

# TIME FOR TANACH

24 Teachers 24 Books 24 Classes

## Mishlei --- משלי

Dr. Shimon Lerner

Sponsored in memory of Lonia Kronenberg - Leah bat Chaim Leib  
also dedicated in memory of Daniel Lerner – Daniel Natan ben Binyamin Aharon

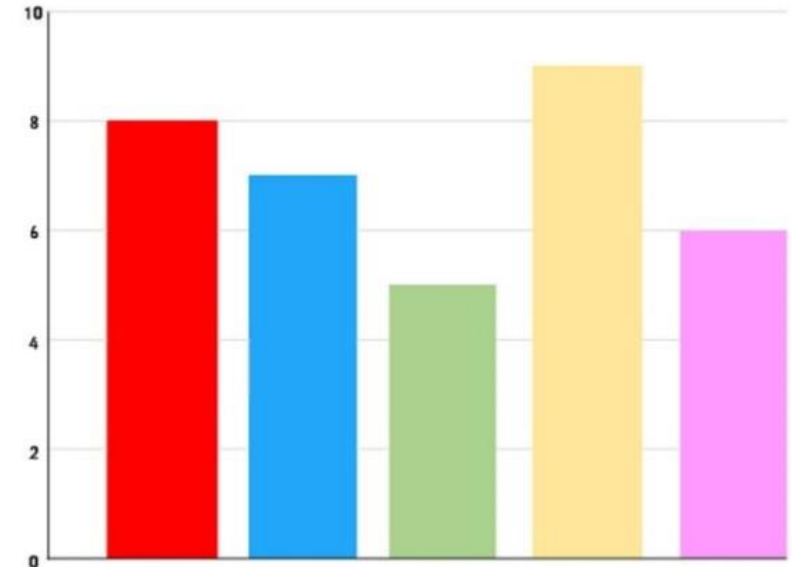
# Favorite Books of Tanach

eTiM Online Learning

**TIME FOR TANACH**  
24 Teachers 24 Books 24 Classes



The image features a background of Hebrew text from the Tanach, overlaid with large blue numbers '24' and '24'. The text 'eTiM Online Learning' is in the top left, and 'TIME FOR TANACH 24 Teachers 24 Books 24 Classes' is centered. A logo with the number '929' is in the bottom right.



# King Solomon's Wisdom

מלכים א' פרק ה' Kings I Ch.5

וַיִּתֵּן אֱלֹקִים חֲכָמָה לְשֹׁלֹמֹה וַתְּבוּנָה הַרְבֵּה מְאֹד וְרוּחַב לֵב כַּחֹל אֲשֶׁר עַל-שְׁפַת הַיָּם:

God endowed Solomon with wisdom and discernment in great measure, with understanding as vast as the sands on the seashore.

וַתֵּרֶב חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל-בְּנֵי-קֶדֶם וּמִכָּל חֲכָמַת מִצְרָיִם:

Solomon's wisdom was greater than the wisdom of all the Kedemites and than all the wisdom of the Egyptians.

וַיְחֻכֵם מִכָּל-הָאָדָם מֵאִתּוֹ הָאֶזְרָחִי וְהַיְמֹן וְכַלְכָּל וְדַרְדָּע בְּנֵי מַחֹל וַיְהִי-שִׁמוֹ בְּכָל-הַגּוֹיִם סָבִיב:

He was the wisest of all men: [wiser] than Ethan the Ezrahite, and Heman, Chalkol, and Darda the sons of Mahol. His fame spread among all the surrounding nations.

וַיִּדְבֹּר **שְׁלֹשֶׁת אֲלָפִים מִשְׁלָל** וַיְהִי שִׁירוֹ חֲמִשָּׁה וְאַלְפֵי:

He composed **three thousand proverbs**, and his songs numbered one thousand and five.

