

Day 355 - THURSDAY: February 1st

2 Chronicles 1 & 1 Kings 3

1 Chronicles 1:1-54 NKJV

Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer were Ashkenaz, Diphath, and Togarmah. The sons of Javan were Elishah, Tarshishah, Kittim, and Rodanim. The sons of Ham were Cush, Mizraim, Put, and Canaan. The sons of Cush were Seba, Havilah, Sabta, Raama, and Sabtecha. The sons of Raama were Sheba and Dedan. Cush begot Nimrod; he began to be a mighty one on the earth. Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom came the Philistines and the Caphtorim). Canaan begot Sidon, his firstborn, and Heth; the Jebusite, the Amorite, and the Girgashite; the Hivite, the Arkite, and the Sinite; the Arvadite, the Zemarite, and the Hamathite. The sons of Shem were Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech. Arphaxad begot Shelah, and Shelah begot Eber. To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abimael, Sheba, Ophir, Havilah, and Jobab. All these were the sons of Joktan. Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Abram, who is Abraham. The sons of Abraham were Isaac and Ishmael. These are their genealogies: The firstborn of Ishmael was Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These were the sons of Ishmael. Now the sons born to Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan were Sheba and Dedan. The sons of Midian were

Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah. And Abraham begot Isaac. The sons of Isaac were Esau and Israel. The sons of Esau were Eliphaz, Reuel, Jeush, Jaalam, and Korah. And the sons of Eliphaz were Teman, Omar, Zephi, Gatam, and Kenaz; and by Timna, Amalek. The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah. The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. And the sons of Lotan were Hori and Homam; Lotan's sister was Timna. The sons of Shobal were Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon were Ajah and Anah. The son of Anah was Dishon. The sons of Dishon were Hamran, Eshban, Ithran, and Cheran. The sons of Ezer were Bilhan, Zaavan, and Jaakan. The sons of Dishan were Uz and Aran. Now these were the kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city was Dinhabah. And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place. When Jobab died, Husham of the land of the Temanites reigned in his place. And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. The name of his city was Avith. When Hadad died, Samlah of Masrekah reigned in his place. And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place. When Saul died, Baal-Hanan the son of Achbor reigned in his place. And when Baal-Hanan died, Hadad reigned in his place; and the name of his city was Pai. His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab. Hadad died also. And the chiefs of Edom were Chief Timnah, Chief Aliah, Chief Jetheth, Chief Aholibamah, Chief Elah, Chief Pinon, Chief Kenaz, Chief Teman, Chief Mibzar, Chief Magdiel, and Chief Iram. These were the chiefs of Edom.

1 Kings 3:1-28 NKJV

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. Meanwhile the people sacrificed at the high places, because there was no house built for the name of the LORD until those days. And Solomon loved the LORD, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places. 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. At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?" And Solomon said: "You have shown great mercy to Your servant David my father, because he walked before You in truth, in righteousness, and in uprightness of heart with You; You have continued this great kindness for him, and You have given him a son to sit on his throne, as it is this day. Now, O LORD my God, You have made Your servant king instead of my father David, but 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 whom You have chosen, a great people, too numerous to be numbered or counted. Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?" The speech pleased the LORD, that Solomon had asked this thing. Then God said to him: "Because you have asked this thing, 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 understanding to discern justice, behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor

shall any like you arise after you. And I have also given you what you have not asked: both riches and honor, so that there shall not be anyone like you among the kings all your days. So if you walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days." 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. Now two women who were harlots came to the king, and stood before him. 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. 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." 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. And the king said, "The one says, 'This is my son, who lives, and your son is the dead one'; and the other says, 'No! But your son is the dead one, and my son is the living one.' " Then the king said, "Bring me a sword." So they brought a sword before the king. And the king said, "Divide the living child in two, and give half to one, and half to the other." 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!" But the other said, "Let him be neither mine nor yours, but divide him." So the king answered and said, "Give the first woman the living child, and by no means kill him; she is his mother." 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.

