

1 Kings 3:16-28 – A Study of the Two Women

¹⁶ Then came there two women, that were harlots, unto the king, and stood before him.

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. 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. ¹⁹ And this woman's child died in the night; because she overlaid it. 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. 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.

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.

Verse 16 – After Solomon spends time in worship before the Lord he gets a problem that he has to handle and use spiritual discernment on. Two women, their condition is they were harlots, sinners. Don't be surprised if sinners come to you for an answer to a problem.

- Solomon's role is to serve as a judge over this matter. You are called to judge as well.

Verse 17 – One woman explains the situation from her perspective. They both lived in the same house both produced a child while living together in this house. They are in the same situation.

Verse 18 – One was delivered or had a baby 3 days after the other one. They were the only ones in the house. Living together in very similar situations.

Verse 19 – The accusation, other woman's child died because she laid on it. Her mistake and bad decision caused her to lose what she had in that place, location and situation.

Verse 20 – The accused supposedly gets up at midnight and takes this woman's child while she was sleeping and replaced it with the dead child. You don't know if you have a hater sometimes until they

see you with something that they don't have. Haters don't have a problem taking away what you have and replacing it with dead stuff.

Verse 21 – doesn't realize it until she wakes up the next morning. Finds what she had the night before is now gone, dead. Notice, she starts to consider things only after the death and loss occurs. You might want to consider your situation before you suffer loss and disappointment. When she thought about it again and looked closely at the problem, she determined it was a trick. It wasn't her problem, someone else dropped it on her. Replaced life with death.

Verse 22 – Other woman denies the accusation. The living one and hope is hers and the dead one belongs to what was her friend. Arguing back and forth. The only thing we know for sure is that someone is lying. But which one? One for real, the other pretending.

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. ²⁴ And the king said, Bring me a sword. And they brought a sword before the king. ²⁵ And the king said, Divide the living child in two, and give half to the one, and half to the other.

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.

Verse 23 – King replays the story and situation. Remember, he is blessed with wisdom so let's see how he approaches the problem.

- First, listens without making a judgment call. Doesn't interrupt. Doesn't make a hasty decision.
- Hears both sides first.
- He doesn't take sides right away.
- He replays both arguments out loud to make sure he has captured correctly the main issue.

Verse 24 - He asks for a sword. I don't have a sword, but I have the Word and it cuts pretty well too. When people come to you with problems, the first thing you need to do is get your sword (the Word of God).

Verse 25 – Solomon tells them to split what the women want in half. That's a good idea but doing this will kill the child. The sword is being used as a test to determine the truth. He didn't know who was really telling the truth or lying so he gets a sword and prepares to use it to reveal the truth and expose the lie. He gives an initial decision as a set-up to see how they would react and then gives a final

decision. The first thing you hear might not be the final word on the matter, someone might just be testing you to see how you will respond.

Verse 26 – The use of the sword produces two different responses. The woman whose child it really was speaks first. Why, because the thing they are arguing over is very important to her. From deep inside of her she loves her son and this relationship that she has. Her focus is on the son and his life rather than her own feelings and desires. She would give up her argument and trying to win for the sake of her son. If her son was able, what would you think he would want her to do? She's concerned about keeping something good alive. More concerned with her son's life than trying to win an argument and save face. Doesn't want to see death or loss. Not caught up in justice for herself right now, just wants to allow the innocent to live. Courson – true mothers don't tolerate division.

- Second response comes from the liar. Kill it. Happy if nobody wins. Happy as long as the other woman doesn't get more than she has. Happy just as long as the other woman is unhappy. Doesn't have a problem with someone else getting hurt over this mess. Okay with the loss as long as everyone else around her is losing too. Would rather see stuff die than to lose the argument. Would rather have a judgment that favors her than being concerned for another life. Doesn't care who she hurts in the process.
- True haters will try to steal or deny you of what you have. They were friends but one turned out to be a false friend.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

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.

Verse 27 – It looks bad for the real mother, the verdict seems to be going against her. But because of her response to the bad news, because of her character, because of how she loves from her heart, what she makes happen for others (gives life to her son, willing to bless the liar and hater) God makes happen for her...she gets back what she lost. Take your problem to the King and use the word to settle differences.

- King now makes the right decision because the sword has revealed the truth and exposed the liar.

Notice the steps taken in the process for the righteous woman.

- First – Humble and broken over the fate of her son so she appeals to the King.



- Second – she repents, meaning she changed her mind about fighting for a solution to her problem in the previous manner. She surrenders what she had. She buries her flesh and self and is willing to give up her claim.
- Third – her hope is now in the hands of the King.

When she follows these steps, what she had lost, was now restored. What her enemy had taken away from her, was now given back to her by the King.

I promise you, this is the same three step process we must all take to be restored and receive life through the King of Kings. If we follow the path this good woman takes and humbly submit to the King and repent of our self-effort, the King will judge in our favor.

Verse 28 – Other folks heard and feared and respected the King because of his godly wisdom. Purpose of this gift of wisdom was to do justice and judge correctly. Make good and correct decisions. We need to seek God and use His wisdom before making judgment calls. You may not know who is telling the truth.

Oh, that the leaders today (from parents to presidents) would seek after and follow Godly wisdom....Wisdom from the Word rather than the wisdom of the world.