# Mishlei / Kohelet

שיר השירים אי: אי

| <b>Mishlei</b>   | <b>Kohelet</b>                             |
|--|--|
| <b>optimistic</b>  | <b>pessimistic</b>                         |
| <b>Good things happen to good people</b>                 | <b>Bad things happen to good people</b>    |
| <b>Naïve, simplistic (childlike approach)</b>            | <b>Cynical, complex (old man approach)</b> |
| <b>how things should be in theory</b>                    | <b>How things are in practice</b>          |
| <b>Begins and ends with fear of God (yiras shomayim)</b> |  |

שְׁלֹשָׁה סְפָרִים כָּתוּבִים: מִשְׁלֵי, וְקֹהֶלֶת, שִׁיר הַשִּׁירִים. אֵי זֶה מֵהֵן כָּתוּב תַּחֲלָה, רַבִּי חֵיָא רַבָּה וְרַבִּי יוֹנָתָן, רַבִּי חֵיָא רַבָּה אָמַר מִשְׁלֵי כָּתוּב תַּחֲלָה, וְאַחַר כֵּן שִׁיר הַשִּׁירִים, וְאַחַר כֵּן קֹהֶלֶת, וּמֵיָתִי לָהּ מֵהַאי קָרָא (מַלְכִים א ה, יב): וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשָּׁל, מִשָּׁל זֶה סֵפֶר מִשְׁלֵי, וַיְהִי שִׁירוֹ חֲמִשָּׁה וְאַלְף, זֶה שִׁיר הַשִּׁירִים, וְקֹהֶלֶת בְּסוּף אָמַר. מִתְּנִיָּתָא דְרַבִּי חֵיָא רַבָּה פְּלִיגָא עַל הַדִּין שְׁמַעְתָּא, מִתְּנִיָּתָא אָמְרָה שְׁלֹשֶׁתָן כָּתוּב כְּאַחַת, וּשְׁמַעְתָּא אָמְרָה כָּל חַד וְחַד בְּפָנֵי עַצְמוֹ. תְּנִי רַבִּי חֵיָא רַבָּה רַק לַעֲתַת זְקִנְתָּא שְׁלֵמָה שְׁרֵתָה עָלָיו רוּחַ הַקֹּדֶשׁ וְאָמַר שְׁלֹשָׁה סְפָרִים: מִשְׁלֵי, וְקֹהֶלֶת, וְשִׁיר הַשִּׁירִים. רַבִּי יוֹנָתָן אָמַר שִׁיר הַשִּׁירִים כָּתוּב תַּחֲלָה, וְאַחַר כֵּן מִשְׁלֵי, וְאַחַר כֵּן קֹהֶלֶת, וּמֵיָתִי לָהּ רַבִּי יוֹנָתָן מִדֶּרֶךְ אֶרֶץ, כְּשֶׁאָדָם נֶעַר אֹמֵר דְּבָרֵי זְמֹר, הַגְּדִיל אֹמֵר דְּבָרֵי מְשֻׁלוֹת, הַזְּקִין אֹמֵר דְּבָרֵי הַבָּלִים. רַבִּי יְנָאי חֲמוּי דְרַבִּי אַמִּי אָמַר הַכֹּל מוֹדִים שְׁקֹהֶלֶת בְּסוּף אָמְרָה.

# Nevertheless...

קהלת יבי (ט') Kohelet Ch.12 verse 9

וַיִּתֵּן שְׁהִיָּה קֹהֵלֶת חָכָם עוֹד לְמַדְדֵּעַת אֶת־הָעָם  
וַאֲזֵן וַחֲקֹר תִּקּוּן מִשְׁלִים הַרְבֵּה :

A further word: Because Koheleth was a sage, he continued to instruct the people. He listened to and tested the soundness of **many maxims**.

