

1 Kings Chapter 3

1 Kings 3:1 "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 round about."

“Made affinity with Pharaoh”: The Pharaoh was probably Siamun, the next-to-last ruler of the weak 21st dynasty. Solomon’s treaty with Pharaoh signified that he held a high standing in the world of his day. Pharaoh’s daughter was the most politically significant of Solomon’s 700 wives (Compare 7:8; 9:16; 11:1).

The marrying of a princess of one royal house to someone in a foreign royal family customarily sealed a political alliance in the ancient Near East (see the note on 2 Sam 5:13-15). However, the giving of “Pharaoh’s daughter” to a foreign king is virtually without precedent (but compare 1 Chron. 4:18). The fact that the “king of Egypt” did so testifies to his respect for “Solomon.

Egypt would not typically form a political alliance with such a small nation, but Solomon’s marriage to “Pharaoh’s daughter” shows that he enjoyed unusual fame.

We will find that many of the marriages Solomon made were actually for making peace with that nation. They were not marriages, as you and I know marriage. If Solomon was married to the daughter of the leader of that country, it would be highly unlikely that they would attack Israel. We will find that Solomon is a man of peace and not a man of war as his father, David, was. This then, is a marriage of state. This marriage would give him peace with Egypt, and give him a time to build his own house and the house of the LORD, without having to defend themselves against Egypt. We see that the name of the wife, or the name of the leader whose daughter she was, is not given. This shows that this is not a personal marriage, but one between Israel and Egypt.

Verses 2-3: The “high places” were open-air sanctuaries found on hilltops (13:32), or in special sacred enclosures (Jer. 7:31). The basic problem with the high places was that they too easily became spots where the religious practices of Canaan could creep into Israel’s worship experience (Deut. 12:12-14; Jer. 2:20).

1 Kings 3:2 "Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days."

“High places”: The open-air, hilltop worship centers which the Israelites inherited from the Canaanites had been rededicated to the Lord; the use of pagan altars had been forbidden (Num. 33:52; 12:3). After the building of the temple, worship at the high places was condemned (11:7-8; 12:31; 2 Kings 16:17-20; 21:3; 23:26).

“No house ... unto the name of the Lord”: “Name” represented the character and presence of the Lord (Exodus 3:13-14). He had promised to choose one place “to establish His name there for

His dwelling” (Deut. 12:5). The temple at Jerusalem was to be that place (5:3, 5; 8:16-17; 18-20; 29, 43-44, 48; 9:3, 7). In the ancient Near East, to identify a temple with a god’s name meant that the god owned the place and dwelt there.

This is an interesting way to start a sentence. "Only" shows that even though there is peace, the building of the temple has not begun. There is a great need for a central place for them to worship. We know that Jerusalem had been chosen of God as the place for the temple to be built, but the work had not begun at this point. They were earnest in their sacrificing in the high places. This was not pagan worship, but the worship of the one true God.

1 Kings 3:3 "And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places."

“Only”: Solomon’s failure in completely following the Lord was exhibited in his continual worship at the high places.

Solomon kept the great commandment when he loved the LORD with all his heart. The following is what Jesus said about this very thing.

Mark 12:30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment."

His father David had pleased the LORD, because he too had loved and obeyed God in everything, except the sin with Bath-sheba when he killed her husband Uriah. God did not want the sacrifices made in the high places but He accepted them, because they had sacrificed with great love in their hearts for the LORD.

Verses 4-15 (see 2 Chron. 1:7-13).

1 Kings 3:4 "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."

The tabernacle was in “Gibeon” (1 Chron. 16:39-40; 2 Chron.1:3). The Ark, however, had been taken to Jerusalem (2 Sam. 6:12-17).

“Gibeon”: A town about 7 miles northwest of Jerusalem, where the tabernacle of Moses and the original bronze altar were located (1 Chron. 21:29; 2 Chron. 1:2-6).

We can see, from this that Solomon was generous with his giving to the LORD. Gibeon was seven miles northwest of Jerusalem, and was the chosen place for sacrificing to the LORD. The entire congregation went with Solomon to this place to worship. This was the place where the tabernacle was located. This festival that accompanied the sacrifice of one thousand animals probably lasted 7 days or more. This was a time set aside for the entire congregation to focus on their LORD.

