when they do, take no care of them, have no affection for them, and much less are fond of them, as these seem to be; but, on the other hand, no mention being made of their husbands, and living together in one house, and alone, and being impudent, brawling, and litigious, give great suspicion of the truth of the character they bear in our version and others.*¹⁴⁷

Treasury of Scriptural Knowledge says that there would be not have appeared before Solomon as prostitutes; but it is reasonable for them to have been tavern-keepers.¹⁴⁸

Poole: *[These were not] common harlots; for neither would Solomon have tolerated such; nor durst such have presented themselves before so wise and just a ruler; nor did such use either to bring forth children, or to have such a tender care of and affection to them as these express. Yet that they were unmarried persons, and so guilty of fornication, seems most probable, both because there is no mention of any husbands, whose office it was, if there were any such, to contest for their wives; and because they lived a solitary life in one house.*¹⁴⁹

Matthew Henry: *These two women were harlots, kept a public house, and their children, some think, were born of fornication, because here is no mention of their husbands.*¹⁵⁰

Then Matthew Henry makes an important observation: *[These women] were so poor that they had no servant or nurse to be with them, so slighted, because harlots, that they had no friend or relation to accompany them.*¹⁵¹

Henry's observation suggests that these women, whether harlots or not, were not very well off. Furthermore, it appears that they have given birth to sons without having husbands. No matter what manner of women these are, the just disposition of their dispute is important to God and to Solomon.

Given the entirety of the narrative (that they live together, that no one lives with them, that they cannot afford to have maid servants), it seems very likely that these are simply immoral women, which is pretty much a part of the commentary of this narrative (probably written by Solomon). They are unmarried women about to give birth; that would make them immoral by definition.

The College Press Bible Study came to the same conclusion: *These women are not to be thought of as professional prostitutes, but as women who had borne children out of wedlock. Because of their shame they lived together and alone.*¹⁵²

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although we cannot say absolutely that these are women of ill repute, we know two things: (1) they are very poor because they have no maid or servant girl; and (2) they appear to be unmarried. With regards to the latter point, at no time is anything said about the father's of the children or of husbands at all. For that culture in that day, this would make them, at the very least, social outcasts. Whereas today, we often praise single people for having children (we shouldn't), in that era, it was frowned upon. And yet, they had a place in court standing before the king of Israel.

¹⁴⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:16.

¹⁴⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 3:16.

¹⁴⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 3:16.

¹⁵⁰ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

¹⁵¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

¹⁵² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:16–28.

The Importance of Individuals to God: To God, all people are important. Jesus Christ died for every person who has walked on this earth; so no matter how we view them, God sees them as just as important as we are. Early on, I did not make a lot of money, and I only paid cash for the cars I owned (and many of them looked as if I had paid cash for them). Soon after moving to Texas, I took a car in for repair, and, although the repair was not that difficult, no one in the repair shop (a fairly large one devoted to that particular make of car) knew how to do it. The exasperated shop supervisor finally came up to me and said, "It's too old; so get your piece of crap car out of here." I recall that treatment even to this day (it occurred over 30 years ago). The car was important to me, even though it may not have looked like much. This is how all people are before God. They may not look like much to us—we may not want any personal contact with Charley Brown at all—but Jesus Christ died for his sins, and he soul is important to God.

There is nothing greater than an evangelist or a missionary who understands this and who reaches out to all people to provide them with the gospel of Jesus Christ. Rom. 10:15 **And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"** (Isa. 52:7; ESV)

For God, all people are important; and the just treatment of all people is urged throughout the Bible. God looks out for the helpless, the widow and the orphan, and asks that we do the same (however, this is not the same thing as putting a third of a nation's population of some form of welfare).

Peter Pett: *Prostitution was frowned on for native Israelites, but it was nevertheless tolerated, presumably as an unpreventable evil. Compare Gen. 38:15. Fathers were forbidden to make their daughters into prostitutes (Lev. 19:29) lest the land become 'full of wickedness', but there was no actual specific ban on women choosing that way of life for themselves (Deut. 23:17 refers to cult prostitutes which were forbidden), although its unsavouriness was made clear both by the above statement, and from the fact that the children thus produced were banned from the house of YHWH for 'ten generations' (Deut. 23:2). No son of Aaron could marry a prostitute (Lev. 21:7; Lev. 21:14) and if their daughters became prostitutes they were to be 'burned with fire' because they had profaned themselves (Lev. 21:10). A prostitute's gifts were not to be accepted by the Tabernacle (Deut. 23:18). However, many women who were left husbandless and without close family support probably often had little alternative.*¹⁵³

The ESV; capitalized is used below.

The Doctrine of Prostitution

1. There does not appear to be a specific ban on prostitution in the Law of Moses.
2. Developing a doctrine will be moderately difficult as there are passages, such as the one which we are studying, where the word for *inn-keeper* could be the same as the word for *prostitute*; and these professions may have overlapped.
3. The first clear reference to a prostitute, is actually not a prostitute; she is Judah's daughter-in-law. Judah, one of the patriarchs, a son of Jacob, had 3 sons. The first son married a woman, Tamar, and he died the sin unto death. His younger brother was to impregnate her to raise up a child to his older, deceased brother, but he instead spilled his seed onto the ground. God kills him for this (the problem is that he agreed to this arrangement, but took advantage of the girl instead). After losing two sons, and associating this with Tamar (even though it was not her fault), Judah promises her his next son, when he is old enough, but does not follow through on this. Tamar, now living with her father, figures this out. Now Judah had a habit of sometimes consorting with prostitutes when he took business trips. So he goes off on a business trip, and Tamar makes herself to look like a prostitute in a nearby town. Judah has sex with her and leaves her some personal items as collateral to pay her properly upon his return. When returning to this town, she is nowhere to be found. Later, when his daughter-in-law Tamar turns out to be pregnant, Judah calls for her execution, because she is still his daughter-in-law. Tamar reveals that this is Judah's child (she actually has twins), which greatly embarrasses Judah. So she is not executed. Interestingly enough, this line of Judah through one of these twins will lead to the Lord Jesus Christ.

¹⁵³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 3:16.

The Doctrine of Prostitution

Gen. 38

- 1) Regarding prostitution: this narrative tells us that it existed, but was not overly common.
- 2) People that are inquired about Tamar are not aware of a prostitute of her description.
- 3) Even though this does not represent the Mosaic Law, it does suggest that prostitutes were not outlawed at that time, but also that they were not common either.
- 4) This narrative is not about prostitution; but we can glean some information on prostitution from it.
4. The fact that there is no law in the Mosaic Law against prostitution (or against rape) does not necessarily suggest that God forgot about these things; nor that He winked His eye at such crimes—but more that they were controlled by the family. A good and protective family kept such things from occurring (and there are verses where fathers are told not to prostitute their daughters or to allow them to become prostitutes. The father was forbidden to make a prostitute of his daughter in Lev. 19:29, suggesting in fact that a father was capable of doing such a thing either intentionally or by his lack of attention.
5. Cult prostitution was clearly forbidden under the Law of Moses in Deut. 23:17–18. Kings who *put away* cult prostitutes were praised in Scripture (1Kings 14:24 22:45–46).
6. The daughter of a priest who becomes a prostitute was subject to execution. Lev. 21:9
7. Israelites were not to marry prostitutes. Lev. 21:7
8. When Joshua brought the people of Israel into the land to take it, the first place he went to was Jericho. He sent spies into the city and they obtained the help of Rahab, who is said to be a prostitute; but she may have been an innkeeper (there is the possibility that she was both). She helped Israel defeat Jericho and she was married to a descendant of Judah and was in the line of Jesus Christ. Joshua 2
9. Samson was distracted by prostitutes. Judges 16
10. The women in 1Kings 3 may or may not have been prostitutes. There is a great deal of discussion of this topic in **1Kings 3** ([HTML](#)) ([PDF](#)) ([WPD](#)).
11. Prostitution is spoken of negatively in Prov. 6:25–27 23:26–27.
12. Men who spend time with prostitutes are wasting away their wealth. Prov. 29:3
13. Adultery and prostitution are often used as symbols of Israel's unfaithfulness to God. Ex. 34:15–16 Lev. 20:5 Deut. 31:16 Judges 2:17 8:27 1Chron. 5:25 Isa. 23:15–17 Jer. 5:7 Hosea 4:13–14 6:10 Nahum 3:4 Micah 1:7
14. We find a similar approach in Rev. 17:1–5.
15. Joel 3:1–3 *"For behold, in those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all the nations and bring them down to the Valley of Jehoshaphat. And I will enter into judgment with them there, on behalf of my people and my heritage Israel, because they have scattered them among the nations and have divided up my land, and have cast lots for my people, and have traded a boy for a prostitute, and have sold a girl for wine and have drunk it."* (ESV) This refers to the custom in ancient warfare, where the conquerors divided among themselves the captives by lot, to deal with them afterwards as they pleased. The Jewish prisoners were held by their captors so cheap that one who had received a boy as his lot sold him to a slave-dealer in exchange for a harlot,—or perhaps (Targ. Pesh.) gave him for the hire of a harlot,—and one who had received a girl parted with her for the sake of a carouse of wine.¹
16. Prostitutes are mentioned in the parable of the prodigal son. The prodigal son went away to a far country and wasted his money upon prostitutes. However, when he returned to his father, he was forgiven. Luke 15:11–32. Also see Prov. 29:3.
17. Believers are not to be involved with prostitutes, in marriage or in any other way (apart from evangelism). 1Cor. 6:15–18 *Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." But he who is joined to the Lord becomes one spirit with him. Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.*
18. However, prostitutes who have believed in Jesus Christ will go to heaven whereas the religious type of Christ's day would not. Matthew 21:31-32
19. An actual example of this is given, where a prostitute weeps and cleans the Lord's feet with her tears, as a sign of gratitude for Him having saved her. Luke 7:37–50

The Doctrine of Prostitution

20. 1Cor. 6:9–11 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. The sexually immoral would included prostitutes. However, these sins and lifestyles are washed clean by the (spiritual) blood of Jesus Christ.

¹ Quoted and paraphrased from *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Joel 3:3.

Some verses taken from here: <http://bible.knowing-jesus.com/topics/Prostitution>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmad (עמד) [pronounced <i>gaw-MAHD</i>]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	3 rd person feminine plural, Qal imperfect	Strong's #5975 BDB #763
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine plural suffix	Strong's #6440 BDB #815

Together, they mean *before them, before their faces, in their presence, in their sight, in front of them.*

Together, they mean *before him, before his face, in his presence, in his sight, in front of him.* Literally, this reads *to his faces.*

Translation: ...and they stood before him. These women stand before Solomon, with their stories, waiting to be judged.

Remember, we are not in a courtroom as we are used to, but in an open air forum, where Solomon makes the final ruling.

Matthew Henry: *An instance is here given of Solomon's wisdom, to show that the grant lately made him had a real effect upon him. The proof is fetched, not from the mysteries of state and the policies of the council-board, though there no doubt he excelled, but from the trial and determination of a*

cause between party and party, which princes, though they devolve them upon their judges, must not think it below them to take cognizance of. Observe.¹⁵⁴

There are two women. One will speak, giving her testimony, and then the other will speak; and then they will argue until Solomon steps in, stops them, and renders his verdict.

The College Press Bible Study gives a good overview of what we have in the next 5 verses: *The plaintiff was first allowed to present her side of the story which was as follows: Within three days of one another the two of us were delivered of a child. Emphasis is laid on the fact that no third party was present at the time of the births (1Kings 3:18), hence there was no possibility of independent testimony in the dispute. The defendant, while sleeping one night, rolled over on her child and smothered it (1Kings 3:19). During the night she discovered that her baby was dead, and so she swapped her lifeless baby for my living baby (1Kings 3:20). I awakened early to nurse my infant only to discover the babe at my bosom was dead. In broad daylight, however, I discovered that the dead child was not mine at all (1Kings 3:21).*¹⁵⁵

And so says the women the first, “Please, my adonai, I and the woman the this live in a house one and so I give birth [to a child] with her in the house. And so he is in the day the third to my giving birth and so she gives birth also the woman the this. And we together—none lodging [as a stranger] with us in the house—only two of us in the house.

1Kings
3:17–18

The first woman said, “Please, my adonai, This woman and I live in the same house and I gave birth [to my child] with her in the house. And it is the third day of my giving birth that this woman gives birth as well. We [live] together—[there is] no one living [as a stranger] with us in the house—only the two of us [reside] at [this] house.

The first woman gave her testimony in court before Solomon: “Please, my lord, this woman and I live in the same house. I gave birth to my child first; and 3 days later, she gave birth to her child. We live together in this house—only the two of us—no one else lives with us.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says the women the first, “Please, my adonai, I and the woman the this live in a house one and so I give birth [to a child] with her in the house. And so he is in the day the third to my giving birth and so she gives birth also the woman the this. And we together—none lodging [as a stranger] with us in the house—only two of us in the house.
Plain English Aramaic Bible	And one of them said: I beseech you, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber. And the third day, after that I was delivered, she also was delivered, and we were together, and no other person with us in the house, only we two.
Peshitta (Syriac)	And one of them said, I beseech you, O my lord, I and this woman dwelt in one house; and I was delivered of a child with her in the house. And on the third day after I was delivered, this woman was delivered also; and we were together in the house; there was no stranger with us, only we two in the house.
Septuagint (Greek)	And the one woman said, Hear me, my lord; I and this woman dwelt in one house, and <u>we</u> were delivered in the house. And it came to pass on the third day after I was delivered, this woman also was delivered: and we were together; and there was no one with us besides our two selves in the house.

¹⁵⁴ Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

¹⁵⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:16–28.

Significant differences: There are several ways to translate the first word this first woman says. The Hebrew then says *I delivered*; the Greek says *we delivered*. The Greek also uses *was delivered* whereas the Hebrew has the first and second woman *delivering* (active voice).

Limited Vocabulary Translations:

Bible in Basic English	And one of them said, O my lord, I and this woman are living in the same house; and I gave birth to a child by her side in the house. And three days after the birth of my child, this woman had a child: we were together, no other-person was with us in the house but we two only.
Easy English	And one woman said (to the king), 'Oh! My lord (and king)! I and this woman live in the same house. And I had a baby while she lived in the house (with me). And three days after (my child) was born, she also had a baby. We were alone in the house. Only the two of us were there. There was no stranger there.
<i>The Message</i>	The one woman said, "My master, this woman and I live in the same house. While we were living together, I had a baby. Three days after I gave birth, this woman also had a baby. We were alone—there wasn't anyone else in the house except for the two of us.
NIRV	One of them said, "Pardon me, my master, this woman and I live in the same house. I had a baby while she was there with me. Three days after my child was born, this woman also had a baby. We were alone. There wasn't anyone in the house but the two of us.
New Simplified Bible	One of them said: »Your Majesty, this woman and I live in the same house. I gave birth to a baby boy at home while she was there. »Two days after my child was born she also gave birth to a baby boy. Only the two of us were there in the house. No one else was there.

Thought-for-thought translations; paraphrases:

Common English Bible	One of them said, "Please, Your Majesty, listen: This woman and I have been living in the same house. I gave birth while she was there. This woman gave birth three days after I did. We stayed together. Apart from the two of us, there was no one else in the house.
Contemporary English V.	One day two women came to King Solomon, and one of them said: Your Majesty, this woman and I live in the same house. Not long ago my baby was born at home, and three days later her baby was born. Nobody else was there with us. V. 16 is included for context.
The Living Bible	"Sir," one of them began, "we live in the same house, just the two of us, and recently I had a baby. When it was three days old, this woman's baby was born too.
New Century Version	Solomon Makes a Wise Decision One day two women who were prostitutes came to Solomon. As they stood before him, one of the women said, "My master, this woman and I live in the same house. I gave birth to a baby while she was there with me. Three days later this woman also gave birth to a baby. No one else was in the house with us; it was just the two of us. V. 16 is included for context.
New Living Translation	"Please, my lord," one of them began, "this woman and I live in the same house. I gave birth to a baby while she was with me in the house. 18 Three days later this woman also had a baby. We were alone; there were only two of us in the house.

Partially literal and partially paraphrased translations:

American English Bible	One of the women said, 'Hear me, my lord! This woman and I both live in the same house, and we both gave birth to [babies] there. Well, it was three days after I gave
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birth that this woman also gave birth in the same place while no one else was around... there was just the two of us in the house.

New Advent (Knox) Bible

Justice, my lord! said one of them. This woman and I share a single house, and there, in her presence, I gave birth to a child; three days after my delivery, she too gave birth. We were still living together; none else was in the house but we two.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible

And the first woman said ; 'Your Majesty, myself and this woman lived in a single house, and I bore a child therein the house; but three days after I had borne it, this woman also bore a child, and we were alone; there was no outsider with us in the house: none except us two in the house.

God's Truth (Tyndale)

And the one of them said: Oh my Lord I and this woman dwell in one house. And I was delivered of a child with her in the said house. And the third day after that I was delivered, she was delivered also: we two being together and no stranger with us in the house save we two alone.

Lexham English Bible

The one woman said, "Please my lord, I and this woman are living in one house, and I gave birth, with her in the house. It happened on the third day [after] my giving birth, this woman also gave birth, and we [were] together. There was not anyone with us in the house, only the two of us [were] in the house.

NIV – UK

One of them said, 'Pardon me, my lord. This woman and I live in the same house. I had a baby while she was there with me. The third day after my child was born, this woman also had a baby. We were alone; there was no one in the house but the two of us.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)

One woman said: "By your leave, my lord, this woman and I live in the same house, and I gave birth in the house while she was present. On the third day after I gave birth, this woman also gave birth. We were alone; no one else was in the house with us; only the two of us were in the house.

New Jerusalem Bible

If it please you, my lord,' one of the women said, 'this woman and I live in the same house, and while she was in the house I gave birth to a child. Now it happened on the third day after my delivery that this woman also gave birth to a child. We were alone together; there was no one else in the house with us; just the two of us in the house.

Revised English Bible

Two women who were prostitutes approached the king at that time, and as they stood before him one said, "My lord, this woman and I share a house, and I gave birth to a child when she was there with me. On the third day after my baby was born she too gave birth to a child. We were alone; no one else was with us in the house; only the two of us were there. V. 16 is included for context.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible

And the one woman said, O my lord adoni ,
I and this woman dwell settle in one house;
and I was delivered of a child birthed
with her in the house.
And so be it came to pass ,
the third day after that I was delivered birthed ,
that this woman was delivered birthed also:
and we were together;
there was no stranger with us in the house,
save except we two in the house.

JPS (Tanakh—1985)	The first woman said, “Please, my lord! This woman and I live in the same house; and I gave birth to a child while she was in the house. On the third day after I was delivered, this woman also gave birth to a child. We were alone; there was no one else with us in the house, just the two of us in the house.
Orthodox Jewish Bible	And the one isha said, O adoni, I and this isha dwell in one bayit; and I was delivered of child with her babayit (in the house). And it came to pass the Yom HaShelishi after that I was delivered, that this isha was delivered also: and we were together; there was no zar (stranger, outsider) with us babayit, except we two babayit.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the one woman said, “O my lord, this woman and I live in the same house; and I gave birth to a child while she was in the house. And on the third day after I gave birth, this woman also gave birth. And we were [alone] together; no one else was with us in the house, just we two.
The Expanded Bible	Solomon Makes a Wise Decision One day two women who were ·prostitutes [T]harlots] came to Solomon. As they stood before him, one of the women said, “My master, this woman and I live in the same house. I gave birth to a baby while she was there with me. Three days later this woman also gave birth to a baby. No one else was in the house with us; it was just the two of us. V. 16 is include for context.
Kretzmann’s Commentary	And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered that this woman was delivered also, the two babies thus being approximately of the same age; and we were together; there was no stranger with us in the house save we two in the house, no other person to testify on either side.
NET Bible®	One of the women said, “My master, this woman and I live in the same house. I had a baby while she was with me in the house. Then three days after I had my baby, this woman also had a baby. We were alone; there was no one else in the house except the two of us. <i>There was no one else in the house except the two of us.</i> In other words, there were no other witnesses to the births who could identify which child belonged to which mother.
The Voice	First Woman (<i>indicating the other</i>): My lord, she and I live under the same roof. She was in the house when my child was born. Three days after my child was born, she had her own child. She and I were alone in the house <i>with our newborns</i> .