# Structure of the book of Mishlei

|   |  |  |  |  |                                 |    |                       |    |  |    |  |    |  |    |  |   |
|---|--|--|--|--|---------------------------------|----|-----------------------|----|--|----|--|----|--|----|--|---|
|   |  | ח  |  | ז  |                                 | ו  |                       | ה  |  | ד  |  | ג  |  | ב  |  | א   |
| 16 short "speeches" in praise of wisdom   |  |  |  |  |                                 |    |                       |    |  |    |  |    |  |    | The proverbs of Solomon son of David, king of Israel:                              | משלי שלמה בן-דוד מלך ישראל:                       |
|   |  | זט   |  | טו   |                                 | יד |                       | יג |  | יב |  | יא |  | י  |  | ט   |
| 375 one-line proverbs (שלמה)              |  |  |  |  |                                 |    |                       |    |  |    |  |    |  |    | The proverbs of Solomon:   | משלי שלמה   |
|   |  | כד   |  | כג   |                                 | כב |                       | כא |  | כ  |  | יט |  | יח |  | יז  |
| גם-אלה לחכמים These also are by the sages |  |  |  | Incline your ear and listen to the words of the sages; הט אזנה ושמע דברי חכמים |                                 |    | 375 one-line proverbs |    |  |    |  |    |  |    |  |   |
|   |  |  |  | לא   |                                 | ל  |                       | כט |  | כח |  | כז |  | כו |  | כה  |
|   | אשת-חיל מי ימצא What a rare find is a capable wife | דברי למואל מלך מישא אשר-יסרתו אמו The words of Lemuel, king of Massa, with which his mother admonished him | The words of Agur son of Jakeh, [man of] Massa; The speech of the man to Ithiel, to Ithiel and Ucal: | דברי אגור בן-יקה המשא נאם הנבר לאיתיאל לאיתיאל ואכל:                           | 137 one-line proverbs (חזקיהוא) |    |                       |    |  |    |  |    |  |    | These too are proverbs of Solomon, which the men of King Hezekiah of Judah copied: | גם-אלה משלי שלמה אשר העתיקו אנשי חזקיה מלך-יהודה: |

**מְשָׁלֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל:**

The proverbs of Solomon son of David, king of Israel:

**לְדַעַת חִכְמָה וּמוֹסֵר לְהַבִּין אִמְרֵי בִינָה:**

For learning wisdom and discipline; For understanding words of discernment;

**לְקַחַת מוֹסֵר הַשֶּׁפֶל צְדָק וּמִשְׁפָּט וּמִישָׁרִים:**

For acquiring the discipline for success, Righteousness, justice, and equity;

**לְתֵת לַפְתָּאִים עֲרֻמָּה לְנֹעַר דַּעַת וּמִזְמָה:**

For endowing the simple with shrewdness, The young with knowledge and foresight.

**יִשְׁמַע חָכָם וַיּוֹסֶף לָקַח וְנָבוֹן תַּחְבֻּלוֹת יִקְנֶה:**

The wise man, hearing them, will gain more wisdom; The discerning man will learn to be adroit;

**לְהַבִּין מִשָּׁל וּמְלִיצָה דְבַרֵי חִכְמִים וְחִידָתָם:**

For understanding proverb and epigram, The words of the wise and their riddles.

**יִרְאֵת יְהוָה רֵאשִׁית דַּעַת חִכְמָה וּמוֹסֵר אֲוִילִים בָּזוּ:**

The fear of the LORD is the beginning of knowledge; Fools despise wisdom and discipline.



|   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |  |    |    |    |    |    |    |    |    |    |    |    |    |    |                          |    |    |    |    |    |    |    |    |    |  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|--|----|----|----|----|----|----|----|----|----|----|----|----|----|--------------------------|----|----|----|----|----|----|----|----|----|--|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|
| 1                                       | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17   | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31                       | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41   | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 16 short "speeches" in praise of wisdom |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    | The proverbs of Solomon, son of David, king of Israel. |    |    |    |    |    |    |    |    |    |    |    |    |    | The proverbs of Solomon. |    |    |    |    |    |    |    |    |    | The proverbs of Solomon, which are in the name of Agur, the Ithiopian, and of Lemuel, the son of a king. |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |
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*First section:*  
**Short speeches on the value of wisdom**



# Second section: Famous "Proverbs"

|       |   |                         |
|-------|---|-------------------------|
| 1-9   | 16 short "speeches" in praise of wisdom | The proverbs of Solomon |
| 10-31 | 375 one-line proverbs (בינה)            | The proverbs of Solomon |
| 32-36 | 375 one-line proverbs                   | The proverbs of Solomon |
| 37    | 137 one-line proverbs (תקנים)           | The proverbs of Solomon |

לְאָדָם מְעַרְכֵי-לֵב אֲמִיּהוּהָ מַעֲנֶה לְשׁוֹן:  
A man may arrange his thoughts, But what he says depends on the LORD.

