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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Third Book of Kingdoms, Chapter 3

ΒΑΣΙΛΕΙΩΝ Γ' Γ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **|** lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Solomon asks for a hearing heart, receives wisdom, and proves it in the judgment of the two women.

Translation & textual notes

The Greek text of 3 Kingdoms 3 (= 1 Kings 3 in the Hebrew/English numbering) follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Note on versification: in the Rahlfs LXX this chapter has no verse 1 — the text begins at verse 2 (πλήν ὁ λαὸς ἦσαν θυμιῶντες) and runs continuously through verse 28; the verse numbers used here (2–28, twenty-seven verses) reproduce the reference text exactly and are not renumbered. The chapter unfolds in three great movements. First, a cultic preface (vv. 2–4): the people and Solomon are still sacrificing ἐπὶ τοῖς

ὕψηλοῖς ('on the high places') because no house has yet been built τῷ ὀνόματι κυρίου, and Solomon goes up to Gibeon to offer a thousand whole-burnt-offerings. Second, the theophany at Gibeon (vv. 5–14): κύριος appears to Solomon ἐν ὕπνῳ τὴν νύκτα and invites him to ask any gift; Solomon, confessing himself παιδάριον μικρόν, asks not for long life, riches, or the lives of his enemies but for a καρδίαν ἀκούειν ('a heart to hear / understand') to judge YHWH's innumerable people, ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ; God, pleased, grants him a καρδίαν φρονίμην καὶ σοφὴν unequalled before or after, plus the unrequested πλοῦτον καὶ δόξαν, conditioning long life on obedience. Third, after Solomon wakes and sacrifices before the ark in Jerusalem (v. 15), comes the celebrated Judgment of the Two Harlots (vv. 16–28): two πόρναι dispute a living child; the king calls for a μάχαιρα and orders the child divided (διέλετε τὸ παιδίον ... εἰς δύο); the true mother's compassion (ἐταράχθη ἡ μήτρα αὐτῆς) betrays her, and Solomon awards her the living child, so that all Israel fears the king, seeing that φρόνησις θεοῦ ἐν αὐτῷ τοῦ ποιεῖν δικαίωμα. Two occurrences of κύριε (vv. 17, 26) are the harlots' deferential address to the king and are rendered as the human 'my lord,' not as the divine name.

Discourse structure of the chapter

A · 3:2–4

Cultic preface: worship on the high places and Solomon at Gibeon

Because no temple has yet been built τῷ ὀνόματι κυρίου, both the people (v. 2) and Solomon himself (v. 3) sacrifice on the high places, even as Solomon loves the LORD and walks in David's statutes. The greatest of the high places is Gibeon, where Solomon offers a thousand whole-burnt-offerings (v. 4), setting the stage for the night-theophany.

B · 3:5–9

The Gibeon theophany: God's offer and Solomon's request

κύριος appears to Solomon in a dream and invites him to ask any gift (v. 5). Solomon answers with a recital of God's covenant ἔλεος toward David (v. 6), confesses his own youth and inexperience as παιδάριον μικρόν set over an innumerable people (vv. 7–8), and asks for a καρδίαν ἀκούειν — a discerning heart to judge the people and distinguish ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ (v. 9).

C · 3:10–14

Divine pleasure and the grant of wisdom, riches, and honor

Solomon's request pleases the LORD (v. 10). Because he asked for σύνεσις to hear judgment and not for long life, riches, or his enemies' lives (v. 11), God grants him an unparalleled καρδίαν φρονίμην καὶ σοφίην (v. 12) and adds the unrequested πλοῦτον καὶ δόξαν (v. 13), with long life held out conditionally upon walking in God's ways as David did (v. 14).

D · 3:15

Solomon awakes and sacrifices before the ark in Jerusalem

Solomon wakes and recognizes the dream; he goes to Jerusalem, stands before the altar facing the ark of the covenant of the LORD in Zion, offers whole-burnt-offerings and peace-offerings, and makes a great feast for all his servants — translating the granted wisdom into covenant worship.

E · 3:16–22

The two harlots: the disputed living child

Two prostitutes stand before the king (v. 16). One tells how they bore sons three days apart in the same house, how the other's son died in the night, and how the other woman exchanged the dead child for her living one (vv. 17–21). The two women contradict each other before the king, each claiming the living son and assigning the dead one to the other (v. 22).

F · 3:23–28

The judgment of the sword and the fear of all Israel

Restating the deadlock (v. 23), the king calls for a sword (v. 24) and orders the living child divided in two (v. 25). The true mother, her womb stirred with compassion, begs that the child be given alive to the other rather than killed, while the false claimant assents to the division (v. 26); the king awards the child to the woman who would save it, naming her the true mother (v. 27). All Israel hears the judgment and fears the king, perceiving that the wisdom of God is in him to do justice (v. 28).

2 πλὴν ὁ λαὸς ἦσαν θυμιῶντες ἐπὶ τοῖς ὑψηλοῖς ὅτι οὐκ ᾠκοδομήθη οἶκος τῷ ὀνόματι κυρίου ἕως νῦν

Only the people were sacrificing on the high places, because a house had not yet been built for the name of the LORD until now.

Chapter-opening concessive preface (note: no verse 1 in the Rahlfs LXX; the chapter begins here at v. 2)

πλὴν ὁ λαός

The chapter opens abruptly at v. 2 (there is no v. 1 in the Rahlfs text). The adversative πλὴν introduces a qualifying note on the cultic situation: although the kingdom is established, worship is still decentralized on the high places, the explicit reason being that the temple is not yet built. The periphrastic ἦσαν θυμιῶντες (imperfect of εἰμί + present participle) describes ongoing, habitual cultic activity.

πλὴν

only / however

adversative/restrictive conjunction (clause-initial)

→ discourse linkage or contrast

πλὴν: 'except / only / however'; renders Hebrew כִּי ; here it introduces a qualifying observation about the people's worship that tempers the otherwise positive portrait of Solomon's reign.

ὁ

the

Nominative

article (with λαός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαός

people

Nominative

subject (of periphrastic ἦσαν θυμιῶντες)

→ participant prominence

λαός: 'people'; the standard LXX term for Israel as covenant community (rendering עָם); the singular collective noun takes the plural verb ἦσαν by sense (constructio ad sensum).

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

auxiliary of periphrastic construction (with θυμιῶντες)

→ durative imperfect (ongoing/habitual situation)

εἰμί: the imperfect ἦσαν combines with the present participle θυμιῶντες to form a periphrastic imperfect expressing continuous, customary action — the people kept on sacrificing at the high places.

θυμῶντες

burning incense / sacrificing

Pres Act Ptcp Nom Masc Pl · θυμιάω

participle of periphrastic construction (predicate, agreeing with λαός by sense)

→ imperfective (ongoing cultic action)

θυμιάω: 'burn incense / make a sacrifice of smoke'; renders Hebrew קָטַף; in Kingdoms it commonly denotes offering at the high places (תִּמְנָה), a practice tolerated only because the temple does not yet exist.

ἐπὶ

on

preposition + dative (locative)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + dative (locative).

τοῖς

the

Dative

article (with ὑψηλοῖς)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὑψηλοῖς

high places

Dative

substantivized adjective (object of ἐπὶ: 'the high places')

→ sphere or reference

ὑψηλός: 'high / lofty'; the substantivized neuter plural τὰ ὑψηλά renders Hebrew תִּמְנָה ('high places'), the open-air hilltop shrines; their toleration here is conditioned on the temple's absence (cf. Deut 12).

ὅτι

because

causal conjunction (introducing reason clause)

→ discourse linkage or contrast

ὅτι: 'because / that'; here causal, giving the reason for the high-place worship — the absence of a built temple.

οὐκ

not

negative particle (with ᾠκοδομήθη)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ᾠκοδομήθη

was built

Aor Pass Indic 3 Sg · οἰκοδομέω

main verb of causal clause (with οἶκος as subject)

→ constative aorist (a state of affairs up to the present)

οἰκοδομέω: 'build / construct'; renders בָּנָה; the passive ᾠκοδομήθη with the temporal ἕως νῦν marks the temple-building as still outstanding, anticipating chs. 5–8.

οἶκος

house

Nominative

subject (of ᾠκοδομήθη)

→ participant prominence

οἶκος: 'house'; renders בית; 'house for the name of the LORD' is the standard idiom for the temple (cf. Deut 12:5, 11), conceived as the dwelling for YHWH's Name rather than for YHWH himself.

τῷ

the / for the

Dative

article (with ὀνόματι)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὀνόματι

name

Dative

dative of advantage/purpose ('for the name')

→ sphere or reference

ὄνομα: 'name'; renders שֵׁם; the Deuteronomic 'name theology' locates YHWH's presence in his Name dwelling in the chosen place, the conceptual basis for the temple.

κυρίου

of the LORD

Genitive

genitive of possession (with ὀνόματι: 'the name of the LORD')

→ relational specification

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; here in the temple-formula 'the name of the LORD' it designates the covenant God for whom the house is to be built.

ἕως

until

preposition/adverb (temporal, with νῦν)

→ spatial or relational framing

ἕως: 'until / up to'; with νῦν it forms the temporal phrase 'until now', marking the temple's absence as the present, not permanent, state.

νῦν

now

temporal adverb (with ἕως: 'until now')

→ adverbial qualification

νῦν: 'now'; ἕως νῦν underscores that the situation is provisional and awaits resolution in Solomon's temple project.

3 καὶ ἠγάπησεν Σαλωμων τὸν κύριον πορεύεσθαι ἐν τοῖς προστάγμασιν Δαυιδ τοῦ πατρὸς αὐτοῦ πλήν ἐν τοῖς ὑψηλοῖς ἔθυεν καὶ ἔθυμία

And Solomon loved the LORD, walking in the statutes of David his father; only on the high places he sacrificed and burned incense.

Narrative continuation (Solomon's piety, with concessive qualification)

καὶ ἠγάπησεν Σαλωμων

The verse balances praise and qualification: Solomon's love for YHWH is expressed by his walking in David's statutes (the complementary infinitive πορεύεσθαι), but a second πλήν repeats the v. 2 reservation — he too still sacrifices on the high places. The pairing ἔθυεν καὶ ἔθυμία (imperfects) describes habitual cultic practice.

καὶ

and

narrative conjunction (Hebraizing καί-parataxis)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἠγάπησεν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb (with Σαλωμων as subject)

→ constative aorist (summary characterization)

ἀγαπάω: 'love'; renders בָּחַב; covenant love for YHWH expressed in obedience is the Deuteronomic ideal (Deut 6:5); the aorist gives a summary verdict on Solomon's devotion.

Σαλωμων

Solomon

subject (indeclinable proper noun)

→ participant identification

Σαλωμων: transliteration of Hebrew שְׁלֹמֹן ('Solomon'); treated as indeclinable in this section of Kingdoms (the same form serves nominative, dative with τῷ, and accusative with πρός), hence parsed as indeclinable.

τὸν

the

Accusative

article (with κύριον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

κύριον

LORD

Accusative

direct object (of ἡγάπησεν)

→ object specification

κύριος: rendering of the Tetragrammaton יהוה; the object of Solomon's covenant love — divine, not human, reference.

πορεύεσθαι

to walk

Pres Mid Infin · πορεύομαι

complementary/epexegetic infinitive (defining the love: 'by walking')

→ imperfective (ongoing manner of conduct)

πορεύομαι: 'go / walk'; renders הלך; 'to walk in the statutes' is the Hebraic idiom for ordering one's life by the commandments (cf. Lev 26:3); the infinitive explains how Solomon's love is enacted.

ἐν

in

preposition + dative (sphere/norm)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere/norm).

τοῖς

the

Dative

article (with προστάγμασιν)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

προστάγμασιν

statutes / ordinances

Dative

object of ἐν (sphere of conduct)

→ sphere or reference

πρόσταγμα: 'ordinance / decree / statute'; renders מצוה / קרה; 'the statutes of David' denotes the pattern of covenant fidelity that David modeled and bequeathed.

Δαυιδ

of David

genitive of relationship (indeclinable: 'David's statutes')

→ participant identification

Δαυιδ: transliteration of Hebrew דָּוִד ('David'); indeclinable in the LXX; here functioning as a genitive ('the statutes of David').

τοῦ

the

Genitive

article (with πατὴρ, in apposition to Δαυιδ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατὴρ

father

Genitive

genitive in apposition to Δαυιδ ('his father')

→ relational specification

πατήρ: 'father'; renders אב; the appositive 'David his father' grounds Solomon's legitimacy and piety in the Davidic covenant.

αὐτοῦ

his

Genitive

genitive of possession (with πατὴρ)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with πατὴρ).

πλὴν

only / except

adversative/restrictive conjunction (introducing the qualification)

→ discourse linkage or contrast

πλὴν: the second πλὴν of the unit (cf. v. 2) repeats the reservation, now applied to Solomon himself — even the pious king still worships at the high places.

ἐν

on

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (locative).

τοῖς

the

Dative

article (with ὑψηλοῖς)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ὕψηλοις

high places

Dative

substantivized adjective (object of ἐν: 'on the high places')

→ sphere or reference

ὕψηλός; substantivized τὰ ὑψηλά = the high places (תִּימָנָה); the repetition from v. 2 binds the cultic qualification tightly to both people and king.

ἔθυσεν

he sacrificed

Impf Act Indic 3 Sg · θύω

main verb (habitual action)

→ customary imperfect (repeated cultic practice)

θύω: 'sacrifice / slaughter (for offering)'; renders תָּבַח; the imperfect marks Solomon's repeated offering at the high places.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθυμία

burned incense

Impf Act Indic 3 Sg · θυμιάω

main verb (coordinate with ἔθυσεν, habitual)

→ customary imperfect (repeated cultic practice)

θυμιάω: 'burn incense / offer smoke'; the same verb used of the people in v. 2, here in the imperfect of Solomon, completing the parallel between king and people in high-place worship.

4 καὶ ἀνέστη καὶ ἐπορεύθη εἰς Γαβαων θῦσαι ἐκεῖ ὅτι αὕτη ὑψηλοτάτη καὶ μεγάλη χιλίαν ὀλοκαύτωςιν ἀνήνεγκεν Σαλωμων ἐπὶ τὸ θυσιαστήριον ἐν Γαβαων

And he arose and went to Gibeon to sacrifice there, because that was the highest and greatest high place; a thousand whole-burnt-offerings Solomon offered up on the altar in Gibeon.

Narrative advance (Solomon's pilgrimage to Gibeon)

καὶ ἀνέστη

The verb-chain ἀνέστη ... ἐπορεύθη ... θῦσαι moves Solomon to the principal high place at Gibeon, justified by a causal ὅτι-clause (it was the highest and greatest). The hyperbolic χιλίαν ὀλοκαύτωςιν ('a thousand whole-burnt-offerings') signals royal piety on a grand scale and sets the stage for the theophany of v. 5.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (inceptive movement)

→ constative aorist (single completed act)

ἀνίστημι: 'rise / arise'; renders Q17 ; in narrative the aorist 'arose and went' is a standard idiom for setting out on a purposeful journey.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπορεύθη

went

Aor Pass Indic 3 Sg · πορεύομαι

main verb (coordinate with ἀνέστη)

→ constative aorist (completed journey)

πορεύομαι: 'go / journey'; the deponent aorist ἐπορεύθη continues the movement-formula; renders Q27 .

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal of motion).

Γαβων

Gibeon

object of εἰς (indeclinable place-name)

→ participant identification

Γαβων: transliteration of Hebrew גִּבְעֹן ('Gibeon'); indeclinable in the LXX; the great high place where the tabernacle/bronze altar stood (cf. 2 Chr 1:3–6), and the site of the coming theophany.

θῦσαι

to sacrifice

Aor Act Infin · θύω

infinitive of purpose (with verbs of motion)

→ verbal action or state

θύω: 'sacrifice'; the aorist infinitive expresses the purpose of the journey ('went ... to sacrifice').

ἐκεῖ

there

adverb of place (with θῦσαι)

→ adverbial qualification

ἐκεῖ: 'there'; locates the sacrifice at Gibeon.

ὅτι

because

causal conjunction (introducing reason)

→ discourse linkage or contrast

ὅτι: causal, explaining why Solomon chose Gibeon — it was the foremost high place.

αὐτή

it / that one

Nominative

subject of the implied copula (referring to the high place at Gibeon)

→ participant reference

αὐτός: here the feminine demonstrative/intensive pronoun 'that (one)' referring to the high place (ὑψηλή understood as feminine); subject of an implied 'was.'

ὑψηλοτάτη

highest

Nominative

predicate adjective (superlative, with implied copula)

→ participant prominence

ὑψηλός (superl. ὑψηλοτάτη): 'highest / loftiest'; the superlative marks Gibeon as the preeminent high place, justifying the royal pilgrimage.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μεγάλη

great

Nominative

predicate adjective (coordinate with ὑψηλοτάτη)

→ participant prominence

μέγας; 'great / large'; renders לִּידָּ; pairs with the superlative to stress Gibeon's preeminence among the shrines.

χιλίαν

a thousand

Accusative

attributive numeral (modifying ὀλοκαύτωσιν)

→ object specification

χίλιοι, -αι, -α: 'thousand'; the feminine accusative χιλίαν agrees with ὀλοκαύτωσιν; the round, hyperbolic number conveys lavish royal devotion.

ὀλοκαύτωσιν

whole-burnt-offering

Accusative

direct object (of ἀνήνεγκεν)

→ object specification

ὀλοκαύτωσις; 'whole-burnt-offering'; renders הָזֶֿעַ; the offering entirely consumed by fire, the costliest expression of homage; the singular is used collectively with χιλίαν.