Daily Deep Dive:

The UCG reading program states: "The Egyptian pharaoh gives his daughter in marriage to Solomon, cementing an alliance between Egypt and Israel. "In the ancient Middle East, political alliances were often ratified by the marriage of the son of one king to the daughter of another" (*Nelson Study Bible*, note on 1 Kings 3:1). Yet this case is remarkable in two respects. First: "Except in unusual circumstances, the pharaohs of Egypt did not observe this custom (but see 1 Chronicles 4:17-18). Therefore, the giving of Pharaoh's daughter to Solomon attested to the Israelite king's growing prestige and importance to the Egyptian king" (same note). Second: The pharaoh is the one giving his daughter to a foreign ruler along with a dowry, making Solomon appear to be the senior partner in the alliance. It is perhaps even likely that the pharaoh is the one who first proposed the alliance and marriage, rather than it being something Solomon sought. In any case, as part of the dowry, the pharaoh gives Solomon a captured, albeit destroyed, city of the Canaanites located near the Philistine border, which Solomon rebuilds as a fortress city (1 Kings 9:15-17). Solomon provides well for Pharaoh's daughter, building a

special house for her patterned after his own (1 Kings 3:1; 1 Kings 7:8; 1 Kings 9:24).

Consider what this development means as far as Solomon's power and prestige is concerned. The image of Israel as an insignificant nation in the time of David and Solomon is simply incorrect. David was already allied with King Hiram of Tyre, the ruler of the Phoenician Empire, which dominated ancient maritime commerce (2 Samuel 5:11-12). This close alliance continues under Solomon (1 Kings 5:1). Assyria remains weak and subdued at this time, David apparently even achieving dominance over the powers of Mesopotamia (see highlights on 1 Chronicles 19 and 2 Samuel 10). And now Egypt, the other great power of the ancient world, joins the Israel-Phoenician alliance—with Solomon apparently sitting as the dominant figure among the partners. This is rather astonishing. And the true greatness of Solomon's reign has not even been experienced as of this point in the story flow. We next see the point made that the people sacrificed at high places (1 Kings 3:2). While this originally denoted hilltop shrines, it eventually became a generic term for any place of worship. Since the destruction of Shiloh and the separation of the tabernacle and the ark, and until the temple was built at Jerusalem, no single established place of worship existed. So multiple sites were employed for sacrificing and burning incense—perhaps even some formerly pagan worship places. Indication that the current practice of the people was not acceptable is found in 1 Kings 3:3, where we are told that Solomon "loved the Lord, walking in the statutes of his father David, *except that he sacrificed and burned incense at the high places.*" Still, Solomon's overall attitude at this time was one of seeking and obeying God. (It should be noted that later righteous

kings of Judah allowed such high places to remain—apparently not understanding the problem with them.)

The *chief* high place—that is, the main worship center—was now at Gibeon, since that is where the tabernacle and original bronze altar were currently located (1 Kings 3:2-4; 2 Chronicles 1:3-6).

Clearly this was an acceptable place of worship. Solomon goes there often in his early years as king to worship God. At one such visit, God appears to him in a dream and offers to grant him whatever he wants. Solomon focuses on the immense task of governing the people, and has the humility and sense, thanks to his father David's instructions (compare 1 Chronicles 22:12; Proverbs 4:3-9), to ask for wisdom, knowledge and an understanding heart to carry out his responsibilities in governing God's people (2 Chronicles 1:10; 1 Kings 3:9).

David would have preferred Solomon's focus be on acquiring the understanding and wisdom *to remain faithful in keeping God's laws* (1 Kings 2:3; 1 Chronicles 22:12-13; 1 Chronicles 28:7-9; 1 Chronicles 29:19). It is not enough to judge righteously. A leader must be righteous himself. Nevertheless, God is impressed with Solomon's unselfish request at this point, and not only grants him knowledge and wisdom, but also the tremendous riches and honor he could have asked for. And if he should continue in God's way, he would also be granted a long life (1 Kings 3:14).

An example of the wisdom to judge that God granted the king is shown in the case of the two prostitutes and the baby, a case still famous even among those with little biblical knowledge.” [END]

1 Kings 3:14 – The previous promises of riches, etc...were absolute, however, this promise, “to lengthen” his days, was conditional on his obedience to God.