זִכְרֹ צְדִיק לְבִרְכָה וְשֵׁם רְשָׁעִים יִרְקָב:  
The name of the righteous is invoked in blessing, But the fame of the wicked rots.

כָּל פְּעַל יְהוָה לְמַעֲנֵהוּ וְגַם-רָשָׁע לְיוֹם רָעָה:  
The LORD made everything for a purpose, Even the wicked for an evil day.

לֹא-יִוָּעֵיל הוֹן בְּיוֹם עֶבְרָה וְצַדִּיקָה תִצְלֵל מִמָּוֶת:  
Wealth is of no avail on the day of wrath, But righteousness saves from death.

בְּרָצוֹת יְהוָה דְרָכֵי-אִישׁ גַּם-אֹיְבָיו יִשְׁלַם אֹתוֹ:  
When the LORD is pleased with a man's conduct, He may turn even his enemies into allies.

חוֹשֵׁךְ שְׁבִטוֹ שׁוֹנֵא בְנוֹ וְאָהָבוֹ שִׁחְרוּ מוֹסֵר:  
He who spares the rod hates his son, But he who loves him disciplines him early.

דָּאָגָה בְּלֵב-אִישׁ יִשְׁחָנָה וְדָבָר טוֹב יִשְׁמַחֶנָּה:  
If there is anxiety in a man's mind let him quash it, And turn it into joy with a good word.

מָוֶת וְחַיִּים בְּיַד-לְשׁוֹן וְאָהָבִיהָ יֹאכַל פְּרִיהָ:  
Death and life are in the power of the tongue; Those who love it will eat its fruit.

נֵר יְהוָה נִשְׁמַת אָדָם חָפֵשׁ כָּל-חֲדָרֵי-בֶטֶן:  
The lifebreath of man is the lamp of the LORD Revealing all his inmost parts.

שִׂנְאָה תַעֲוִיר מִדְּגִים וְעַל כָּל-פְּשָׁעִים תִּכְסֶה אֲהָבָה:  
Hatred stirs up strife, But love covers up all faults.

# Questions that need to be addressed:

- What is King Solomon's goal?
- Why is Mishlei full of 'Simplistic morality'?
- Is this really King Solomon's magnum opus?
- How is Solomon's approach different from King David?
- What is his [*chiddush*] novel idea?
- How does Mishlei relate to other books of Tanach?
- Is there a structure to the book of Mishlei?
- Why did King Solomon ultimately fail?

# *Fear of God: The Beginning of Wisdom and the End of Tanakh Study*

## **Rabbi Mosheh Lichtenstein**

11. An enlightening example from Tanakh itself is the interplay between Mishlei and Iyov. Both address the issue of divine justice, but in markedly different perspectives. **Mishlei presents a conventional, almost facile, morality that portrays a world in which the righteous are always rewarded and the wicked never prosper.** The outlook of the companions that sefer Iyov so unflinchingly attacks is the very world that Mishlei champions. The juxtaposition of the two is almost an act of self-reflection on the part of Tanakh, with Iyov serving to call into question the conclusions of its companion sefer. **One of the more plausible suggestions to explain the discrepancy is that Mishlei is addressed to the young child while Iyov reflects the world of the adult.** The voice of the narrator in Mishlei is the didactic parental voice while Iyov presents the raging debate of the embittered adult conversing with his peers. Each message is age-appropriate for the needs of its participants.



# Summary – *Level 1* – *Pshat*

- The straightforward approach: A father giving mussar to his son.
- Simplistic lessons appropriate for a child.
- Like Mesilat Yesharim – mussar consists of simple truths which must be repeated anyways. (there can be genius in simplicity)
- Do we somehow “outgrow” the lessons of Mishlei?