ἀνήνεγκεν

offered up

Aor Act Indic 3 Sg · ἀναφέρω

main verb (with Σαλωμων as subject)

→ constative aorist (completed cultic act)

ἀναφέρω: 'bring up / offer up'; renders הִזְעָה (Hiphil of הָזֶֿעַ); the technical term for presenting an offering 'up' on the altar.

Σαλωμων

Solomon

subject (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

ἐπὶ

on

preposition + accusative (place: 'onto the altar')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (place: 'onto the altar').

τὸ

the

Accusative

article (with θυσιαστήριον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Accusative

object of ἐπὶ (place of offering)

→ object specification

θυσιαστήριον: 'altar'; renders תִּזְבֵּחַ; the LXX-coined cultic term (from θυσία) reserved for legitimate altars of YHWH, here the great bronze altar at Gibeon.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Γαβρων

Gibeon

object of ἐν (indeclinable place-name)

→ participant identification

Γαβρων: transliterated proper name rendered in Greek letters; here it functions as object of ἐν (indeclinable place-name).

5 καὶ ὤφθη κύριος τῷ Σαλωμων ἐν ὕπνῳ τὴν νύκτα καὶ εἶπεν κύριος πρὸς Σαλωμων αἴτησαί τι αἶτημα σαυτῷ

And the LORD appeared to Solomon in sleep by night, and the LORD said to Solomon, 'Ask some request for yourself!'

Theophany: the LORD appears and speaks (new divine speech-act) καὶ ὤφθη κύριος

The theophany-formula ὤφθη κύριος ('the LORD appeared') marks a decisive turn from cultic narrative to direct divine encounter. The dream-medium (ἐν ὕπνῳ τὴν νύκτα) is a recognized vehicle of revelation. God's open-ended invitation αἴτησαι ... σαυτῷ ('ask for yourself') sets up the test of Solomon's heart that the rest of the unit unfolds.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὤφθη
appeared

Aor Pass Indic 3 Sg · ὀράω

main verb (theophany-formula)

→ constative aorist (single revelatory event)

ὀράω (aor. pass. ὤφθη): 'be seen / appear'; renders הִרְאָה (Niphal of הִרְאָה); ὤφθη κύριος is the fixed LXX theophany-formula (cf. Gen 12:7; 17:1; Exod 3:2), marking an authoritative divine self-disclosure.

κύριος
LORD

Nominative

subject (of ὤφθη)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the subject of the theophany — YHWH himself appears, not an intermediary.

τῷ
to the

Dative

article (with the indeclinable Σαλωμων, marking the dative)

→ noun-phrase marking

The article τῷ supplies the dative case for the indeclinable name Σαλωμων ('to Solomon').

Σαλωμων
Solomon

indirect object (indeclinable, case marked by τῷ: 'to Solomon')

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as indirect object (indeclinable, case marked by τῷ: 'to Solomon').

ἐν
in

preposition + dative (means/circumstance)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (means/circumstance).

ὕπνῳ
sleep

Dative

object of ἐν (circumstance: 'in sleep')

→ sphere or reference

ὕπνος: 'sleep'; renders הִנָּח / לִנְיָ context; the dream-state is a sanctioned channel of revelation, distinguished from waking vision.

τὴν
the

Accusative

article (with νύκτα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

νύκτα

night

Accusative

accusative of time (duration/point: 'by night')

→ object specification

νύξ: 'night'; the accusative of time situates the dream within the night; renders לַלַּיְלָה .

καὶ

and

coordinate conjunction (introducing the divine speech)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces direct divine speech; the formula εἶπεν κύριος πρὸς frames the invitation as unmediated YHWH-speech.

κύριος

LORD

Nominative

subject (of εἶπεν)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה ; the speaker of the invitation.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Σαλωμων

Solomon

object of πρὸς (indeclinable: recipient of the speech)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as object of πρὸς (indeclinable: recipient of the speech).

αἵτησαί

ask

Aor Mid Impv 2 Sg · αἰτέω

main verb (divine imperative/invitation)

→ ingressive aorist imperative (the open invitation)

αἰτέω: 'ask / request'; the middle αἵτησαι ('ask for yourself') stresses self-interested request; renders לְרָצוֹ ; God's open-ended offer makes Solomon's choice the diagnostic of his heart.

τι

some / any

Accusative

indefinite pronoun/adjective (with αἵτημα: 'some request')

→ participant reference

τις, τι: indefinite 'some / any'; here modifying αἵτημα, leaving the content wholly open ('any request whatever').

αἵτημα

request

Accusative

direct object (cognate accusative with αἵτησαι)

→ object specification

αἵτημα: 'request / petition'; cognate with αἰτέω; the cognate-accusative construction αἵτησαι ... αἵτημα ('ask a request') intensifies and broadens the invitation.

σαυτῷ

for yourself

Dative

dative of advantage (reflexive: 'for yourself')

→ sphere or reference

σεαυτοῦ (dat. σαυτῷ): reflexive pronoun 'yourself'; the dative of advantage underscores that the gift is offered for Solomon's own benefit, sharpening the moral test of what he will choose.

6 καὶ εἶπεν Σαλωμων σὺ ἐποίησας μετὰ τοῦ δούλου σου Δαυιδ τοῦ πατρός μου ἔλεος μέγα καθὼς διήλθεν ἐνώπιόν σου ἐν ἀληθείᾳ καὶ ἐν δικαιοσύνῃ καὶ ἐν εὐθύτητι καρδίας μετὰ σοῦ καὶ ἐφύλαξας αὐτῷ τὸ ἔλεος τὸ μέγα τοῦτο δοῦναι τὸν υἱὸν αὐτοῦ ἐπὶ τοῦ θρόνου αὐτοῦ ὡς ἡ ἡμέρα αὕτη

And Solomon said, 'You have shown great mercy toward your servant David my father, as he walked before you in truth and in righteousness and in uprightness of heart with you; and you kept for him this great mercy, to give him a son sitting on his throne, as at this day.'

Solomon's response: **covenant-recital grounding the petition** καὶ εἶπεν Σαλωμων

Solomon's answer opens not with a request but with a recital of God's covenant faithfulness (ἔλεος μέγα) to David, his obedient walk (διήλθεν ... ἐν ἀληθείᾳ ... δικαιοσύνῃ ... εὐθύτητι), and the gift of a dynastic successor 'as at this day.' This grateful retrospect grounds the petition to come (vv. 7–9) in the prior grace of YHWH.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces Solomon's reply to the divine invitation.

Σαλωμων

Solomon

subject (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

σὺ

you

Nominative

subject (emphatic personal pronoun)

→ participant reference

σύ: the emphatic nominative pronoun foregrounds God as the agent of the mercy — 'you (and no other) have shown.'

ἐποίησας

you have shown / did

Aor Act Indic 2 Sg · ποιέω

main verb (with σὺ as subject)

→ constative aorist (God's accomplished covenant act)

ποιέω: 'do / make'; ποιέω ἔλεος μετὰ τινος ('show mercy with/toward someone') is a Hebraism rendering עָלַם דָּוִד הַשָּׁמַיְמָ ('do covenant-kindness with').

μετὰ

with / toward

preposition + genitive (with ἔλεος-idiom: 'toward')

→ spatial or relational framing

μετὰ + gen.: 'with'; in the idiom ἐποίησας ἔλεος μετὰ it renders עָלַם, expressing the covenant relation in which mercy is shown.

τοῦ

the

Genitive

article (with δούλου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

δούλου

servant

Genitive

object of μετὰ ('your servant')

→ relational specification

δοῦλος: 'slave / servant'; renders דָּוִד; 'your servant David' is the honorific covenant designation of David as YHWH's loyal vassal.

σου

your

Genitive

genitive of possession (with δούλου)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with δούλου).

Δαυιδ

David

apposition to δούλου (indeclinable)

→ participant identification

Δαυιδ: indeclinable; in apposition to 'your servant,' identifying the recipient of the covenant mercy.

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

apposition to Δαυιδ ('my father')

→ relational specification

πατήρ: 'father'; the appositive 'David my father' binds Solomon's prayer to the Davidic covenant.

μου

my

Genitive

genitive of relationship (with πατρός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with πατρός).

ἔλεος

mercy

Accusative

direct object (of ἐποίησας)

→ object specification

ἔλεος: 'mercy / lovingkindness'; the standard LXX rendering of דָּוִד (covenant faithfulness); here the loyal love God showed David in establishing his house.

μέγα

great

Accusative

attributive adjective (modifying ἔλεος)

→ object specification

μέγας: 'great'; intensifies the covenant mercy; cf. the resumptive τὸ ἔλεος τὸ μέγα τοῦτο later in the verse.

καθὼς

as / according as

comparative conjunction (introducing manner clause)

→ discourse linkage or contrast

καθὼς: 'just as / according as'; introduces the ground of the mercy — David's faithful conduct.

διήλθεν

he walked / passed

Aor Act Indic 3 Sg · διέρχομαι

verb of the *καθώς*-clause (with *Δαυιδ* as subject)

→ constative aorist (David's whole course of life)

διέρχομαι: 'go through / pass / walk'; here 'walked (his life) before you,' a metaphor for the conduct of one's whole life, rendering *ללכת* ('walk about / conduct oneself').

ἐνώπιόν

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of';
Hebraism rendering *לפני*; 'walking before you' denotes a life lived consciously in God's presence.

σου

you

Genitive

object of *ἐνώπιον*

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of *ἐνώπιον*.

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner).

ἀληθεία

truth

Dative

object of *ἐν* (manner: 'in truth')

→ sphere or reference

ἀλήθεια: 'truth / faithfulness'; renders *אמת*; the first of three virtues describing David's walk.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner).

δικαιοσύνη

righteousness

Dative

object of *ἐν* (manner)

→ sphere or reference

δικαιοσύνη: 'righteousness / justice'; renders *צדקה*; the second virtue of David's covenant walk.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐν

in

preposition + dative (manner)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner).

εὐθύτητι

uprightness

Dative

object of *ἐν* (manner)

→ sphere or reference

εὐθύτης: 'uprightness / straightness'; renders *ישר*; the third virtue, qualified by 'of heart' — integrity of inner disposition.

καρδίας

of heart

Genitive

genitive (with *εὐθύτητι*: 'uprightness of heart')

→ relational specification

καρδία: 'heart'; renders *לב*; the seat of will and disposition; 'uprightness of heart' anticipates Solomon's own request for a discerning heart (v. 9).

μετά

with

preposition + genitive (accompaniment: 'with you')

→ spatial or relational framing

μετά: meaning 'with'; here it marks the relation signaled by preposition + genitive (accompaniment: 'with you').

σοῦ

you

Genitive

object of μετά

→ relational specification

σοῦ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of μετά.

καὶ

and

coordinate conjunction (continuing the recital)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐφύλαξας

you kept

Aor Act Indic 2 Sg · φυλάσσω

main verb (with σὺ as continuing subject)

→ constative aorist (God's preservation of the covenant mercy)

φυλάσσω: 'guard / keep'; renders ἡψ; 'you kept this mercy for him' expresses God's faithful preservation of the covenant promise to David's house.

αὐτῷ

for him

Dative

dative of advantage (David as beneficiary)

→ participant reference or interest

αὐτῷ: meaning 'for him'; pronoun marking person, possession, or reference within the clause; here it functions as dative of advantage (David as beneficiary).

τὸ

the

Accusative

article (with ἔλεος)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔλεος

mercy

Accusative

direct object (of ἐφύλαξας)

→ object specification

ἔλεος: the resumptive 'this great mercy' picks up ἔλεος μέγα from the verse's opening, framing the whole recital around the divine Τῷ.

τὸ

the

Accusative

article (attributive, with μέγα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

μέγα

great

Accusative

attributive adjective (second-article construction with ἔλεος)

→ object specification

μέγα: in the τὸ ἔλεος τὸ μέγα construction the repeated article gives the adjective attributive emphasis ('the mercy, the great one').

τοῦτο

this

Accusative

demonstrative (modifying ἔλεος)

→ participant reference

οὗτος: 'this'; deictically points to the specific, presently-manifest mercy — the gift of a successor.

δοῦναι

to give

Aor Act Infin · δίδωμι

epexegetic infinitive (defining the mercy: 'namely, to give')

→ aorist infinitive (the sworn gift)

δίδωμι: 'give'; the epexegetic aorist infinitive spells out the content of the kept mercy — the gift of a dynastic heir.

τὸν

the

Accusative

article (with νῆδον)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱὸν

son

Accusative

direct object (of δοῦναι)

→ object specification

υἱός: 'son'; here Solomon himself, the son set on David's throne; renders יָדָא.

αὐτοῦ

his

Genitive

genitive of relationship (with υἱὸν: David's son)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱὸν: David's son).

ἐπὶ

on

preposition + genitive (position: 'on the throne')

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (position: 'on the throne').

τοῦ

the

Genitive

article (with θρόνου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θρόνου

throne

Genitive

object of ἐπὶ (position)

→ relational specification

θρόνος: 'throne'; renders מְבִרְכָּא; the Davidic throne, the dynastic seat promised in 2 Sam 7.

αὐτοῦ

his

Genitive

genitive of possession (David's throne)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (David's throne).

ὥς

as

comparative particle (with the temporal phrase)

→ discourse linkage or contrast

ὥς: 'as'; in ὥς ἡ ἡμέρα αὕτη renders כַּיּוֹם הַזֶּה ('as at this day'), a formula marking present fulfillment of a past promise.

ἡ

the

Nominative

article (with ἡμέρα)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα

day

Nominative

predicate noun in the comparative phrase ('as this day')

→ participant prominence

ἡμέρα: 'day'; the formula ὥς ἡ ἡμέρα αὕτη marks the promise as realized in the present moment of Solomon's reign.

αὕτη

this

Nominative

demonstrative (with ἡμέρα: 'this day')

→ participant reference

οὗτος (fem. αὕτη): 'this'; deictic, fixing the fulfillment at the present day.

7 καὶ νῦν κύριε ὁ θεός μου σὺ ἔδωκας τὸν δοῦλόν σου ἀντὶ Δαυιδ τοῦ πατρός μου καὶ ἐγὼ εἰμι παιδάριον μικρὸν καὶ οὐκ οἶδα τὴν ἔξοδόν μου καὶ τὴν εἴσοδόν μου

And now, O LORD my God, you have set your servant in place of David my father; and I am a little child, and I do not know my going out and my coming in.

Transition from recital to petition (vocative address + self-abasement) καὶ νῦν κύριε ὁ θεός μου

The καὶ νῦν ('and now') pivots from retrospect (v. 6) to the present situation and the coming request. The vocative κύριε ὁ θεός μου addresses YHWH directly. Solomon's self-description as παιδάριον μικρόν ('a little child') who does not know 'his going out and coming in' is a posture of humble inadequacy that motivates the request for a discerning heart.

καὶ
and

conjunction (with νῦν: transitional 'and now')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

νῦν
now

temporal adverb (transitional 'and now')

→ adverbial qualification

νῦν: 'now'; καὶ νῦν is a discourse-marker pivoting from the recital of past mercy to the present petition; renders הַעַתָּה.

κύριε
O LORD

Vocative

vocative (direct address to God)

→ direct address

κύριος (voc. κύριε): rendering of the Tetragrammaton יהוה; the vocative addresses YHWH directly — clearly divine, not human, reference.

ὁ
the

Nominative

article (with θεός in vocative apposition)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

θεός
God

Nominative

apposition to κύριε (nominative for vocative)

→ participant prominence

θεός: 'God'; renders אֱלֹהִים; the nominative-for-vocative ὁ θεός μου ('my God') is a Septuagintism; in apposition to κύριε it intensifies the personal address.

μου
my

Genitive

genitive of relationship (with θεός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with θεός).

σὺ
you

Nominative

subject (emphatic pronoun)

→ participant reference

σὺ: emphatic 'you' stressing God's sole agency in enthroning Solomon.

ἔδωκας
you set / gave

Aor Act Indic 2 Sg · δίδωμι

main verb (with σὺ as subject)

→ constative aorist (God's accomplished enthronement)

δίδωμι: 'give / appoint / set'; here 'you have made/set your servant king'; renders יָתַן; ascribes the kingship wholly to divine appointment.

τὸν

the

Accusative

article (with δοῦλόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

δοῦλόν

servant

Accusative

direct object (of ἔδωκας; Solomon's self-designation)

→ object specification

δοῦλος: 'servant'; Solomon calls himself 'your servant,' adopting the same humble covenant title used of David in v. 6.

σου

your

Genitive

genitive of possession (with δοῦλόν)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with δοῦλόν).

ἀντὶ

in place of

preposition + genitive (substitution: 'in place of')

→ spatial or relational framing

ἀντί: 'instead of / in place of'; renders ΠΠΘ; marks dynastic succession — Solomon takes David's place on the throne.

Δαυιδ

David

object of ἀντί (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as object of ἀντί (indeclinable).

τοῦ

the

Genitive

article (with πατρός)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατρός

father

Genitive

apposition to Δαυιδ ('my father')

→ relational specification

πατήρ: 'father'; the recurring 'David my father' keeps the Davidic covenant in view as the ground of Solomon's prayer.

μου

my

Genitive

genitive of relationship (with πατρός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with πατρός).

καὶ

and

coordinate conjunction (introducing self-abasement)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγώ

I

Nominative

subject (emphatic pronoun)

→ participant reference

ἐγώ: emphatic 'I'; the contrast between God's mighty act (σὺ ἔδωκας) and Solomon's own smallness (ἐγώ ... παιδάριον μικρόν) underscores his dependence.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

copula (linking ἐγώ to predicate παιδάριον)

→ stative present (Solomon's present condition)

εἰμί: 'be'; the copula joins the self-abasing predicate 'a little child.'