Literal, almost word-for-word, renderings:

BRG Bible	And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.
Context Group Version	And the one woman said, Oh, my lord, I and this woman dwell in one house; and I gave birth with her in the house. On the third day after I was delivered, this woman was delivered also; and we were together; there was no stranger with us in the house, only us two in the house.
<i>Emphasized Bible</i>	And the one woman said—Pardon, my lord! I and this woman, dwell in one house,—and I gave birth to a child near her, in the house. And it came to pass, the third day after I bare, that, this woman also, gave birth to a child,—we two, being together, there was no stranger with us in the house, none but we two in the house.
Modern English Version	The first woman said, “O my lord, this woman and I live in the same house, and I bore a child with her in the house. Three days after I gave birth, she also had a

	child, and we were together. There was no one else with us in the house, only the two of us were in the house.
NASB	The one woman said, "Oh, my lord, this woman and I [Lit <i>I and this woman</i>] live in the same house; and I gave birth to a child while she was in the house. It happened on the third day after I gave birth, that this woman also gave birth to a child, and we were together. There was no stranger with us in the house, only the two of us in the house.
New King James Version	And one woman said, "O my lord, this woman and I dwell in the same house; and I gave birth while she was in the house. Then it happened, the third day after I had given birth, that this woman also gave birth. And we were together; no one was with us in the house, except the two of us in the house.
Third Millennium Bible	And the one woman said, "O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered that this woman was delivered also. And we were together; there was no stranger with us in the house, save we two in the house.
Young's Updated LT	And the one woman says, "O, my lord, I and this woman are dwelling in one house, and I bring forth with her, in the house; and it comes to pass on the third day of my bringing forth, that this woman also brings forth, and we are together, there is no stranger with us in the house, save we two, in the house.

The gist of this passage: The first woman says that she first gave birth, then her roommate gave birth 3 days later. There is no one in the house except for them and the infants.

1Kings 3:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
nâshîym (נשים) [pronounced <i>naw-SHEEM</i>]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802 with the definite article	Strong's #802 BDB #61
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective with the definite article	Strong's #259 BDB #25

'Echâd can function like an indefinite article, and be rendered *a certain [person, place or thing]*. 'Echâd can be used elliptically to mean *one time, once*.

Translation: *The first woman said,...* There are two women in court. Their moral character is questionable, seeing that they are both prostitutes (although, as already discussed, this may not be their actual profession). The first one gives her testimony before Solomon.

1Kings 3:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîy (בִּי) [pronounced <i>bee</i>]	<i>please, I pray, excuse me</i> [<i>please</i>]; this is used to introduce an entreaty or a request	particle of entreaty	Strong's #994 BDB #106
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]</i> ; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].			
This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יָיִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).			
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
zô'th (זֹה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^βV</i>]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	feminine plural, Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...“Please, my adonai, This woman and I live in the same house... This first woman lays everything out quite clearly. Both of the women live together in the same house.

It might be worth pointing out that this woman will first state things which are facts, then state things which are logical conclusions, and then return to stating facts. All of this will be given in a chronological order. Everything stated in vv. 17–18 will be accepted without dispute from the other woman.

1Kings 3:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	1 st person singular, Qal imperfect	Strong's #3205 BDB #408
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 rd person feminine singular suffix	Strong's #5973 BDB #767
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: ...and I gave birth [to my child] with her in the house. The first woman claims that she gave birth to her child at home. The only other person with her is the other woman in the open air courtroom.

1Kings 3:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

1Kings 3:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e lîyshîy (שִׁלְיָיִם) [pronounced sh ^e li-SHEE]	third, a third part, a third time; chambers [of the third story]	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
yâlad (יָלַד) [pronounced yaw-LAHD]	to give birth, to bear, to be born, to bear, to bring forth, to beget	Qal infinitive construct with the 1 st person singular suffix	Strong's #3205 BDB #408

Translation: *And it is the third day of my giving birth...* This is to be understood as the third day *after* she has given birth.

1Kings 3:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced yaw-LAHD]	to give birth, to bear, to be born, to bear, to bring forth, to beget	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, even, moreover	adverb	Strong's #1571 BDB #168
îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular noun with the definite article	Strong's #802 BDB #61
zô'th (זֹאת) [pronounced zoth]	here, this, this one; thus; possibly another	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: *...that this woman gives birth as well.* The woman with her in court gives birth to a child 3 days later. So they both have infants which are very near in age. Furthermore, young babies, unless you study them carefully, can look very much alike.

In the narrative of Josephus, these women both give birth on the same hour of the same day.¹⁵⁶

¹⁵⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:17.

1Kings 3:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ănach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
yachad (יַחַד) [pronounced <i>YAHKH-ahd</i>]	<i>together, alike, all together; union, junction, mutually, with one another; equally</i>	adverb	Strong's #3162 BDB #403

There are several slightly different spellings of this adverb.

Translation: *We [live] together...* These two women live together. This suggests that they are without husbands and that they are relatively poor.

Suggestions have been made by commentators that their husbands might be off somewhere working (as traders or whatever). This is not really pertinent to the series of events; and it seems less likely that they are married as they are living together and they cannot afford maidservants.

1Kings 3:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēyn (אֵין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
zûwr (זוּר) [pronounced <i>zoor</i>]	<i>turning aside, departing [especially from God]; turning from the way, lodging in another's house; being a stranger, being foreign; being estranged [separated or alienated]</i>	Qal active participle	Strong's #2114 BDB #266

When used as a noun, this can mean, *a stranger, an alien; an enemy; of another family; a strange woman, an adulteress; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person.*

'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong's #854 BDB #85
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

1Kings 3:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: ...—[there is] no one living [as a stranger] with us in the house—... There is no one else who lives in the home with them. So, there are no other witnesses. No one, apart from these women, can be called upon to testify.

This does not eliminate the possibility of the women being married; but it makes it more likely that they are not.

If these women were innkeepers, then this would be a normal thing to say. “There were no strangers living with us.”

1Kings 3:18e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zûlâh (זֹלָה) [pronounced zoo-LAH]	except, besides, only, save that, with the exception of	preposition, conjunction	Strong's #2108 BDB #265
sh ^e tayim (שְׁתַּיִם) [pronounced sh ^e t-TAH-yim]	two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat	feminine numeral dual substantive	Strong's #8147 BDB #1040
’ānach ^e nûw (אֲנַחְנוּ) [pronounced uh-NAHKH-noo]	we; (sometimes a verb is implied)	1 st person plural pronoun	Strong's #587 BDB #59
b ^e (ב) [pronounced b ^e h]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: ...only the two of us [reside] at [this] house. These two alone live in this house together. Given their occupation, neither one would have been entertaining clients at this time (if they are, in fact, prostitutes). In other words, there are no other witnesses.

This testimony seems to strongly suggest that these women are not married.

One woman would be telling the truth; the other would be lying. And, they are the only two witnesses to the events of this narrative. That will make this quite a difficult case for Solomon to decide.

As the Cambridge Bible states: *Thus the mother of the dead child was able to persist in her false story. The word of one was as good as that of the other.*¹⁵⁷

¹⁵⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:18.

Matthew Henry (as well as others) suggest that: *It is probable the cause had been heard in the inferior courts, before it was brought before Solomon, and had been found special, the judges being unable to determine it, that Solomon's wisdom in deciding it at last might be the more taken notice of.*¹⁵⁸

We continue with the first woman's testimony. The first 2 verses are a logical supposition on her part; and final verse is what she has actually observed.

And so dies a son of the woman the this during the night when she laid upon him. And so she arises in a midst of the night and so she takes my son from beside me and your maidservant [is] sleeping. And so she lays him down in her bosom and her son the dying one she lays down in my bosom. And so I rise up in the morning to nurse my son and behold he was dead. And so I examine closely unto him in the morning and, behold, he was not who I had born."

1Kings
3:19–21

The son of this woman died during the night when she laid on him, so she got up in the middle of the night and took my son from beside me while your maidservant [was] sleeping. She laid him down by her bosom and her dead son she laid down at my bosom. So I got up the [next] morning to nurse my son, and I observe that he is dead. Therefore, I examined him closely in the morning, and I observe that he was not [the son] who I had given birth to."

This woman here laid on her son during the middle of the night and he died. She got up in the middle of the night and took my son from me while I was sleeping, and she lay her dead son next to my bosom. When I woke up the next morning, I saw that he was dead. I looked him over carefully that morning and I could see that he was not the son that I had given birth to."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so dies a son of the woman the this during the night when she laid upon him. And so she arises in a midst of the night and so she takes my son from beside me and your maidservant [is] sleeping. And so she lays him down in her bosom and her son the dying one she lays down in my bosom. And so I rise up in the morning to nurse my son and behold he was dead. And so I examine closely unto him in the morning and, behold, he was not who I had born."
Revised Douay-Rheims	And this woman's child died in the night: for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I your handmaid was asleep, and laid it in her bosom: and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore.
Peshitta (Syriac)	And this woman's child died in the night because she lay on it. And she arose at midnight and took my son from beside me while your handmaid slept, and laid it in her bosom, and laid her dead son in my bosom. And when I rose in the morning to nurse my son, behold, it was dead; but when I had examined it in the morning, behold, it was not my son which I had borne.
Septuagint (Greek)	And this woman's child died in the night; because she overlaid it. And she arose in the middle of the night, and took my son from my arms, and laid him in her bosom, and laid her dead son in my bosom. And I arose in the morning to suckle my son, and he was dead: and, behold, I considered him in the morning, and, behold, it was not my son whom I bore.

¹⁵⁸ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

Significant differences: That she is sleeping is not recorded in the Greek. There is an additional 1st person pronoun in the Latin in that same sentence.

Limited Vocabulary Translations:

Bible in Basic English	In the night, this woman, sleeping on her child, was the cause of its death. And she got up in the middle of the night and took my son from my side while your servant was sleeping; and she took it in her arms and put her dead child in my arms. And when I got up to give my child the breast, I saw that it was dead; but in the morning, looking at it with care, I saw that it was not my son.
Easy English	But this woman lay on her son in the night and he died. So she got up at midnight and she took my son from my side. I, your servant, was asleep (when she did this). She put him by her breast and she put her dead son by my breast. When I got up in the morning to feed my son, he was dead! So I looked carefully at him in the morning (light). Then I saw that he was not my son. He was not the son that was born to me!
Easy-to-Read Version–2008	One night while this woman was asleep with her baby, the baby died. That night while I was asleep, she took my son from my bed and carried him to her bed. Then she put the dead baby in my bed. In the morning I woke up and was about to feed the baby when I saw he was dead. When I looked at him more closely, I saw that he was not my baby."
God's Word™	That night this woman's son died because she rolled over on top of him. So she got up during the night and took my son, who was beside me, while I was asleep. She held him in her arms. Then she laid her dead son in my arms. When I got up in the morning to nurse my son, he was dead! I took a good look at him and realized that he wasn't my son at all!"
The Message	The infant son of this woman died one night when she rolled over on him in her sleep. She got up in the middle of the night and took my son—I was sound asleep, mind you!—and put him at her breast and put her dead son at my breast. When I got up in the morning to nurse my son, here was this dead baby! But when I looked at him in the morning light, I saw immediately that he wasn't my baby."
NIRV	"During the night this woman's baby died. It happened because she was lying on top of him. So she got up in the middle of the night. She took my son from my side while I was asleep. She put him by her breast. Then she put her dead son by my breast. The next morning, I got up to nurse my son. But he was dead! I looked at him closely in the morning light. And I saw that it wasn't my baby."

Thought-for-thought translations; paraphrases:

Common English Bible	This woman's son died one night when she rolled over him. She got up in the middle of the night and took my son from my side while I was asleep. She laid him on her chest and laid her dead son on mine. When I got up in the morning to nurse my son, he was dead! But when I looked more closely in the daylight, it turned out that it wasn't my son—not the baby I had birthed."
Contemporary English V.	One night while we were all asleep, she rolled over on her baby, and he died. Then while I was still asleep, she got up and took my son out of my bed. She put him in her bed, then she put her dead baby next to me. In the morning when I got up to feed my son, I saw that he was dead. But when I looked at him in the light, I knew he wasn't my son.
The Living Bible	But her baby died during the night when she rolled over on it in her sleep and smothered it. Then she got up in the night and took my son from beside me while I was asleep, and laid her dead child in my arms and took mine to sleep beside her. And in the morning when I tried to feed my baby it was dead! But when it became light outside, I saw that it wasn't my son at all."

New Berkeley Version	The son of this woman died at night because she lay on it; so she got up in the middle of the night, took my son from my side and, while your maidservant was sleeping, laid him in her bosom and placed her dead son in my bosom. In the morning when I arose to nurse my son, look, he was dead! But when I could look at him closely in the morning, see, he was not my son whom I had borne."
New Century Version	One night this woman rolled over on her baby, and he died. So she took my son from my bed during the night while I was asleep, and she carried him to her bed. Then she put the dead baby in my bed. The next morning when I got up to feed my baby, I saw that he was dead! When I looked at him more closely, I realized he was not my son."
New Life Version	This woman's son died during the night, because she lay on him. So she got up in the night and took my son from my side while I was asleep. She laid him in her arms, and her dead son in my arms. When I got up in the morning to nurse my son, I saw that he was dead. But when I came nearer and looked, I saw that he was not my son who was born to me."
New Living Translation	"But her baby died during the night when she rolled over on it. Then she got up in the night and took my son from beside me while I was asleep. She laid her dead child in my arms and took mine to sleep beside her. And in the morning when I tried to nurse my son, he was dead! But when I looked more closely in the morning light, I saw that it wasn't my son at all."

Partially literal and partially paraphrased translations:

American English Bible	Then this woman's son died during the night when she rolled over on him. So she got up in the middle of the night and took my son from my arms and put him to her breasts; then she took her son that had died and laid him at my breasts. Well, when I got up in the morning to nurse my son, I saw the one that had died; but I studied him and realized that this wasn't my son to whom I had given birth.'
Beck's American Translation	One night this woman's baby boy died, because she lay on top of him. During the night she got up, took my baby boy who was beside me—I was asleep—and she laid him at her bosom, and she laid her dead baby in my arms. When I got up in the morning to nurse my baby, he was dead. I looked at him closely in the morning light and saw he wasn't my baby boy whom I gave birth to."
New Advent (Knox) Bible	Then, one night, she overlay her child as she slept, and it died. So, rising at dead of night, when all was still, she took my son from beside me, my lord, while I slept, put him in her own bosom, and her dead son in mine. In the morning, when I raised myself to give my child suck, a dead child was there; and it was not till I looked at it more closely under the full light of day that I found this was never the child I bore.
Translation for Translators	But one night this woman's baby died because she <i>accidentally</i> rolled on top of her baby <i>and smothered it</i> . So she got up at midnight and took my baby boy who was lying beside me while I was sleeping. She carried him to her bed and brought her dead baby and put it in my bed. When I awoke the next morning and was ready to nurse my baby, I saw that it was dead. But when I looked at it closely in the morning light, I saw that it was not my baby!"

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	But the son of this woman died at night,--as she overlaid it. Then she arose in the middle of the night, and took my son from my side, while your servant slept, and laid it to her breast, and laid her dead son at my breast. When I arose in the morning to suckle my child, then I saw a corpse, and having examined it in the morning, I saw that it was not my child, which I had.
God's Truth (Tyndale)	And this wifes child died in a night, for she had overlaid it. And then she arose at midnight and took my son from my side, while your handmaid slept and laid it in her

bosom, and put her dead child in my bosom. And when I rose up in the morning to give my child suck: see, it was dead. But when I had looked more diligently upon it in the morning: Behold, it was not my son which I did bear.

Lexham English Bible

Then the son of this woman died [in the] night because she laid on him. So she got up in the middle of the night, and she took my son from beside me while your servant was asleep, and she put him in her lap, and she put her dead son in my lap. When I got up in the morning to nurse my son, behold, he was dead! When I looked closely at him in the morning, behold, it was not my son whom I had borne."

NIV – UK

'During the night this woman's son died because she lay on him. So she got up in the middle of the night and took my son from my side while I your servant was asleep. She put him by her breast and put her dead son by my breast. The next morning, I got up to nurse my son – and he was dead! But when I looked at him closely in the morning light, I saw that it wasn't the son I had borne.'

Tree of Life Version

On the third day after I gave birth, this woman also gave birth to a child. While we were together with no one else with us in the house, just the two of us in the house, this woman's child died during the night, because she lay on top of him. Then she got up in the middle of the night and took my son from my side while your handmaid was asleep. She laid him at her breast and laid her dead child at my breast. When I rose in the morning to nurse my child, he had just died! But when I looked at him closely in the morning, I realized that he was not the son I had borne!" V. 18 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Then this woman's son died during the night because she lay on him. So during the night, she got up, took my son from my side while I slept, laid it beside her and her dead son beside me. When I got up in the morning to nurse my child, I saw it was dead. But when I looked at it closely in the morning, I saw that it was not my child."

The Heritage Bible

And the son of this woman died in the night, because she laid on it. And she rose at midnight, and took my son from my side, and your maidservant was sleeping, and laid him in her bosom, and laid her dead son in my bosom. And I rose in the dawn to give suck to my son, and behold, he was dead; and I discerned him in the dawn, and behold, it was not my son which I bore.

New American Bible (2011)

This woman's son died during the night when she lay on top of him. So in the middle of the night she got up and took my son from my side, as your servant was sleeping. Then she laid him in her bosom and laid her dead son in my bosom. I rose in the morning to nurse my son, and he was dead! But when I examined him in the morning light, I saw it was not the son I had borne."

New Jerusalem Bible

Now one night this woman's son died; she overlaid him. And in the middle of the night she got up and took my son from beside me while your servant was asleep; she took him in her arms and put her own dead son in mine. When I got up to suckle my child, there he was, dead. But in the morning I looked at him carefully, and he was not the child I had borne at all.'

New RSV

Then this woman's son died in the night, because she lay on him. She got up in the middle of the night and took my son from beside me while your servant slept. She laid him at her breast, and laid her dead son at my breast. When I rose in the morning to nurse my son, I saw that he was dead; but when I looked at him closely in the morning, clearly it was not the son I had borne.'