# King David's Legacy

מלכים א' פרק ב' Kings I Ch.2

וַיִּקְרְבוּ יַמֵּי דָוִד לָמוֹת וַיִּצְוֵנו אֶת־שְׁלֹמֹה בְּנוֹ לֵאמֹר:

When David's life was drawing to a close, he instructed his son Solomon as follows:

אֲנֹכִי הֹלֵךְ בְּדַרְךְ כָּל־הָאָרֶץ וְחִזַּקְתָּ וְהָיִיתָ לְאִישׁ:

“I am going the way of all the earth; be strong and show yourself a man.

וְשָׁמַרְתָּ אֶת־מִשְׁמַרְתּוֹ | יְדֹוּד אֶלְקִיךָ לָלֶכֶת בְּדַרְכָּיו לְשִׁמֹר חֻקֹּתָיו מִצְוֹתָיו וּמִשְׁפָּטָיו וְעֵדוּתָיו כַּכָּתוּב בְּתוֹרַת מֹשֶׁה לְמַעַן תִּשְׁכִּיל אֶת כָּל־אֲשֶׁר תַּעֲשֶׂה וְאֶת כָּל־אֲשֶׁר תִּפְנֶה שָׁם:

Keep the charge of the LORD your God, walking in His ways and following His laws, His commandments, His rules, and His admonitions as recorded in the Teaching of Moses, in order that you may succeed in whatever you undertake and wherever you turn.

לְמַעַן יִקְוּ יְדֹוּד אֶת־דְּבָרוֹ אֲשֶׁר דִּבַּר עָלַי לֵאמֹר אִם־יִשְׁמְרוּ בְנֵיךָ אֶת־דַּרְכֹּם לָלֶכֶת לְפָנַי בְּאֵמֶת בְּכָל־לְבָבם וּבְכָל־נַפְשָׁם לֵאמֹר לֹא־יִפְרֹת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל:

Then the LORD will fulfill the promise that He made concerning me: ‘If your descendants are scrupulous in their conduct, and walk before Me faithfully, with all their heart and soul, your line on the throne of Israel shall never end!’

# How to be a good ruler – proverbs

|   |       |
|---|-------|
| 16 short "speeches" in praise of wisdom               | 1-16  |
| The proverbs of Solomon, son of David, king of Israel | 17-24 |
| The proverbs of Solomon                               | 25-31 |
| The proverbs of Agur                                  | 30    |
| The proverbs of Lemuel                                | 31    |

תועבת מלכים עשות רשע כי בצדקה יכון כסא:  
 Wicked deeds are an abomination to kings, For  
 the throne is established by righteousness.

מזרה רשעים מלך חכם וישב עליהם אפון:  
 A wise king winnows out the wicked,  
 And turns the wheel upon them.

מחשבות בעצה תכון ובתחבולות עשה מלחמה:  
 Plans laid in council will succeed; Wage war  
 with stratagems.

באין תחבולות יפל-עם ותשועה ברב יועץ:  
 For want of strategy an army falls, But  
 victory comes with much planning.

מלך יושב על-כסא-דין מזרה בעיניו כל-רע:  
 The king seated on the throne of judgment  
 Can winnow out all evil by his glance.

באור-פני-מלך חיים ורצונו כעב מלקוש:  
 The king's smile means life; His favor  
 is like a rain cloud in spring.

יד-חרוצים תמשול ורמיה תהיה למס:  
 The hand of the diligent wields authority;  
 The negligent are held in subjection.