παιδάριον

little child / lad

Nominative

predicate noun (with εἰμι)

→ participant prominence

παιδάριον: diminutive of παῖς, 'little boy / lad / young servant'; renders נַעַר; not a literal age-statement but an expression of inexperience and humility before the burden of kingship.

μικρὸν

small

Nominative

attributive adjective (modifying παιδάριον)

→ participant prominence

μικρός: 'small / little'; renders יטז; intensifies the diminutive παιδάριον, heightening the note of self-deprecation.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (with οἶδα)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (Solomon's confessed ignorance)

→ stative perfect (present-tense sense: 'I do not know')

οἶδα: 'know' (perfect with present meaning); renders ידע; the confession of not knowing 'going out and coming in' admits inexperience in leadership.

τὴν

the

Accusative

article (with ἔξοδόν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔξοδόν

going out

Accusative

direct object (of οἶδα)

→ object specification

ἔξοδος: 'going out / exit'; renders יצא; the merism 'going out and coming in' (ἔξοδος καὶ εἴσοδος) is a Hebraism for the conduct of public/military leadership and daily affairs (cf. Num 27:17; Deut 28:6).

μου

my

Genitive

genitive of possession (with ἔξοδόν)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἔξοδόν).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὴν

the

Accusative

article (with εἴσοδόν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

εἴσοδόν

coming in

Accusative

direct object (of οἶδα, completing the merism)

→ object specification

εἴσοδος: 'coming in / entrance'; renders יבא; completes the leadership-merism 'going out and coming in.'

μου

my

Genitive

genitive of possession (with εἴσοδόν)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with εἴσοδόν).

8 ὁ δὲ δοῦλός σου ἐν μέσῳ τοῦ λαοῦ σου ὃν ἐξελέξω λαὸν πολὺν ὃς οὐκ ἀριθμηθήσεται

And your servant is in the midst of your people whom you chose, a numerous people that cannot be counted.

Amplification of the burden: the innumerable elect people ὁ δὲ δοῦλός σου

The δέ continues Solomon's self-presentation, now stressing the scale of his charge: he stands in the midst of YHWH's elect people, so numerous that they cannot be counted. The relative clauses (ὃν ἐξελέξω ... ὃς οὐκ ἀριθμηθήσεται) magnify both the people's election and their multitude, making the need for a discerning heart (v. 9) acute.

ὁ

the

Nominative

article (with δοῦλός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

and / now

continuative particle (post-positive)

→ discourse linkage or contrast

δέ: post-positive continuative, advancing Solomon's self-description from his inexperience (v. 7) to the magnitude of his charge.

δοῦλός

servant

Nominative

subject (of implied copula 'is')

→ participant prominence

δοῦλος: Solomon again names himself 'your servant,' the humble covenant self-designation.

σου

your

Genitive

genitive of possession (with δοῦλός)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with δοῦλός).

ἐν

in

preposition + dative (locative, with implied copula)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative, with implied copula).

μέσῳ

midst

Dative

object of ἐν (idiom: 'in the midst of')

→ sphere or reference

μέσος: 'middle / midst'; ἐν μέσῳ renders מִן־בֵּין ('in the midst of'); Solomon situates himself within the people he must govern.

τοῦ

the

Genitive

article (with λαοῦ)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

λαοῦ

people

Genitive

genitive (with μέσῳ: 'the midst of the people')

→ relational specification

λαός: 'people'; Israel as YHWH's covenant people (בְּנֵי־יִשְׂרָאֵל); the genitive completes the 'in the midst of your people' idiom.

σου

your

Genitive

genitive of possession (with λαοῦ)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with λαοῦ).

ὃν

whom

Accusative

relative pronoun (object of ἐξελέξω, antecedent λαοῦ)

→ participant reference

ὃς: relative pronoun; introduces the clause magnifying the people as divinely chosen.

ἐξελέξω

you chose

Aor Mid Indic 2 Sg · ἐκλέγομαι

verb of relative clause (election of the people)

→ constative aorist (the act of election)

ἐκλέγομαι: 'choose / select'; renders בָּחַר; the middle voice fits the LXX language of divine election — YHWH chose Israel for himself (cf. Deut 7:6–7).

λαὸν

people

Accusative

accusative in apposition (resuming the antecedent: 'a numerous people')

→ object specification

λαός: the resumptive accusative λαὸν πολὺν restates the antecedent within the relative construction, a Hebraizing redundancy stressing the people's multitude.

πολύν

numerous / great

Accusative

attributive adjective (modifying λαὸν)

→ object specification

πολύς: 'much / many / numerous'; renders בָּרַךְ; stresses the sheer size of the people Solomon must judge.

ὃς

which

Nominative

relative pronoun (subject of ἀριθμηθήσεται)

→ participant reference

ὃς: relative pronoun introducing the second magnifying clause — the people cannot be numbered.

οὐκ

not

negative particle (with ἀριθμηθήσεται)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἀριθμηθήσεται

will be counted

Fut Pass Indic 3 Sg · ἀριθμέω

verb of relative clause (innumerability of the people)

→ gnomic/potential future ('cannot be counted')

ἀριθμέω: 'count / number'; renders / סָפַר; the negated future expresses impossibility ('cannot be numbered'), echoing the patriarchal promise of innumerable descendants (Gen 13:16; 15:5).

9 καὶ δώσεις τῷ δούλῳ σου καρδίαν ἀκούειν καὶ διακρίνειν τὸν λαόν σου ἐν δικαιοσύνῃ τοῦ συνίειν ἀνὰ μέσον ἀγαθοῦ καὶ κακοῦ ὅτι τίς δυνήσεται κρίνειν τὸν λαόν σου τὸν βαρὺν τοῦτον

So you will give your servant a heart to hear and to judge your people in righteousness, to discern between good and evil; for who will be able to judge this weighty people of yours?

The petition proper: the request for a discerning heart καὶ δώσεις

The climactic request: a καρδίαν ἀκούειν ('a hearing/understanding heart') to judge the people in righteousness and to discern between good and evil. The future δώσεις functions as a deferential request ('you will give' = 'grant'). The closing rhetorical question (τίς δυνήσεται κρίνειν ...) justifies the petition by the impossibility of judging so weighty a people without divine endowment.

καὶ

so / and

conjunction (introducing the petition)

→ discourse linkage or contrast

καὶ: meaning 'so'; conjunction or particle linking this unit with the surrounding discourse.

δώσεις

you will give

Fut Act Indic 2 Sg · δίδωμι

main verb (deferential request-future)

→ volitive/request future ('grant')

δίδωμι: 'give / grant'; the future indicative here serves as a courteous request ('you will give' = 'please grant'); renders ἡδύ; the verb of the central petition.

τῷ

the / to

Dative

article (with δούλῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

δούλῳ

servant

Dative

indirect object (of δώσεις: 'to your servant')

→ sphere or reference

δοῦλος: Solomon's recurring humble self-designation, now as the recipient of the requested gift.

σου

your

Genitive

genitive of possession (with δούλω)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with δούλω).

καρδίαν

heart

Accusative

direct object (of δώσεις)

→ object specification

καρδία: 'heart'; renders לב; in Hebrew anthropology the seat of thought, will, and discernment — hence 'a heart to hear' means an understanding, judicious mind (cf. עֲשֵׂה לִבִּי).

ἀκούειν

to hear

Pres Act Infin · ἀκούω

epexegetic infinitive (defining καρδίαν: 'a heart to hear')

→ epexegetic infinitive (defining the ears' intended function)

ἀκούω: 'hear / listen / understand'; renders שמע; 'a heart to hear' is the famous request — not mere audition but discerning comprehension in judgment (cf. the lexicalized שמע לב of the Hebrew).

καὶ

and

coordinate conjunction (joining infinitives)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διακρίνειν

to judge / discern

Pres Act Infin · διακρίνω

epexegetic infinitive (coordinate with ἀκούειν)

→ verbal action or state

διακρίνω: 'distinguish / discern / judge between'; the compound δια- stresses discrimination; renders בִּין / כָּפַשׁ; the heart's hearing is for the purpose of just adjudication.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λαόν

people

Accusative

direct object (of διακρίνειν)

→ object specification

λαός: the covenant people Solomon must judge; the object of the discerning heart's work.

σου

your

Genitive

genitive of possession (with λαόν)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with λαόν).

ἐν

in

preposition + dative (manner: 'in righteousness')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (manner: 'in righteousness').

δικαιοσύνη

righteousness

Dative

object of ἐν (manner of judging)

→ sphere or reference

δικαιοσύνη: 'righteousness / justice'; renders צְדָקָה; the standard by which the requested judgment is to be exercised.

τοῦ

the

Genitive

article (genitive with articular infinitive συνίειν: purpose)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

συνίειν

to understand / discern

Pres Act Infin · συνίημι

articular infinitive of purpose (τοῦ + infinitive)

→ verbal action or state

συνίημι: 'understand / perceive / discern'; renders הִשָּׂבִיל / בִּין; the articular τοῦ συνίειν expresses purpose ('so as to discern'); the object is the moral discrimination 'between good and evil.'

ἀνά

between

preposition (with μέσον: 'between')

→ spatial or relational framing

ἀνά: in the fixed phrase ἀνά μέσον ('between') it renders יָבַי; the construction ἀνά μέσον ... καὶ ... denotes discrimination between two things.

μέσον

midst / between

Accusative

object of ἀνά (in the idiom 'between')

→ object specification

μέσος: 'middle'; ἀνά μέσον ἀγαθοῦ καὶ κακοῦ ('between good and evil') is the object of moral discernment, recalling Gen 2–3 and the knowledge of good and evil.

ἀγαθοῦ

good

Genitive

genitive (with ἀνά μέσον: 'between good')

→ relational specification

ἀγαθός: 'good'; substantivized neuter 'good'; renders בֹּט; the first pole of the moral discrimination.

καὶ

and

coordinate conjunction (in the ἀνά μέσον ... καὶ idiom)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

κακοῦ

evil

Genitive

genitive (completing 'between good and evil')

→ relational specification

κακός: 'bad / evil'; substantivized neuter 'evil'; renders עָר; the second pole of the discrimination the discerning heart must make.

ὅτι

for

causal conjunction (introducing the justifying question)

→ discourse linkage or contrast

ὅτι: 'because / for'; introduces the rhetorical justification for the petition.

τίς

who

Nominative

interrogative pronoun (subject of δυνήσεται)

→ participant reference

τίς: interrogative 'who?'; the rhetorical question expects the answer 'no one (unaided)' — judging so great a people requires divine endowment.

δυνήσεται

will be able

Fut Mid Indic 3 Sg · δύναμαι

main verb of rhetorical question (with infinitive κρίνειν)

→ potential future (rhetorical: implies incapacity)

δύναμαι: 'be able / can'; renders יָכֹל; the future in a rhetorical question stresses the impossibility of the task without God's gift.

κρίνειν

to judge

Pres Act Infin · κρίνω

complementary infinitive (with δυνήσεται)

→ verbal action or state

κρίνω: 'judge / decide'; renders שֹׁפֵט; the governing task of kingship that Solomon feels inadequate to perform unaided.

τὸν

the

Accusative

article (with λαόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

λαόν

people

Accusative

direct object (of κρίνειν)

→ object specification

λαός: the covenant people, again the object — now characterized as 'weighty/heavy.'

σου

your

Genitive

genitive of possession (with λαόν)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with λαόν).

τὸν

the

Accusative

article (attributive, with βαρὺν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βαρὺν

weighty / heavy

Accusative

attributive adjective (second-article construction with λαόν)

→ object specification

βαρύς: 'heavy / weighty / burdensome'; renders דָּבָר; describes the people as a great and demanding charge — both numerous and difficult to govern.

τοῦτον

this

Accusative

demonstrative (modifying λαόν: 'this people')

→ participant reference

οὗτος: 'this'; deictic, pointing to the very people over whom Solomon has just been set.

10 καὶ ἤρεσεν ἐνώπιον κυρίου ὅτι ἠτήσατο Σαλωμων τὸ ῥῆμα τοῦτο

And it was pleasing before the LORD that Solomon asked this thing.

Narrator's evaluation: the LORD's approval of the request καὶ ἤρεσεν ἐνώπιον κυρίου

A brief narratorial verdict: Solomon's choice pleased YHWH. The impersonal ἤρεσεν ('it pleased') with the ὅτι-clause specifies the ground of the divine approval — that Solomon asked for wisdom rather than self-serving gifts, preparing the divine speech of vv. 11–14.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤρεσεν

it was pleasing / pleased

Aor Act Indic 3 Sg · ἀρέσκω

main verb (impersonal: 'it pleased')

→ constative aorist (the act of approval)

ἀρέσκω: 'please / be pleasing'; renders טוֹב בְּעֵינַי /; the impersonal ἤρεσεν ἐνώπιον κυρίου ('it was pleasing before the LORD') is a Hebraism for divine approval.

ἐνώπιον

before

preposition + genitive (in the sight of)

→ spatial or relational framing

ἐνώπιον: 'before / in the sight of'; Hebraism for בְּעֵינַי / לִפְנֵי; locates the approval in YHWH's evaluative regard.

κυρίου

of the LORD

Genitive

object of ἐνώπιον

→ relational specification

κύριος: rendering of the Tetragrammaton יְהוָה; the one whose approval is recorded — divine reference.

ὅτι

that

conjunction (introducing content/cause of the pleasure)

→ discourse linkage or contrast

ὅτι: 'that / because'; introduces the ground of God's pleasure — Solomon's particular request.

ἤτησατο

asked

Aor Mid Indic 3 Sg · αἰτέω

verb of the ὅτι-clause (with Σαλωμων as subject)

→ constative aorist (the completed request)

αἰτέω: 'ask / request'; the middle ἤτησατο ('asked for himself') echoes the αἶτησαι of v. 5; what pleased God was the content of this self-directed request.

Σαλωμων

Solomon

subject (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

τὸ

the

Accusative

article (with ῥῆμα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ῥῆμα

thing / word

Accusative

direct object (of ἤτησατο)

→ object specification

ῥῆμα: 'word / matter / thing'; renders רֶבֶךָ, which means both 'word' and 'matter'; here 'this thing' = the content of Solomon's request.

τοῦτο

this

Accusative

demonstrative (modifying ῥῆμα)

→ participant reference

οὗτος: 'this'; deictic, pointing back to the petition of v. 9.

11 καὶ εἶπεν κύριος πρὸς αὐτόν ἀνθ' ὧν ἠτήσω παρ' ἐμοῦ τὸ ῥῆμα τοῦτο καὶ οὐκ ἠτήσω σαυτῷ ἡμέρας
πολλὰς καὶ οὐκ ἠτήσω πλοῦτον οὐδὲ ἠτήσω ψυχὰς ἐχθρῶν σου ἀλλ' ἠτήσω σαυτῷ σύνεσιν τοῦ
εἰσακούειν κρίμα

And the LORD said to him, 'Because you asked this thing of me and did not ask for yourself many days, and did not ask for riches, nor did you ask for the lives of your enemies, but asked for yourself understanding to hear judgment—'

Divine response: the grounds clause (ἀνθ' ὧν) before the grant καὶ εἶπεν κύριος πρὸς αὐτόν

God's reply opens with an extended causal clause (ἀνθ' ὧν, 'because') that recapitulates Solomon's request by contrast: he did not ask for long life, riches, or his enemies' lives, but for σύνεσιν τοῦ εἰσακούειν κρίμα ('understanding to hear judgment'). The fourfold repetition of ἠτήσω rhetorically isolates the one worthy request from the three rejected self-interested ones, grounding the grant of vv. 12–14.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν
said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces God's responsive speech to Solomon.

κύριος
LORD

Nominative

subject (of εἶπεν)

→ participant prominence

κύριος: rendering of the Tetragrammaton יהוה; the divine speaker.

πρὸς
to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

αὐτόν

him

Accusative

object of *πρός* (Solomon as addressee)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of *πρός* (Solomon as addressee).

ἀνθ

because

preposition (with relative *ὧν*: causal idiom 'because')

→ spatial or relational framing

ἀντί (elided ἀνθ): in the idiom ἀνθ ὧν ('because / in return for which') it functions as a causal conjunction, here grounding the grant in Solomon's request.

ὧν

which things

Genitive

relative pronoun (in the ἀνθ ὧν causal idiom)

→ relational specification

ὧς: relative pronoun; ἀνθ ὧν is a fixed causal construction ('because of which things').

ἤτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb of causal clause (first of four occurrences)

→ constative aorist (the completed request)

αἰτέω: 'ask'; the first of four ἤτήσω in the verse; the anaphora structures the contrast between the one good request and the three rejected ones.

παρ

from

preposition + genitive (source: 'from me')

→ spatial or relational framing

παρά (elided παρ) + gen.: 'from'; marks God as the source from whom Solomon requested.

ἐμοῦ

me

Genitive

object of *παρ* (God as source)

→ relational specification

ἐμοῦ: meaning 'me'; it serves as object of *παρ* (God as source).

τὸ

the

Accusative

article (with *ῥῆμα*)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ῥῆμα

thing / word

Accusative

direct object (of the first ἤτήσω)

→ object specification

ῥῆμα: 'matter / thing'; renders רָצָה; 'this thing' = the worthy request just made.

τοῦτο

this

Accusative

demonstrative (modifying *ῥῆμα*)

→ participant reference

οὗτος: 'this'; points back to Solomon's petition.