Revised English Bible

During the night this woman's child died because she lay on it, and she got up in the middle of the night, took my baby from my side while I, your servant, was asleep, and laid it on her bosom, putting her dead child on mine. When I got up in the morning to feed my baby, I found him dead; but when I looked at him closely, I found that it was not the child that I had borne."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	During the night this woman's child died, because she rolled over on top of it. So she got up in the middle of the night and took my son from next to me, while your servant was sleeping, and put it in her arms; and she laid her dead child in my arms. When I awoke in the morning to feed my child from my breast, there it was, dead.
exeGesés companion Bible	And this woman's child son died in the night; because she overlaid layed down upon it. And she arose at midnight in the middle of the night , and took my son from beside me, while thine handmaid thy maid slept, and laid it in her bosom, and laid her dead child son in my bosom. And when I rose in the morning to give my child suck suckle my son , behold, it was dead had died : but when I had considered discerned it in the morning, behold, it was not my son, which I did bear birth.
Orthodox Jewish Bible	And this ben haisha died in the lailah; because she had lain upon him. And she arose in the middle of the lailah, and took beni (my son) from beside me, while thine amah (handmaid) slept, and laid it in her kheyk (bosom), and laid her ben hamet (dead son) in my kheyk. And when I rose in the boker to nurse beni, hinei, met! (dead!) But when I had examined him in the boker, hinei, he was not beni I bore!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now this woman's son died during the night, because she lay on him [and smothered him]. So she got up in the middle of the night and took my son from [his place] beside me while your maidservant was asleep, and laid him on her bosom, and laid her dead son on my bosom. When I got up in the morning to nurse my son, behold, he was dead. But when I examined him carefully in the morning, behold, it was not my son, the one whom I had borne."
The Expanded Bible	One night this woman rolled over [lay] on her baby, and he died. So she took my son from my bed during the night while I [your servant] was asleep, and she carried him to her bed [laid him at her breast]. Then she put the dead baby in my bed [laid her dead son at my breast]. The next morning when I got up to feed my baby [nurse my son], I saw that he was dead! When I looked at him more closely [carefully in the morning light], I realized he was not my son."
Kretzmann's Commentary	And this woman's child died in the night, because she overlaid it, unwittingly pressed it to death in her sleep. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. The second woman undoubtedly feared that the reproach of having killed her own son would disgrace her. And when I arose in the morning to give my child suck, behold, it was dead. This was at the time of the morning when it was not yet light enough to distinguish clearly. But when I had considered it in the morning, in broad daylight, behold, it was not my son which I did bear. She was certain of her identification.
NET Bible®	This woman's child suffocated [<i>Heb</i> "died."] during the night when she rolled [<i>Heb</i> "lay, slept."] on top of him. She got up in the middle of the night and took my son from my side, while your servant was sleeping. She put him in her arms, and put her dead son in my arms. I got up in the morning to nurse my son, and there he was [<i>Heb</i> "look."], dead! But when I examined him carefully in the morning, I realized it was not my baby [<i>Heb</i> "look, it was not my son to whom I had given birth."]."

The Pulpit Commentary	And this woman's child died in the night; because she overlaid it. And she arose at midnight [rather, in the middle, i.e; dead of the night. The sleeper could not know it was midnight], and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my besom. And when I rose in the morning [while it was still dusk] to give my child suck, behold it was dead: but when I had considered it in the morning [i.e; in broad daylight; Vulg. clara luce] behold [this second "behold" marks a second discovery] it was not my son which I did bear.
The Voice	One night her baby died because she lay on it during her sleep. She woke up, and <i>after seeing her dead baby</i> , she stole my baby out of my arms while I was sleeping and placed her dead baby in my arms. When I woke up the next morning to feed my son, I found him dead. When I took a closer look at him, I saw that it was not the same child who came from my womb.

Literal, almost word-for-word, renderings:

BRG Bible	And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.
Concordant Literal Version	And the son of this woman dies at night, because she has lain upon it, and she rises in the middle of the night, and takes my son from beside me--and your handmaid is asleep--and lays it in her bosom, and her dead son she has laid in my bosom;" and I rise in the morning to suckle my son, and lo, dead; and I consider concerning it in the morning, and lo, it was not my son whom I did bear.
Context Group Version	And this woman's son died in the night, because she laid on it. And she arose at midnight, and took my son from beside me, while your slave slept, and laid it in her bosom, and laid her dead son in my bosom. And when I rose in the morning to nurse my son, look, it was dead; but when I had looked at it in the morning, I noticed it wasn't my son, whom I bore.
English Standard V. – UK	And this woman's son died in the night, because she lay on him. And she arose at midnight and took my son from beside me, while your servant slept, and laid him at her breast, and laid her dead son at my breast. When I rose in the morning to nurse my child, behold, he was dead. But when I looked at him closely in the morning, behold, he was not the child that I had borne."
Modern English Version	"Then this woman's child died during the night because she rolled over on it. She got up at midnight and took my son from beside me while your servant slept and laid him at her bosom and laid her dead child at my bosom. When I rose in the morning to feed my child, it was dead. But when I looked closely in the morning <i>light</i> , I recognized that it was not my son whom I bore."
New King James Version	And this woman's son died in the night, because she lay on him. So she arose in the middle of the night and took my son from my side, while your maidservant slept, and laid him in her bosom, and laid her dead child in my bosom. And when I rose in the morning to nurse my son, there he was, dead. But when I had examined him in the morning, indeed, he was not my son whom I had borne."
Updated Bible Version 2.11	And this woman's son died in the night, because she laid on him. And she arose at midnight, and took my son from beside me, while your slave slept, and laid him in her bosom, and laid her dead son in my bosom. And when I rose in the morning to nurse my son, look, he was dead; but when I had looked at him in the morning, I noticed he wasn't my son, whom I bore.
Young's Updated LT	And the son of this woman dies at night, because she has lain upon it, and she rises in the middle of the night, and takes my son from beside me—and your handmaid is asleep—and lays it in her bosom, and her dead son she has laid in my bosom;

and I rise in the morning to suckle my son, and lo, dead; and I consider concerning it in the morning, and lo, it was not my son whom I did bear.”

The gist of this passage: As per the testimony of the first woman, the second woman’s child died in the night. The second woman exchanged the two sons in the middle of the night, so that the first woman woke up with a dead child (who was not hers).

1Kings 3:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong’s #4191 BDB #559
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong’s #1121 BDB #119
’îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong’s #802 BDB #61
zô’th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong’s #2063 (& 2088, 2090) BDB #260
lay ^ê lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night; possibly, at night, by night, during the night</i>	masculine singular noun	Strong’s #3915 BDB #538

Translation: *The son of this woman died during the night...* The first woman continues with her testimony. At this point, she will give testimony as to what has logically happened. Much of what follows is not something that she personally observed. She supposes that the other woman’s son died during the night.

What she has done is, she wakes up the next morning with a dead child who is not hers, and she works back logically from that point. Her testimony would be severely limited in a US court today; but not before Solomon. She gives testimony as well as her theory as to what happened.

1Kings 3:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong’s #834 BDB #81

1Kings 3:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkab (שָׁכַב) [pronounced shaw- KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person feminine singular, Qal perfect	Strong's #7901 BDB #1011
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...when she laid on him,... She further supposes that this woman laid on her son and killed him at night. Again, this is not anything which she herself actually observed.

In vv. 19–20, all of the first woman's statements are suppositions based upon what actually happened (according to her testimony) in v. 21.

1Kings 3:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person feminine singular, Qal imperfect	Strong's #6965 BDB #877
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶּה) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תַּוֶּכֶּה. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
lay ^e lâh (לַיְלַיִל) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: ...so she got up in the middle of the night... All of this is occurring while the first woman (the one giving the testimony) is asleep. The second woman presumably gets up in the middle of the night.

It is incorrect to translate this *at midnight*, as the sleeping mother has no earthly idea at what time this occurred. The text simply reads *in the middle of the night*, suggesting nothing more than it was dark and she was asleep when this happened.

1Kings 3:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
êtsel (אֶצֶל) [pronounced <i>AY-tsel</i>]	<i>a side; near, by, beside</i>	preposition/substantive with the 1 st person singular suffix	Strong's #681 BDB #69
Together, min + êtsel mean <i>from one's side, from beside, from proximity to; contiguous to, beside</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmâh (אִמָּה) [pronounced <i>aw-MAW</i>]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51
yâshên (יָשָׁן) [pronounced <i>yaw-SHAYN</i>]	<i>sleeping, asleep, slept</i>	verbal adjective	Strong's #3463 BDB #445

Translation: ...and took my son from beside me while your maidservant [was] sleeping. She takes the son of the woman while she is sleeping. *Your maidservant* refers to the woman giving testimony.

Her testimony continues to be logical deduction and not something which she herself has observed.

1Kings 3:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{AV}V</i>]	<i>to make [cause] [anyone] lie down, to prostrate; to lay down; to cause to rest; to pour out a vessel</i>	3 rd person feminine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #7901 BDB #1011
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chêyq (חַיִּיךְ or חַיִּיק) [pronounced <i>khayk</i>]	<i>bosom, chest; hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #2436 BDB #300

Translation: *She laid him down by her bosom...* The other woman takes her son and lays the first woman's son beside her. The first woman, who is giving testimony, is asleep when this occurs.

1Kings 3:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal participle with the definite article	Strong's #4191 BDB #559

Owens only lists this as a Qal participle; he does not list it as active or passive.

shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{AV}V</i>]	<i>to make [anyone] lie down, to prostrate; to lay down; to cause to rest; to pour out a vessel</i>	3 rd person feminine singular, Hiphil perfect	Strong's #7901 BDB #1011
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chêyq (חַיִּיךְ or חַיִּיק) [pronounced <i>khayk</i>]	<i>bosom, chest; hollow [portion of a chariot], lower [bottom] [portion of the altar]; midst</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2436 BDB #300

Translation: ...and her dead son she laid down at my bosom. The second woman also laid her own son next to the first woman while she is sleeping.

Everything, up to this point, has been the logical supposition of the woman giving testimony in court. In a contemporary courtroom, this would be quite difficult to enter into the record, as none of this was actually seen by the first woman. What she actually observed with her own eyes begins with v. 21.

Given the era in which this testimony was given, what she has observed and what she logically deduced were not out of bounds for testimony. Although not many commentators made mention that some of her testimony was not something that she actually observed, one or two criticized her testimony for that reason. Essentially, acting as her own lawyer, she is presenting her theory of the case along with her actual observations. In Solomon's court, there was nothing wrong with this.

A couple commentators criticized the woman who lay on her baby in the night. This is quite obviously a great tragedy, but she did not commit a crime. There are many cultures in which this is perfectly normal (for a nursing mother to sleep with her child). Switching the children (if indeed, this is what she did) was the pernicious act.

1Kings 3:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	1 st person singular, Qal imperfect	Strong's #6965 BDB #877
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בקר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yânaq (יני) [pronounced yaw-NAHK]	<i>to cause one to nurse [suck], to nurse; to give suck to</i>	Hiphil infinitive construct	Strong's #3243 BDB #413
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: So I got up the [next] morning to nurse my son,... The first woman, the one giving testimony, wakes up the next morning, and her first thought, of course, is to nurse her son. It is at this point that the first woman begins to testify as to what she herself actually observed. Everything prior to this has been what she has logically deduced from working backwards from this point (v. 21).

1Kings 3:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> , or, <i>he realized [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> .			
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect; this could be the Qal participle	Strong's #4191 BDB #559

Translation: ...and I observe that he is dead. The exclamatory particle *behold* can also refer to something which a person observes or sees or realizes. She suddenly realizes that this infant is dead.

Apparently, this takes place early in the am, before the sun is out.

1Kings 3:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bîyn (בֵּין) [pronounced <i>bean</i>]	<i>to show oneself discerning or attentive, consider diligently; to examine thoroughly</i>	1 st person singular, Hithpolel imperfect	Strong's #995 BDB #106
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Therefore, I examined him closely in the morning,... In the morning, when it is light, she looks over the infant very carefully.

We do not have an exact time frame for this. The death of the child appears to have occurred quite soon—perhaps as soon as the night the second woman gives birth.

1Kings 3:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i> ; or, <i>and he saw that...</i> , or, <i>he observed [that]...</i> In Gen. 40:16, Owens translates this, <i>there were</i> .			
lô' (אֵל or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	1 st person singular, Qal perfect	Strong's #3205 BDB #408

Translation: *...and I observe that he was not [the son] who I had given birth to.*" After a close examination, the first woman comes to the conclusion that this was not the child that she had given birth to.

It is reasonable to suppose that, when a woman gives birth to a son, that she spends a great deal of time looking him over and examining everything about him. Although we do not know the time frame exactly, it appears that this takes place 3–4 days after the first woman gives birth.

Now we have the testimony of the defendant—the woman who is accused of exchanging the babies for one another.

The College Press Bible Study gives us a short summary of what is to come: *The defendant in this case naturally disputed the contention of the plaintiff, tenaciously maintaining that the living child was really her own. Back and forth the women argued with one another making their claims and counter claims (1Kings 3:22).*¹⁵⁹

¹⁵⁹ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 3:16–28.

And so says the woman the other, “No, for my son the living one and your son the dead one.” And this [woman] is saying, “No, your child [is] dead and my son [is] living.” And so the were speaking to faces of the king.

1Kings
3:22

The other woman said, “Wrong [lit., **No**]! My son [is] the living one and your son [is] the dead one.” But the first woman [lit., **this**] kept saying, “No, your child [is] dead and my son [is] living.” And they kept speaking before the king.

The other woman yells, “Wrong! My son is the living child and your child is dead.” But the first woman kept on saying, “No, it is your child who is dead and mine is alive.” And they kept on arguing before the king.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says the woman the other, “No, for my son the living one and your son the dead one.” And this [woman] is saying, “No, your child [is] dead and my son [is] living.” And so the were speaking to faces of the king.
Revised Douay-Rheims	And the other woman answered: It is not so as you say, but your child is dead, and mine is alive. <u>On the contrary</u> she said: <u>you lie</u> : for my child lives, and your child is dead. And in this manner they strove before the king.
Peshitta (Syriac)	²² And the other woman said, It is not so; but the living is my son, and the dead is your son. And this one said, It is not so; the dead is your son, and the living is my son. ²³ And the other woman said, It is not so, the living is my son and the dead is your son. Thus they argued before the king.
Septuagint (Greek)	And the other woman said, No, but the living is my son, and the dead is thy son. So they spoke before the king.

Significant differences: The Latin appears to have a few additional phrases which are not found in the Hebrew. The Syriac leaves out the final phrase, which is found in v. 23 (in the Syriac text). There is also some repetition in the 23rd verse which is not found anywhere else.

Limited Vocabulary Translations:

Bible in Basic English	And the other woman said, No; but the living child is my son and the dead one yours. But the first said, No; the dead child is your son and the living one mine. So they kept on talking before the king.
Easy-to-Read Version–2008	But the other woman said, "No! The dead baby is yours, and the one still alive is mine!" But the first woman said, "No, you are wrong! The dead baby is yours! The one that is still alive is mine." So the two women argued in front of the king.
<i>The Message</i>	"Not so!" said the other woman. "The living one's mine; the dead one's yours." The first woman countered, "No! Your son's the dead one; mine's the living one." They went back and forth this way in front of the king.
NIRV	The other woman said, "No! The living baby is my son. The dead one belongs to you." But the first woman said, "No! The dead baby is yours. The living one belongs to me." So they argued in front of the king.
New Simplified Bible	The other woman said: »The living child is mine, and the dead one is yours!« The first woman answered back: »The dead child is yours, and the living one is mine!« They argued before the king.

Thought-for-thought translations; paraphrases:

The Living Bible	Then the other woman interrupted, "It certainly was her son, and the living child is mine." "No," the first woman said, "the dead one is yours and the living one is mine." And so they argued back and forth before the king.
New Berkeley Version	The other woman retorted, "Not so; my son is the living one and yours is the dead one." But the first woman affirmed, "Untrue; your son is the dead one and mine is the living one." So they argued before the king.
New Life Version	Then the other woman said, "No! The living one is my son, and the dead one is your son." But the first woman said, "No! The dead one is your son and the living one is my son." They spoke this way in front of the king.
New Living Translation	Then the other woman interrupted, "It certainly was your son, and the living child is mine." "No," the first woman said, "the living child is mine, and the dead one is yours." And so they argued back and forth before the king.

Partially literal and partially paraphrased translations:

American English Bible	Well, the other woman shouted: 'That isn't true! My son is the one that's living, and hers is the son that's dead!'
International Standard V	"Not so," claimed the other woman. "The living child is my son, and the dead one is yours." But the first woman said, "Not so! The dead child is your son and the living one is my son." This is what they testified before the king.
New Advent (Knox) Bible	And when the other woman said, No, it is thy child that is dead, mine that is alive, she persisted in answering, Thou liest; it is my child that lives, thine that is dead. Such was the angry debate they held in the king's presence.
Translation for Translators	But the other woman said, "That is not true! The baby that is alive is mine, and the baby that is dead is yours!" Then the first woman said, "No, the dead baby is yours, and the one that is alive is mine!" And they continued to argue in front of the king.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Then the other woman said, No! for my child is the living, but yours is the dead I 'Nay! for your child is the dead, and my child is the living, and you shall answer for it before the king!
God's Truth (Tyndale)	And the other woman said it is not so: But the living is my son, and the dead yours. And she said again: you say untrue, for the dead is your son, and the living mine. And thus they pleaded before the king.
NIV – UK	The other woman said, 'No! The living one is my son; the dead one is yours.' But the first one insisted, 'No! The dead one is yours; the living one is mine.' And so they argued before the king.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The other woman said, "No, the living child is mine; the dead child is yours." To this, the first replied, "Not so, the dead child is yours; the living child is mine." And they quarreled this way in the king's presence.
The Heritage Bible	And the other woman said, No; and the living is my son, and the dead is your son. And this said, No; and the dead is your son, and the living is my son. Thus they spoke before the face of the king.
New American Bible (2002)	The other woman answered, "It is not so! The living one is my son, the dead one is yours." But the first kept saying, "No, the dead one is your child, the living one is mine!" Thus they argued before the king.

New Jerusalem Bible	Then the other woman spoke. 'That is not true! My son is the live one, yours is the dead one'; and the first retorted, 'That is not true! Your son is the dead one, mine is the live one.' And so they wrangled before the king.
New RSV	But the other woman said, 'No, the living son is mine, and the dead son is yours.' The first said, 'No, the dead son is yours, and the living son is mine.' So they argued before the king.
Revised English Bible	The other woman broke in, "No, the living child is mine; yours is the dead one," while the first insisted, "No, the dead child is yours; mine is the living one." So they went on arguing before the king.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The other woman broke in, "No! The living one is my son, and the dead one is your son!" The first one said, "No! The dead one is your son and the living one is my son!" This is how they spoke in the presence of the king.
exeGesés companion Bible	And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake worded before at the face of the king sovereign.
JPS (Tanakh—1985)	The other woman spoke up, "No, the live one is my son, and the dead one is yours!" But the first insisted, "No, the dead boy is yours; mine is the live one!" And they went on arguing before the king.
Orthodox Jewish Bible	And the isha ha'acheret (other woman) said, Lo (no); but hachai (the living) is beni (my son), and hamet (the dead) is the ben of yours. But this one said, Lo (no), the ben of yours is hamet (the dead [one]), and beni is hachai! Thus they went on arguing before HaMelech!.
<i>The Scriptures</i> 1998	And the other woman said, "No! But the living one is my son, and the dead one is your son." And the first woman said, "No! For the dead one is your son, and the living one is my son." And they spoke before the sovereign.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the other woman said, "No! For my son is the one who is living, and your son is the dead one." But the first woman said, "No! For your son is the dead one, and my son is the living one." [This is how] they were speaking before the king.
The Expanded Bible	"No!" the other woman cried. "The living baby is my son, and the dead baby is yours!" But the first woman said, "No! The dead baby is yours, and the living one [son] is mine!" So the two women argued before the king.
Kretzmann's Commentary	And the other woman said, Nay; but the living is my son, and the dead is thy son; she persisted in claiming the baby as her own. And this, the accuser, said, No; but the dead is thy son, and the living is my son. Thus they spake before the king, quarreling over the possession of the baby.
NET Bible®	The other woman said, "No! My son is alive; your son is dead!" But the first woman replied, "No, your son is dead; my son is alive." Each presented her case before the king [<i>Heb</i> "they spoke before the king." Another option is to translate, "they argued before the king."].
The Voice	Second Woman: She lies! My son is alive, and her son is dead! First Woman: She lies! Her son is dead, and my son is alive!

Literal, almost word-for-word, renderings:

BRG Bible	And the other woman said, Nay; but the living <i>is</i> my son, and the dead <i>is</i> thy son. And this said, No; but the dead <i>is</i> thy son, and the living <i>is</i> my son. Thus they spake before the king.
Concordant Literal Version	And the other woman said, `Nay, but my son [is] the living, and your son the dead;` and this [one] said, `Nay, but your son [is] the dead, and my son the living.` And they speak before the king.
English Standard Version	But the other woman said, "No, the living child is mine, and the dead child is yours." The first said, "No, the dead child is yours, and the living child is mine." Thus they spoke before the king.
Green's Literal Translation	And the other woman said, No, but my son <i>is</i> the living, and your son the dead. And this <i>one</i> said, No, but your son <i>is</i> dead, and my son the living. And they spoke before the king.
New King James Version	Then the other woman said, "No! But the living one is my son, and the dead one is your son." And the first woman said, "No! But the dead one is your son, and the living one is my son." Thus they spoke before the king.
World English Bible	The other woman said, "No; but the living one is my son, and the dead one is your son." The first one said, "No; but the dead one is your son, and the living one is my son." Thus they spoke before the king.
Young's Updated LT	And the other woman says, "Nay, but my son is the living, and your son the dead;" and this one says, "Nay, but your son is the dead, and my son the living." And they speak before the king.