1 Kings 3:5 "In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."

“Dream”: This “dream” was a means of direct revelation from God, not a symbolic vision needing interpretation. Scholars estimate that Solomon was about 20 years old at this time. His answer to God’s question marks his maturity as well as his love for the Lord (3:3).

God often gave revelation in dreams (Gen. 26:24; 28:12; 46:2; Dan. 2:7, 7:1; Matt. 1:20; 2:12, 19, 22). However, this dream was unique, a two-way conversation between the Lord and Solomon.

It is not to our benefit to argue over whether this was actually a vision or a dream. We must concentrate on the fact that this was a message from the LORD to Solomon. The message is that the LORD is pleased with Solomon and he may ask for one thing from the LORD. And it will be granted unto him. The LORD will bless Solomon, because of the great love and devotion he has shown to the LORD.

Verses 6-14: The humility of “an understanding heart” births a spirit that is sensitive to what God says through His Word and His people. “Discern” derives from the same root as the word between and refers to the ability to choose between two options. The additional gifts of “riches and honor,” along with the conditional offer of a long life, signaled God’s pleasure at Solomon’s request.

1 Kings 3:6 "And Solomon said, Thou hast showed unto thy servant David my father great mercy, 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."

“Great mercy”: This term implies covenant faithfulness. Solomon viewed his succession to David as evidence of the Lord’s faithfulness to His promises to David.

Solomon begins by thanking the LORD for the great mercy and love that He had shown his father, David. Solomon is also, showing praise of his father, who walked before the LORD in righteousness and truth. David had a pure heart of love for the LORD. Solomon is even expressing that he believes the reason he is on the throne, is because the LORD is blessing David in this. We must remember that Solomon himself, did not seek to be king. The LORD chose Solomon to be king, and Solomon accepted that call.

1 Kings 3:7 "And now, O LORD 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 or come in."

“Little child”: Since Solomon was probably only about 20 years of age, he readily admitted his lack of qualification and experience to be king (1 Chron. 22:5; 29:1; see note on Numbers 27:15-17).

Solomon's humble remark that he was but "a little child" is to be understood as a statement of his inexperience. He had already sired a son (14:21).

I see a very humble man in the statement of Solomon in this verse. He is not caught up in self-worship. He is aware of his inability within himself to lead such a great nation. He explains to the LORD, that he is like a little child, when it comes to leading the nation. He knows that without the LORD's help, he will not be able to rule this people. He is placing his faith in the LORD and not in himself.

1 Kings 3:8 "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."

"A great people": Based on the census, which recorded 800,000 men of fighting age in Israel and 500,000 in Judah (2 Sam. 24:9), the total population was over 4 million, approximately double what it had been at the time of the Conquest (see Num. 26:1-65).

Solomon is aware that this is not just any nation that he is leading. These are God's chosen people. They are vast in number. He knows that civil rule is not enough for these people. Every decision that is made must be pleasing unto the LORD first.

1 Kings 3:9 "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

"Understanding heart": Humbly admitting his need, Solomon sought "a listening heart" to govern God's people with wisdom.

Solomon is not refusing the task that the LORD has given him to do. He is just asking for the LORD to empower him to do the task He has set before him. He wants wisdom from the LORD. This gift of wisdom that he is asking for, is not even for a selfish reason, but is so that he can better serve the chosen family of God.

1 Kings 3:10 "And the speech pleased the Lord, that Solomon had asked this thing."

"Pleased the Lord": The Lord was delighted that Solomon had not asked for personal benefits, e.g., long life, wealth, or the death of his enemies.

God had offered to give Solomon the one thing that he desired the most. We see, in this request that Solomon had made, a man who sincerely wants to be of service to the LORD. His first thought was of service. This greatly pleases the LORD.

1 Kings 3:11 "And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;"

It is obvious to note this verse as a fulfilment of the Divine law, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matthew 6:33). All these

secondary blessings are good, just so far as they conduce to the supreme good, which is the growth of the human nature, by the knowledge of God and by faithfully doing His work on earth, to the perfection designed for it in His wisdom. So long as Solomon used them in subordination to true wisdom, they were a blessing to him; when he made them idols, they became a curse. The connection of these lower gifts with the moral and intellectual gifts of wisdom, is the result of the natural law of God's Providence, so far as that law overcomes the resistance of evil and folly, still allowed to strive against it.

1 Kings 3:12 "Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee."

"None like thee" Solomon was one of a kind in judicial insight, as illustrated (in verses 16-27).