καὶ

and

coordinate conjunction (introducing first negated contrast)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (with ἤτήσω)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἤτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb (second occurrence: first rejected request)

→ constative aorist

αἰτέω: the second ἤτήσω, negated — Solomon did not ask for long life.

σαυτῷ

for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ (dat. σαυτῷ): reflexive 'yourself'; stresses that the rejected requests would have been self-serving.

ἡμέρας

days

Accusative

direct object (of the second ἡτήσω)

→ object specification

ἡμέρα: 'day'; ἡμέρας πολλές ('many days') is an idiom for long life — the first thing Solomon did not request.

πολλὰς

many

Accusative

attributive adjective (modifying ἡμέρας)

→ object specification

πολύς: 'many'; with ἡμέρας it forms the idiom 'many days' = a long life (cf. v. 14, where God grants it conditionally).

καὶ

and

coordinate conjunction (second negated contrast)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (with ἡτήσω)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἡτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb (third occurrence: second rejected request)

→ constative aorist

αἰτέω: the third ἡτήσω, negated — Solomon did not ask for riches.

πλοῦτον

riches

Accusative

direct object (of the third ἡτήσω)

→ object specification

πλοῦτος: 'wealth / riches'; renders רִשְׁוֹ; the second rejected request — yet granted unrequested in v. 13.

οὐδέ

nor

negative conjunction (third negated contrast)

→ discourse linkage or contrast

οὐδέ: 'nor / and not'; continues the series of rejected self-interested requests.

ἡτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb (fourth occurrence: third rejected request)

→ constative aorist

αἰτέω: the fourth ἡτήσω, negated — Solomon did not ask for the death of his enemies.

ψυχὰς

lives / souls

Accusative

direct object (of the fourth ἡτήσω)

→ object specification

ψυχή: 'life / soul'; renders נַפְשָׁם; 'the lives of your enemies' = their death; the third rejected, vindictive request.

ἐχθρῶν

of enemies

Genitive

genitive (with ψυχὰς: 'the lives of enemies')

→ relational specification

ἐχθρός: 'enemy / hostile one'; renders אֹיְבֵי נַפְשִׁי /; Solomon refrained from asking for vengeance on his foes.

σου

your

Genitive

genitive of possession (with ἐχθρῶν)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἐχθρῶν).

ἀλλ

but

adversative conjunction (introducing the positive contrast)

→ discourse linkage or contrast

ἀλλά (elided ἀλλ): 'but'; the strong adversative pivots from the three rejected requests to the one worthy petition.

ἤτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb (fifth occurrence: the worthy request)

→ constative aorist

αἰτέω: the climactic, positive ἤτήσω — what Solomon did request: understanding to judge.

σαυτῷ

for yourself

Dative

dative of advantage (reflexive)

→ sphere or reference

σεαυτοῦ (dat. σαυτῷ): reflexive 'yourself'; even the worthy request is 'for yourself' but its object is wisdom for others' benefit.

σύνεσιν

understanding

Accusative

direct object (of the climactic ἤτήσω)

→ object specification

σύνεσις: 'understanding / insight / discernment'; renders לב / רב; the object of Solomon's worthy request, paraphrasing the 'hearing heart' of v. 9.

τοῦ

the

Genitive

article (genitive with articular infinitive εἰσακούειν: purpose)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰσακούειν

to hear / heed

Pres Act Infin · εἰσακούω

articular infinitive of purpose (τοῦ + infinitive)

→ present infinitive (ongoing obedience)

εἰσακούω: 'hear / hearken / give heed'; the compound εισ- intensifies; renders נחש; 'to hear judgment' = to discern legal cases rightly, echoing the καρδίαν ἀκούειν of v. 9.

κρίμα

judgment

Accusative

direct object (of εἰσακούειν)

→ object specification

κρίμα: 'judgment / legal case / verdict'; renders נחש; the object of the discernment Solomon sought — the right adjudication of cases such as the one in vv. 16–28.

12 ἰδοὺ πεποίηκα κατὰ τὸ ῥῆμά σου ἰδοὺ δέδωκά σοι καρδίαν φρονίμην καὶ σοφὴν ὥς σὺ οὐ γέγονεν ἔμπροσθέν σου καὶ μετὰ σὲ οὐκ ἀναστήσεται ὅμοιός σοι

Behold, I have done according to your word; behold, I have given you a wise and discerning heart, such that there has been none like you before you, and after you none like you shall arise.

The grant proper: the gift of an unparalleled heart

ἰδοὺ πεποίηκα

The double ἰδοὺ ('behold') marks the solemn pronouncement of the grant. The perfects πεποίηκα and δέδωκα present the gift as accomplished and abiding. The incomparability formula (none before or after you) elevates Solomon's wisdom to a unique, epoch-defining endowment.

ἰδοὺ

behold

presentative particle (drawing attention)

→ discourse linkage or contrast

ἰδοὺ: 'behold / look'; renders הִנֵּה; a presentative interjection focusing attention on the divine grant about to be declared.

πεποίηκα

I have done

Perf Act Indic 1 Sg · ποιέω

main verb (announcing the accomplished act)

→ perfect (completed act with abiding result)

ποιέω: 'do / make'; the perfect πεποίηκα presents the granting as already accomplished and standing — God has acted in accordance with Solomon's request.

κατὰ

according to

preposition + accusative (standard: 'according to')

→ spatial or relational framing

κατά + acc.: 'according to'; renders כַּ; 'according to your word' grants precisely what Solomon requested.

τὸ

the

Accusative

article (with ῥῆμά)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ῥῆμα

word

Accusative

object of κατὰ ('according to your word')

→ object specification

ῥῆμα: 'word / request'; renders דְּבַר; here Solomon's spoken petition, granted in full.

σου

your

Genitive

genitive of possession (with ῥῆμά)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ῥῆμά).

ἰδοὺ

behold

presentative particle (second occurrence)

→ discourse linkage or contrast

ἰδοὺ: the second 'behold' introduces the specific content of the gift — the wise heart.

δέδωκά

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb (announcing the gift)

→ perfect (completed gift with abiding result)

δίδωμι: 'give'; the perfect δέδωκα stresses that the gift is now an enduring possession; renders יָתַן.

σοι

to you

Dative

indirect object (of δέδωκά)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (of δέδωκά).

καρδίαν

heart

Accusative

direct object (of δέδωκά)

→ object specification

καρδία: 'heart'; renders לֵב; the granted faculty of discernment, answering Solomon's request in v. 9.

φρονίμην

wise / prudent

Accusative

attributive adjective (modifying καρδίαν)

→ object specification

φρόνιμος: 'prudent / sensible / wise'; renders מַבִּין; practical, discerning intelligence — the kind needed for just judgment.

καὶ

and

coordinate conjunction (joining adjectives)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σοφὴν

wise

Accusative

attributive adjective (coordinate with φρονίμην)

→ object specification

σοφός: 'wise / skilled'; renders סָפֵה / וִיבֵה; the pairing φρόνιμος καὶ σοφός conveys the fullness of the wisdom granted.

ὥς

such that / as

comparative/consecutive particle (introducing incomparability)

→ discourse linkage or contrast

ὥς: 'as / such that'; here introduces the incomparability formula ('such as you, none has been').

σύ

you

Nominative

subject/standard of comparison ('like you')

→ participant reference

σύ: emphatic 'you'; the standard against which all others fall short — Solomon's wisdom is unique.

οὐ

not

negative particle (with γέγονεν)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

γέγονεν

has been / arisen

Perf Act Indic 3 Sg · γίνομαι

verb of incomparability clause (past dimension)

→ perfect (resultant state: 'there has been none')

γίνομαι: 'become / come to be'; the perfect γέγονεν asserts that no one comparable has ever existed before Solomon.

ἔμπροσθέν

before

preposition + genitive (temporal: 'before you')

→ spatial or relational framing

ἔμπροσθεν: 'before / in front of'; here temporal, 'before you'; renders מִלְפָּנֶיךָ; the past pole of the incomparability.

σου

you

Genitive

object of ἔμπροσθέν

→ relational specification

σου: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἔμπροσθέν.

καὶ

and

coordinate conjunction (introducing future pole)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

μετὰ

after

preposition + accusative (temporal: 'after you')

→ spatial or relational framing

μετά + acc.: 'after'; the future pole of the incomparability formula.

σέ

you

Accusative

object of μετὰ ('after you')

→ participant reference

σέ: meaning 'you'; pronoun marking person, possession, or reference within the clause; here it functions as object of μετὰ ('after you').

οὐκ

not

negative particle (with ἀναστήσεται)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἀναστήσεται

shall arise

Fut Mid Indic 3 Sg · ἀνίστημι

verb of incomparability clause (future dimension)

→ predictive future (no future equal)

ἀνίστημι: 'rise / arise / appear'; the future ἀναστήσεται asserts that no equal will appear after Solomon; renders מֵאֵן.

ὅμοιός

like / equal

Nominative

predicate adjective (subject of ἀναστήσεται: 'one like you')

→ participant prominence

ὅμοιος: 'like / similar / equal'; renders
ךְוְכָּ; 'one like you' as the subject — no
comparable figure will arise.

σοι

to you

Dative

dative of comparison (with ὅμοιος: 'like you')

→ participant reference or interest

ὅμοιος takes the dative of the thing
compared; σοι ('to/like you') completes the
incomparability.

13 καὶ ἃ οὐκ ἠτήσω δέδωκά σοι καὶ πλοῦτον καὶ δόξαν ὥς οὐ γέγονεν ἀνὴρ ὅμοιός σοι ἐν βασιλεῦσιν

And what you did not ask I have also given you, both riches and glory, so that there has been no man like you among kings.

The bonus grant: the unrequested gifts of riches and honor

καὶ ἃ οὐκ ἠτήσω

Beyond the requested wisdom, God adds the very things Solomon declined to ask (riches and glory), a reward for the unselfishness of his petition. The fronted relative clause ἃ οὐκ ἠτήσω ('the things you did not ask') heads the sentence emphatically, and a second incomparability formula extends Solomon's uniqueness now specifically among kings.

καὶ

and

coordinate conjunction (adding the bonus grant)

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle
linking this unit with the surrounding
discourse.

ἃ

what / the things which

Accusative

relative pronoun (fronted object of δέδωκά)

→ participant reference

ὅς (neut. pl. ἃ): relative pronoun; the
fronted 'the things which you did not ask'
gives emphatic prominence to the
unrequested gifts.

οὐκ

not

negative particle (with ἠτήσω)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle
linking this unit with the surrounding
discourse.

ἠτήσω

you asked

Aor Mid Indic 2 Sg · αἰτέω

verb of relative clause (the unrequested things)

→ constative aorist

αἰτέω: 'ask'; recalls the rejected requests of
v. 11 — precisely these God now grants
unasked.

δέδωκά

I have given

Perf Act Indic 1 Sg · δίδωμι

main verb (announcing the added gift)

→ perfect (completed gift with abiding result)

δίδωμι: 'give'; the perfect δέδωκα again presents the gift as accomplished and enduring; echoes the δέδωκα of v. 12.

σοι

to you

Dative

indirect object (of δέδωκά)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as indirect object (of δέδωκά).

καὶ

both

correlative conjunction (καί ... καί: 'both ... and')

→ discourse linkage or contrast

καί: in the καὶ ... καί correlative it means 'both ... and,' coordinating the two added gifts.

πλοῦτον

riches

Accusative

direct object (in apposition to ἄ: the first added gift)

→ object specification

πλοῦτος: 'wealth / riches'; renders רִשְׁוֹ; the very thing not requested in v. 11, now granted.

καὶ

and

correlative conjunction (second member of 'both ... and')

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δόξαν

glory / honor

Accusative

direct object (second added gift)

→ object specification

δόξα: 'glory / honor / renown'; renders תְּהָרָה; royal honor and reputation, paired with riches as the bonus of Solomon's selfless request.

ὥς

so that / as

comparative/consecutive particle (introducing incomparability)

→ discourse linkage or contrast

ὥς: 'as / so that'; introduces the second incomparability formula, now restricted to kings.

οὐ

not

negative particle (with γέγονεν)

→ discourse linkage or contrast

οὐ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

γέγονεν

has been

Perf Act Indic 3 Sg · γίνομαι

verb of incomparability clause

→ perfect (resultant state: 'there has been none')

γίνομαι: 'become / be'; the perfect γέγονεν asserts Solomon's unrivaled standing among kings.

άνήρ

man

Nominative

subject (of γέγονεν)

→ participant prominence

άνήρ: 'man'; renders אִישׁ; here 'no man like you among kings,' specifying the royal sphere of Solomon's incomparable honor.

ὅμοιος

like

Nominative

predicate adjective (with άνήρ: 'a man like you')

→ participant prominence

ὅμοιος: 'like / equal'; renders כְּמִצְחָה; no comparable king has existed.

σοι

to you

Dative

dative of comparison (with ὅμοιος)

→ participant reference or interest

σοι: meaning 'to you'; pronoun marking person, possession, or reference within the clause; here it functions as dative of comparison (with ὅμοιος).

ἐν

among

preposition + dative (sphere: 'among kings')

→ spatial or relational framing

ἐν: meaning 'among'; here it marks the relation signaled by preposition + dative (sphere: 'among kings').

βασιλεῦσιν

kings

Dative

object of ἐν (sphere of comparison)

→ sphere or reference

βασιλεύς: 'king'; renders מֶלֶךְ ; the sphere within which Solomon's wealth and honor are unequaled.

14 καὶ ἐὰν πορευθῇς ἐν τῇ ὁδῷ μου φυλάσσειν τὰς ἐντολάς μου καὶ τὰ προστάγματα μου ὡς ἐπορεύθη Δαυιδ ὁ πατήρ σου καὶ πληθυνῶ τὰς ἡμέρας σου

And if you walk in my way, keeping my commandments and my statutes as David your father walked, then I will multiply your days.

Conditional promise: long life contingent on obedience

καὶ ἐὰν πορευθῇς

The one gift Solomon did not receive unconditionally — long life (ἡμέρας πολλές, v. 11) — is now offered conditionally (ἐὰν + subjunctive). Length of days depends on covenant fidelity, walking in YHWH's way as David did. The apodosis καὶ πληθυνῶ ('then I will multiply') with conditional καὶ is a Hebraizing construction.

καὶ

and

conjunction (introducing conditional clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐὰν

if

conditional conjunction (with subjunctive πορευθῇς)

→ discourse linkage or contrast

ἐὰν: 'if'; introduces a future-more-vivid condition with the subjunctive; renders אִם ; the long-life promise is made contingent on obedience.

πορευθῇς

you walk

Aor Pass Subj 2 Sg · πορεύομαι

verb of protasis (condition of obedience)

→ aorist subjunctive (the condition viewed as a whole)

πορεύομαι: 'go / walk'; renders לָלַךְ ; 'walk in my way' is the covenant idiom for obedient living, echoing v. 3.

ἐν

in

preposition + dative (sphere)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (sphere).

τῇ

the

Dative

article (with ὁδῶ)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ὁδῶ

way

Dative

object of ἐν ('in my way')

→ sphere or reference

ὁδός: 'way / road / path'; renders דרך; 'my way' is the metaphor for the manner of life prescribed by YHWH's commands.

μου

my

Genitive

genitive of possession (with ὁδῶ)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ὁδῶ).

φυλάσσειν

to keep

Pres Act Infin · φυλάσσω

exegetical infinitive (defining the walking: 'by keeping')

→ imperfective (ongoing observance)

φυλάσσω: 'guard / keep / observe'; renders נִשְׁמָר; the infinitive explains what 'walking in my way' entails — keeping the commandments.

τάς

the

Accusative

article (with ἐντολάς)

→ noun-phrase marking

τάς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐντολάς

commandments

Accusative

direct object (of φυλάσσειν)

→ object specification

ἐντολή: 'commandment / precept'; renders מצוה; the divine commands to be observed.

μου

my

Genitive

genitive of possession (with ἐντολάς)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἐντολάς).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὰ

the

Accusative

article (with προτάγματα)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

προτάγματα

statutes / ordinances

Accusative

direct object (coordinate with ἐντολάς)

→ object specification

πρόσταγμα: 'ordinance / statute'; renders פְּקֻדָּה / קֶדֶשׁ; paired with ἐντολή as the body of covenant law (cf. v. 3).

μου

my

Genitive

genitive of possession (with προτάγματα)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with προτάγματα).

ὥς

as

comparative particle (introducing the David-comparison)

→ discourse linkage or contrast

ὥς: 'as / just as'; the standard of obedience is David's exemplary walk.

ἐπορεύθη

walked

Aor Pass Indic 3 Sg · πορεύομαι

verb of comparative clause (with Δαυιδ as subject)

→ constative aorist (David's whole obedient course)

πορεύομαι: 'walk'; the aorist sums up David's lifelong obedience as the paradigm for Solomon.

Δαυιδ

David

subject of ἐπορεύθη (indeclinable)

→ participant identification

Δαυιδ: transliterated proper name rendered in Greek letters; here it functions as subject of ἐπορεύθη (indeclinable).

ὁ

the

Nominative

article (with πατήρ, in apposition to Δαυιδ)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

πατήρ

father

Nominative

apposition to Δαυιδ ('your father')

→ participant prominence

πατήρ: 'father'; the recurring 'David your father' holds up the paternal model of fidelity.

σου

your

Genitive

genitive of relationship (with πατήρ)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with πατήρ).

καί

then / and

apodotic conjunction (introducing the apodosis: 'then')

→ discourse linkage or contrast

καί: here the apodotic καί (Hebraizing waw-apodosis) introduces the consequence of the condition — 'then I will multiply.'