The gist of this passage: The women argue back and forth before the king, each claiming possession of the living son.

1Kings 3:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
'achêr (אחר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	adjective/substantive with the definite article	Strong's #312 BDB #29
lô' (לא or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

1Kings 3:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>There are several ways this negation is used. (1) It is an absolute <i>no</i> given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean <i>without</i>. 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated <i>not yet</i>. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean <i>nothing</i>; there is no clear proof of that.¹⁶⁰</p>			

Translation: *The other woman said, "Wrong [lit., No]! The second woman speaks up, and she says, Wrong! (Or, No!) She is negating entirely the testimony of the first woman.*

We have no idea if we get the full testimony here or not. We will not get the words that they speak when arguing at the end of this verse; but we appear to get all the necessary information in vv. 17–22. The first woman has very little to testify to. "What she said is a lie; my baby is alive; hers is dead."

1Kings 3:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
chay (חי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article	Strong's #2416 BDB #311
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1121 BDB #119
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal participle with the definite article	Strong's #4191 BDB #559

Owens only lists this as a Qal participle; he does not list it as active or passive.

Translation: *My son [is] the living one and your son [is] the dead one.*" The second woman claims, "It is your son that is dead; my son is alive." She is completely contradicting the testimony of the first woman.

¹⁶⁰ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

The first woman had quite a lengthy story; the second would have no such story (whether the first story is true or false).

The second woman denies most of what the first woman said, but is unable to offer any proof of her position (neither does the first woman offer any proof).

Being that this is really an example of she said/she said, there is not reason for the second woman to go into any detail on her rebuttal.

1Kings 3:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zô`th (זֹתָ) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>saying, speaking, saying [to oneself], thinking</i>	Qal active participle	Strong's #559 BDB #55
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1121 BDB #119
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal participle with the definite article	Strong's #4191 BDB #559
Owens only lists this as a Qal participle; he does not list it as active or passive.			
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article; pausal form	Strong's #2416 BDB #311

Translation: *But the first woman [lit., this] kept saying, “No, your child [is] dead and my son [is] living.”* The first woman jumps in and claims the exact opposite. “Your son is dead and my son is the one who is alive.”

The first woman speaks again, but she has nothing to add to what has been already said. She only reasserts her original testimony.

The Pulpit Commentary offers up some interesting conjectures, most of which are probably true: *It is somewhat difficult to account for the pertinacious claim to the child, preferred even before the king by the pretended mother. The most probable explanation is, that having taken the child in the first instance on the spur of the moment, in order to avoid the reproach of having killed her offspring by her clumsiness and neglect, she found it difficult to draw back from her false position—which indeed she could not do without owning herself both child stealer and liar—and so she put on a bold face and maintained the imposture even before the monarch himself. That she did not really care for the child is evident from 1Kings 3:26.*¹⁶¹

Matthew Poole: *Both peremptorily and vehemently affirmed the same thing, oft repeating the same words.*¹⁶²

There is actual agreement between these women. They both agree that the first woman woke up with the dead child next to her; and that the second woman woke up with the live child. Whether these babies had been exchanged at night is what is at issue here.

1Kings 3:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person feminine plural, Piel imperfect	Strong's #1696 BDB #180
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

Translation: *And they kept speaking before the king.* These women continue to argue before Solomon. They had reached a point where each woman just kept repeating her own claim.

Matthew Henry: *The question was, Who was the mother of this living child, which was brought into court, to be finally adjudged either to the one or to the other? Both mothers were vehement in their*

¹⁶¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 3:22.

¹⁶² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 3:22.

claim, and showed a deep concern about it. Both were peremptory in their asseverations: "It is mine," says one. "Nay, it is mine," says the other.¹⁶³

There appear to be quite a number of observers in the open air court, and no one knows really who to believe. Neither position has some clear, gaping discrepancy; neither woman in her testimony seems as if she is offering up false testimony. The case is both easy to summarize, yet seemingly impossible to render a verdict.

Whether there is any additional information presented is immaterial. We have heard all that we need to hear; and Solomon will sum up their arguments.

And so says the king, "This [one] is saying, 'This, my son [is] the living [one] and your son [is] the dying one.' And this [one] is saying, 'No, for your son [is] the dying one and my son [is] the living one.' "

1Kings
3:23

The king remarked, "This [one] is saying, "This [child who is] alive [is] my son; and your son [is] the dead [one].' And this [other one] is saying, 'No, because your son [is] the dead one and my son [is] alive.' "

The king observed, "This first woman claims that her son is alive and the other woman's son is dead; but the second woman makes the same claim for herself."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says the king, "This [one] is saying, 'This, my son [is] the living [one] and your son [is] the dying one.' And this [one] is saying, 'No, for your son [is] the dying one and my son [is] the living one.' "
Revised Douay-Rheims	Then said the king: The one said, My child is alive, and your child is dead. And the other answers: Nay, but your child is dead, and mine lives.
Peshitta (Syriac)	And the other woman said, It is not so, the living is my son and the dead is your son. Thus they argued before the king.
Septuagint (Greek)	And the king said to them, You are saying, This is my son, even the living one, and this woman's son is the dead one: and you are saying, No, but the living is my son, and the dead is your son.

Significant differences: Although there is a v. 23 in the Syriac, it is actually a continuation of v. 22. The summation made by Solomon is not found in the Syriac. In the Hebrew, Solomon is summarizing the case for the court; and in the Greek, he is addressing each woman individually summarizing their assertions.

Limited Vocabulary Translations:

Easy English	Then the king said, 'This (woman) says, "My son is alive and your son is dead." But the other (woman) says, "No! Your son is dead and my son is alive." '
Easy-to-Read Version–2008	Then King Solomon said, "Each of you says that the living baby is your own and that the dead baby belongs to the other woman."
God's Word™	The king said, "This one keeps saying, 'My son is alive—your son is dead,' and that one keeps saying, 'No! Your son is dead—my son is alive.'"
Good News Bible (TEV)	Then King Solomon said, "Each of you claims that the living child is hers and that the dead child belongs to the other one."

¹⁶³ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

New Simplified Bible King Solomon said: »Each of you claims that the living child is hers and that the dead child belongs to the other one.«

Thought-for-thought translations; paraphrases:

Contemporary English V. "No!" the other woman shouted. "He was your son. My baby is alive!" "The dead baby is yours," the first woman yelled. "Mine is alive!" They argued back and forth in front of Solomon, until finally he said, "Both of you say this live baby is yours. V. 22 is included for context.

The Living Bible Then the king said, "Let's get the facts straight: both of you claim the living child, and each says that the dead child belongs to the other.

New Berkeley Version The king remarked, "This woman asserts, 'This living one is my son; your son is dead'; and that one replies, 'Not so; yours is the dead son and mine the living son.' "

New Living Translation Then the king said, "Let's get the facts straight. Both of you claim the living child is yours, and each says that the dead one belongs to the other.

Partially literal and partially paraphrased translations:

American English Bible Then the king said to them: 'You're saying that the living son is yours, and the dead one is hers. And she says that's not true; hers is the living son and yours is the one that's dead.'

New Advent (Knox) Bible See, said the king, it is all, My child lives and thine is dead, on the one side, and Thy child is dead and mine lives, on the other.

Translation for Translators Then the king said, "Both of you are saying, 'My baby is the one that is alive and the one that is dead is yours.' "

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible One asserts ' My child is the living, and yours is the dead} and the other asserts, ' No! for your child his the dead, and my child is the living!

God's Truth (Tyndale) Then said the king: the one says, this that is alive is my son, and the dead is yours. And the other says no: But your son is the dead and the live child is mine.

Lexham English Bible Then the king said, "This one [is] saying, 'This [is] my son, the living one, but your son [is] the dead one,' and the other one keeps saying, 'But no! Your son [is] the dead one, and my son [is] living!'"

NIV – UK The king said, 'This one says, "My son is alive and your son is dead," while that one says, "No! Your son is dead and mine is alive."' "

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then the king said, "One says: 'This is my son who is alive; your son is dead'; the other says: 'That is not so, your son is dead; my son is the live one'."

The Heritage Bible And the king said, The one says, This is my son who lives, and your son is the dead; and the other says, No; and your son is the dead, and my son is the living.

New American Bible (2011) Then the king said: "One woman claims, 'This, the living one, is my son, the dead one is yours.' The other answers, 'No! The dead one is your son, the living one is mine.'"

New Jerusalem Bible 'This one says,' the king observed, ' "My son is the one who is alive; your son is dead," while the other says, "That is not true! Your son is the dead one, mine is the live one."

Revised English Bible The king thought to himself, "One of them says, 'This is my child, the living one; yours is the dead one.' The other says, 'No, it is your child that is dead and mine that is alive.'"

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	<u>THE FIRST JUDGMENT OF SHELOMOH</u> Then said the king sovereign , The This one saith, This is my son that liveth, and thy son is the dead: and the other that saith, Nay; but thy son is the dead, and my son is the living.
JPS (Tanakh—1985)	The king said, "One says, 'This is my son, the live one, and the dead one is yours'; and the other says, 'No, the dead boy is yours, mine is the live one.'
Orthodox Jewish Bible	Then said HaMelech, The one saith, This is beni (my son) hachai (the living [one]), and thy ben is hamet (the dead [one]); and the other saith, Lo; but the ben of yours is hamet, and beni is hachai.
<i>The Scriptures</i> 1998	And the sovereign said, "The one says, 'This is my son, who lives, and your son is the dead one,' while the other says, 'No! For your son is the dead one, and my son is the living one.' "

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the king said, "This woman says, 'This is my son, the one who is alive, and your son is the dead one'; and the other woman says, 'No! For your son is the dead one, and my son is the one who is alive.'"
Kretzmann's Commentary	Then said the king, weighing the facts as presented to him, The one saith, This is my son that liveth, and thy son is the dead, and the other saith, Nay; but thy son is the dead, and my son is the living. It seemed to be one woman's unsupported word against another's.
The Pulpit Commentary	Then [promptly, without hesitation] said the king, The one saith [Heb. "this is saying," i.e; keeps saying] This is my son that liveth, and thy son is the dead; and the other saith, Nay, but thy son is the dead and my son is the living.
The Voice	Solomon: This woman says, "My son is alive, and your son is dead." The other woman says, "My son is alive, and your son is dead."

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king said, `This [one] said, This [is] my son, the living, and your son [is] the dead; and that [one] said, Nay, but your son [is] the dead, and my son the living.
English Standard Version	Then the king said, "The one says, 'This is my son that is alive, and your son is dead'; and the other says, 'No; but your son is dead, and my son is the living one.'"
Young's Updated LT	And the king says, "This one says, This is my son, the living, and your son <i>is</i> the dead; and that one says, Nay, but your son <i>is</i> the dead, and my son the living."

The gist of this passage: Solomon summarizes what both parties allege.

1Kings 3:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 3:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572
zô`th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'âmar (אָמַר) [pronounced aw-MAHR]	<i>saying, speaking, saying [to oneself], thinking</i>	Qal active participle	Strong's #559 BDB #55
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article	Strong's #2416 BDB #311
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1121 BDB #119
mûwth (מוֹת) [pronounced mooth]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal participle with the definite article	Strong's #4191 BDB #559

Translation: The king remarked, “This [one] is saying, “This [child who is] alive [is] my son; and your son [is] the dead [one].” The king sums up the testimony for the court. He says, “This first woman says that the living child is hers and that the dead infant belongs to the other woman.”

One translation has that Solomon *thinks* this. Although that is certainly a valid translation, it is more likely that Solomon states this as a summary of what both parties are alleging. This would be so that everyone in court knew what was going on; and if there was anything that he did not quite state correctly, then that could be dealt with, with additional testimony.

1Kings 3:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zô'th (זֹת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>saying, speaking, saying [to oneself], thinking</i>	Qal active participle	Strong's #559 BDB #55
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1121 BDB #119
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal participle with the definite article	Strong's #4191 BDB #559
Owens only lists this as a Qal participle; he does not list it as active or passive.			
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article; pausal form	Strong's #2416 BDB #311

Translation: And this [other one] is saying, 'No, because your son [is] the dead one and my son [is] alive.' ” The king continues: “And this second woman is making the exact same claim.”

Trapp: *Aio, I affirm, and the other is Nego; I deny, neither is the one of better repute or credit than the other, as being both harlots.*¹⁶⁴

Translation for Translators combines the two clauses and renders this: Then the king said, “Both of you are saying, ‘My baby is the one that is alive and the one that is dead is yours.’ ”

Solomon summarizes what both women are saying, so that either one, if need be, could correct him if he has stated their case incorrectly.

¹⁶⁴ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, 1Kings 3:23.

And so said the king, “Bring to me a sword.” And so they brought the sword to faces of the king. And so says the king, “Divide the child the living [one] to a pair and give the half to one and the half to the one.”

1Kings
3:24–25

The king said, “Bring me a sword;” so they brought the sword before the king. Then the king said, “Divide the living child into two and give [one] half to one [woman] and the [other] half to the other one.”

The king called for a sword and one was brought to him in the courtroom, the women looking on. He then said, “Divide the living child into two, and give a half to each woman.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so said the king, “Bring to me a sword.” And so they brought the sword to faces of the king. And so says the king, “Divide the child the living [one] to a pair and give the half to one and the half to the one.”
Revised Douay-Rheims	The king therefore said: Bring me a sword. And when they had brought a sword before the king, Divide, said he, the living child in two, and give half to the one, and half to the other.
Peshitta (Syriac)	Then the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one and half to the other.
Septuagint (Greek)	And the king said, Fetch a sword. And they brought a sword before the king. And the king said, Divide the live child, the suckling, in two; and give half of it to one, and half of it to the other.
Significant differences:	None.

Limited Vocabulary Translations:

Bible in Basic English	Then he said, Get me a sword. So they went and put a sword before the king. And the king said, Let the living child be cut in two and one half given to one woman and one to the other.
Easy English	So the king said, ‘Bring me a sword.’ So they brought a sword to the king. And the king said, ‘Cut the child that is alive into two pieces. Give half to one (woman) and half to the other (woman).’
Easy-to-Read Version–2008	Then King Solomon sent his servant to get a sword. He told the servant, “Cut the living baby in two and give one half of the baby to each woman.”
God’s Word™	So the king told his servants to bring him a sword. When they brought it, he said, “Cut the living child in two. Give half to the one and half to the other.”
Good News Bible (TEV)	He sent for a sword, and when it was brought, he said, “Cut the living child in two and give each woman half of it.”
The Message	After a moment the king said, “Bring me a sword.” They brought the sword to the king. Then he said, “Cut the living baby in two—give half to one and half to the other.”
New Simplified Bible	He sent for a sword. When it arrived, he said: »Cut the living child in two and give each woman half of it.«

Thought-for-thought translations; paraphrases:

Contemporary English V.	"No!" the other woman shouted. "He was your son. My baby is alive!" "The dead baby is yours," the first woman yelled. "Mine is alive!" They argued back and forth
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in front of Solomon, until finally he said, "Both of you say this live baby is yours. Someone bring me a sword." A sword was brought, and Solomon ordered, "Cut the baby in half! That way each of you can have part of him." Vv. 22–23 are included for context.

New Century Version	The king sent his servants to get a sword. When they brought it to him, he said, "Cut the living baby into two pieces, and give each woman half."
New Living Translation	All right, bring me a sword." So a sword was brought to the king. Then he said, "Cut the living child in two, and give half to one woman and half to the other!"

Partially literal and partially paraphrased translations:

American English Bible	So the king said, 'Bring me a sword!' And they brought him a sword. Then he said, 'Cut this living, nursing child in halves, and give half to this one and the other half to that one!'
Beck's American Translation	Then the king said, "Get me a sword." They brought the king a sword. "Cut the living baby in two," the king said, "and give one half to the one and the other half to the other."
International Standard V	"Somebody get me a sword." So they brought a sword to the king. "Divide the living child in two!" he ordered. "Give half to the one and half to the other."
New Advent (Knox) Bible	Bring me a sword. So a sword was brought out before the king. Cut the living child in two, he said, and give half to one, half to the other.
Translation for Translators	So he said to one of his servants, "Bring me a sword." So the servant brought a sword to the king. Then the king said to the servant, "Cut the baby that is alive into two parts. Give one part to each of the women."

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The king therefore continued, "Fetch me a sword!" And they brought a sword to the king. When the king said, "Split the living child into two, and give half to the one, and half to the other!"
God's Truth (Tyndale)	Then said the king: bring me a sword. And they brought a sword before the king. And then the king said: Divide the living child in two, and give the one half to the one, and the other to the other.
NIV – UK	Then the king said, 'Bring me a sword.' So they brought a sword for the king. He then gave an order: 'Cut the living child in two and give half to one and half to the other.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And the king said, "Bring me a sword." When they brought the king a sword, he gave this order, "Divide the child in two and give half to one, half to the other."
The Heritage Bible	And the king said, Bring me a sword. And they brought a sword before the face of the king. And the king said, Cut the living child in two, and give half to the one, and half to the other.
New American Bible (2002)	The king continued, "Get me a sword." When they brought the sword before him, he said, "Cut the living child in two, and give half to one woman and half to the other."
New Jerusalem Bible	Bring me a sword,' said the king; and a sword was brought into the king's presence. 'Cut the living child in two,' the king said, 'and give half to one, half to the other.'
Revised English Bible	Then he said, "Fetch me a sword." When a sword was brought, the king gave the order: "Cut the living child in two and give half to one woman and half to the other."

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	And the king sovereign said, Bring Take me a sword. And they brought a sword before at the face of the king sovereign . And the king sovereign said, Divide Cut the living child in two, and give half to the one, and half to the other one.
Orthodox Jewish Bible	And HaMelech said, Bring me a cherev. And they brought the cherev before HaMelech. And HaMelech said, Cut the yeled hachai in two, and give half to the one, and half to the other.
<i>The Scriptures</i> 1998	And the sovereign said, "Bring me a sword." So they brought a sword before the sovereign. And the sovereign said, "Divide the living child in two, and give half to one, and half to the other."

Expanded/Embellished Bibles:

The Expanded Bible	The king sent his servants to get a sword. When they brought it to him, he said, "Cut [Divide] the living baby into two pieces, and give each woman half."
Kretzmann's Commentary	And the king said, Bring me a sword. And they brought a sword before the king. This was done with deliberation, in order to study the effect of every word upon the women. And the king said, knowing that the real mother would be revealed now, Divide the living child in two, and give half to the one and half to the other.
NET Bible®	The king ordered, "Get me a sword!" So they placed a sword before the king. The king then said, "Cut the living child in two, and give half to one and half to the other!"
The Pulpit Commentary	And the king said, Bring me a sword. And they brought a [Heb. the; the sword, i.e; of the executioner, or the sword for which he asked] sword before the king. And the king said, Divide the living child in two, and give half to the one and half to the other [Heb. one].
The Voice	Solomon: Bring me a sword. (receiving a sword) Cut the living child in half, and give each woman one of the halves.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king said, `Take for me a sword;' and they bring the sword before the king, and the king said, `Cut the living child into two, and give the half to the one, and the half to the other.
Context Group Version	And the king said, Fetch me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other.
Third Millennium Bible	And the king said, "Bring me a sword." And they brought a sword before the king. And the king said, "Divide the living child in two, and give half to the one and half to the other."
Young's Updated LT	And the king says, "Take for me a sword;" and they bring the sword before the king, and the king says, "Cut the living child into two, and give the half to the one, and the half to the other."