# How to be a good ruler – parable

משלי פרק ל' (כד)

Mishlei Ch.30 verse 24

|   |            |
|---|------------|
| 16 short "speeches" in praise of wisdom | משלי קצרים |
| 375 one-line proverbs (בינה)            | משלי קצרים |
| 375 one-line proverbs                   | משלי קצרים |
| 137 one-line proverbs (תבונה)           | משלי קצרים |

Economy

Construction

Organized Army

Stability

חכמת הממשל במשל חכמה, יהודה אליצור, עוז לדוד-ספר בן גוריון

אַרְבַּעָה הֵם קְטַנֵּי-אָרֶץ וְהֵמָּה חֲכָמִים מְחֻכָּמִים:

Four are among the tiniest on earth, Yet they are the wisest of the wise:

הַנְּמָלִים עִם לֹא-עֵז וַיִּכְנֹוּ בִקְוִץ לַחֲמָם:

Ants are **a folk** without power, Yet they prepare food for themselves in summer;

שְׂפָנִים עִם לֹא-עֶצוּם וַיִּשְׂימוּ בְּסֹלֶעַ בֵּיתָם:

The badger is **a folk** without strength, Yet it makes its home in the rock;

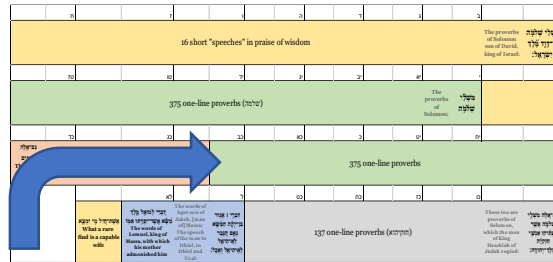
מֶלֶךְ אֵין לְאַרְבֵּה וַיֵּצֵא חֲצֹץ כָּלֹו:

The locusts have no **king**, Yet they all march forth in formation;

שְׂמַמִּית בְּיָדַיִם תִּתְפֹּשׂ וְהִיא בְּהִיכָלִי מֶלֶךְ:

You can catch the lizard in your hand, Yet it is found in **royal** palaces.

# How to be a good ruler – riddles



אהב טהר-לב חן שפתייו רעהו מלך:  
 A pure-hearted friend, His speech is gracious;  
 He has the king for his companion.  
 עיני יהוה נצרו דעת ויסלף דברי בגד:  
 The eyes of the LORD watch the wise man; He  
 subverts the words of the treacherous.

Mishlei 22: 11

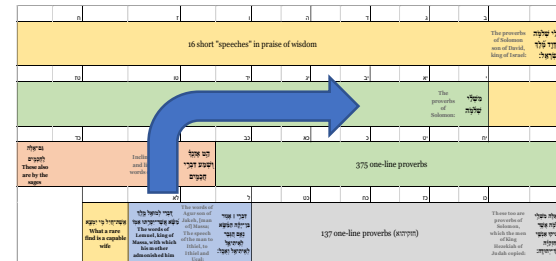
חידות בספר משלי, מרדכי זר-כבוד,  
 בית מקרא (סד)

Mishlei 13: 23

1

מברך רעהו | בקול גדול בבקר השכים קללה תחשב לו:  
 He who greets his fellow loudly early in the morning  
 Shall have it reckoned to him as a curse.

Mishlei 27: 14



3

רב-אכל ניר ראשים ויש נספה בלא משפט:  
 The tillage of the poor yields much food; and  
 death may come without trial.



# How to be a good ruler – riddles

אהב טהר-לב חן שפתייו רעהו מלך:  
 A pure-hearted friend, His speech is gracious;  
 He has the king for his companion.  
 עיני יהוה נצרו דעת איסלף דברי בגד:  
 The eyes of the LORD watch the wise man; He  
 subverts the words of the treacherous.

2

1

מבַּרְךָ רעהו | בְּקוֹל גָּדוֹל בּוֹכֵר הַשָּׁגִים קִלְלָה תִחַשֵּׁב לוֹ:  
 He who greets his fellow loudly early in the morning  
 Shall have it reckoned to him as a curse.

Hinting at the encounter between King Saul  
 and Samuel after the war with Amalek.  
 The point where Saul lost his kingship.

3

רב-אכל ניר ראשים ויש נספה בלא משפט:  
 The tillage of the poor yields much food; and  
 death may come without trial.