πληθυνῶ

I will multiply

Fut Act Indic 1 Sg · πληθύνω

main verb of apodosis (the conditional promise)

→ predictive future (the conditioned reward)

πληθύνω: 'multiply / increase / make many'; renders מְרַבֵּן / מְרַבֵּה context; 'multiply your days' = grant long life, the gift Solomon did not request (v. 11), now offered conditionally.

τάς

the

Accusative

article (with ἡμέρας)

→ noun-phrase marking

τάς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρας

days

Accusative

direct object (of πληθυνῶ)

→ object specification

ἡμέρα: 'day'; 'your days' = the span of Solomon's life; the conditional grant of longevity completes the catalog of vv. 11–14.

σου

your

Genitive

genitive of possession (with ἡμέρας)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἡμέρας).

15 καὶ ἐξυπνίσθη Σαλωμων καὶ ἰδοὺ ἐνύπνιον καὶ ἀνέστη καὶ παραγίνεται εἰς Ἱερουσαλημ καὶ ἔστη κατὰ πρόσωπον τοῦ θυσιαστηρίου τοῦ κατὰ πρόσωπον κιβωτοῦ διαθήκης κυρίου ἐν Σιων καὶ ἀνήγαγεν ὀλοκαυτώσεις καὶ ἐποίησεν εἰρηνικὰς καὶ ἐποίησεν πότον μέγαν ἑαυτῷ καὶ πᾶσιν τοῖς παισὶν αὐτοῦ

And Solomon awoke, and behold, it was a dream; and he arose and came to Jerusalem and stood before the altar that was before the ark of the covenant of the LORD in Zion, and offered up whole-burnt-offerings and made peace-offerings, and made a great feast for himself and for all his servants.

Narrative resolution of the theophany: waking, return, worship καὶ ἐξυπνίσθη Σαλωμων

Solomon's waking (ἐξυπνίσθη) and the recognition ἰδοὺ ἐνύπνιον ('behold, a dream') close the Gibeon episode. A chain of verbs (ἀνέστη ... παραγίνεται ... ἔστη ... ἀνήγαγεν ... ἐποίησεν ... ἐποίησεν) moves him to Jerusalem to worship before the ark, translating the divine gift into covenant liturgy and royal celebration. The historic present παραγίνεται enlivens the return.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξυπνίσθη

awoke

Aor Pass Indic 3 Sg · ἐξυπνίζω

main verb (Solomon's waking)

→ constative aorist (the act of waking)

ἐξυπνίζω: 'wake up / rouse'; the passive ἐξυπνίσθη ('was awakened / awoke'); renders γῆγῆ; marks the end of the dream-revelation.

Σαλωμων

Solomon

subject (indeclinable proper noun)

→ participant identification

Σαλωμων: transliterated proper name rendered in Greek letters; here it functions as subject (indeclinable proper noun).

καὶ

and

coordinate conjunction (with presentative ἰδοὺ)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἰδοὺ

behold

presentative particle (introducing the realization)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; renders הִנֵּה; here conveys Solomon's realization upon waking — 'and behold, it was a dream.'

ἐνύπνιον

a dream

Nominative

predicate nominative (in verbless 'behold, a dream')

→ participant prominence

ἐνύπνιον: 'dream'; renders ὄμιον; the recognition that the theophany came through a dream confirms its revelatory, not illusory, character.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (inceptive movement)

→ constative aorist (single act)

ἀνίστημι: 'rise / arise'; the 'arose and came' idiom for setting out, here toward Jerusalem.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

παράγινεται

comes / arrives

Pres Mid Indic 3 Sg · παργίνομαι

main verb (historic present)

→ historic present (vivid narration)

παργίνομαι: 'come / arrive / be present'; the historic present enlivens Solomon's arrival in Jerusalem; renders נָבַ.

εἰς

to

preposition + accusative (goal of motion)

→ spatial or relational framing

εἰς: meaning 'to'; here it marks the relation signaled by preposition + accusative (goal of motion).

Ιερουσαλημ

Jerusalem

object of εἰς (indeclinable place-name)

→ participant identification

Ιερουσαλημ: transliteration of Hebrew יְרוּשָׁלַיִם ('Jerusalem'); indeclinable in the LXX; the city of the ark and David's capital, contrasted with the high place at Gibeon.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb (cultic posture)

→ constative aorist (took his stand)

ἵστημι: 'stand / take one's stand'; the intransitive aorist ἔστη marks Solomon's cultic stance before the altar; renders נִצַּח.

κατὰ

before / facing

preposition + accusative (with πρόσωπον: 'before')

→ spatial or relational framing

κατὰ + acc.: in the idiom κατὰ πρόσωπον ('facing / before') it renders לְפָנַי; marks position directly in front of the altar.

πρόσωπον

face / front

Accusative

object of κατὰ (in the idiom 'before')

→ object specification

πρόσωπον: 'face / front'; in κατὰ πρόσωπον the noun forms the prepositional idiom 'before / in front of.'

τοῦ

the

Genitive

article (with θυσιαστηρίου)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστηρίου

altar

Genitive

genitive (with κατὰ πρόσωπον: 'before the altar')

→ relational specification

θυσιαστήριον: 'altar'; the altar in Jerusalem before the ark, the legitimate locus of worship over against the high places.

τοῦ

the / which is

Genitive

article (substantival, with the κατὰ πρόσωπον phrase: 'the one that is before')

→ noun-phrase marking

The genitive article τοῦ here is attributive/relative ('the [altar] that is before the ark'), linking the altar to the ark.

κατὰ

before / facing

preposition + accusative (with πρόσωπον: 'before the ark')

→ spatial or relational framing

κατὰ: meaning 'before'; here it marks the relation signaled by preposition + accusative (with πρόσωπον: 'before the ark').

πρόσωπον

face / front

Accusative

object of κατὰ (idiom 'before')

→ object specification

πρόσωπον: again in the κατὰ πρόσωπον idiom, now locating the altar before the ark.

κιβωτοῦ

ark

Genitive

genitive (object of κατὰ πρόσωπον: 'before the ark')

→ relational specification

κιβωτός: 'box / chest / ark'; renders אֲרוֹן; the ark of the covenant, the throne of YHWH's presence (cf. the same word for Noah's ark).

διαθήκης

of the covenant

Genitive

genitive (with κιβωτοῦ: 'ark of the covenant')

→ relational specification

διαθήκη: 'covenant / testament'; renders בְּרִית; 'the ark of the covenant' contains the tablets of the covenant, the sign of YHWH's bond with Israel.

κυρίου

of the LORD

Genitive

genitive of possession (with διαθήκης: 'the covenant of the LORD')

→ relational specification

κύριος: rendering of the Tetragrammaton יהוה; 'the ark of the covenant of the LORD' — divine reference.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

Σιών

Zion

object of ἐν (indeclinable place-name)

→ participant identification

Σιών: transliteration of Hebrew צִיּוֹן ('Zion'); indeclinable in the LXX; the City of David where the ark was housed (2 Sam 6).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνήγαγεν

offered up

Aor Act Indic 3 Sg · ἀνάγω

main verb (cultic act)

→ constative aorist (completed offering)

ἀνάγω: 'bring up / offer up'; the technical sacrificial sense 'offered up' (cf. ἀναφέρω, v. 4); renders הִעֲלָה.

ὅλοκαυτώσεις

whole-burnt-offerings

Accusative

direct object (of ἀνήγαγεν)

→ object specification

ὅλοκαύτως: 'whole-burnt-offering'; renders חָלָע; the accusative plural denotes multiple holocausts offered in Jerusalem.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησεν

made / offered

Aor Act Indic 3 Sg · ποιέω

main verb (cultic act: 'made [offerings]')

→ constative aorist (completed act)

ποιέω: 'do / make'; ποιέω with sacrifices = 'offer / perform'; here he made peace-offerings.

εἰρηνικὰς

peace-offerings

Accusative

direct object (substantivized adjective: 'peace-offerings')

→ object specification

εἰρηνικός: 'peaceful'; substantivized fem. pl. εἰρηνικαί (θυσίαι understood) = 'peace-offerings'; renders עֲרִיכָה; the fellowship sacrifices shared in a communal meal.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (made a feast)

→ constative aorist (completed act)

ποιέω: 'make / hold'; here ποιέω πότον = 'hold a banquet'; renders חֲבִישׁ מַשְׁכָּה.

πότον

feast / banquet

Accusative

direct object (of ἐποίησεν)

→ object specification

πότος: 'drinking-feast / banquet'; renders חֲבִישׁ; the celebratory meal accompanying the peace-offerings, shared with the court.

μέγαν

great

Accusative

attributive adjective (modifying πότον)

→ object specification

μέγας: 'great / large'; renders לִידָה; the scale of the feast befits the royal occasion and the divine gift just received.

ἑαυτῷ

for himself

Dative

dative of advantage (reflexive)

→ sphere or reference

ἑαυτοῦ: reflexive 'himself'; the feast is held for Solomon and shared with his servants.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πᾶσιν

all

Dative

attributive adjective (modifying παισὶν: 'all his servants')

→ sphere or reference

πᾶς: 'all / every'; embraces the whole court in the celebration.

τοῖς

the

Dative

article (with παισιν)

→ noun-phrase marking

τοῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

παισὶν

servants

Dative

dative of advantage (beneficiaries of the feast)

→ sphere or reference

παῖς: 'servant / attendant / child'; here 'his servants' = the royal court; renders בְּנֵי ; the shared feast displays royal largesse.

αὐτοῦ

his

Genitive

genitive of possession (with παισὶν)

→ relational specification

αὐτοῦ: meaning 'his'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with παισὶν).

16 τότε ὥφθησαν δύο γυναῖκες πόρναι τῷ βασιλεῖ καὶ ἔστησαν ἐνώπιον αὐτοῦ

Then two women who were harlots appeared to the king and stood before him.

New episode: the case of the two harlots (test of the granted wisdom) τότε ὥφθησαν

The temporal τότε ('then') opens the famous judgment-narrative that demonstrates the wisdom just granted. The two πόρναι ('harlots') standing before the king (ἔστησαν ἐνώπιον αὐτοῦ) set the legal scene; their low status heightens the marvel that the king personally adjudicates their dispute.

τότε

then

temporal adverb (episode-opening)

→ adverbial qualification

τότε: 'then / at that time'; renders כֵּן ; marks the transition to a new narrative episode that illustrates Solomon's wisdom in action.

ὥφθησαν

appeared / were presented

Aor Pass Indic 3 Pl · ὁράω

main verb (with γυναῖκες as subject)

→ constative aorist (their coming before the king)

ὁράω (aor. pass. ὥφθησαν): 'be seen / appear / present oneself'; here 'appeared/came before the king' for judgment; the same verb (ὥφθη) opened the theophany (v. 5), now used of human petitioners.

δύο

two

Nominative

numeral (modifying γυναῖκες)

→ measure or count

δύο: 'two'; renders שְׁנַיִם ; the two disputants whose competing claims form the legal puzzle.

γυναῖκες

women

Nominative

subject (of ὥφθησαν)

→ participant prominence

γυνή: 'woman'; renders אִשָּׁה ; the two women whose dispute the king must resolve.

πόρνοι

harlots

Nominative

apposition to γυναῖκες ('women who were harlots')

→ participant prominence

πόρνη: 'prostitute / harlot'; renders הַזֵּנָה ; their disreputable status (no husbands to testify) makes the case turn purely on the king's discernment.

τῷ

the / to

Dative

article (with βασιλεῖ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεῖ

king

Dative

indirect object (of ὤφθησαν: 'to the king')

→ sphere or reference

βασιλεύς: 'king'; renders מֶלֶךְ ; Solomon now designated by office rather than name throughout the judgment-scene, foregrounding his royal-judicial role.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔστησαν

stood

Aor Act Indic 3 Pl · ἴστημι

main verb (legal posture before the judge)

→ constative aorist (took their stand)

ἴστημι: 'stand'; the intransitive aorist ἔστησαν marks the women taking their stand before the king as litigants.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism for לְפָנַי ; marks the formal legal standing before the royal judge.

αὐτοῦ

him

Genitive

object of ἐνώπιον (the king)

→ relational specification

αὐτοῦ: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐνώπιον (the king).

17 καὶ εἶπεν ἡ γυνὴ ἡ μία ἐν ἐμοί κύριε ἐγὼ καὶ ἡ γυνὴ αὕτη οἰκοῦμεν ἐν οἴκῳ ἐνὶ καὶ ἐτέκομεν ἐν τῷ οἴκῳ

And the one woman said, 'I beg you, my lord, I and this woman dwell in one house, and we gave birth in the house.'

First plaintiff's testimony (opening of the dispute)

καὶ εἶπεν ἡ γυνὴ ἡ μία

The first woman begins her plea with the deferential ἐν ἐμοί κύριε ('by me, my lord' = 'please, my lord'), addressing Solomon as a human sovereign. Her testimony establishes the shared circumstances: two women dwelling together, both having given birth in the same house with no other witnesses (developed in v. 18).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces the first woman's testimony.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

subject (of εἶπεν)

→ participant prominence

γυνή: 'woman'; the first of the two disputants, identified as 'the one woman.'

ἡ

the

Nominative

article (attributive, with μία)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

μία

one

Nominative

numeral/adjective (with article: 'the one [woman]')

→ measure or count

εἷς, μία, ἓν: 'one'; ἡ γυνή ἡ μία = 'the one woman' (the first of the pair); renders תּוֹחַתִּי.

ἐν

in / by

preposition + dative (in the deferential idiom ἐν ἐμοί)

→ spatial or relational framing

ἐν: in the phrase ἐν ἐμοί ('by me / I pray') it renders the Hebrew יָדָא, a particle of entreaty ('please / I beg you').

ἐμοί

me / I pray

Dative

object of ἐν (deferential entreaty: 'I beg')

→ participant reference or interest

ἐγώ (dat. ἐμοί): in ἐν ἐμοί κύριε the construction calques Hebrew יְיָ אֱלֹהֵי (oh, my lord / I beg you, my lord'), a formula of polite petition to a superior.

κύριε

my lord

Vocative

vocative (deferential address to the king)

→ direct address

κύριος (voc. κύριε): here HUMAN reference — the harlot's deferential 'my lord' addressed to King Solomon (rendering יְיָדָא), not the divine name; the petitioner honors the royal judge.

ἐγώ

I

Nominative

subject (with the compound subject 'I and this woman')

→ participant reference

ἐγώ: 'I'; opens the compound subject of the shared circumstance.

καὶ

and

coordinate conjunction (joining the compound subject)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

subject (the other woman, part of compound subject)

→ participant prominence

γυνή: the other disputant, here 'this woman.'

αὕτη

this

Nominative

demonstrative (with γυνή: 'this woman')

→ participant reference

οὗτος (fem. αὕτη): 'this'; deictically points to the co-litigant standing present.

οἰκοῦμεν

we dwell

Pres Act Indic 1 Pl · οἰκέω

main verb (with compound subject)

→ stative present (ongoing cohabitation)

οἰκέω: 'dwell / inhabit'; renders οἰκῶ; establishes the shared residence, key to the ambiguity of the case.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

οἶκῳ

house

Dative

object of ἐν (locative)

→ sphere or reference

οἶκος: 'house'; renders οἶκος; the single shared dwelling where both events occurred.

ἐνὶ

one

Dative

numeral (modifying οἶκῳ: 'one house')

→ sphere or reference

εἷς (dat. ἐνὶ): 'one'; stresses that there was no third party — only the two women in the one house.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐτέκομεν

we gave birth

Aor Act Indic 1 Pl · τίκτω

main verb (with compound subject)

→ constative aorist (the births)

τίκτω: 'bear / give birth'; renders τέκω; both women bore children in the house, the fact underlying the dispute over the surviving child.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article (with οἶκῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἶκῳ

house

Dative

object of ἐν (locative: 'in the house')

→ sphere or reference

οἶκος: the same shared house, now with the article ('the house'), reiterating the closed setting of the events.

18 καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ τρίτῃ τεκούσης μου καὶ ἔτεκεν καὶ ἡ γυνὴ αὕτη καὶ ἡμεῖς κατὰ τὸ αὐτό καὶ οὐκ ἔστιν οὐθεὶς μεθ' ἡμῶν πάρεξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ

And it happened on the third day after I had given birth, this woman also bore a child; and we were together, and there was no one with us except the two of us in the house.

Continuation of testimony: the sequence of births and the absence of witnesses καὶ ἐγενήθη

The narrative formula καὶ ἐγενήθη ('and it came to pass') frames the temporal detail: three days after the speaker gave birth, the other woman also bore a child. The genitive absolute τεκούσης μου ('after I had given birth') marks the interval. The crucial forensic point closes the verse: there was no third party (οὐθεὶς ... πάρεξ ἀμφοτέρων), so no external witness can settle the case.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγενήθη

it happened

Aor Pass Indic 3 Sg · γίνομαι

main verb (narrative formula 'it came to pass')

→ constative aorist (narrative onset)

γίνομαι (aor. pass. ἐγενήθη): 'become / happen'; καὶ ἐγενήθη renders the Hebrew narrative formula וַיְהִי ('and it came to pass'), introducing a temporal-circumstantial setting.

ἐν

on

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'on'; here it marks the relation signaled by preposition + dative (temporal).

τῇ

the

Dative

article (with ἡμέρᾳ)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρα

day

Dative

object of ἐν (temporal: 'on the day')

→ sphere or reference

ἡμέρα: 'day'; renders ὁ; specifies the timing of the second birth relative to the first.