The gist of this passage: The king calls for a sword, and then orders that the living child be cut in half, and each half given to each woman.

1Kings 3:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine plural, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person masculine singular suffix	No Strong's # BDB #510
chereb (כֶּרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun; pausal form	Strong's #2719 BDB #352

Translation: The king said, “Bring me a sword;”... The king has heard the testimony of both women and has come to a decision. He calls for a sword to be brought to him in the open air courtroom. The women are right there with him. This would be quite dramatic, as this is not a criminal case.

Trapp: *Bring me a sword. For what purpose? thought the standers by; wondering and perhaps laughing within themselves. The actions of wise princes are riddles to vulgar constructions: nor is it for the shallow capacities of the multitude to fathom the deep projects of sovereign authority.*¹⁶⁵

1Kings 3:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97

¹⁶⁵ John Trapp *A Commentary on the Old and New Testaments*; Edited by: W. Webster and Hugh Martin; e-sword, 1Kings 3:24.

1Kings 3:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chereb (כֶּרֶב) [pronounced <i>khe-RE^BV</i>]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun; with the definite article	Strong's #2719 BDB #352
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L^epânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

Translation: ...so they brought the sword before the king. A sword is brought to the king. The women both see the sword. No doubt, their imaginations are running wild; or they are wondering, "What is going on?"

1Kings 3:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572
gâzar (גָּזַר) [pronounced <i>gaw-ZAHR</i>]	<i>cut in two, divide; cut down; cut off, destroy, exterminate; decree</i>	2 nd person masculine plural, Qal imperative	Strong's #1504 BDB #160
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yeled (יָלֵד) [pronounced <i>YEH-led</i>]	<i>child, one born; son, boy, youth</i>	masculine singular noun with the definite article	Strong's #3206 BDB #409

1Kings 3:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article	Strong's #2416 BDB #311
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e tayim (שְׁתַּיִם) [pronounced sh ^e t-TAH-yim]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral dual substantive	Strong's #8147 BDB #1040

Translation: Then the king said, “Divide the living child into two... There is the living infant; and Solomon calls for the child to be sliced in two. This is when things became quite serious. Both mothers were no doubt shocked by this—particularly the mother of this child in question.

1Kings 3:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person masculine singular, Qal imperative	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chătsîy (חֶצְיָי) [pronounced khuh-TSEE]	<i>half, middle</i>	masculine singular noun (with the definite article)	Strong's #2677 BDB #345
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

1Kings 3:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chătsîy (חֶסֶךְ) [pronounced khuh-TSEE]	<i>half, middle</i>	masculine singular noun (with the definite article)	Strong's #2677 BDB #345
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

Often, when 'echâd is found twice in the same context, it means ...*the one...and the other* or *one...and another*.

Translation: ...and give [one] half to one [woman] and the [other] half to the other one." He will give one half to one woman and the other half to the other woman.

As things stood, determining which person was being honest and which was being dishonest was nearly impossible to do by means of their testimony.

1Kings 3:24–25 The king said, "Bring me a sword;" so they brought the sword before the king. Then the king said, "Divide the living child into two and give [one] half to one [woman] and the [other] half to the other one."

Solomon Applies his Wisdom to the Disputed Baby Case (Various Commentators)

Ellicott: *The celebrated "judgment of Solomon," given here as a specimen of his wisdom, is simply an instance of intuitive sagacity, cutting the Gordian knot of hopeless difficulty by the appeal to maternal instinct—an appeal which might, of course, fail, but which was, under the exceptional circumstances, the only appeal possible. It is in the knowledge how to risk failure rather than be reduced to impotence, and how to go straight to the heart of a difficulty when the slow, regular approaches of science are impossible, that we recognise what men call "a touch of genius," and what Scripture here calls the "wisdom of God."*¹⁶⁶

The Cambridge Bible: *According to Josephus, the order of the king was that both the living and the dead child should be divided and half of either be given to each mother. But this was not in Solomon's thought. He was not wishing to make a fair division of the two children, but, by threatening the living one, to bring to light the maternal feeling and so to find out to which of them it really belonged.*¹⁶⁷

¹⁶⁶ From <https://www.studylight.org/commentaries/ebc/view.cgi?bk=10&ch=3> accessed March 11, 2016.

¹⁶⁷ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:25.

Solomon Applies his Wisdom to the Disputed Baby Case (Various Commentators)

Clarke: *This was apparently a very strange decision, and such as nothing could vindicate had it been carried into execution; but Solomon saw that the only way to find out the real mother was by the affection and tenderness which she would necessarily show to her offspring. He plainly saw that the real mother would rather relinquish her claim to her child than see it hewn in pieces before her eyes, while it was probable the pretender would see this with indifference. He therefore orders such a mode of trial as would put the maternal affection of the real mother to the utmost proof; the plan was tried, and it succeeded. This was a proof of his sound judgment, penetration, and acquaintance with human nature; but surely it is not produced as a proof of extraordinary and supernatural wisdom.*¹⁶⁸

Interestingly enough, Clarke disparages this example of Solomon's wisdom, claiming equivalent wisdom found in other judges. I hesitate to offer up his examples, as they did not strike me as being as brilliant, but I will offer a [link to them](#) in case anyone is interested. Let me suggest that we remember Solomon as a wise king, whereas, Emperor Claudius and Ariopharnes, king of Thrace are not nearly as well-known for their wisdom.

Gill: *And the king said,.... To one of his officers: divide the living child in two; not that he meant it should be actually done, though it might at first be thought he really intended it, and so strike the minds of some with horror, as it did, however, the mother; but he ordered this, to try the affections of the women, and thereby come to the true knowledge of the affair; though, some think he knew it before by their countenances and manner of speech, but that he was desirous all present might see it, and be satisfied of it: and give half to the one, and half to the other; since both claimed it.*¹⁶⁹

Matthew Henry: *Notice the difficulty of the case. To find out the true mother, he could not try which the child loved best, and therefore tried which loved the child best: the mother's sincerity will be tried, when the child is in danger. Let parents show their love to their children, especially by taking care of their souls, and snatching them as brands out of the burning. By this and other instances of the wisdom with which God endued him, Solomon had great reputation among his people.*¹⁷⁰

Treasury of Scriptural Knowledge: *This was apparently a very strange decision; but Solomon saw that the only way to discover the real mother was by the affection and tenderness should would necessarily shew to her offspring. The plan was tried, and succeeded; and it was a proof of his sound judgment, penetration, and acquaintance with the human heart, or rather, of his extraordinary and supernatural wisdom.*¹⁷¹

J. Vernon McGee: *In the last part of this chapter we have a demonstration of Solomon's wisdom. He gives a clever solution to a real problem. There were two women. They were harlots, and they had one child between them. Each woman claimed the child as her own. They brought the matter to Solomon. How would you solve the problem? How would you find out who the real mother was? I suppose today some scientific method of determining the mother would be pursued, but Solomon had no such recourse. Solomon said to the women, "Since both of you claim the child, we will cut the baby in half, and each of you may have half of the child." The one who was not the mother, who had no love for the child and apparently had it in for the real mother, replied, "Sure, go ahead and cut the child in half." The real mother, however, said, "Oh, no, no. Don't do that. Give her the child." Solomon knew that the woman who was willing to give up the child in order to save its life was the real mother.*¹⁷²

Interestingly enough, the Bible does not take the time to explain Solomon's thinking. It simply presents what happens, and allows the reader to figure it out for himself.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

¹⁶⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 3:25.

¹⁶⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:35.

¹⁷⁰ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

¹⁷¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 3:25.

¹⁷² From http://archive.org/stream/11-1King/11-1Kings_djvu.txt accessed March 12, 2016.

As might well be expected, this particularly incident inspired many artists. I would not be surprised to find 20 or more paintings and graphics depicting this event.

The Judgement of Solomon, by **Peter Paul Rubens**, c,1617 from [Carpe Scriptura](#); accessed March 12, 2016.

King Solomon's Wise Judgment (a graphic) from [Pinterest.com](#); accessed March 12, 2016. Like many of their postings, I do not know the original artist.

The Judgment of Solomon by **Raffaello Sanzio**; from [Wikimedia](#); accessed March 12, 2016. Fresco between 1518 and 1519.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so says the woman who her son the living [one], unto the king (for grew warm her tender affections on account of her son), and so she says, "Please, my adonai, give to her the born [one] the living [one] and the dead [one]. You [all] will not slay him." And this [other one] is saying, "Also to me, also to you he is not. Divide!"

1Kings
3:26

The woman whose son [was] alive spoke to the king (for her tender affections grew warm because of her son); and she said, "Please, my adonai, give her the living infant and the dead [one as well]. Do not slay him!" And the other [one] said, "He is not, either to me or to her. Cut [him] in half."

The woman whose son was alive spoke to the king, having been moved by her affection for her own son; and she said, "Please, my lord, give the living and expired infants to her. Do not slay the remaining child!" But the other one, speaking at the same time, said, "He does not belong to me or to her; cut him in half!"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says the woman who her son the living [one], unto the king (for grew warm her tender affections on account of her son), and so she says, "Please, my adonai, give to her the born [one] the living [one] and <u>the dead [one]</u> . You [all] will not slay him." And this [other one] is saying, "Also to me, also to you he is not. Divide!"
Revised Douay-Rheims	But the woman whose child was alive, said to the king, (for her bowels were moved upon her child,) I beseech you, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor yours, but divide it.
Peshitta (Syriac)	Then the woman whose child was alive said to the king, because her affections yearned for her son, I beseech you, O my lord, give her the child alive, and in no wise slay it. But the other said, Let it be neither mine nor yours, but divide it in two.
Septuagint (Greek)	And the woman whose the living child was, answered and said to the king, (for her bowels yearned over her son) and she said, I pray thee, my lord, give her the child, and in nowise slay it. But the other said, Let it be neither mine nor hers; divide it.
Significant differences:	The Hebrew is tricky here; where the verb <i>to kill</i> is repeated. I understood this to be two different verbs; but most translate this as a single emphatic verb. I underlined this phrase in the Hebrew and refer you to Owens' translation below.

Limited Vocabulary Translations:

Bible in Basic English	Then the mother of the living child came forward, for her heart went out to her son, and she said, O my lord, give her the child; do not on any account put it to death. But the other woman said, It will not be mine or yours; let it be cut in two.
Easy English	Then the woman whose son was alive spoke. She really loved her son. So she said to the king, 'My lord, please give the baby that is alive to her. Do not kill him.' But the other (woman) said, 'Neither you nor I will have him. Cut him in half!'
Easy-to-Read Version—2008	The second woman said, "Yes, cut him in two. Then neither of us will have him." But the first woman, the real mother, loved her son and said to the king, "Please, sir, don't kill the baby! Give him to her." Notice how the ERV switches the sentences around.
God's Word™	Then the woman whose son was still alive was deeply moved by her love for the child. She said to the king, "Please, sir, give her the living child. Please don't kill him!"
Good News Bible (TEV)	But the other woman said, "He won't be mine or yours. Cut him in two." The real mother, her heart full of love for her son, said to the king, "Please, Your Majesty, don't kill the child! Give it to her!" But the other woman said, "Don't give it to either of us; go on and cut it in two."

<i>The Message</i>	The real mother of the living baby was overcome with emotion for her son and said, "Oh no, master! Give her the whole baby alive; don't kill him!"
NIRV	But the other one said, "If I can't have him, you can't have him—cut away!" The woman whose son was alive was filled with deep love for her son. She said to the king, "My master, please give her the living baby! Don't kill him!"
New Simplified Bible	But the other woman said, "Neither one of us will have him. Cut him in two!" With a heart full of love for her son the real mother said: »Please, Your Majesty, do not kill the child! Give it to her!« But the other woman said: »Do not give it to either of us cut it in two.«

Thought-for-thought translations; paraphrases:

Common English Bible	Then the woman whose son was still alive said to the king, "Please, Your Majesty, give her the living child; please don't kill him," for she had great love for her son. But the other woman said, "If I can't have him, neither will you. Cut the child in half."
Contemporary English V.	"Please don't kill my son," the baby's mother screamed. "Your Majesty, I love him very much, but give him to her. Just don't kill him." The other woman shouted, "Go ahead and cut him in half. Then neither of us will have the baby."
The Living Bible	Then the woman who really was the mother of the child, and who loved him very much, cried out, "Oh no, sir! Give her the child—don't kill him!" But the other woman said, "All right, it will be neither yours nor mine; divide it between us!"
New Century Version	The real mother of the living child was full of love for her son. So she said to the king, "Please, my master, don't kill him! Give the baby to her!"
New Life Version	But the other woman said, "Neither of us will have him. Cut him into two pieces!" Then the mother of the living child had much pity for her son and said to the king, "O, my lord, give her the living child. Do not kill him." But the other woman said, "He will not be mine or yours. Divide him."
New Living Translation	Then the woman who was the real mother of the living child, and who loved him very much, cried out, "Oh no, my lord! Give her the child—please do not kill him!" But the other woman said, "All right, he will be neither yours nor mine; divide him between us!"

Partially literal and partially paraphrased translations:

American English Bible	Well, the real mother of the living son spoke to the king, because she was disturbed to the womb about what was going to happen to her son. So she said: 'Hear me, O lord! Give the child to her... don't kill it!' But the other [woman] said: 'May it be neither mine nor hers... cut it in two!'
International Standard V	The woman whose child was still alive cried out to the king, because her heart yearned for her son. "Oh no, your majesty!" she said. "Give her the living child. Please don't kill him." But the other woman said, "Cut him in half! That way, he'll belong to neither one of us."
New Advent (Knox) Bible	Whereupon the true mother of the living child, whose heart went out to her son, cried out, No, my lord, give her the living child; never kill it! Not so the other; Neither mine nor thine, she said; let it be divided between us. No indication is given whether the plaintiff or the defendant was in fact the true mother.
Translation for Translators	But the woman whose baby was alive greatly loved her baby, so she said to the king, "No, Your Majesty! Do not allow him to kill the baby! Give her the child that is alive!" But the other woman said to the king, "No, cut it in half. Then it will not be her baby or my baby."

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	The woman, however, whose the living child was, replied to the king, for her affection quivered over her My lord! give the living child to her, instead of the dead! Do not kill it! And thus you will preserve it for me, and for her! It shall not be split!
HCSB	The woman whose son was alive spoke to the king because she felt great compassion [Lit <i>because her compassion grew hot</i>] for her son. "My lord, give her the living baby," she said, "but please don't have him killed!"
Lexham English Bible	Then the woman whose son [was] the living one spoke to the king because her compassion was aroused for her son, and she said, "Please, my lord, give her the living child, but certainly do not kill him!" The other one [was] saying, "As for me, so for you! Divide [him]!"
NIV – UK	The woman whose son was alive was deeply moved out of love for her son and said to the king, 'Please, my lord, give her the living baby! Don't kill him!' But the other said, 'Neither I nor you shall have him. Cut him in two!'
Tree of Life Version	Then the woman whose son was the living one spoke up to the king—for her heart grew tender for her son—and said, "My lord, please! Give her the living child! Only don't kill him!" But the other said, "It will be neither mine nor yours! Cut it in two!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then the woman whose son was alive said to the king out of pity for her son, "Oh, my lord, give her the living child but spare its life." The other woman, however, said, "It shall be neither mine nor yours. Divide it!"
The Heritage Bible	And the woman to whom was the living child spoke to the king, because her compassion was moved deeply over her son, and she said, Oh my lord, give her the living child, and killing, do not kill him. And the other said, Let him be neither mine nor yours; cut him <i>in two</i> .
New American Bible (2002)	The woman whose son it was, in the anguish she felt for it, said to the king, "Please, my lord, give her the living child - please do not kill it!" The other, however, said, "It shall be neither mine nor yours. Divide it!"
New American Bible (2011)	The woman whose son was alive, because she was stirred with compassion for her son, said to the king, "Please, my lord, give her the living baby—do not kill it!" But the other said, "It shall be neither mine nor yours. Cut it in two!" The true mother reveals herself by an uncommon and tender word for the child, "baby." With this, and the woman's willingness to give up her child, Solomon realizes that she is the true mother, and quotes her words exactly in rendering his judgment.
New Jerusalem Bible	At this the woman who was the mother of the living child addressed the king, for she felt acutely for her son. 'I beg you, my lord,' she said, 'let them give her the live child; on no account let them kill him!' But the other said, 'He shall belong to neither of us. Cut him in half!'
New RSV	But the woman whose son was alive said to the king—because compassion for her son burned within her—'Please, my lord, give her the living boy; certainly do not kill him!' The other said, 'It shall be neither mine nor yours; divide it.'
Revised English Bible	At this the woman who was the mother of the living child, moved with love for her child, said to the king, "Oh, sir, let her have the baby! Whatever you do, do not kill it." The other said, "Let neither of us have it; cut it in two."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At this, the woman to whom the living child belonged addressed the king, because she felt so strongly toward her son: "Oh, my lord, give her the living child; you mustn't kill it!" But the other one said, "It will be neither yours nor mine. Divide it up!"
exeGeses companion Bible	Then spake said the woman whose the living child son was unto the king sovereign ,

for her bowels mercies yearned upon her son,
and she said,
O my lord adoni , give her the living child live birthed ,
and in no wise slay it deathifying, deathify it not .
But the other said,
Let it be neither mine nor thine, but divide cut it.

JPS (Tanakh—1985)

But the woman whose son was the live one pleaded with the king, for she was overcome with compassion for her son. "Please, my lord," she cried, "give her the live child; only don't kill it!" The other insisted, "It shall be neither yours nor mine; cut it in two!"

Judaica Press Complete T.

And the woman whose son (was) the live one, said to the king, for her compassion was aroused for her son, and she said, "O my lord, give her the living child, and by no means slay him." But the other said, "Let it be neither mine nor yours, divide (it)."

Orthodox Jewish Bible

Then spoke unto HaMelech the isha whose was the ben hachai, for her rachamim yearned for her ben, and she said, O adoni, give her the yeled hachai, and in no wise put him to death. But the other said, Let it be neither mine nor thine, but cut him in two!

Expanded/Embellished Bibles:

The Amplified Bible

Then the woman whose child was the living one spoke to the king, for she was deeply moved over her son, "O my lord, give her the living child, and by no means kill him." But the other said, "He shall be neither mine nor yours; cut him!"

The Expanded Bible

The real mother of the living child was ·full of love [filled with compassion; deeply moved] for her son. So she said to the king, "Please, my ·master [lord], don't kill him! Give the baby to her!"

But the other woman said, "Neither of us will have him. ·Cut him into two pieces [Divide him]!"

Kretzmann's Commentary

Then spake the woman whose the living child was to the king, for her bowels, her motherly heart, yearned upon her son, glowing with a mother's love for her child, and she said, O my lord, give her the living child, and in no wise slay it. She preferred to have the other woman have the child rather than see it be killed. But the other, perfectly willing to see the baby put to death, for which she felt no attachment, said, Let it be neither mine nor thine, but divide it. She showed not only an absolute lack of motherly love, but also envy and dislike for her accuser.

NET Bible®

The real mother [*Heb* "the woman whose son was alive."] spoke up to the king, for her motherly instincts were aroused [*Heb* "for her compassions grew warm for her son."]. She said, "My master, give her the living child! Whatever you do, don't kill him!" But the other woman said, "Neither one of us will have him! Let them cut him in two!"

The Voice

The woman who truly was the mother of the living child was overcome with compassion and pleaded with the king.

First Woman: Please don't cut the child in half! Just give the whole child to her! Please do not kill him!

Second Woman: Nonsense! The child will belong to neither one of us! Cut him in half!

Literal, almost word-for-word, renderings:

Concordant Literal Version

And the woman whose son [is] the living one said unto the king (for her bowels yearned over her son), yea, she said, `O, my lord, give to her the living child, and put it not at all to death;' and this [one] said, `Let it be neither mine or your--cut [it].