Wisdom and justice were highly esteemed qualities for a good king in the ancient Near East (Prov. 20:26; 21:1-3). They would be a distinguishing mark of the messianic King (Isa. 9:6-7; 11:1-5; Jer. 23:5-6). Solomon's wisdom will be tested immediately (verses 16-28). It will be demonstrated often (4:29-34; 10:1-13, 23-24).

We see, from this, that God gives Solomon the gift of wisdom and understanding. It becomes part of his very being, because it is in his heart. He became the wisest man who ever lived. Only One who was on this earth, ever had more wisdom, and he was God manifest in the flesh of man. He was Jesus. As far as humans who had an earthly father and an earthly mother, Solomon had the most wisdom. Jesus' Father was God. God is so pleased with the request that Solomon had made, that He will immediately answer his request.

1 Kings 3:13 "And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days."

That is, intended to give him, and now promised it, and was about to bestow it on him, both riches and honor. The former through the presents and tribute of the nations about him, and his trading to foreign parts; and the latter chiefly through his wisdom, the fame of which was spread everywhere.

"So that there shall not be any among the kings like unto thee all thy days": That is, none like him for riches and honor among all the kings of the neighboring nations so long as he lived. Though there might be kings in later times as rich, or even richer than he, as Croesus, Alexander, etc., but then not so honorable as he. So, putting both together, there were no kings like him before or after, and especially if wisdom be added to them (as in 1 Chron. 1:12).

Solomon had not asked for riches and honor, but God gives them to him, because of his unselfish heart. He had put God first in his heart, thoughts and desires. The following Scripture explains exactly what happens when a person does that.

Matthew 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Solomon is abundantly blessed with physical blessings, because he asked for spiritual blessings.

1 Kings 3:14 "And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

“Lengthen thy days”: In contrast to riches and honor that were already his, a long life was dependent on Solomon’s future obedience to the Lord’s commands. Because of his disobedience, Solomon died before reaching 70 years of age (Psalm 90:10).

This is the first conditional promise that we see. The LORD will give him long life, if he remains faithful and walks in the ways of the LORD. David lived a long life and died from old age. This is what the LORD is promising Solomon, if he will live a pleasing life before the LORD as David did. We will find later, that Solomon does not live to be old, because he does not remain faithful.

1 Kings 3:15 "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 offered peace offerings, and made a feast to all his servants."

I.e. he perceived that it was a dream; not a vain dream, wherewith men are commonly deluded. But a Divine dream, assuring him of the thing which he partly by a Divine impression and inspiration thereof in his mind after he was awakened. And partly by the vast alteration which he presently found within himself in point of wisdom and knowledge.

"The Ark of the covenant of the Lord": Was there in the city of David (2 Sam. 6:17), before which he presented himself in the way of holy ministrations and adoration, which may be noted by the word “stood”. Or that word may note his abode there for some considerable time, as the offering of so many sacrifices required.

Offered up burnt-offerings”: Chiefly for the expiation of his and his people’s sins, through the blood of Christ, manifestly signified in these sacrifices.

“And offered peace-offerings”: Solemnly to praise God for all his mercies, and especially for giving him a quiet and fixed possession of the kingdom. And for his glorious appearance to him in a dream, and for the great promise therein made to him, and the actual accomplishment of it since wrought in him.

Even though this is classified as a dream here, this is more than a dream. It was like a night vision. Solomon knew this was the LORD speaking to him. The standing before the Ark of the Covenant, was presenting himself to the LORD. These offerings were in acceptance and thanksgiving for the blessing the LORD had just placed within him. His father David had brought the Ark to Jerusalem, to show that this is the holy city.

Verses 16-28: "Harlots, unto the king": Here is an illustration of how wisely Solomon ruled. In Israel, the king was the ultimate "judge" of the land, and any citizen, even the basest prostitute, could petition him for a verdict (2 Sam. 14:2-21; 15:1-4; 2 Kings 8:1-6).

Solomon, now tested, solved the dispute by appealing to maternal instincts and human compassion, knowing that the real mother would rather give her child to another than watch him die. The people's response to Solomon's "judgment" further proved that "the wisdom of God" was on Solomon; this was an unusual, supernaturally supplied gift.

1 Kings 3:16 "Then came there two women, [that were] harlots, unto the king, and stood before him."

The same day, as Abarbinel thinks, the night after which the Lord had appeared to Solomon. This came to pass through the providence of God, that there should be immediately an instance and proof of the wisdom and understanding the Lord had given to Solomon. These women, according to the Targum, were persons who sold food, alcohol or were 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 favor, that common prostitutes do not usually bear children, or, when they do, take no care of them. Or 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.