τῇ

the

Dative

article (attributive, with τρίτη)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

τρίτη

third

Dative

ordinal adjective (modifying ἡμέρα: 'the third day')

→ sphere or reference

τρίτος: 'third'; renders ἡμέρα; the three-day interval between the births is the temporal hinge of the testimony.

τεκούσης

having given birth

Aor Act Ptcp Gen Fem Sg · τίκτω

genitive absolute participle (temporal: 'after I gave birth')

→ antecedent aorist (action prior to the main verb)

τίκτω (aor. ptcp. τεκούσης): 'bear / give birth'; the genitive absolute τεκούσης μου ('I having given birth') marks the prior event from which the three days are counted.

μου

I / my

Genitive

genitive subject of the absolute participle (with τεκούσης)

→ relational specification

ἐγώ (gen. μου): the genitive subject of the absolute construction ('I having given birth').

καὶ

and

narrative conjunction (apodosis of the ἐγενήθη clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔτεκεν

gave birth

Aor Act Indic 3 Sg · τίκτω

main verb (the second birth)

→ constative aorist (the second birth)

τίκτω: 'bear'; here the other woman also gave birth, completing the parallel that makes the children confusable.

καὶ

also

adverbial/coordinating (with ἡ γυνὴ αὕτη: 'this woman also')

→ discourse linkage or contrast

καὶ: here ascensive/adjunctive ('also'), marking the second woman as likewise giving birth.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

subject (of ἔτεκεν: 'this woman')

→ participant prominence

γυνή: the co-litigant, the second to give birth.

αὕτη

this

Nominative

demonstrative (with γυνή: 'this woman')

→ participant reference

οὗτος (fem. αὕτη): 'this'; points to the present co-litigant.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἡμεῖς

we

Nominative

subject (with implied copula: 'we were together')

→ participant reference

ἐγώ (pl. ἡμεῖς): 'we'; the two women together, alone in the house — the basis of the no-witness situation.

κατὰ

together / in the same way

preposition + accusative (idiom κατὰ τὸ αὐτό: 'together')

→ spatial or relational framing

κατά + acc.: in the idiom κατὰ τὸ αὐτό ('together / at the same place/time') it renders יַחַד ('together'); stresses that the two were alone together.

τὸ

the

Accusative

article (with αὐτό in the idiom)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

αὐτό

same

Accusative

intensive/identity pronoun (in κατὰ τὸ αὐτό: 'together')

→ participant reference

αὐτός: 'self / same'; in κατὰ τὸ αὐτό the neuter forms the adverbial idiom 'together / in the same place!'

καὶ

and

coordinate conjunction (introducing the no-witness clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (with ἔστιν)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

existential verb (with οὐθεὶς: 'there is no one')

→ stative present (state of affairs)

εἰμί: 'be / exist'; the existential οὐκ ἔστιν οὐθεὶς ('there is no one') states the absence of any third party.

οὐθεὶς

no one

Nominative

subject (of ἔστιν: 'no one')

→ participant prominence

οὐθεὶς (= οὐδεὶς): 'no one / nobody'; the later orthographic variant with -θ-; underscores the lack of any witness besides the two women.

μεθ

with

preposition + genitive (accompaniment)

→ spatial or relational framing

μετά (elided μεθ) + gen.: 'with'; 'no one with us' — no third party present.

ἡμῶν

us

Genitive

object of μεθ (the two women)

→ relational specification

ἡμῶν: meaning 'us'; pronoun marking person, possession, or reference within the clause; here it functions as object of μεθ (the two women).

πάρεξ

except

preposition + genitive (exception: 'except')

→ spatial or relational framing

πάρεξ: 'except / besides'; renders / הַיְחָדָה context; introduces the sole exception — the two women themselves.

ἀμφοτέρων

both / the two

Genitive

object of πάρεξ ('except both of us')

→ relational specification

ἀμφοτέροι: 'both'; renders יְהִיְהוָה; emphasizes that only the two of them were present, leaving the case to rest on the king's discernment alone.

ἡμῶν

of us

Genitive

partitive genitive (with ἀμφοτέρων: 'both of us')

→ relational specification

ἡμῶν: meaning 'of us'; pronoun marking person, possession, or reference within the clause; here it functions as partitive genitive (with ἀμφοτέρων: 'both of us').

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article (with οἴκῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

οἴκῳ

house

Dative

object of ἐν (locative: 'in the house')

→ sphere or reference

οἴκος: the closed setting of the events, reiterated to stress the absence of witnesses.

19 καὶ ἀπέθανεν ὁ υἱὸς τῆς γυναικὸς ταύτης τὴν νύκτα ὡς ἐπεκοιμήθη ἐπ' αὐτόν

And the son of this woman died in the night, because she lay upon him.

The precipitating event: the death of the other woman's child καὶ ἀπέθανεν

The death of the rival's son in the night, with its cause (ὡς ἐπεκοιμήθη ἐπ' αὐτόν, 'because she lay on him'), is the precipitating event of the dispute. The accidental overlaying motivates the alleged night-time exchange recounted in v. 20.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb (the child's death)

→ constative aorist (single completed event)

ἀποθνήσκω: 'die'; renders תָּמָת; the blunt term for death, here of the infant whose loss sets the dispute in motion.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

subject (of ἀπέθανεν)

→ participant prominence

υἱός: 'son'; renders בֶּן; the infant son of the other woman.

τῆς

the

Genitive

article (with γυναῖκος)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

γυναῖκος

woman

Genitive

genitive of relationship (with υἱός: 'this woman's son')

→ relational specification

γυνή: 'woman'; 'the son of this woman' — the speaker refers to her rival; renders
ἡψα.

ταύτης

this

Genitive

demonstrative (with γυναῖκος: 'of this woman')

→ relational specification

οὗτος (fem. gen. ταύτης): 'this'; deictically identifies the rival present in court.

τὴν

the

Accusative

article (with νύκτα)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

νύκτα

night

Accusative

accusative of time (during the night)

→ object specification

νύξ: 'night'; the accusative of time ('during the night') situates the death and the alleged exchange in the dark, unwitnessed hours.

ὥς

because / as

causal/temporal conjunction (giving the cause)

→ discourse linkage or contrast

ὥς: 'as / because / when'; here causal-temporal, giving the reason for the child's death — the mother overlay it.

ἐπεκοιμήθη

she lay upon

Aor Pass Indic 3 Sg: ἐπικοιμάομαι

verb of causal clause (the overlaying)

→ constative aorist (the act of lying on the child)

ἐπικοιμάομαι: 'lie upon / sleep upon'; the compound ἐπι- with ἐπ' αὐτόν describes the mother accidentally overlaying and smothering the infant in sleep.

ἐπ'

upon

preposition + accusative (position: 'upon him')

→ spatial or relational framing

ἐπί (elided ἐπ') + acc.: 'upon'; with ἐπεκοιμήθη describes lying on top of the child.

αὐτόν

him

Accusative

object of ἐπ' (the infant)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as object of ἐπ' (the infant).

20 καὶ ἀνέστη μέσης τῆς νυκτὸς καὶ ἔλαβεν τὸν υἱὸν μου ἐκ τῶν ἀγκαλῶν μου καὶ ἐκοίμισεν αὐτὸν ἐν τῷ κόλπῳ αὐτῆς καὶ τὸν υἱὸν αὐτῆς τὸν τεθνηκότα ἐκοίμισεν ἐν τῷ κόλπῳ μου

And she arose in the middle of the night and took my son from my arms and laid him in her bosom, and her dead son she laid in my bosom.

The alleged switch: the heart of the accusation καὶ ἀνέστη μέσης τῆς νυκτὸς

The dramatic core of the accusation: at midnight the rival rose, took the living child from the speaker's arms, and substituted her own dead son. The chiasmic placement (took my living son ... laid her dead son in my bosom) sets up the irresolvable he-said-she-said that only the king's stratagem can pierce.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέστη

she arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (the rival's night action)

→ constative aorist (single act)

ἀνίστημι: 'rise / get up'; the rival rose in the night to make the alleged exchange.

μέσης

middle

Genitive

attributive adjective (genitive of time: 'in the middle of')

→ relational specification

μέσος: 'middle'; the genitive of time μέσης τῆς νυκτὸς ('in the middle of the night') fixes the deed at midnight, the unwitnessed hour.

τῆς

the

Genitive

article (with νυκτὸς)

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

νυκτὸς

night

Genitive

genitive of time (with μέσης: 'of the night')

→ relational specification

νύξ: 'night'; the genitive of time within which the action occurred.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔλαβεν

took

Aor Act Indic 3 Sg · λαμβάνω

main verb (the taking of the living child)

→ constative aorist (single act)

λαμβάνω: 'take / grasp'; renders ἵρψεν; the act of seizing the living infant from the sleeping mother.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἰόν

son

Accusative

direct object (of ἔλαβεν: the living son)

→ object specification

υἱός: 'son'; the speaker's living child, allegedly taken.

μου

my

Genitive

genitive of relationship (with υἰόν)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἰόν).

ἐκ

from

preposition + genitive (source)

→ spatial or relational framing

ἐκ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source).

τῶν

the

Genitive

article (with ἀγκαλῶν)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀγκαλῶν

arms / embrace

Genitive

object of ἐκ (source: 'from my arms')

→ relational specification

ἀγκάλη: 'bent arm / embrace'; renders קִיָּה context; the mother's encircling arms from which the child was taken, evoking maternal tenderness.

μου

my

Genitive

genitive of possession (with ἀγκαλῶν)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with ἀγκαλῶν).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκοίμισεν

laid / put to sleep

Aor Act Indic 3 Sg · κοιμίζω

main verb (placing the living child)

→ constative aorist (single act)

κοιμίζω: 'lay down / put to rest'; the causative of κοιμάομαι; renders בָּבֶשׂ (Hiphil); she laid the living child in her own bosom.

αὐτόν

him

Accusative

direct object (of ἐκοίμισεν: the living child)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (of ἐκοίμισεν: the living child).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article (with κόλπῳ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κόλπῳ

bosom

Dative

object of ἐν (locative: 'in her bosom')

→ sphere or reference

κόλπος: 'bosom / lap / fold of the garment'; renders קִיָּה; the place against the breast where an infant is cradled, intensifying the pathos of the switch.

αὐτῆς

her

Genitive

genitive of possession (with κόλπω: 'her bosom')

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with κόλπω: 'her bosom').

καὶ

and

coordinate conjunction (introducing the reverse switch)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸν

the

Accusative

article (with υἱὸν; fronted object for contrast)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱὸν

son

Accusative

direct object (fronted: 'her dead son')

→ object specification

υἱός: 'son'; the rival's dead child, fronted for emphasis in the contrast with the living one.

αὐτῆς

her

Genitive

genitive of relationship (with υἱὸν)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱὸν).

τὸν

the

Accusative

article (attributive, with τεθνηκότα)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

τεθνηκότα

dead

Perf Act Ptcp Acc Masc Sg · θνήσκω

attributive participle (modifying υἱὸν: 'the dead son')

→ perfect (resultant state: 'being dead')

θνήσκω (perf. ptcp. τεθνηκώς): 'be dead / have died'; the perfect participle τὸν τεθνηκότα ('the one that had died') marks the settled state of death; recurs throughout the dispute (vv. 21–23).

έκοίμισεν

laid

Aor Act Indic 3 Sg · κοιμίζω

main verb (placing the dead child)

→ constative aorist (single act)

κοιμίζω: 'lay down'; the second placement — the dead child laid in the speaker's bosom, completing the alleged switch.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῷ

the

Dative

article (with κόλπω)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

κόλπω

bosom

Dative

object of ἐν (locative: 'in my bosom')

→ sphere or reference

κόλπος: 'bosom'; the parallel placement, now of the dead child against the speaker's breast — the cruelty she alleges against her rival.

μου

my

Genitive

genitive of possession (with κόλπω: 'my bosom')

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with κόλπω: 'my bosom').

21 καὶ ἀνέστην τὸ πρωὶ θηλάσαι τὸν υἱόν μου καὶ ἐκεῖνος ἦν τεθνηκώς καὶ ἰδοὺ κατενόησα αὐτὸν πρωὶ καὶ ἰδοὺ οὐκ ἦν ὁ υἱός μου ὃν ἔτεκον

And I arose in the morning to nurse my son, and he was dead; but behold, I examined him closely in the morning, and behold, it was not my son whom I bore.

Discovery: the morning recognition of the substitution καὶ ἀνέστην τὸ πρωὶ

The speaker's morning discovery completes her testimony: rising to nurse her son she finds him dead, but on close inspection (κατενόησα) realizes it is not her child at all. The double ἰδοὺ ('behold ... behold') dramatizes the shock of recognition, shifting the accusation from grief to identity-fraud.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀνέστην

I arose

Aor Act Indic 1 Sg · ἀνίστημι

main verb (the speaker's rising)

→ constative aorist (single act)

ἀνίστημι: 'rise'; the first-person aorist ἀνέστην ('I arose') shifts to the speaker's own morning action.

τὸ

the

Accusative

article (with πρωὶ, adverbial)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρωὶ

morning / early

Accusative

adverbial accusative of time ('in the morning')

→ object specification

πρωὶ: 'early / in the morning'; the articular τὸ πρωὶ functions adverbially ('at dawn'); renders בְּבֹקֶר.

θηλάσαι

to nurse

Aor Act Infin · θηλάζω

infinitive of purpose (with ἀνέστην)

→ verbal action or state

θηλάζω: 'suckle / nurse'; renders נָחַץ; the purpose of rising — to nurse the infant — heightens the maternal pathos of finding him dead.

τὸν

the

Accusative

article (with υἱόν)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱόν

son

Accusative

direct object (of θηλάσαι)

→ object specification

υἱός: 'son'; the child she intended to nurse.

μου

my

Genitive

genitive of relationship (with υἱόν)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱόν).

καὶ

and

coordinate conjunction (with adversative sense)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκεῖνος

he / that one

Nominative

subject (demonstrative: 'that one' = the child)

→ participant prominence

ἐκεῖνος: 'that one / he'; the demonstrative points to the child found in her arms.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (with predicate τεθνηκώς)

→ stative imperfect (the discovered condition)

εἰμί: 'be'; the imperfect ἦν with the participle forms a periphrastic 'was dead.'

τεθνηκώς

dead

Perf Act Ptcp Nom Masc Sg · θνήσκω

predicate participle (periphrastic with ἦν: 'was dead')

→ perfect (resultant state of death)

θνήσκω (perf. ptcp. τεθνηκώς): 'be dead'; the perfect participle marks the settled state — the child was found lifeless.

καὶ

but

coordinate conjunction (with presentative ἰδοὺ)

→ discourse linkage or contrast

καὶ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

ἰδοὺ

behold

presentative particle (heightening the discovery)

→ discourse linkage or contrast

ἰδοὺ: 'behold'; the first of two, dramatizing the moment of closer scrutiny.

κατενόησα

I examined closely

Aor Act Indic 1 Sg · κατανοέω

main verb (close inspection)

→ constative aorist (the act of scrutiny)

κατανοέω: 'observe closely / consider / perceive'; the compound κατα- intensifies — she looked carefully and recognized the truth.

αὐτόν

him

Accusative

direct object (of κατενόησα: the dead child)

→ participant reference

αὐτόν: meaning 'him'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (of κατενόησα: the dead child).

πρωί

in the morning

adverb of time (anarthrous: 'at morning')

→ clausal contribution

πρωί: 'early / in the morning'; here without the article, an adverb of time reiterating the dawn setting of the discovery.

καὶ

and

coordinate conjunction (with second ἰδοὺ)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἰδοὺ

behold

presentative particle (the climactic recognition)

→ discourse linkage or contrast

ἰδοὺ: the second 'behold' delivers the shock — the dead child was not hers.

οὐκ

not

negative particle (with ἦν)

→ discourse linkage or contrast

οὐκ: meaning 'not'; conjunction or particle linking this unit with the surrounding discourse.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (with predicate ὁ υἱός μου)

→ stative imperfect (the recognized fact)

εἰμί: 'be'; 'it was not my son' — the negated copula delivers the identity-claim at the heart of the accusation.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

predicate nominative (with ἦν: 'was not my son')

→ participant prominence

υἱός: 'son'; the dead child was not her own son — the crux of her claim.

μου

my

Genitive

genitive of relationship (with υἱός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱός).

ὃν

whom

Accusative

relative pronoun (object of ἔτεκον)

→ participant reference

ὃς: relative pronoun; introduces the clause specifying 'whom I bore,' asserting biological identity.

ἔτεκον

I bore

Aor Act Indic 1 Sg · τίκτω

verb of relative clause (the speaker's birthing)

→ constative aorist (the birth)

τίκτω: 'bear / give birth'; 'whom I bore' grounds her claim in her own act of childbirth — the living child is hers.

22 καὶ εἶπεν ἡ γυνὴ ἡ ἑτέρα οὐχὶ ἀλλὰ ὁ υἱός μου ὁ ζῶν ὁ δὲ υἱός σου ὁ τεθνηκώς καὶ ἐλάλησαν ἐνώπιον τοῦ βασιλέως

And the other woman said, 'No, but the living one is my son, and the dead one is your son.' And they spoke before the king.

The counter-claim: deadlock between the two women

καὶ εἶπεν ἡ γυνὴ ἡ ἑτέρα

The second woman flatly contradicts (οὐχὶ ἀλλὰ, 'no, but rather'), reversing the assignment of living and dead sons. The verbless antithesis (the living = my son; the dead = yours) crystallizes the irresolvable deadlock; the closing narratorial ἐλάλησαν ἐνώπιον τοῦ βασιλέως ('they kept disputing before the king') sets up the king's decisive intervention.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces the rival's rebuttal.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

subject (of εἶπεν)

→ participant prominence

γυνή: the second disputant.