Emphasized Bible

Then spake the woman, whose was the living child, unto the king—for tender became her compassions over her son—so she said—Pardon, my lord! Give, her,

	the living child, and do not, kill, it. But the other kept on saying—Neither mine, nor thine, shall it be, divide it.
Green’s Literal Translation	And the woman whose son was the living one said to the king (for her womb yearned over her son) yea, she said, O my lord, give her the living child, and do not at all put it to death. And this <i>one</i> said, Let it be neither yours or mine, divide <i>it</i> .
NASB	Then the woman whose child was the living one spoke to the king, for she was deeply stirred over [Lit <i>her compassion grew warm</i>] her son and said, “Oh, my lord, give her the living child, and by no means kill him.” But the other said, “He shall be neither mine nor yours; divide <i>him!</i> ”
New European Version	Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, Oh my lord, give her the living child, and in no way kill it! But the other said, It shall be neither mine nor yours. Divide it.
New King James Version	Then the woman whose son was living spoke to the king, for she yearned with compassion for her son; and she said, “O my lord, give her the living child, and by no means kill him!”
Owens’ Translation	But the other said, “Let him be neither mine nor yours, <i>but</i> divide <i>him</i> .” Then the woman said, whose son was alive, to the king because her heart yearned for her son. And she said, “Oh, my lord, give her the living child and the dead one. Do not slay him.” But the other said, “Neither mine nor yours it shall not be; divide it.”
Third Millennium Bible	Then spoke the woman whose the living child was unto the king, for her heart yearned for her son and she said, "O my lord, give her the living child, and in no wise slay it!" But the other said, "Let it be neither mine nor thine, but divide it."
World English Bible	Then the woman whose the living child was spoke to the king, for her heart yearned over her son, and she said, “Oh, my lord, give her the living child, and in no way kill him!” But the other said, “He shall be neither mine nor yours. Divide him.”
Young’s Updated LT	And the woman whose son is the living one says unto the king (for her bowels yearned over her son), yea, she says, “O, my lord, give to her the living child, and put it not at all to death;” and this one says, “Let it be neither mine or your—cut it .”
The gist of this passage:	The first woman pleaded with the king not to kill the infant, but to give him to the second woman; the second woman said, “Cut the kid in half.”

1Kings 3:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong’s #559 BDB #55
’îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong’s #802 BDB #61
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong’s #834 BDB #81

1Kings 3:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article	Strong's #2416 BDB #311
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek ^e (מְלָכִים) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

Translation: The woman whose son [was] alive spoke to the king... The woman whose son is alive will speak to the king. There will be clues suggesting that this is the first woman.

1Kings 3:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kâmar (כָּמַר) [pronounced <i>kaw-MAHR</i>]	<i>to grow warm, to grow tender, to become hot; to become emotionally agitated; to yearn; possibly, to become gloomy, to become black, to be sad</i>	3 rd person plural, Niphal perfect	Strong's #3648 BDB #485
rachămōym (רַחֲמֵימ) [pronounced <i>rah-khuh-MEEM</i>]	<i>tender affections; pity, grace, favor; compassion, mercies; literally, bowels, inner parts</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #7356 BDB #933
'al (אֲלֵ) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119

Translation: ...*(for her tender affections grew warm because of her son);*... She is before the court of Solomon, and Solomon has the power, as king, to basically do anything. He has called for a sword and has called for this child to be cut in half. The woman cannot allow this. She has a natural affection for her own son.

1Kings 3:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
bîy (בי) [pronounced <i>bee</i>]	<i>please, I pray, excuse me [please];</i> this is used to introduce an entreaty or a request	particle of entreaty	Strong's #994 BDB #106
'ădônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];</i> can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
<p>There are actually 3 forms of this word: 'ădônâi (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i>]; 'ădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i>]; and 'ădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i>].</p>			
<p>This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i>], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1st person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i>).</p>			
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person masculine plural, Qal imperative	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>the one being born, bearing; the infant; the recently born child</i>	masculine singular, Qal passive participle; with the definite article	Strong's #3205 BDB #408

1Kings 3:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article	Strong's #2416 BDB #311

Translation: ...and she said, "Please, my adonai, give her the living infant... We have exactly the same words that were used at the beginning of this chapter, suggesting that this is the first woman who spoke to Solomon. She does not want her child cut in half. She says, "Give her the child."

1Kings 3:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוּת) [pronounced mooth]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal participle with the definite article	Strong's #4191 BDB #559

See the v. 26e for an alternate way to translate this.

Translation: ...and the dead [one as well]. She also calls for Solomon to give her the dead infant. This dead child, although a tragedy, means nothing to the first mother, other than eliciting some sympathy from her. So the child's real mother should be able to keep the expired child and bury him.

1Kings 3:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוּת) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	2 nd person masculine plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #4191 BDB #559

The NET Bible: *The infinitive absolute before the negated jussive emphasizes the main verb.*¹⁷³ The Net Bible translates these two phrases together as: *Whatever you do, don't kill him!*

Most translators understand these two verbs as acting together, emphatically saying, *do not, under any circumstance, kill the child*, rather than as dealing with two different things. The Heritage Bible gives a literal rendering of these two phrases: *...and killing, do not kill him.*

¹⁷³ From <https://bible.org/netbible/index.htm?1ki3.htm> (footnote); accessed February 25, 2016.

1Kings 3:26e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>John Owens, on the other hand, translated it: And she said, "Oh, my lord, give her the living child and the dead one. Do not slay him."</p>			

Translation: [Do not slay him!](#) She asks for this living infant not to be harmed.

Even though I have translated these two verbs separately, I am leaning toward the NET Bible's interpretation: [Whatever you do, don't kill him!](#) Quite obviously, even though these are very different translations, the gist of the passage still stands.

Gary Everett: *"O my lord, give her the living child, and in no wise slay it" - Comments - Only a mother could have this kind of compassion and sacrificial love. The real mother said to give the child to the other lady. Why? Genuine love does not seek its own way.*¹⁷⁴

Matthew Henry spends a great deal of time summarizing Solomon's dilemma and final judgement: *The question was, Who was the mother of this living child, which was brought into court, to be finally adjudged either to the one or to the other? Both mothers were vehement in their claim, and showed a deep concern about it. Both were peremptory in their asseverations: "It is mine," says one. "Nay, it is mine," says the other. Neither will own the dead child, though it would be cheaper to bury that than to maintain the other: but it is the living one they strive for. The living child is therefore the parent's joy because it is their hope; and may not the dead children be so? See Jer. 31:17. Now the difficulty of the case was that there was no evidence on either side. The neighbours, though it is probable that some of them were present at the birth and circumcision of the children, yet had not taken so much notice of them as to be able to distinguish them. To put the parties to the rack would have been barbarous; not she who had justice on her side, but she who was most hardy, would have had the judgment in her favour. Little stress is to be laid on extorted evidence. Judges and juries have need of wisdom to find out truth when it thus lies hid.*

Henry continues: *Solomon, having patiently heard what both sides had to say, sums up the evidence, 1Kings 3:23. And now the whole court is in expectation what course Solomon's wisdom will take to find out the truth. One knows not what to say to it; another, perhaps, would determine it by lot. Solomon calls for a sword, and gives orders to divide the living child between the two contenders. Now, 1. This seemed a ridiculous decision of the case, and a brutal cutting of the knot which he could not untie. "Is this," think the sages of the law, "the wisdom of Solomon?" little dreaming what he aimed at in it. The hearts of kings, such kings, are unsearchable, Prov. 25:3. There was a law concerning the dividing of a living ox and a dead one. (Ex. 21:35), but that did not reach this case. But, 2. It proved an effectual discovery of the truth. Some think that Solomon did himself discern it, before he made this experiment, by the countenances of the women and their way of speaking: but by this he gave satisfaction to all the company, and silenced the pretender. To find out the true mother, he could not try which the child loved best, and must therefore try which loved the child best; both pretended to a motherly affection, but their sincerity will be tried when the child is in danger. (1.) She that knew the child was not her own, but in contending for it stood upon a point of honour, was well content to have it divided. She that had overlaid her own child cared not what became of this, so that the true mother might not have it: Let it be neither mine nor thine, but divide it. By this it appeared that she knew her own title to be bad, and feared Solomon would find it so, though she little suspected she was betraying herself, but thought Solomon in good earnest. If she had been the true mother she would not have forfeited her interest in the child by agreeing so readily to this bloody decision. But, (2.) She that knew the child was her own, rather than the child should be butchered, gives it up to her*

¹⁷⁴ Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, 1Kings 3:26.

adversary. How feelingly does she cry out, O, my lord! give her the living child, 1Kings 3:26. "Let me see it hers, rather than not see it at all." By this tenderness towards the child it appeared that she was not the careless mother that had overlaid the dead child, but was the true mother of the living one, that could not endure to see its death, having compassion on the son of her womb. "The case is plain," says Solomon; "what need of witnesses? Give her the living child; for you all see, by this undissembled compassion, she is the mother of it." Let parents show their love to their children by taking care of them, especially by taking care of their souls, and, with a holy violence, snatching them as brands out of the burning. Those are most likely to have the comfort of children that do their duty to them. Satan pretends to the heart of man, but by this it appears that he is only a pretender, that he would be content to divide with God, whereas the rightful sovereign of the heart will have all or none.¹⁷⁵ I probably need to go back and edit Henry.

1Kings 3:26f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zô'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
'âmar (אָמַר) [pronounced aw-MAHR]	<i>saying, speaking, saying [to oneself], thinking</i>	feminine singular, Qal active participle	Strong's #559 BDB #55
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person feminine singular suffix	No Strong's # BDB #510
This has got to have some kind of a special meaning.			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Translation: And the other [one] said, "He is not, either to me or to her. Now, if one woman spoke and then the other woman spoke, then we would see the wâw consecutive followed by the imperfect verb *to say*. However, we do not have that. We have a wâw conjunction followed by a participle. Remember how they were arguing in court before, and then Solomon called for a sword. The second woman has begun talking at the same time as the first woman. Somehow, a court reporter, or whatever, is able to discern what both women are saying, and this is recorded for us today.

¹⁷⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 3:16–28.

The second woman says, “This living infant is not for me or for her.” In a way, she is saying, “It is not right that my child has died and her child lived;” but she is saying this without admitting that she accidentally killed her own child.

Another reason that we know that they are speaking at the same time is, the second woman, had she waited for the first mother to speak, would have said, “Okay; I am good with that. I’ll take the infants home.” However, they were speaking at the same time before; so they continue to do that. So the second woman does not realize that the first woman would have given up the baby for her.

1Kings 3:26g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
gâzar (גָּזַר) [pronounced gaw-ZAHR]	<i>cut in two, divide; cut down; cut off, destroy, exterminate; decree</i>	2 nd person masculine plural, Qal imperative	Strong’s #1504 BDB #160

Translation: *Cut [him] in half.*” So she says, “Cut the child in half.” However, this is so strong that she only speaks the one word, the qal imperative of *cut in two, divide*.

1Kings 3:26 The woman whose son [was] alive spoke to the king (for her tender affections grew warm because of her son); and she said, “Please, my adonai, give her the living infant and the dead [one as well]. Do not slay him!” And the other [one] said, “He is not, either to me or to her. Cut [him] in half.”

The Two Women React to Solomon’s Judgment (a graphic) from [pinterest.com](https://www.pinterest.com); accessed March 12, 2016. Pinterest does not make it very easy to follow out a graphic to determine who painted, photographed, or composed it. I particularly liked the expression on the one woman’s face.



Chapter Outline

Charts, Graphics and Short Doctrines

The Judgment of Solomon, Wallfahrtskirche Frauenberg (de) Frauenberg, Styria (note the great similarities to the **Ruben's work**). There is a request to attribute the **author**; who has a coded name. Perhaps he took a photograph of this work?

From Wikipedia: *The Judgment of Solomon* refers to a story from the Hebrew Bible in which King Solomon of Israel ruled between two women both claiming to be the mother of a child by tricking the parties into revealing their true feelings. It has become an archetypal example of argument to moderation and that of an impartial judge displaying wisdom in making a ruling.¹⁷⁶



Chapter Outline

Charts, Graphics and Short Doctrines

And so answers the king and so he says, “Give to her the born [infant] the living [one] and the dead [one]. You [all] will not kill him. She [is] his mother.”

1Kings
3:27

The king answered and said, “Give the living child to her and the dead [child as well]. Do not kill him. She [is] his mother.”

The king stopped the proceedings, saying, “Give the living child to the first woman; and give her the dead child as well. Do not kill the child. The first woman is his mother.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so answers the king and so he says, “Give to her the born [infant] the living [one] and the dead [one]. You [all] will not kill him. She [is] his mother.”

Revised Douay-Rheims

The king answered, and said: Give the living child to this woman, and let it not be killed, for she is the mother thereof.

Peshitta (Syriac)

Then the king answered and said, Give the child alive to the first woman and in no wise slay it; she is the mother thereof.

Brenton's Septuagint

Then the king answered and said, Give the child to her that said, 'Give it to her, and by no means slay it:' she is its mother.

Significant differences:

Just like v. 26, we find the verb *to kill* repeated and it could be understood as the emphatic use of the verb or as referring to two different things in the verse (which is by far the minority view).

Limited Vocabulary Translations:

Easy English

Then this was what the king decided. 'Give the baby that is alive to the first woman. She is its mother. Do not kill it.'

¹⁷⁶ From https://en.wikipedia.org/wiki/Judgment_of_Solomon accessed March 12, 2016.

Easy-to-Read Version–2008 Then King Solomon said, "Stop, don't kill the baby. Give him to this woman. She is the real mother."
The Message The king gave his decision: "Give the living baby to the first woman. Nobody is going to kill this baby. She is the real mother."

Thought-for-thought translations; paraphrases:

Contemporary English V. Solomon said, "Don't kill the baby." Then he pointed to the first woman, "She is his real mother. Give the baby to her."
 New Century Version Then King Solomon said, "Don't kill him. Give the baby to the first woman, because she is the real mother."
 New Living Translation Then the king said, "Do not kill the child, but give him to the woman who wants him to live, for she is his mother!"

Partially literal and partially paraphrased translations:

American English Bible Then the king said: 'I'm giving the child to the woman who said, *Give it to her, don't kill it*, because she's his mother.'
 International Standard V The king announced his decision: "Give the living child to the first woman. Don't kill him. She is his mother."
 New Advent (Knox) Bible No, said the king, do not kill the living child, give it to the first; she is its mother. 'To the first'; literally, according to the Latin, 'to this woman', according to the Hebrew text and the Septuagint Greek, 'to her'. But the context makes it evident that the first of the speakers in verse 26 is indicated.
 Translation for Translators Then the king said to the servant, "Do not kill the baby. Give the baby to the woman who said 'Do not cut the baby in half,' because she is truly the baby's mother."

Mostly literal renderings (with some occasional paraphrasing):

God's Truth (Tyndale) Then the king answered and said: give her the living child and slay it not, for she is the mother thereof.
 NIV – UK Then the king gave his ruling: 'Give the living baby to the first woman. Do not kill him; she is his mother.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then the king spoke, "Give the living child to the first woman and spare its life. She is its mother."
 The Heritage Bible And the king answered and said, Give her the living child, and killing, do not kill him; she is the mother.
 New American Bible (2011) The king then answered, "Give her the living baby! Do not kill it! She is the mother."
 New Jerusalem Bible Then the king gave his decision. 'Give the live child to the first woman,' he said, 'and do not kill him. She is his mother.'
 New RSV Then the king responded: 'Give the first woman the living boy; do not kill him. She is his mother.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then the king answered, "Give the living child to the first woman, don't kill it, because she is its mother."
 exeGeses companion Bible Then the king sovereign answered and said, Give her the living child live birthed , and in no wise slay it in deathifying, deathify it not : she is the mother thereof.

JPS (Tanakh—1985)	Then the king spoke up. "Give the live child to her," he said, "and do not put it to death; she is its mother."
Orthodox Jewish Bible	Then HaMelech answered and said, Give her the yeled hachai, and in no wise put him to death; she is immo (his mother).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the king said, "Give the first woman [who is pleading for his life] the living child, and by no means kill him. She is his mother."
The Expanded Bible	Then King Solomon said, "Don't kill him. Give the baby to the first woman, because she is the real mother."
Kretzmann's Commentary	Then the king answered and said, Give her, the first woman, the living child, and in no wise slay it: she is the mother thereof. Her attitude in preferring to have her rival have the child alive to having it divided proved that she was the mother.
The Voice	Solomon: The living child belongs to the first woman. Give the boy to her, and do not harm him. She is the true mother.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the king answers and said, `Give you to her the living child, and put it not at all to death; she [is] its mother.
English Standard Version	Then the king answered and said, "Give the living child to the first woman, and by no means put him to death; she is his mother."
Owens' Translation	Then the king answered and said, "Give to her the living child and the dead one; do not slay him. She is his mother."
Webster's Bible Translation	Then the king answered and said, Give her the living child, and in no wise slay it: she <i>is</i> the mother of it.
World English Bible	Then the king answered, "Give her the living child, and definitely do not kill him. She is his mother."
Young's Updated LT	And the king answers and says, "Give you [all] to her the living child, and put it not at all to death; she is its mother."

The gist of this passage: Solomon stops his servants from killing the child, and orders he be given to the first woman, his mother.

1Kings 3:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

1Kings 3:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
nāthan (נָתַן) [pronounced naw-THAHN]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person masculine plural, Qal imperative	Strong's #5414 BDB #678
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
'eth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yālad (יָלַד) [pronounced yaw-LAHD]	<i>the one being born, bearing; the infant; the recently born child</i>	masculine singular, Qal passive participle; with the definite article	Strong's #3205 BDB #408
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular, adjective with the definite article	Strong's #2416 BDB #311

Translation: The king answered and said, “Give the living child to her...” Solomon uses the first mother’s language pretty much word-for-word. He has just ordered the child to be cut in half and he now needs to stop this from taking place.

In some manner, Solomon motions toward the first woman, and said, “Give the living child to her.” The Contemporary English Version captures this notion: [Solomon said, "Don't kill the baby."](#) Then he pointed to the first woman, ["She is his real mother. Give the baby to her."](#) The CEV is one of the more imaginative translations; in many ways, it functions like a short commentary.

1Kings 3:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced mooth]	<i>the dying [one], perishing; one who is dying [perishing]; dead</i>	Qal participle with the definite article	Strong's #4191 BDB #559

Translation: ...and the dead [child as well]. This is interesting He gives custody even of the body of the dead child. I do not know why this is, unless the second mother was going to be executed for what she has done. Then the child that died would need a proper burial.

There is another way of understanding this, which will be discussed with the next phrase.

1Kings 3:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לא or לוּא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (תומ) [pronounced mooth]	<i>to kill, to cause to die, to put to death, to execute</i>	2 nd person masculine plural, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #4191 BDB #559

As before, most translators put these two phrases together to indicate that Solomon emphatically says not to kill the child. The Heritage Bible shows how these words are translated, without using the emphasis: [And the king answered and said, Give her the living child, and killing, do not kill him; she is the mother.](#)

John Owens translates these two verbs as referring to different things: [Then the king answered and said, "Give to her the living child and the dead one; do not slay him. She is his mother."](#)

Translation: [Do not kill him.](#) Again, using the same words as the first woman, Solomon tells his men not to kill the living infant. He has ordered the child be cut in half; he stops this action immediately.

Another way to understand these two phrases is, *and dying, you will not kill him.* Nearly every translator understood these two verbs as working together.

The Bible Illustrator comments: *Musicians strike a key or note which they call a "natural," sometimes. It was for this note that Solomon was listening—the note of nature. The soldier's naked sword gleamed close to the baby's naked flesh, and, like a tuning-fork, it struck its note before it struck its blow. Its note was differently read by two different auditors. Two women's hearts took up the key. The one followed it with a murmur of contentment, willing that its work of blood should be accomplished. The other caught it with a cry of horror, as if it struck a discord in her soul. The sword was the baton of harmony to jealousy, but of horror to motherhood and love. There was nothing unnatural to the vixen heart in the decree to cut the babe in half. But the voice of motherhood found vent in a shriek which preferred anything to that, and accepted bereavement and injustice rather than that innocence be harmed.*¹⁷⁷

1Kings 3:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hîy' (איה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214

¹⁷⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 3:16–28.