"And stood before him": To lay their case before him, and each plead their own cause. It may be, it had been tried in another court before, and could not be determined, and so was brought to the king. If so, the wisdom of Solomon was the more conspicuous, in deciding it in the manner he did.

This is the first recorded test of the wisdom that he had just received from the LORD. The king was a judge in the land on weighty matters. This is possibly, a serious problem that others had not been able to decide. The two harlot women are to stand before Solomon to be judged of a dispute between them.

1 Kings 3:17 "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."

The woman who was the plaintiff.

"O my lord, I and this woman dwell in one house": Pointing to the defendant, who stood by her.

"And I was delivered of a child with her in the house": She being present at the delivery, and she only, as it should seem.

It is obvious that these women have no husbands. They have had the babies out of wedlock. They are living together, as in a house of prostitution, except there are just two living there.

1 Kings 3:18 "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."

Of a child, as before expressed.

"That this woman was delivered also; of another child; and being both of the same sex and both sons, as afterwards it appears. And being so nearly of an age, it was difficult to distinguish them apart.

"And we were together": There was no stranger with us in the house.

"Save we two in the house": So that in this trial no evidences could be produced on either side.

They had both had their babies at home. Within a period of three days, they both had a baby. It appears they had not even had a midwife, when the babies were born. We see from the following Scripture that the Hebrew women, in the most part, did not have as much difficulty in childbirth as did the Egyptians.

Exodus 1:19 "And the midwives said unto Pharaoh, Because the Hebrew women [are] not as the Egyptian women; for they [are] lively, and are delivered ere the midwives come in unto them."

Perhaps, they did not need a midwife.

1 Kings 3:19 "And this woman's child died in the night; because she overlaid it."

Whether the same night following the day it was born is not certain.

"Because she overlaid it": Or laid upon it, being heavy through sleep, and not knowing what she did, turned herself upon it, and smothered it. Because it had no previous illness, or any marks of any disease it could be thought to die of, and perhaps there might be some of its being overlaid.

One of the women rolled over on her baby at night, and smothered it to death.

1 Kings 3:20 "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."

Perceiving what she had done, that she had overlaid her child, and it was dead; either through fear of punishment inflicted on persons thus negligent, or because of the disgrace of it, taking no more care of her child, she made use of the following stratagem.

"And took my son from beside me, while thine handmaid slept": This served to puzzle the cause, for how could she know what she did when she was asleep? This she could not prove as it was only conjecture.

"And laid it in her bosom, and laid her dead child in my bosom": Where she found it in the morning. But still what proof was there that it was the other woman's, and not her own, that lay dead in her bosom?

It appears, from this, that both women had male babies. The one whose child died during the night, is being accused of swapping babies during the middle of the night.

1 Kings 3:21 "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."

As she used to do.

"Behold, it was dead": Her own child, as she thought at first.

"But when I had considered it in the morning": It was towards morning, or just at break of day, when she arose to suckle it, and found it dead. But when it was broad day, and the light of the morning was increased, she more narrowly viewed it, and by its features, or some marks she had observed.

"Behold, it was not my son which I did bear": She was fully satisfied it was not her own child, but another.

She is saying that she tried to nurse the baby, not knowing that it was dead. When she unwrapped the baby and looked at it, she discovered it was not her baby at all, but the woman's that lived with her.

1 Kings 3:22 "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 before the king."

The defendant.

"Nay, but the living is my son, and the dead is thy son": She denied what the other said, but offered nothing in proof of it.

"And this said": She who was the plaintiff replied in the same language.

"No: but the dead is thy son, and the living is my son": Without being able to add anything in confirmation of what she had deposed.

"Thus they spake before the king": Several times, over and over again, what is before expressed, having nothing to produce on either side in proof of their assertions. So that it was very difficult to determine to whom the living child belonged.

Both of these women were claiming that the living baby was their natural child. They both cried out to the king, to get the living baby for themselves. This will be difficult to decide. Solomon is sorely tested in this circumstance.

1 Kings 3:23 "Then said the king, 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."

As judge, summing up what had been said on both sides, which were only bare assertions without proof; the one affirming what the other denied, and the other denying what the other affirmed.