# How to be a good ruler – riddles

אהב טהר-לב חן שפתייו רעהו מלך:  
 A pure-hearted friend, His speech is gracious;  
 He has the king for his companion.  
 עיני יהוה נצרו דעת איסלף דברי בגד:  
 The eyes of the LORD watch the wise man; He  
 subverts the words of the treacherous.

2

Hinting at Chushai and Achitofel the two  
 advisors that Absalom turned to.  
 The point leading to Absalom's downfall.

1

מבַּרְךָ רעהו | בְּקוֹל גָּדוֹל בּוֹכֵר הַשָּׁכִּים קָלְלָה תִּחַשֵּׁב לוֹ:  
 He who greets his fellow loudly early in the morning  
 Shall have it reckoned to him as a curse.

Hinting at the encounter between King Saul  
 and Samuel after the war with Amalek.  
 The point where Saul lost his kingship.

3

רַב-אֶכֶל נִיר רְאשִׁים וַיֵּשׁ נִסְפָּה בְּלֹא מִשְׁפָּט:  
 The tillage of the poor yields much food; and  
 death may come without trial.

# How to be a good ruler – riddles

Table of contents for the book of Proverbs, showing sections for 16 short speeches, 375 one-line proverbs, and 137 one-line proverbs.

1

מְבַרְךָ רֵעֵהוּ | בְּקוֹל גָּדוֹל בַּבֶּקֶר הַשְּׂגִימִים קָלְלָהּ תִּחַשְׁבֵּ לּוֹ:  
 He who greets his fellow loudly early in the morning  
 Shall have it reckoned to him as a curse.

אֶהָב טְהוֹר־לֵב | חֵן שְׁפָתָיו רֵעֵהוּ מְלָךְ:  
 A pure-hearted friend, His speech is gracious;  
 He has the king for his companion.  
 עֵינֵי יְהוָה נֹצְרוּ | דְּעַת אִיסְלָף דְּבַרְי בְּגָד:  
 The eyes of the LORD watch the wise man; He  
 subverts the words of the treacherous.

2

Hinting at the encounter between King Saul and Samuel after the war with Amalek.  
 The point where Saul lost his kingship.

Hinting at Chushai and Achitofel the two advisors that Absalom turned to.  
 The point leading to Absalom's downfall.

Hinting at Ahab and the vineyard of Naboth.  
 The point where Ahab lost his kingship.

רַב־אֶקַּל נִיר רְאשִׁים | וַיֵּשׁ נִסְפָּה בְּלֹא מִשְׁפָּט:  
 The tillage of the poor yields much food; and  
 death may come without trial.

Table of contents for the book of Proverbs, showing sections for 16 short speeches, 375 one-line proverbs, and 137 one-line proverbs.

3

Table of contents for the book of Proverbs, showing sections for 16 short speeches, 375 one-line proverbs, and 137 one-line proverbs.

# How to be a good ruler – speeches

|   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                               |    |    |    |    |    |    |    |    |    |    |    |    |    |                       |    |    |    |    |    |    |    |    |    |                               |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |
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| 16 short "speeches" in praise of wisdom | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31                            | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45                    | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55                            | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 16 short "speeches" in praise of wisdom |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    | 375 one-line proverbs (טובות) |    |    |    |    |    |    |    |    |    |    |    |    |    | 375 one-line proverbs |    |    |    |    |    |    |    |    |    | 137 one-line proverbs (תקנות) |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |

משלי פרק לאי  
Mishlei Ch.31

דַּבְרֵי לְמוֹאֵל מֶלֶךְ מִשָּׂא אֲשֶׁר-יִסְרְתוּ אִמּוֹ:

The words of Lemuel, king of Massa, with which his mother admonished him:

מֵה־בְּרִי וּמֵה־בֶּרֶךְ בְּטִבְיָ וְזִמָּה בֶּרֶךְ-נְדָרָי:

No, my son! No, O son of my womb! No, O son of my vows!

אַל-תִּתֵּן לַנְּשִׁים חֵילְךָ וְדַרְכֶיךָ לַמְּחֹת מְלָכִין:

Do not give your strength to women, Your vigor, to those who destroy kings.