1Kings 3:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: *She [is] his mother.* Because of how the first woman reacted, Solomon knew that she was the mother of the living child. This was confirmed by the words of the second woman, who agreed to have the baby cut in two.

Interestingly enough, the narrative does not really go through and explain Solomon's reasoning. It assumes that the reader is following along and understands why each woman acted as she did; and how this shows that Solomon understood who the correct woman was.

Gill: *she is the mother thereof; which...[is] concluded from her compassion for it, her eagerness and earnestness to have its life spared, and from the indifference of the other, yea, from her cruelty and barbarity in moving to have it divided.*¹⁷⁸

Also interestingly enough, this is the first time that this word for *mother* is found in this chapter.

Dr. Thomas Constable: *Solomon demonstrated insight into basic human nature, here maternal instincts. This insight enabled him to understand why people behave as they do and how they will respond. This was a gift from God and is an aspect of wisdom.*¹⁷⁹

The Bible Illustrator: *James the First is said to have tried his hand as a judge, but to have been so much perplexed when he had heard both sides that lie abandoned the trade in despair, saying, "I could get on very well hearing one side only, but when both sides have to be heard, by my soul, I know not which is right."*¹⁸⁰

You would have to count me with James I; it is very difficult to listen to two people give their sides of the story and then to make a judgment based upon what they have said.

And so hears all of Israel the judgment which judged the king and so they fear from faces of the king for they have seen that wisdom of Elohim [was] in his midst to make a [correct] judgment.

1Kings
3:28

All Israel heard [about this] judicial verdict that the king rendered, so they were afraid in the presence of the king for they discerned that the wisdom of Elohim was in his mind [in order] to make [righteous] decisions.

All Israel heard about this particular verdict rendered by the king, so that they were afraid in the presence of the king in court, because they understood the Solomon could think with the mind of God, so that he was able to render just decisions.

¹⁷⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:27.

¹⁷⁹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 3:16–28.

¹⁸⁰ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 3:16–28.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so hears all of Israel the judgment which judged the king and so they fear from faces of the king for they have seen that wisdom of Elohim [was] in his midst to make a [correct] judgment.
Revised Douay-Rheims	And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.
Peshitta (Syriac)	And all Israel heard of the judgment which the king had judged; and they feared the king; for they saw that the wisdom of God was in him, to do justice.
Septuagint (Greek)	And all Israel heard this judgement which the king judged, and they feared before the king; because they saw that the wisdom of God was in him, to execute judgement.

Significant differences: None.

Limited Vocabulary Translations:

Bible in Basic English	And news of this decision which the king had made went through all Israel; and they had fear of the king, for they saw that the wisdom of God was in him to give decisions.
Easy English	Everybody in Israel heard what the king had decided. And they were really afraid of the king. They knew that he used the wisdom from God to decide fairly.
Easy-to-Read Version–2008	The people of Israel respected the king when they heard about this decision. They saw he had the wisdom of God to make the right decisions.
Good News Bible (TEV)	When the people of Israel heard of Solomon's decision, they were all filled with deep respect for him, because they knew then that God had given him the wisdom to settle disputes fairly.
<i>The Message</i>	The word got around—everyone in Israel heard of the king's judgment. They were all in awe of the king, realizing that it was God's wisdom that enabled him to judge truly.
Names of God Bible	All Israel heard about the decision the king made. They respected the king very highly, because they saw he possessed wisdom from Elohim to do what was right.
NIRV	All the Israelites heard about the decision the king had given. That gave them great respect for him. They saw that God had given him wisdom. They knew that Solomon would do what was right and fair when he judged people.
New Simplified Bible	The people of Israel heard of Solomon's decision and were all filled with deep respect for him. They knew then that God had given him the wisdom to settle disputes fairly.

Thought-for-thought translations; paraphrases:

Common English Bible	All Israel heard about the judgment that the king made. Their respect for the king grew because they saw that God's wisdom was in him so he could execute justice.
Contemporary English V.	Everyone in Israel was amazed when they heard how Solomon had made his decision. They realized that God had given him wisdom to judge fairly.
The Living Bible	Word of the king's decision spread quickly throughout the entire nation, and all the people were awed as they realized the great wisdom God had given him.
New Berkeley Version	When all Israel heard about the decision the king had rendered, they respected the king because they saw that the wisdom of God was in him to administer justice.
New Century Version	When the people of Israel heard about King Solomon's decision, they respected him very much. They saw he had wisdom from God to make the right decisions.

New Life Version	When all Israel heard how the king had decided, they were afraid of him. For they saw that the wisdom of God was in him, to do what is right and fair.
New Living Translation	When all Israel heard the king's decision, the people were in awe of the king, for they saw the wisdom God had given him for rendering justice.

Partially literal and partially paraphrased translations:

American English Bible	Well, all IsraEl soon came to hear of this decision of the king, and they were in fear whenever they were in his presence; for they knew that the intelligence of God was in him, and that justice would prevail.
Beck's American Translation	All Israel heard about the decision the king made. They respected the king very highly, because they saw he had God's wisdom to do with was right.
International Standard V	When this decision that the king had handed down was announced, everybody in Israel was amazed at [Lit. <i>Israel feared</i>] the king, because they all saw that God's wisdom was in him, enabling him to administer justice.
New Advent (Knox) Bible	This award was talked of throughout all Israel, and men feared the king, that was so inspired by divine wisdom in the judgements he gave.
Today's NIV	When all Israel heard the verdict the king had given, they held the king in awe, because they saw that he had wisdom from God to administer justice.
Translation for Translators	All the Israeli people heard about what the king had decided, and they had an awesome respect for him. They realized that God had truly enabled him to be very wise, to judge people's matters fairly.

Mostly literal renderings (with some occasional paraphrasing):

God's Truth (Tyndale)	And all Israel heard of this judgment that the king had delivered, and they paid him respect, for they saw that divine wisdom was in his breast to do justice.
Lexham English Bible	When all of Israel heard the judgment that the king had rendered, they {stood in awe} of the king, because they realized that the wisdom of God was in him to execute justice.
NIV – UK	When all Israel heard the verdict the king had given, they held the king in awe, because they saw that he had wisdom from God to administer justice.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When all Israel heard of the judgment which the king had given, they revered him, seeing that God's wisdom was in him to render justice.
The Heritage Bible	And all Israel attentively heard the judgment which the king had judged, and they feared the king, because they saw that the wisdom of God was in him to do judgment.
New American Bible (2002)	When all Israel heard the judgment the king had given, they were in awe of him, because they saw that the king had in him the wisdom of God for giving judgment.
New American Bible (2011)	When all Israel heard the judgment the king had given, they were in awe of him, because they saw that the king had in him the wisdom of God for giving right judgment.
New Jerusalem Bible	All Israel came to hear of the judgement which the king had pronounced and held the king in awe, recognising that he possessed divine wisdom for dispensing justice.
New RSV	All Israel heard of the judgement that the king had rendered; and they stood in awe of the king, because they perceived that the wisdom of God was in him, to execute justice.
Revised English Bible	When Israel heard the judgement which the king had given, they all stood in awe of him; for they saw that he possessed wisdom from God for administering justice.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All Isra'el heard of the decision the king had made and held the king in awe, for they saw that God's wisdom was in him, enabling him to render justice properly.
exeGeses companion Bible	And all Israel Yisra El heard of the judgment which the king sovereign had judged; and they feared awed at the face of the king sovereign : for they saw that the wisdom of God Elohim was in him his midst , to do work judgment.
JPS (Tanakh—1985)	When all Israel heard the decision that the king had rendered, they stood in awe of the king; for they saw that he possessed divine wisdom to execute justice.
Orthodox Jewish Bible	And kol Yisroel heard of the mishpat (judgment) in which HaMelech had given verdict; and they feared HaMelech; for they saw that the chochmat Elohim was within him, to administer mishpat (justice).
<i>The Scriptures</i> 1998	And all Yisra'el heard of the right- ruling which the sovereign had rendered. And they feared the sovereign, for they saw that the wisdom of Elohim was in him to do right-ruling.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When all [the people of] Israel heard about the judgment which the king had made, they [were in awe and reverently] feared the king, for they saw that the wisdom of God was within him to administer justice.
The Expanded Bible	When the people of Israel heard about King Solomon's decision [judgment; verdict], they respected him very much [were in awe of/feared the king]. They saw he had wisdom from God to make the right decisions [render/administer justice].
Kretzmann's Commentary	And all Israel heard of the judgment which the king had judged, the decision which he had rendered in this difficult case; and they feared the king, they were filled with respect and awe of his wisdom in judging; for they saw that the wisdom of God was in him to do judgment. The wisdom of Solomon is but a weak type of the eternal Wisdom, which became man in the person of Jesus Christ, in whom dwells the fullness of the Godhead bodily and who judges His people in righteousness.
NET Bible®	When all Israel heard about the judicial decision which the king had rendered, they respected [<i>Heb</i> "feared," perhaps in the sense, "stood in awe of."] the king, for they realized [<i>Heb</i> "saw."] that he possessed supernatural wisdom [<i>Heb</i> "the wisdom of God within him."] to make judicial decisions.
The Voice	When the news of the king's wise judgment spread throughout Israel, they all feared him. <i>They respected him</i> because they perceived God's wisdom in his just judgment.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And all Israel hear of the judgment that the king has judged, and fear because of the king, for they have seen that the wisdom of Elohim [is] in his heart, to do judgment.
English Standard Version	And all Israel heard of the judgment that the king had rendered, and they stood in awe of the king, because they perceived that the wisdom of God was in him to do justice.
Green's Literal Translation	And all Israel heard of the judgment that the king had judged, and feared from the face of the king; for they saw that the wisdom of God was in him to do judgment.
Katapi Bible Translation:	And all Israel heard of the judgment which the king had rendered; and they stood in awe of the king, because they perceived that the wisdom of God was in him, to render justice.
NASB	When all Israel heard of the judgment which the king had handed down [<i>Lit judged</i>], they feared the king, for they saw that the wisdom of God was in him to administer [<i>Lit do</i>] justice.

New King James Version
 A Voice in the Wilderness
 Young's Updated LT

And all Israel heard of the judgment which the king had rendered; and they feared the king, for they saw that the wisdom of God was in him to administer justice.
 And all Israel heard of the judgment which the king had rendered, and they feared his presence; for they saw that the wisdom of God was in him to execute justice.
 And all Israel hear of the judgment that the king has judged, and fear because of the king, for they have seen that the wisdom of God is in his heart, to do judgment.

The gist of this passage:

This verdict and other verdicts were noised throughout Israel; and the people of Israel recognized the wisdom of Solomon. Those who had done wrong were worried that they would be found out.

1Kings 3:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the definite article	Strong's #4941 BDB #1048
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i>]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	3 rd person masculine singular, Qal perfect	Strong's #8199 BDB #1047
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

Translation: All Israel heard [about this] judicial verdict that the king rendered,... What the kind did here (and in other verdicts) was told all around nation Israel. It was what everyone talked about.

1Kings 3:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine plural, Qal imperfect	Strong's #3372 BDB #431
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine plural noun with the definite article	Strong's #4428 BDB #572

Translation: ...so they were afraid in the presence of the king... The people of Israel feared to be in Solomon's presence. Generally speaking, what we are talking about is going as a defendant in his court. In any court case, generally speaking, one person is right and the other is wrong. Well, this concerned those who were wrong in particular. They were worried that, no matter what they did or said, Solomon would see through them.

Solomon's brilliant decision, both for this decision and others, made many men fear to do wrong, knowing that Solomon would correctly convict them.

Gill: [The people] revered him as a wise, judicious, and faithful king, and feared to do anything of a criminal nature, as perceiving that he was so sagacious and penetrating, that he would discover it quickly, and bring them to shame and punishment.¹⁸¹

Several men, by means of God, have inspired fear and respect of their people: Moses (Ex. 14:31); Joshua and Moses (Joshua 4:14); and Samuel (1Sam. 12:18). And, of course, Solomon.

¹⁸¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 3:28.

1Kings 3:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person plural, Qal perfect	Strong's #7200 BDB #906
The full set of Qal meanings from BDB: <i>to see, perceive; to see, have vision; to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out; to see, observe, consider, look at, give attention to, discern, distinguish; to look at, gaze at.</i>			
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châk ^e mâh (חָכְמָה) [pronounced <i>khawk^e-MAW</i>]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular construct	Strong's #2451 BDB #315
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (בְּרֵב) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7130 BDB #899
With the bêyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
’âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

Translation: ...for they discerned that the wisdom of Elohim was in his mind [in order] to make [righteous] decisions. It was clear the Solomon was very wise; that he was able to make righteous decisions, because he was thinking with the mind of God.

1Kings 3:28 All Israel heard [about this] judicial verdict that the king rendered, so they were afraid in the presence of the king for they discerned that the wisdom of Elohim was in his mind [in order] to make [righteous] decisions.

The People Saw the Wisdom of God in Solomon (Commentators on 1Kings 3:28)

Barnes: *The ready tact and knowledge of human nature exhibited in this pattern judgment, and its special fitness to impress Orientals, have generally been admitted.*¹⁸²

The Preacher's Complete Homiletical Commentary: *[They] Saw that the wisdom of God was in him—Not that there was anything supernatural in Solomon's method of settling this dispute, but that it proved this youthful king had penetrating discernment and acquaintance with the workings of the human heart.*¹⁸³

The Cambridge Bible: *[To the people, Solomon appears to have] a power beyond what they had seen in any other to detect wrong, and to find out truth and falsehood, and so to make certain the punishment of evildoers. There was no escape from such a judge.*

The Cambridge Bible continues: *Wisdom which God had given, and which made the king skilful in trying the very thoughts of those who came before him. A superhuman discernment had taken up its home within him.*¹⁸⁴

Clarke: *[The people] perceived that he was taught of God, judged impartially, and could not be deceived. What was done to the other woman we are not told; justice certainly required that she should be punished for her lies and fraud.*¹⁸⁵

The Pulpit Commentary: *The justice of the sentence made a deep impression upon the whole people. They saw that he judged impartially; that they could not impose on him; and they were afraid to do those things which might bring them before his judgment seat.*¹⁸⁶

Whedon: *The people perceived that their king was divinely gifted to execute justice. His manner of procedure was very foreign from our forms of justice, but it was truly Oriental, and showed the Divine gift of detecting and exposing the guilty, and defending the innocent, which is the great end of all true litigation.*¹⁸⁷

Chapter Outline

Charts, Graphics and Short Doctrines

I have been to court against people who were trying to pull a fast one. In many cases, before a judge, it is my word against theirs. Therefore, I have learned to follow certain procedures in my line of work so that it never comes down to a situation where it is simply my word against theirs. I always have a variety of proofs to show that I am giving honest testimony (which is what I always give).

¹⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 3:38.

¹⁸³ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 3:27 (but it should have been a reference to v. 28).

¹⁸⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 3:28.

¹⁸⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 3:28.

¹⁸⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 316–28.

¹⁸⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 3:28.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction	Addendum
www.kukis.org	Exegetical Studies in Kings	

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Kings 3 is in the Word of God

1. Solomon is known for his wisdom. This chapter tells us how he became wise.
2. We find out that Egypt, 600 years after the exodus, has still not returned to her former glory. Or, at the very least, still fears the God of Israel.
3. This chapter tells us that there are still two centers of worship in Israel.
4. Obedience is tied to the love of God; long life is tied to obedience to God's laws.
5. We see that Solomon's approach to governing is far different from that of current day politicians.
6. We find out how important individuals are to God, regardless of their station in life.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from 1Kings 3

1. We discussed intermarriage and what the Jewish people were allowed to do and what they were not allowed to do.
2. We learned how Solomon became wise and then determined what happened that he lost this wisdom.
3. We discussed the movement of the Ark and the Tent of God.
4. We discussed the relationship of the high places to Israel at this time.
5. We studied a number of reasons why David might not have restored the Ark to the Tent of God.
6. We discussed Solomon's wisdom and what happened to him many years later.
7. We studied the doctrine of prostitution.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VIII

CONTAINING THE INTERVAL OF ONE HUNDRED AND SIXTY-THREE YEARS.

Josephus' History of this Time Period

FROM THE DEATH OF DAVID TO THE DEATH OF AHAB.

CHAPTER 2.

CONCERNING THE WIFE OF SOLOMON; CONCERNING HIS WISDOM AND RICHES; AND CONCERNING WHAT HE OBTAINED OF HIRAM FOR THE BUILDING OF THE TEMPLE.

1. SOLOMON having already settled himself firmly in his kingdom, and having brought his enemies to punishment, he married the daughter of Pharaoh king of Egypt, and built the walls of Jerusalem much larger and stronger than those that had been before, (2) and thenceforward he managed public affairs very peaceably. Nor was his youth any hinderance in the exercise of justice, or in the observation of the laws, or in the remembrance of what charges his father had given him at his death; but he discharged every duty with great accuracy, that might have been expected from such as are aged, and of the greatest prudence. He now resolved to go to Hebron, and sacrifice to God upon the brazen altar that was built by Moses. Accordingly he offered there burnt-offerings, in number a thousand; and when he had done this, he thought he had paid great honor to God; for as he was asleep that very night God appeared to him, and commanded him to ask of him some gifts which he was ready to give him as a reward for his piety. So Solomon asked of God what was most excellent, and of the greatest worth in itself, what God would bestow with the greatest joy, and what it was most profitable for man to receive; for he did not desire to have bestowed upon him either gold or silver, or any other riches, as a man and a youth might naturally have done, for these are the things that generally are esteemed by most men, as alone of the greatest worth, and the best gifts of God; but, said he, "Give me, O Lord, a sound mind, and a good understanding, whereby I may speak and judge the people according to truth and righteousness." With these petitions God was well pleased; and promised to give him all those things that he had not mentioned in his option, riches, glory, victory over his enemies; and, in the first place, understanding and wisdom, and this in such a degree as no other mortal man, neither kings nor ordinary persons, ever had. He also promised to preserve the kingdom to his posterity for a very long time, if he continued righteous and obedient to him, and imitated his father in those things wherein he excelled. When Solomon heard this from God, he presently leaped out of his bed; and when he had worshipped him, he returned to Jerusalem; and after he had offered great sacrifices before the tabernacle, he feasted all his own family.

2. In these days a hard cause came before him in judgment, which it was very difficult to find any end of; and I think it necessary to explain the fact about which the contest was, that such as light upon my writings may know what a difficult cause Solomon was to determine, and those that are concerned in such matters may take this sagacity of the king for a pattern, that they may the more easily give sentence about such questions. There were two women, who were harlots in the course of their lives, that came to him; of whom she that seemed to be injured began to speak first, and said, "O king, I and this other woman dwell together in one room. Now it came to pass that we both bore a son at the same hour of the same day; and on the third day this woman overlaid her son, and killed it, and then took my son out of my bosom, and removed him to herself, and as I was asleep she laid her dead son in my arms. Now, when in the morning I was desirous to give the breast to the child, I did not find my own, but saw the woman's dead child lying by me; for I considered it exactly, and found it so to be. Hence it was that I demanded my son, and when I could not obtain him, I have recourse, my lord, to thy assistance; for since we were alone, and there was nobody there that could convict her, she cares for nothing, but perseveres in the stout denial of the fact." When this woman had told this her story, the king asked the other woman what she had to say in contradiction to that story. But when she denied that she had done what was charged upon her, and said that it was her child that was living, and that it was her antagonist's child that was dead, and when no one could devise what judgment could be given, and the whole court were blind in their understanding, and could not tell how to find out this riddle, the king alone invented the following way how to discover it. He bade them bring in both the dead child and the living child; and sent one of his guards, and commanded him to fetch a sword, and draw it, and to cut both the children into two pieces, that each of the women might have half the living and half the dead child. Hereupon all the people privately laughed at the king, as no more than a youth. But, in the mean time, she that was the real mother of the living child cried out that he should not do so, but deliver that child to the other woman as her own, for she would be satisfied with the

Josephus' History of this Time Period

life of the child, and with the sight of it, although it were esteemed the other's child; but the other woman was ready to see the child divided, and was desirous, moreover, that the first woman should be tormented. When the king understood that both their words proceeded from the truth of their passions, he adjudged the child to her that cried out to save it, for that she was the real mother of it; and he condemned the other as a wicked woman, who had not only killed her own child, but was endeavoring to see her friend's child destroyed also. Now the multitude looked on this determination as a great sign and demonstration of the king's sagacity and wisdom, and after that day attended to him as to one that had a divine mind.