"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": This he repeated to show to all present that no determination could be made by what had been said on each side, and that some other method must be taken.

They are both claiming to be the mother of the live child. He thoroughly understands the problem now, what decision will he make?

1 Kings 3:24 "And the king said, Bring me a sword. And they brought a sword before the king."

The design of which might not at first appear to the court, and it might be thought strange and greatly wondered at: what should be the meaning of it.

"And they brought a sword before the king": His commands were obeyed.

1 Kings 3:25 "And the king said, Divide the living child in two, and give half to the one, and half to the other."

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.

"Half ... half": In ordering his servants to cut the child in two, he knew the liar would not object, but out of maternal compassion the real mother would (Exodus 21:35).

This sounds like a cruel decision from Solomon. They will each have half of a dead baby.

1 Kings 3:26 "Then spake the woman whose the living child [was] unto the king, for her bowels yearned upon 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]."

In haste, and with great vehemence, lest the executioner should at once dispatch it.

"For her bowels yearned upon her son": Not being able to bear to see his life taken away.

"And she said, O my lord": Or, "on me, my lord"; let the sin, the lie that I have told, be on me, and the punishment of it. She rather chose to be reckoned a liar, and to endure any punishment such an offence deserved, than that her child should be cut in two.

"Give her the living child, and in no wise slay it": Being willing to part with her interest in it, rather than it should be put to death.

"But the other said, let it be neither mine nor thine, but divide it": For as she knew it was not her own, she had no affection for it, nor desire to have it. She chose rather to be clear of the expense of keeping and nursing it, and would, by its being put to death, be avenged of her adversary, who had brought this cause before the king.

The real mother speaks up, and says not to kill the baby. She would rather give it to the other woman, than for her son to be killed. The one to whom the baby did not belong to was perfectly willing to divide the baby. This tells Solomon who this baby really belongs to.

1 Kings 3:27 "Then the king answered and said, Give her the living child, and in no wise slay it: she [is] the mother thereof."

That is, to her who desired it might not be slain, rather than to be given to the one who had no right to it.

"She is the mother thereof": Which might be strongly concluded from her compassion for it, her eagerness and earnestness to have its life spared, and from the indifference of the other. And from the other woman's cruelty and barbarity in agreeing to have it divided.

The one, who would rather give it up than for it to be killed, is the true mother. Solomon tells them to give the baby to her.

1 Kings 3:28 "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 judgment."

"Feared the king": Israel was in awe of and willing to submit to the rule of Solomon because of his wisdom from God.

The way that Solomon settled this is wise indeed. We see the supernatural wisdom that God had bestowed on Solomon, in action in this. Of course, the news of this wise decision soon was all over town. Everyone knew that the LORD had filled Solomon with wisdom, greater than that of the natural man. They feared the king is really saying, they held him in high esteem. They knew his judgment was righteous and perfect, since it was from the LORD. They feared, because no one desires to be judged fairly. We all want mercy.

1 Kings Chapter 3 Questions

1. Whose daughter did Solomon take to wife in verse 1?
2. What kind of marriages were many that Solomon made with women from different countries?
3. What help to Solomon would this marriage to the Pharaoh of Egypt's daughter be?
4. What can we learn from the fact that her name is not given?
5. In verse 2, we read, the people were sacrificing in _____ .
6. What does the first word of verse 2 show us?
7. Solomon _____ the LORD.
8. Whose statutes did Solomon walk in?
9. How had David pleased the LORD?
10. Where did king Solomon go to sacrifice?
11. How many burnt offerings did he present to the LORD?
12. How long did this festival unto the LORD last?
13. Who celebrated with Solomon?
14. What does Solomon begin his reply to the LORD with?
15. Why did Solomon believe he was on the throne of David?
16. What does Solomon say that he is in verse 7?
17. What does he call himself in verse 8?
18. What is different about this nation, that God has called him to lead?
19. What does Solomon ask God for?
20. How did the LORD feel about Solomon's answer?
21. What else did the LORD give Solomon, besides what he asked for?
22. What was the conditional promise the LORD made to Solomon?
23. What did Solomon do immediately, after he woke from this dream?

24. Who stood before him for judgment of a matter?
25. What was the complaint he was to settle?
26. What did the woman say had happened to one of the babies?
27. How did Solomon decide which harlot the baby really belonged to?
28. Who got the baby?
29. What happened, when all Israel heard about this judgment of Solomon?