ἡ

the

Nominative

article (attributive, with ἑτέρα)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἑτέρα

other

Nominative

adjective (with article: 'the other [woman]')

→ participant prominence

ἕτερος: 'other / the other (of two)'; ἡ γυνή ἡ ἑτέρα = 'the other woman'; renders τῇδε.

οὐχί

no

emphatic negative (denial)

→ clausal contribution

οὐχί: emphatic 'no / not at all'; the strengthened form of οὐ, flatly rejecting the first woman's account.

ἀλλὰ

but

adversative conjunction (correcting: 'but rather')

→ discourse linkage or contrast

ἀλλὰ: 'but'; the strong adversative introduces the counter-assertion.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

subject of verbless clause ('my son is the living one')

→ participant prominence

υἱός: 'son'; in the verbless antithesis, the living child is claimed as her own.

μου

my

Genitive

genitive of relationship (with υἱός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱός).

ὁ

the

Nominative

article (attributive, with ζῶν)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ζῶν

living

Pres Act Ptcp Nom Masc Sg · ζάω

substantivized participle (predicate: 'the living one')

→ imperfective (ongoing state of being alive)

ζάω (ptcp. ζῶν): 'live / be alive'; the articular ὁ ζῶν ('the living one') is the contested prize, set against ὁ τεθνηκώς ('the dead one') throughout the dispute.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

δὲ

and / but

adversative particle (post-positive, marking the antithesis)

→ discourse linkage or contrast

δὲ: post-positive; here marks the contrasting half of the antithesis ('but the dead one is yours').

υἱός

son

Nominative

subject of verbless clause ('your son is the dead one')

→ participant prominence

υἱός: 'son'; the dead child assigned to the rival.

σου

your

Genitive

genitive of relationship (with υἱός)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱός).

ὁ

the

Nominative

article (attributive, with τεθνηκώς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

τεθνηκώς

dead

Perf Act Ptcp Nom Masc Sg · θνήσκω

substantivized participle (predicate: 'the dead one')

→ perfect (resultant state of death)

θνήσκω (perf. ptcp. τεθνηκώς): 'be dead'; ὁ τεθνηκώς ('the dead one') is the recurring counterpart to ὁ ζῶν in the dispute's antithesis.

καὶ

and

narrative conjunction (closing the scene)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάλησαν

they spoke / argued

Aor Act Indic 3 Pl · λαλέω

main verb (the women's disputing)

→ constative aorist (their wrangling before the king)

λαλέω: 'speak / talk'; here of the two women's contending speech before the king, summarizing the deadlock that prompts his stratagem.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before / in the presence of'; Hebraism for יָנִיחַ; the legal setting before the royal judge.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

king

Genitive

object of ἐνώπιον (the king as judge)

→ relational specification

βασιλεύς: 'king'; Solomon as the adjudicating sovereign before whom the dispute unfolds.

23 καὶ εἶπεν ὁ βασιλεὺς αὐταῖς σὺ λέγεις οὗτος ὁ υἱός μου ὁ ζῶν καὶ ὁ υἱὸς ταύτης ὁ τεθνηκώς καὶ σὺ λέγεις οὐχὶ ἀλλὰ ὁ υἱός μου ὁ ζῶν καὶ ὁ υἱός σου ὁ τεθνηκώς

And the king said to them, 'You say, "This is my son, the living one, and this woman's son is the dead one"; and you say, "No, but the living one is my son, and your son is the dead one."'

The king's restatement of the deadlock (judicial framing) καὶ εἶπεν ὁ βασιλεὺς αὐταῖς

Solomon judicially restates each woman's claim verbatim (σὺ λέγεις ... καὶ σὺ λέγεις ...), demonstrating the perfect symmetry of the two assertions. This restatement makes explicit that no verbal evidence can decide between them, justifying the dramatic test that follows in vv. 24–25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist εἶπεν introduces the king's judicial restatement.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς

king

Nominative

subject (of εἶπεν)

→ participant prominence

βασιλεύς: 'king'; Solomon, here acting as judge.

αὐταῖς

to them

Dative

indirect object (the two women)

→ sphere or reference

αὐτός (fem. pl. dat. αὐταῖς): 'to them'; the two disputing women.

σὺ

you

Nominative

subject (emphatic, addressing the first woman)

→ participant reference

σύ: emphatic 'you'; singles out the first woman's claim.

λέγεις

say

Pres Act Indic 2 Sg · λέγω

main verb (introducing the first quoted claim)

→ descriptive present (her standing assertion)

λέγω: 'say'; the present λέγεις characterizes the woman's persistent claim.

οὗτος

this

Nominative

demonstrative (subject of verbless claim: 'this is my son')

→ participant reference

οὗτος: 'this (one)'; points to the living child as the object of the first woman's claim.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

predicate noun ('my son')

→ participant prominence

υἱός: 'son'; the living child claimed.

μου

my

Genitive

genitive of relationship (with υἱός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱός).

ὁ

the

Nominative

article (attributive, with ζῶν)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ζῶν

living

Pres Act Ptcp Nom Masc Sg · ζάω

substantivized participle (apposition: 'the living one')

→ imperfective (ongoing life)

ζάω (ptcp. ζῶν): 'live'; ὁ ζῶν, the contested living child.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

subject of verbless clause ('this woman's son is the dead')

→ participant prominence

υἱός: 'son'; the dead child assigned to the rival in the first woman's claim.

ταύτης

of this woman

Genitive

demonstrative (genitive: 'of this one')

→ relational specification

οὗτος (fem. gen. ταύτης): 'of this (woman)'; the rival to whom the dead child is ascribed.

ὁ

the

Nominative

article (attributive, with τεθνηκώς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

τεθνηκώς

dead

Perf Act Ptcp Nom Masc Sg · θνήσκω

substantivized participle (predicate: 'the dead one')

→ perfect (resultant state of death)

θνήσκω (perf. ptcp.): 'be dead'; ὁ τεθνηκώς, the dead child.

καὶ

and

coordinate conjunction (introducing the second claim)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σύ

you

Nominative

subject (emphatic, addressing the second woman)

→ participant reference

σύ: emphatic 'you'; now singles out the second woman's contrary claim.

λέγεις

say

Pres Act Indic 2 Sg · λέγω

main verb (introducing the second quoted claim)

→ descriptive present (her standing assertion)

λέγω: 'say'; the present marks the second woman's persistent counter-claim.

οὐχί

no

emphatic negative (denial, quoting the second woman)

→ clausal contribution

οὐχί: emphatic 'no'; reproduces the rival's flat denial from v. 22.

ἀλλὰ

but

adversative conjunction ('but rather')

→ discourse linkage or contrast

ἀλλὰ: 'but'; introduces the counter-assertion within the quotation.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

subject of verbless clause ('my son is the living one')

→ participant prominence

υἱός: 'son'; the living child claimed by the second woman.

μου

my

Genitive

genitive of relationship (with υἱός)

→ relational specification

μου: meaning 'my'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱός).

ὁ

the

Nominative

article (attributive, with ζῶν)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ζῶν

living

Pres Act Ptcp Nom Masc Sg · ζάω

substantivized participle (predicate: 'the living one')

→ imperfective (ongoing life)

ζάω (ptcp. ζῶν): 'live'; ὁ ζῶν, again the contested living child.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

subject of verbless clause ('your son is the dead one')

→ participant prominence

υἱός: 'son'; the dead child assigned to the first woman in the second's claim.

σου

your

Genitive

genitive of relationship (with υἱός)

→ relational specification

σου: meaning 'your'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱός).

ὁ

the

Nominative

article (attributive, with τεθνηκώς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

τεθνηκώς

dead

Perf Act Ptcp Nom Masc Sg · θνήσκω

substantivized participle (predicate: 'the dead one')

→ perfect (resultant state of death)

θνήσκω (perf. ptcp.): 'be dead'; the closing ὁ τεθνηκώς completes the symmetrical restatement of the deadlock.

24 καὶ εἶπεν ὁ βασιλεὺς λάβετε μοι μάχαιραν καὶ προσήνεγκαν τὴν μάχαιραν ἐνώπιον τοῦ βασιλέως

And the king said, 'Bring me a sword.' And they brought the sword before the king.

The stratagem begins: the call for a sword

καὶ εἶπεν ὁ βασιλεὺς

The king's terse command λάβετε μοι μάχαιραν ('bring me a sword') initiates the test that will expose the true mother. The narrator's immediate compliance (προσήνεγκαν τὴν μάχαιραν) heightens the suspense before the shocking order of v. 25.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist introduces the king's command.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς

king

Nominative

subject (of εἶπεν)

→ participant prominence

βασιλεὺς: 'king'; Solomon issuing the judicial command.

λάβετε

bring / take

Aor Act Impv 2 Pl · λαμβάνω

main verb (royal command to attendants)

→ ingressive aorist imperative (immediate order)

λαμβάνω: 'take / fetch / bring'; the aorist imperative λάβετε ('bring!') is the king's curt command to his servants.

μοι

for me

Dative

dative of advantage (the king as beneficiary: 'bring me')

→ participant reference or interest

ἐγώ (dat. μοι): 'to/for me'; the king directs the sword to be brought to him.

μάχαιραν

sword

Accusative

direct object (of λάβετε)

→ object specification

μάχαιρα: 'sword / large knife'; renders בַּרְדָּ; the instrument of the king's stratagem, threatening the division of the child.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσήνεγκαν

they brought

Aor Act Indic 3 Pl · προσφέρω

main verb (the attendants' compliance)

→ constative aorist (the bringing)

προσφέρω: 'bring to / present'; renders בָּרַךְ; the servants promptly produce the sword before the king.

τὴν

the

Accusative

article (with μάχαιραν)

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

μάχαιραν

sword

Accusative

direct object (of προσήνεγκαν)

→ object specification

μάχαιρα: 'sword'; now with the article ('the sword'), the one just commanded.

ἐνώπιον

before

preposition + genitive (in the presence of)

→ spatial or relational framing

ἐνώπιον: 'before'; Hebraism for וּלְפָנָי; the sword is brought into the king's presence.

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

king

Genitive

object of ἐνώπιον (the king)

→ relational specification

βασιλεύς: 'king'; the presence into which the sword is brought.

25 καὶ εἶπεν ὁ βασιλεύς διέλετε τὸ παιδίον τὸ θηλάζον τὸ ζῶν εἰς δύο καὶ δότε τὸ ἥμισυ αὐτοῦ ταύτῃ καὶ τὸ ἥμισυ αὐτοῦ ταύτῃ

And the king said, 'Divide the living nursing child in two, and give half of it to this one and half of it to that one.'

The shocking verdict: the order to divide the child καὶ εἶπεν ὁ βασιλεύς

The climactic stratagem: the king orders the living infant cut in two and shared between the claimants. The order is, of course, not meant to be carried out; it is a diagnostic test designed to provoke the true mother's love. The triple articular description τὸ παιδίον τὸ θηλάζον τὸ ζῶν ('the nursing, living child') maximizes the pathos of the threatened act.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech-introducing)

→ constative aorist (single speech-act)

λέγω: the aorist introduces the king's startling order.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεύς

king

Nominative

subject (of εἶπεν)

→ participant prominence

βασιλεύς: 'king'; Solomon delivering the test-verdict.

διέλετε

divide

Aor Act Impv 2 Pl · διαιρέω

main verb (royal command)

→ ingressive aorist imperative (the command to divide)

διαιρέω: 'divide / cut apart / distribute'; the aorist imperative διέλετε ('divide!') issues the shocking order; renders 𐤇𐤊𐤁 ('cut!'); a deliberate provocation, not a real intent.

τὸ

the

Accusative

article (with παιδίον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδίον

child / infant

Accusative

direct object (of διέλετε)

→ object specification

παιδίον: diminutive 'little child / infant'; renders 𐤇𐤊𐤁; the tender term heightens the horror of the threatened division.

τὸ

the

Accusative

article (attributive, with θηλάζον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θηλάζον

nursing

Pres Act Ptcp Acc Neut Sg · θηλάζω

attributive participle (modifying παιδίον: 'the nursing child')

→ **imperfective (ongoing nursing)**

θηλάζω (ptcp. θηλάζον): 'suckle / be nursing'; the participle stresses the child's helpless infancy, sharpening the pathos.

τὸ

the

Accusative

article (attributive, with ζῶν)

→ **noun-phrase marking**

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ζῶν

living

Pres Act Ptcp Acc Neut Sg · ζάω

attributive participle (modifying παιδίον: 'the living child')

→ **imperfective (ongoing life)**

ζάω (ptcp. ζῶν): 'live'; τὸ ζῶν ('the living one') is precisely what makes the order monstrous — the surviving child would be killed.

εἰς

into

preposition + accusative (result of division: 'into two')

→ **spatial or relational framing**

εἰς: 'into'; with δύο expresses the result of the division ('in two').

δύο

two

Accusative

numeral (object of εἰς: 'into two')

→ **measure or count**

δύο: 'two'; the two parts into which the child is to be divided.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (second command)

→ **ingressive aorist imperative (the command to distribute)**

δίδωμι: 'give'; the aorist imperative δότε commands the distribution of the halves to each woman.

τὸ

the

Accusative

article (with ἥμισυ)

→ **noun-phrase marking**

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἥμισυ

half

Accusative

direct object (of δότε: 'the half')

→ **object specification**

ἥμισυς: 'half'; the substantivized neuter τὸ ἥμισυ ('the half'); renders ἡμίση; the grotesque portion each woman would receive.

αὐτοῦ

of it

Genitive

partitive genitive (with ἥμισυ: 'half of it')

→ **relational specification**

αὐτός (gen. αὐτοῦ): 'of it'; refers to the child; the partitive genitive marks the portion.

ταύτη

to this one

Dative

demonstrative (dative of recipient: 'to this woman')

→ **participant reference or interest**

οὗτος (fem. dat. ταύτη): 'to this one'; the first claimant.

καὶ

and

coordinate conjunction

→ **discourse linkage or contrast**

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article (with ἡμῖν)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμῖν

half

Accusative

direct object (of δότε, second portion)

→ object specification

ἡμῖν: 'half'; the second portion.

αὐτοῦ

of it

Genitive

partitive genitive (with ἡμῖν: 'half of it')

→ relational specification

αὐτός (gen. αὐτοῦ): 'of it'; the child.

ταύτη

to that one

Dative

demonstrative (dative of recipient: 'to that woman')

→ participant reference or interest

οὗτος (fem. dat. ταύτη): 'to this/that one'; the second claimant; the repeated ταύτη ... ταύτη formally splits the child between the two.

26 καὶ ἀπεκρίθη ἡ γυνὴ ἧς ἦν ὁ υἱὸς ὁ ζῶν καὶ εἶπεν πρὸς τὸν βασιλέα ὅτι ἐταράχθη ἡ μήτρα αὐτῆς ἐπὶ τῷ υἱῷ αὐτῆς καὶ εἶπεν ἐν ἐμοί κύριε δότε αὐτῇ τὸ παιδίον καὶ θανάτω μὴ θανατώσητε αὐτόν καὶ αὕτη εἶπεν μήτε ἐμοὶ μήτε αὐτῇ ἔστω διέλετε

Then the woman whose son was the living one answered and said to the king—because her womb was stirred over her son—and she said, 'I beg you, my lord, give her the child, and by no means put it to death.' But the other said, 'Let it be neither mine nor yours; divide it.'

The decisive revelation: the true mother's compassion

καὶ ἀπεκρίθη ἡ γυνή

The test works. The true mother, identified in advance by the narrator (ἧς ἦν ὁ υἱὸς ὁ ζῶν), responds out of stirred maternal compassion (ἐταράχθη ἡ μήτρα αὐτῆς), pleading that the child be spared even at the cost of losing him to her rival (δότε αὐτῇ τὸ παιδίον). The false claimant, by contrast, coldly assents to the killing (διέλετε). Her deferential κύριε again addresses Solomon as human sovereign.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (the true mother's response)

→ constative aorist (single response)

ἀποκρίνομαι: 'answer / respond'; renders ἡγῶ; the deponent aorist introduces the true mother's reaction to the king's order.

ἡ

the

Nominative

article (with γυνή)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

γυνή

woman

Nominative

subject (of ἀπεκρίθη)

→ participant prominence

γυνή: 'woman'; the true mother, identified by the relative clause that follows.

ἥς

whose

Genitive

relative pronoun (possessive genitive: 'whose son')

→ relational specification

ὅς (fem. gen. ἥς): relative pronoun; 'whose son was the living one' — the narrator discloses her identity, so the reader knows the test will be just.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copula (of the relative clause)

→ stative imperfect (her true relationship)

εἰμί: 'be'; identifies the living child as truly hers.

ὁ

the

Nominative

article (with υἱός)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱός

son

Nominative

subject of relative clause ('whose son was')

→ participant prominence

υἱός: 'son'; the living child, truly hers.

ὁ

the

Nominative

article (attributive, with ζῶν)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

ζῶν

living

Pres Act Ptcp Nom Masc Sg · ζάω

substantivized participle (predicate: 'the living one')

→ imperfective (ongoing life)

ζάω (ptcp. ζῶν): 'live'; the living child whose life she now seeks to save.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing her plea)

→ constative aorist (single speech-act)

λέγω: 'say'; introduces her appeal to the king.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

τὸν

the

Accusative

article (with βασιλέα)

→ noun-phrase marking

τὸν: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέα

king

Accusative

object of πρὸς (the king addressed)

→ object specification

βασιλεύς: 'king'; Solomon, to whom she pleads.