From: <http://www.sacred-texts.com/jud/josephus/ant-8.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Kings 3

CHAPTER 5

Solomon marries the daughter of Pharaoh — his sacrifice at Gibeon — his dream and prayer — Solomon's wisdom

IT is remarkable how often seemingly unimportant details in the sacred narrative gain a fresh meaning and new interest if viewed in their higher bearing and spiritual import. Nor is such application of them arbitrary. On the contrary, we conclude that Scripture was intended to be so read. This is evident from the circumstance that it is, avowedly not a secular but a prophetic history,⁷⁷ and that, being such, it is not arranged according to the chronological succession of events, but grouped so as to bring into prominence that which concerns the kingdom of God. This plan of Scripture history is not only worthy of its object, but gives it its permanent interest and application.

What has just been stated is aptly illustrated by the opening account of King Solomon's reign. Of course, no chronological arrangement could have been here intended, since the list of Solomon's officers, given in 1Kings 4, contains the names of at least two of the king's sons-in-law (vers. 11, 15), whose appointment must, therefore, date from a period considerably later than the commencement of his reign. What, then, we may ask, is the object of not only recording in a "prophetic history" such apparently unimportant details, but grouping them together irrespective of their dates? Without undervaluing them, considered as purely historical notices, we may venture to suggest a higher object in their record and arrangement.

This detailed account of all the court and government appointments serves as evidence, how thoroughly and even elaborately the kingdom of Solomon was organized - and by obvious inference, how fully God had made good in this respect His gracious promises to King David. But may we not go even beyond this, and see in the literal fulfillment of these outward promises a pledge and assurance that the spiritual realities connected with them, and of which they were the symbol and type, would likewise become true in the Kingdom of Him Who was "David's better Son?" Thus viewed, the Divine promise made to David (2Samuel 7) was once more like a light casting the lengthening shadows of present events towards the far-off future.

The first event of national interest that occurred was the marriage of Solomon with the daughter of Pharaoh. It was of almost equal political importance to Egypt and to Palestine. An alliance with the great neighboring kingdom of Egypt might have seemed an eventuality almost unthought of among the possibilities of the new and somewhat doubtful monarchy in Israel. But, on the other hand, it may have been also of importance to the then reigning Egyptian dynasty (the 21st Time), which, as we know, was rapidly declining in authority.⁷⁸

To Israel and to the countries around, such a union would now afford evidence of the position and influence

Edersheim Summarizes 1Kings 3

which the Jewish monarchy had attained in the opinion of foreign politicians. All the more are we involuntarily carried back in spirit to the period when Israel was oppressed and in servitude to Egypt. As we contrast the relations in the past and in the time of Solomon, we realize how marvelously God had fulfilled His promises of deliverance to His people. And here we again turn to the great promise in 2Samuel 7, as alike instructive to Israel as regarded their present, and as full of blessed hope for their future. The time of the Judges had been one of struggle and disorganization; that of David one of war and conflicts. But with Solomon the period of peace had begun, emblematic of the higher peace of the "Prince of Peace." Thus viewed, the account of the prosperity of the land and people, as further evidenced by the wealth displayed in the ordinary appointments of the Court; by the arrangement of the country into provinces under officers for fiscal administration and civil government; and, above all, by the wisdom of Solomon, - who, while encouraging by example literature and study of every kind, chiefly aimed after that higher knowledge and understanding which is God-given, and leads to the fear and service of the Lord, - acquires a new and a spiritual meaning.

But to return to the sacred narrative. This marriage of Solomon with the daughter of Pharaoh - to which, from its frequent mention, so much political importance seems to have been attached - took place in the first years of his reign, although some time after the building of the Temple and of his own palace had commenced.⁷⁹ Such a union was not forbidden by the law,⁸⁰ nor was the daughter of Pharaoh apparently implicated in the charge brought against Solomon's other foreign wives of having led him into idolatry (1Kings 11:1-7).

In fact, according to Jewish tradition, the daughter of Pharaoh actually became a Jewish proselyte. still, Solomon seems to have felt the incongruity of bringing her into the palace of David, within the bounds of which "the Ark of the Lord" appears to have been located (2Chronicles 8:11), and she occupied a temporary abode "in the City of David," until the new palace of Solomon was ready for her reception.

But the great prosperity which, as we shall presently see, the country enjoyed during the reign of Solomon, was due to higher than merely outward causes. It was the blessing of the Lord which in this instance also made - rich that blessing which it was Solomon's chief concern to obtain. From the necessity of the case, Israel, and even Solomon, still worshipped on the ancient "high places."⁸¹

Of these, the principal was naturally Gibeon - the twin height. For, right over against the city itself, on one of the two eminences ("mamelons") which gave it its name, the ancient Tabernacle which Moses had reared had been placed. Here Solomon, at the commencement of his reign, celebrated a great festival, probably to inaugurate and consecrate his accession by a public acknowledgment of Jehovah as the God of Israel. All the people took part in what was a service of hitherto unparalleled magnificence.⁸²

But something far better than the smoke of a thousand burnt-sacrifices offered in Israel's ancient Sanctuary, attested that the God, Who had brought Israel out of Egypt and led them through the Wilderness, still watched over His people. The services of those festive days were over, and king and people were about to return to their homes. As Solomon had surveyed the vast multitude which, from all parts of the country, had gathered to Gibeon, the difficulty must have painfully forced itself on him of wisely ruling an empire so vast as that belonging to him, stretching from Tiph-sach (the Greek Thapsacus), "the fords," on the western bank of the Euphrates, in the north-east, to Gaza on the border of Egypt, in the southwest (1Kings 4:24). The conquests so lately made had not yet been consolidated the means at the king's disposal were still comparatively scanty. tribal jealousies were scarcely appeased; and Solomon himself was young and wholly inexperienced. Any false step might prove fatal; even want of some brilliant success might disintegrate what was but imperfectly welded together. On the other hand, had Israel's history not been a series of constant miracles, through the gracious Personal interposition of the LORD? What, then, might Solomon not expect from His help?

Busy with such thoughts, the king had laid him down to rest on the last night of his stay in Gibeon. Ordinarily dreams are without deeper significance. So Solomon himself afterwards taught (Ecclesiastes 5:7); and so the spiritually enlightened among other nations, and the prophets in Israel equally declared (Job 20:8; Isaiah 29:7). And yet, while most fully admitting this (as in Ecclesiasticus 34:1-6), it must have been also felt, as indeed Holy Scripture teaches by many instances, that dreams might be employed by the Most High in the time of our visitation (Ecclesiasticus 34:6). So was it with Solomon on that night. It has been well remarked, that Adonijah

Edersheim Summarizes 1Kings 3

would not have thus dreamed after his feast at En-rogel (1Kings 1:9, 25), even had his attempt been crowned with the success for which he had hoped. The question which on that night the Lord put before Solomon, "Ask what I shall give thee?" was not only an answer to the unspoken entreaty for help expressed in the sacrifices that had been offered, but was also intended to search the deepest feelings of his heart. Like that of our Lord addressed to St. Peter, "Simon, son of Jonas, lovest thou Me?" it sounded the inmost depths of the soul. Such questions come, more or less distinctly, to us all, and that in every crisis of our lives. They may become fresh spiritual starting-points to us, seasons of greater nearness to God, and of spiritual advancement; or they may prove times of "temptation," if we allow ourselves to be "drawn away" and "enticed" of our own "lust."

The prayer of Solomon on this occasion once more combined the three elements of thanksgiving, confession, and petition. In his thanksgiving, acknowledgment of God mingled with humiliation; in his confession, a sense of inability with the expression of felt want; while his petition, evidently based on the Divine promise (Genesis 13:16; 32:12), was characterized by singleness of spiritual desire. For, in order to know what he sought, when so earnestly craving for "understanding," we have only to turn to his own "Book of Proverbs." And, as in the case of all whose spiritual aim is single, God not only granted his request, but also added to what He gave "all things" otherwise needful, thus proving that the "promise of the life that now is" is ever connected with that of the life "which is to come" (2 Timothy 4:8), just as in our present condition the soul is with the body. Perhaps we may put it otherwise in this manner. As so often, God extended the higher wisdom granted Solomon even to the lower concerns of this life, while He added to it the promise of longevity and prosperity - but only on condition of continued observance of God's statutes and commandments (1Kings 3:14).⁸³ Such gracious condescension on the part of the LORD called for the expression of fresh public thanksgiving, which Solomon rendered on his return to Jerusalem (1Kings 3:15).

Evidence of the reality of God's promise soon appeared, and that in a manner peculiarly calculated to impress the Eastern mind. According to the simple manners of the times, a cause too difficult for ordinary judges was carried direct to the king, who, as God's representative, was regarded as able to give help to his people in all time of need. In such paternal dispensation of justice, there was no appeal to witnesses nor to statute-books, which indeed would have been equally accessible to inferior judges; but the king was expected to strike out some new light, in which the real bearings of a case would so appear as to appeal to all men's convictions, and to command their approval of his sentence. There was here no need for anything recondite - rather the opposite. To point out to practical common sense what was there, though unperceived until suddenly brought to prominence, would more than anything else appeal to the people, as a thing within the range of all, and yet showing the wise guidance of the king. Thus sympathy and universal trust, as well as admiration, would be called forth, especially among Orientals, whose wisdom is that of common life, and whose philosophy that of proverbs.

The story of the contention of the two women for the one living child, when from the absence of witnesses it seemed impossible to determine whose it really was, is sufficiently known. The ready wisdom with which Solomon devised means for ascertaining the truth would commend itself to the popular mind. It was just what they would appreciate in their king. Such a monarch would indeed be a terror to evil-doers, and a protection and praise to them that did well. It is probably in order to explain the rapid spread of Solomon's fame that this instance of his wisdom is related in Holy Scripture (1Kings 3:28).

⁷⁷ As noticed in the previous part, and even indicated by the position in the Hebrew Canon of the historical books among "the Prophets."

⁷⁸ Comp. Stuart Poole, in Smith's Bible Did., vol. 1. p. 511.

⁷⁹ From 1Kings 11:42, comp. with 14:21, we might infer that Solomon had married the Ammonitess Naamah before the death of his father. But as this seems incompatible with 2Chronicles 13:7, and for other reason which will readily occur to the reader, the numeral indicating the age of Rehoboam (1Kings 14:21) seems to be a copyist's mistake for 21.

⁸⁰ The law only forbade alliance with the Canaanites (Exodus 34:16 Deuteronomy 7:3).

⁸¹ Comp. the views expressed in the Mishnah on the lawfulness of such worship in vol. 3 of this "Bible History," p. 78.

⁸² Similarly Xerxes offered a thousand oxen at Troy (Herod. 7. 43)

⁸³ Accordingly, Solomon forfeited this promise on account of his later idolatry. He died at the age of about fifty-nine or sixty.

From <http://www.levendwater.org/books/v5bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Kings 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Solomon reigns as king	
Solomon aligned himself in marriage with Pharaoh, the king of Egypt. He took the daughter of Pharaoh [as his wife] and brought her to the city of David while he was completing the building of his house, the house of Y ^e howah and a wall around Jerusalem.	Solomon aligned himself in marriage to the Pharaoh of Egypt, by marrying the Pharaoh's daughter. He brought his wife to the city of David while he was building his own house, the house of Y ^e howah and a wall around Jerusalem.
Now [lit., <i>only</i>] the people [of Israel] were sacrificing in the high places because a house of the name of Y ^e howah had not [yet] been built in those days. Solomon loved Y ^e howah [and] to walk in the statutes of his father David. However, he sacrificed and burned incense in the high places. So the king went to Gibeon, to sacrifice there, for that [was] the great high place. Solomon caused a thousand offerings to ascend upon that altar.	At this time, the people continued to sacrifice in the high places because a house of God had not yet been built at that time. Solomon loved the Lord and he walked in the laws that his father David taught him. However, he sacrificed and burned incense in the high places. So the king went to Gibeon on one occasion, for the great high place was there. He offered a thousand sacrifices upon that altar.
God speaks to him and allows him to ask for anything; Solomon asks for wisdom	
Y ^e howah appeared to Solomon in Gibeon in a dream at night. Elohim said [to him], "Make a request of what I [should] give to you."	Jehovah appeared to Solomon in a dream at night while he was in Gibeon, and God said to him, "Ask Me for whatever you think I should give to you."
Solomon said [to God], "You have produced great grace with Your servant, my father David, as he walked before You in truth, in righteousness and in an upright heart with You. Therefore, You have kept for him this great grace and You have given him a son to sit upon his throne in this day.	Solomon said to God, "You have given great grace to Your servant, my father David, because he walked before You in truth, in righteousness, and with correct thinking concerning You. As a result, You have guarded this great grace and You have given him a son to sit upon his throne today.
And now, Y ^e howah my Elohim, You have caused Your servant to reign in the place of David, my father, though I [am] a young boy—I do not know how to go out and to come in. [I am] Your servant in the midst of Your people, whom You have chosen—a great people who cannot be counted and [who] cannot be numbered because of their multitude. And [I pray that] You will give to Your servant a heart that listens to judge Your people, to discern between good and evil, for what man [lit., <i>who</i>] could judge Your people [who are] so numerous?"	And now, Jehovah my God, You have made Your servant king on the Davidic throne, even though I am very young, so young that I do not know how to go out or to come in. I am Your servant in the midst of this great people that You have chosen, who cannot be numbered because there are so many. I ask that You give to Your servant a mind to listen carefully, to correctly judge Your people's disputes, to be able to discern between good and evil, for what mortal man could properly judge this numerous people?"

A Complete Translation of 1Kings 3

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>This [lit., <i>thing</i>] was good in the eyes of Adonai, because Solomon asked for this thing. Therefore, Elohim said to him, “Because you have asked for this thing and you did not ask for yourself many days and you did not ask for yourself riches and you did not ask for the lives of your enemies, but [instead] you asked to have [lit., <i>for yourself</i>] understanding, to [be able to] hear justice. Listen, I will do just as you have asked [lit., <i>as your word</i>] [and] duly note that I will give you a wise and prudent heart, so there will be none like you—before you and after you, there will not arise [a king] like you.</p>	<p>What Solomon asked for was good in the eyes of the Lord, because Solomon asked for wisdom. Therefore, God said to him, “Because you have asked for wisdom and discretion rather than for a long life, riches or the lives of your enemies; because you have asked for wisdom and the ability to discern what is just, duly note here I will give you a wise and prudent mind, so that there will be no king like you in all of human history.</p>
<p>And that which you have not asked, I will give to you—both riches and honor—no man will be like you among all the kings of your time. Furthermore, if you walk in My ways, [and] keep My statutes and My commandments, as your father David walked, then I will lengthen your days.”</p>	<p>Also, I will give to you the things that you did not ask for: you will have both riches and honor so that no man will be like you among the kings of your day. Furthermore, if you walk as your father David walked, in My ways, keeping My statutes and commandments, then I will lengthen your life.”</p>
<p>Solomon awoke and realized [lit., <i>behold</i>] [that it had been] a dream. He went to Jerusalem and stood before the Ark of the Covenant of Adonai. He caused burnt offerings to ascend and he prepared peace offerings [as well]. Then he prepared a feast for all of his servants.</p>	<p>When Solomon woke up, he realized that it had been a dream. So he went to Jerusalem and stood before the Ark of the Covenant of the Lord, offering up burnt offerings and peace offerings. Then he prepared a feast for all of his servants.</p>
<h3>A court case which illustrates the wisdom of Solomon</h3>	
<p>After that, two female prostitutes came in before the king and they stood before him. The first woman said, “Please, my adonai, This woman and I live in the same house and I gave birth [to my child] with her in the house. And it is the third day of my giving birth that this woman gives birth as well. We [live] together—[there is] no one living [as a stranger] with us in the house—only the two of us [reside] at [this] house. The son of this woman died during the night when she laid on him, so she got up in the middle of the night and took my son from beside me while your maidservant [was] sleeping. She laid him down by her bosom and her dead son she laid down at my bosom. So I got up the [next] morning to nurse my son, and I observe that he is dead. Therefore, I examined him closely in the morning, and I observe that he was not [the son] who I had given birth to.”</p>	<p>After that, two prostitutes came in before the king, and they stood before him. The first woman gave her testimony in court before Solomon: “Please, my lord, this woman and I live in the same house. I gave birth to my child first; and 3 days later, she gave birth to her child. We live together in this house—only the two of us—no one else lives with us. This woman here laid on her son during the middle of the night and he died. She got up in the middle of the night and took my son from me while I was sleeping, and she lay her dead son next to my bosom. When I woke up the next morning, I saw that he was dead. I looked him over carefully that morning and I could see that he was not the son that I had given birth to.”</p>
<p>The other woman said, “Wrong [lit., <i>No</i>]! My son [is] the living one and your son [is] the dead one.”</p>	<p>The other woman yells, “Wrong! My son is the living child and your child is dead.”</p>

A Complete Translation of 1Kings 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
But the first woman [lit., <i>this</i>] kept saying, “No, your child [is] dead and my son [is] living.” And they kept speaking before the king.	But the first woman kept on saying, “No, it is your child who is dead and mine is alive.” And they kept on arguing before the king.
The king remarked, “This [one] is saying, “This [child who is] alive [is] my son; and your son [is] the dead [one].’ And this [other one] is saying, ‘No, because your son [is] the dead one and my son [is] alive.’ ”	The king observed, “This first woman claims that her son is alive and the other woman’s son is dead; but the second woman makes the same claim for herself.”
The king said, “Bring me a sword;” so they brought the sword before the king. Then the king said, “Divide the living child into two and give [one] half to one [woman] and the [other] half to the other one.”	The king called for a sword and one was brought to him in the courtroom, the women looking on. He then said, “Divide the living child into two, and give a half to each woman.”
The woman whose son [was] alive spoke to the king (for her tender affections grew warm because of her son); and she said, “Please, my adonai, give her the living infant and the dead [one as well]. Do not slay him!”	The woman whose son was alive spoke to the king, having been moved by her affection for her own son; and she said, “Please, my lord, give the living and expired infants to her. Do not slay the remaining child!”
And the other [one] said, “He is not, either to me or to her. Cut [him] in half.”	But the other one, speaking at the same time, said, “He does not belong to me or to her; cut him in half!”
The king answered and said, “Give the living child to her and the dead [child as well]. Do not kill him. She [is] his mother.”	The king stopped the proceedings, saying, “Give the living child to the first woman; and give her the dead child as well. Do not kill the child. The first woman is his mother.”
All Israel heard [about this] judicial verdict that the king rendered, so they were afraid in the presence of the king for they discerned that the wisdom of Elohim was in his mind [in order] to make [righteous] decisions.	All Israel heard about this particular verdict rendered by the king, so that they were afraid in the presence of the king in court, because they understood the Solomon could think with the mind of God, so that he was able to render just decisions.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 45 (it is claimed by some that this was written on the occasion of Solomon’s marriage to the Egyptian princess).

R. B. Thieme, Jr. covered this chapter in lessons # of his **1972 David series**.

These two graphics should be very similar; this means that the exegesis of 1Kings 3 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to	
Definition of Terms	Introduction	Addendum	
www.kukis.org			Exegetical Studies in Kings