ὅτι

because

causal conjunction (giving the motive of her plea)

→ discourse linkage or contrast

ὅτι: 'because'; here causal, introducing the narrator's explanation of her reaction — her maternal compassion.

ἐταράχθη

was stirred / troubled

Aor Pass Indic 3 Sg · ταρασσω

verb of causal clause (the welling of compassion)

→ constative aorist (the surge of emotion)

ταράσσω: 'stir up / trouble / agitate'; the passive ἐταράχθη describes her womb/inward parts being stirred with compassion; renders the Hebrew וַתִּמְדַּח (her compassion grew warm/yearned').

ἡ

the

Nominative

article (with μήτρα)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

μήτρα

womb

Nominative

subject (of ἐταράχθη)

→ participant prominence

μήτρα: 'womb'; renders מִדְּבַר; the seat of maternal compassion (מִדְּבַר derives from the same root); her very womb yearns over her child — the physiological idiom of mother-love.

αὐτῆς

her

Genitive

genitive of possession (with μήτρα)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of possession (with μήτρα).

ἐπὶ

over / for

preposition + dative (object of emotion: 'over her son')

→ spatial or relational framing

ἐπί + dat.: 'over / on account of'; marks the object of her compassion.

τῷ

the

Dative

article (with υἱῷ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱῷ

son

Dative

object of ἐπὶ (over whom she is moved)

→ sphere or reference

υἱός: 'son'; the living child over whom her compassion is stirred.

αὐτῆς

her

Genitive

genitive of relationship (with υἱῷ)

→ relational specification

αὐτῆς: meaning 'her'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with υἱῷ).

καὶ

and

coordinate conjunction (resuming her speech)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (her actual plea)

→ constative aorist (single speech-act)

λέγω: 'say'; resumes the speech-frame after the parenthetical motive, introducing her direct words.

ἐν

by / I beg

preposition + dative (deferential idiom ἐν ἐμοί)

→ spatial or relational framing

ἐν: in ἐν ἐμοί ('by me / I pray'); the same Hebraizing entreaty-formula as v. 17 (יָדָא).

ἐμοί

me / I pray

Dative

object of ἐν (deferential entreaty: 'I beg')

→ participant reference or interest

ἐγώ (dat. ἐμοί): ἐν ἐμοί κύριε = 'I beg you, my lord'; the formula of humble petition to the king.

κύριε

my lord

Vocative

vocative (deferential address to the king)

→ direct address

κύριος (voc. κύριε): HUMAN reference — the mother's deferential 'my lord' to King Solomon (יְהוָה), not the divine name; the same human address as in v. 17.

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (her plea: 'give the child to her')

→ aorist imperative (urgent petition)

δίδωμι: 'give'; she begs that the child be given alive to the rival rather than killed — self-sacrificing love that reveals her true motherhood.

αὐτῇ

to her

Dative

indirect object (the rival woman)

→ participant reference or interest

αὐτός (fem. dat. αὐτῇ): 'to her'; the rival claimant, to whom she would yield the child to save its life.

τὸ

the

Accusative

article (with παιδίον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδίον

child

Accusative

direct object (of δότε)

→ object specification

παιδίον: 'little child / infant'; the living child whose life she prizes above her own claim.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θανάτῳ

with death

Dative

cognate dative (with θανατώσῃτε: emphatic Hebraism)

→ sphere or reference

θάνατος: 'death'; the cognate dative θανάτῳ ... θανατώσῃτε ('put to death with death') renders the Hebrew infinitive absolute תָּמַךְ ... (cf. the structure of Exod 11:1), intensifying the negated command — 'by no means kill it!'

μὴ

not

negative particle (with subjunctive prohibition)

→ discourse linkage or contrast

μὴ: 'not'; the prohibitive negative with the aorist subjunctive forms an emphatic prohibition.

θανατώσῃτε

put to death

Aor Act Subj 2 Pl · θανατόω

prohibitive subjunctive (with μή: 'do not kill')

→ aorist subjunctive of prohibition (emphatic ban)

θανατόω: 'put to death / kill'; with the cognate dative θανάτῳ and prohibitive μή it forms the emphatic 'by no means put it to death,' the heart of the true mother's plea.

αὐτόν

it / him

Accusative

direct object (of θανατώσῃτε: the child)

→ participant reference

αὐτόν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (of θανατώσῃτε: the child).

καὶ

but

coordinate conjunction (contrastive, introducing the rival)

→ discourse linkage or contrast

καὶ: meaning 'but'; conjunction or particle linking this unit with the surrounding discourse.

αὕτη

this one / the other

Nominative

subject (demonstrative: the false claimant)

→ participant reference

οὗτος (fem. αὕτη): 'this one'; here the rival/false claimant, whose cold response contrasts with the true mother's compassion.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (the rival's response)

→ constative aorist (single speech-act)

λέγω: 'say'; introduces the false claimant's heartless reply.

μήτε

neither

correlative negative (μήτε ... μήτε: 'neither ... nor')

→ clausal contribution

μήτε: 'neither / nor'; the first member of the correlative — she would rather neither have the child.

ἐμοὶ

mine / to me

Dative

dative of possession/advantage ('neither to me')

→ participant reference or interest

ἐγώ (dat. ἐμοί): 'to/for me'; 'let it be neither mine' — she renounces the living child rather than yield it.

μήτε

nor

correlative negative (second member: 'nor')

→ clausal contribution

μήτε: the second member of the correlative — 'nor to her.'

αὐτῇ

hers / to her

Dative

dative of possession/advantage ('nor to her')

→ participant reference or interest

αὐτός (fem. dat. αὐτῇ): 'to her'; the true mother — the false claimant would deny the child to both.

ἔστω

let it be

Pres Act Impv 3 Sg · εἰμί

third-person imperative (with the μήτε ... μήτε clause)

→ imperatival (her cold decree)

εἰμί (impv. ἔστω): 'let it be'; the third-person imperative pronounces her verdict — 'let it be neither mine nor hers.'

διέλετε

divide

Aor Act Impv 2 Pl · διαίρέω

main verb (her cruel assent to the division)

→ aorist imperative (assent to the killing)

διαίρέω: 'divide'; the false claimant echoes the king's διέλετε (v. 25), assenting to the child's death — the decisive contrast that betrays her as not the true mother.

27 καὶ ἀπεκρίθη ὁ βασιλεὺς καὶ εἶπεν δότε τὸ παιδίον τῇ εἰπούσῃ δότε αὐτῇ αὐτὸ καὶ θανάτῳ μὴ θανατώσῃτε αὐτόν αὐτὴ ἡ μήτηρ αὐτοῦ

And the king answered and said, 'Give the child to the one who said, "Give it to her," and by no means put it to death; she is its mother.'

The verdict: the child awarded to the true mother καὶ ἀπεκρίθη ὁ βασιλεὺς

Solomon's verdict reads the women's responses as decisive evidence: the one who would spare the child even at the cost of losing it is its true mother. He awards the living child to her (δότε ... τῇ εἰπούσῃ δότε αὐτῇ αὐτό) and pronounces the identification αὐτὴ ἡ μήτηρ αὐτοῦ ('she is its mother'), vindicating his stratagem and displaying the granted wisdom.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (the king's response)

→ constative aorist (single response)

ἀποκρίνομαι: 'answer'; the king responds to the revealing contrast between the two women.

ὁ

the

Nominative

article (with βασιλεὺς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεὺς

king

Nominative

subject (of ἀπεκρίθη)

→ participant prominence

βασιλεὺς: 'king'; Solomon delivering the final verdict.

καὶ

and

coordinate conjunction (καὶ εἶπεν: Hebraizing speech-frame)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing the verdict)

→ constative aorist (single speech-act)

λέγω: 'say'; the doubled ἀπεκρίθη ... καὶ εἶπεν is a Hebraizing redundancy ('answered and said').

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (the verdict-command)

→ aorist imperative (the binding decree)

δίδωμι: 'give'; the verdict awards the living child to the woman who sought to spare it.

τὸ

the

Accusative

article (with παιδίον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

παιδίον

child

Accusative

direct object (of δότε)

→ object specification

παιδίον: 'little child'; the living infant, now awarded to its true mother.

τῇ

the / to the

Dative

article (with the participle εἰπούση, substantival)

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

εἰπούση

to the one who said

Aor Act Ptcp Dat Fem Sg · λέγω

substantivized participle (indirect object: 'to the woman who said')

→ antecedent aorist (her prior plea)

λέγω (aor. ptcp. εἰπούση): 'having said'; the substantivized dative participle 'to the one who said [give it to her]' identifies the recipient by her self-sacrificing words — the criterion of the verdict.

δότε

give

Aor Act Impv 2 Pl · δίδωμι

main verb (quoting her plea: 'give it to her')

→ aorist imperative (the quoted words)

δίδωμι: 'give'; the king quotes the true mother's own words (δότε αὐτῇ, v. 26) back as the mark of her motherhood.

αὐτῇ

to her

Dative

indirect object (within the quoted plea)

→ participant reference or interest

αὐτός (fem. dat. αὐτῇ): 'to her'; within the quotation, the rival to whom she would have yielded the child.

αὐτό

it

Accusative

direct object (within the quoted plea: the child)

→ participant reference

αὐτός (neut. αὐτό): 'it'; the child, object of the quoted 'give.'

καί

and

coordinate conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θανάτω

with death

Dative

cognate dative (with θανατώσῃτε: emphatic Hebraism)

→ sphere or reference

θάνατος: 'death'; the king repeats the true mother's own emphatic plea θανάτω μὴ θανατώσῃτε ('by no means kill it'), ratifying her words as the verdict.

μὴ

not

negative particle (with prohibitive subjunctive)

→ discourse linkage or contrast

μὴ: 'not'; prohibitive.

θανατώσῃτε

put to death

Aor Act Subj 2 Pl · θανατώω

prohibitive subjunctive (with μὴ: 'do not kill')

→ aorist subjunctive of prohibition (emphatic ban)

θανατώω: 'put to death'; the king forbids the child's killing, affirming life — the just resolution of the case.

αὐτόν

it / him

Accusative

direct object (of θανατώσῃτε: the child)

→ participant reference

αὐτόν: meaning 'it'; pronoun marking person, possession, or reference within the clause; here it functions as direct object (of θανατώσῃτε: the child).

αὐτή

she

Nominative

subject (intensive: 'she herself')

→ participant reference

αὐτός (fem. nom. αὐτή): 'she (herself)'; the emphatic subject of the verdict-pronouncement identifying the true mother.

ἡ

the

Nominative

article (with μήτηρ)

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

μήτηρ

mother

Nominative

predicate nominative (verbless: 'she is its mother')

→ participant prominence

μήτηρ: 'mother'; renders מִלְכָּה ; the king's climactic identification — the compassionate woman is the child's true mother.

αὐτοῦ

its / his

Genitive

genitive of relationship (with μήτηρ: 'its mother')

→ relational specification

αὐτοῦ: meaning 'its'; pronoun marking person, possession, or reference within the clause; here it functions as genitive of relationship (with μήτηρ: 'its mother').

28 καὶ ἤκουσαν πᾶς Ἰσραὴλ τὸ κρίμα τοῦτο ὃ ἔκρινεν ὁ βασιλεὺς καὶ ἐφοβήθησαν ἀπὸ προσώπου τοῦ βασιλέως ὅτι εἶδον ὅτι φρόνησις θεοῦ ἐν αὐτῷ τοῦ ποιεῖν δικαίωμα

And all Israel heard this judgment that the king had judged, and they feared before the king, for they saw that the wisdom of God was in him to do justice.

Chapter conclusion: the people's awe at the king's God-given wisdom

καὶ ἤκουσαν πᾶς Ἰσραὴλ

The chapter closes with the public effect of the judgment: all Israel hears, and reverent fear of the king follows, grounded in the recognition (εἶδον ὅτι ...) that φρόνησις θεοῦ ('the wisdom of God') is in Solomon for the doing of justice (τοῦ ποιεῖν δικαίωμα). The verdict thus publicly vindicates the Gibeon grant, sealing the chapter's theme of divinely-given wisdom realized in righteous rule.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb (with πᾶς Ἰσραὴλ by sense)

→ constative aorist (the report spreading)

ἀκούω: 'hear'; renders שָׁמְעוּ ; the plural verb with the collective 'all Israel' (constructio ad sensum) reports the people's hearing of the verdict.

πᾶς

all

Nominative

attributive adjective (with Ἰσραὴλ: 'all Israel')

→ participant prominence

πᾶς: 'all / whole'; renders כָּל ; embraces the entire nation as witnesses of the judgment's renown.

Ἰσραὴλ

Israel

subject (indeclinable; collective, takes plural verb)

→ participant identification

Ἰσραὴλ: transliteration of Hebrew יִשְׂרָאֵל ('Israel'); indeclinable in the LXX; here the whole people as the audience of the verdict.

τὸ

the

Accusative

article (with κρίμα)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

κρίμα

judgment

Accusative

direct object (of ἤκουσαν)

→ object specification

κρίμα: 'judgment / verdict'; renders **דִּשְׁפָּה**; the very thing Solomon asked discernment for (cf. εἰσακούειν κρίμα, v. 11) now performed and famous.

τοῦτο

this

Accusative

demonstrative (modifying κρίμα)

→ participant reference

οὗτος: 'this'; points to the specific harlot-verdict just rendered.

ὃ

which

Accusative

relative pronoun (object of ἔκρινεν)

→ participant reference

ὃς: relative pronoun; introduces the clause specifying the king's judging.

ἔκρινεν

judged

Aor Act Indic 3 Sg · κρίνω

verb of relative clause (with ὁ βασιλεύς)

→ constative aorist (the rendered judgment)

κρίνω: 'judge / decide'; renders **דִּשְׁפָּה**; the cognate of κρίμα — 'the judgment that he judged,' a figura etymologica stressing the act of adjudication.

ὁ

the

Nominative

article (with βασιλεύς)

→ noun-phrase marking

ὁ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλεύς

king

Nominative

subject (of ἔκρινεν)

→ participant prominence

βασιλεύς: 'king'; Solomon, whose judging earns the people's awe.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐφοβήθησαν

they feared

Aor Pass Indic 3 Pl · φοβέομαι

main verb (the people's reverent fear)

→ ingressive aorist (came to fear/revere)

φοβέομαι: 'fear / reverence'; renders **אָרָרָה**; here reverent awe (not terror) before the king, occasioned by the divine wisdom manifest in him.

ἀπὸ

from / before

preposition + genitive (in the idiom 'fear before')

→ spatial or relational framing

ἀπό: 'from'; in φοβέομαι ἀπὸ προσώπου ('fear before / from the face of') it renders the Hebrew **יִפְחַד אֶל־פָּנָיו**, an idiom for reverent awe in someone's presence.

προσώπου

face / presence

Genitive

object of ἀπὸ (in the idiom 'before the face of')

→ relational specification

πρόσωπον: 'face'; ἀπὸ προσώπου ('from the face of') is a Hebraism for 'before / in the presence of.'

τοῦ

the

Genitive

article (with βασιλέως)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

βασιλέως

king

Genitive

genitive (with *προσώπου*: 'before the king')

→ relational specification

βασιλεύς: 'king'; the object of the people's reverent fear.

ὅτι

for / because

causal conjunction (giving the reason for their fear)

→ discourse linkage or contrast

ὅτι: 'because'; introduces the ground of their awe — the recognition of God's wisdom in the king.

εἶδον

they saw

Aor Act Indic 3 Pl · ὁράω

verb of causal clause (their perception)

→ constative aorist (the act of perceiving)

ὁράω (aor. εἶδον): 'see / perceive'; renders *הִרְאָה*; here cognitive — they perceived/recognized the divine wisdom at work in Solomon.

ὅτι

that

conjunction (introducing the content of their perception)

→ discourse linkage or contrast

ὅτι: 'that'; introduces the object-clause of εἶδον — what they perceived.

φρόνησις

wisdom / understanding

Nominative

subject (of implied copula: 'wisdom was in him')

→ participant prominence

φρόνησις: 'understanding / practical wisdom / prudence'; renders *חָכְמָה*; 'the wisdom of God' is the divinely-given discernment granted at Gibeon, now publicly evident.

θεοῦ

of God

Genitive

genitive of source/quality (with *φρόνησις*: 'wisdom of God')

→ relational specification

θεός: 'God'; renders *יְהוָה*; the genitive marks the wisdom as God-given and God-like, fulfilling the grant of vv. 11–12.

ἐν

in

preposition + dative (locative: 'in him')

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative: 'in him').

αὐτῷ

him

Dative

object of ἐν (the king)

→ participant reference or interest

αὐτός (dat. αὐτῷ): 'in him'; locates the divine wisdom within Solomon.

τοῦ

the

Genitive

article (genitive with articular infinitive *ποιεῖν*: purpose)

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

ποιεῖν

to do

Pres Act Infin · ποιέω

articular infinitive of purpose (τοῦ + infinitive: 'so as to do')

→ imperfective (ongoing exercise of justice)

ποιέω: 'do / make / perform'; the articular τοῦ ποιεῖν expresses purpose/result — the wisdom is in him 'to do justice,' the proper end of royal discernment.

δικαίωμα

justice / righteous judgment

Accusative

direct object (of *ποιεῖν*)

→ object specification

δικαίωμα: 'righteous act / ordinance / justice'; renders *דִּקְיָה* / *טָרָח*; *ποιεῖν δικαίωμα* ('to do justice') is the goal of the God-given wisdom — the chapter's closing affirmation that Solomon's rule embodies divine righteousness.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.