אַל לַמְּלָכִים | לְמוֹאֵל אֵל לַמְּלָכִים שְׁתוּ-יַיִן וְלָרוֹזְזִים אֵי שֶׁכָּר:

Wine is not for kings, O Lemuel; Not for kings to drink, Nor any strong drink for princes,

פֶּן-יִשְׁתְּהוּ וְיִשְׁכַּח מִחֻקֵּי דָיִן כָּל-בְּנֵי-עֹנִי:

Lest they drink and forget what has been ordained, And infringe on the rights of the poor.

אמר ר' לוי: אותו היום נתקרב תמיד של שחר בארבע שעות, והיו ישראל עֲצָבִים - שהיה יום חנוכת בית המקדש, ולא היו יכולין לעשות מפני שהיה זָשָן שלמה, והיו מְתִירָאִים להקיצו מפני אֵימַת הַמְּלָכוֹת. הלכו והודיעו לבת שבע אִמּוֹ, והלכה היא וְהִקִּיצוּהָ וְהִזְכִּיחָהּ. נטלה קוֹרְדִיקוֹן שלה, והיתה מְסֻרְתָהּ לְכָאן וְלְכָאן...

משלי פרק לי (כא)

Mishlei Ch.30 verse 21

|   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |                               |    |    |    |    |    |    |    |    |    |    |    |    |    |                       |    |    |    |    |    |    |    |    |    |                               |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |
|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-------------------------------|----|----|----|----|----|----|----|----|----|----|----|----|----|-----------------------|----|----|----|----|----|----|----|----|----|-------------------------------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|-----|
| 16 short "speeches" in praise of wisdom | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31                            | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45                    | 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 | 55                            | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 | 100 |
| 16 short "speeches" in praise of wisdom |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    | 375 one-line proverbs (טובות) |    |    |    |    |    |    |    |    |    |    |    |    |    | 375 one-line proverbs |    |    |    |    |    |    |    |    |    | 137 one-line proverbs (תקנות) |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |     |

תַּחַת שְׁלוֹשׁ רָגְזָה אֶרֶץ וְתַחַת אַרְבַּע לֹא-תוּכַל שָׂאת:  
The earth shudders at three things, At four which it cannot bear:

תַּחַת-עֶבֶד כִּי יִמְלֹךְ וְנָבֵל כִּי יִשְׁבַּע-לָהֶם:

A slave who becomes king; A scoundrel sated with food;

# The Ancient Proverb

שמואל א' פרק כד' (ח)  
Samuel I Ch.24 verse 8

וַיֵּקֶם דָּוִד אַחֲרֵי-כֵן וַיֵּצֵא מִהַמְעָרָה וַיִּקְרָא אַחֲרֵי-שָׂאוּל לֵאמֹר אֲדֹנָי הַמֶּלֶךְ וַיִּבֹט שָׂאוּל אַחֲרָיו וַיִּקַּד דָּוִד אַפָּיִם אֶרְצָה וַיִּשְׁתַּחוּ:

Then David also went out of the cave and called after Saul, “My lord king!” Saul looked around and David bowed low in homage, with his face to the ground.

וַיֹּאמֶר דָּוִד לְשָׂאוּל לָמָּה תִשְׁמַע אֶת-דְּבָרֵי אָדָם לֵאמֹר הֲיֵה דָוִד מִבְּקֵשׁ רַעְתָּךְ:

And David said to Saul, “Why do you listen to the people who say, ‘David is out to do you harm?’

הֲיֵה הַיּוֹם הַזֶּה רְאוּ עֵינַיִךְ אֶת אֲשֶׁר-נִתְּנָךְ יְדֹוֹד הַיּוֹם בְּיָדִי בַּמְעָרָה וְאָמַר לְהַרְגֶּךָ וַתִּחַס עֲלֶיךָ וְאָמַר לֹא-אֶשְׁלַח יָדִי בְּאֲדֹנָי כִּי-מְשִׁיחַ יְדֹוֹד הוּא:  
You can see for yourself now that the LORD delivered you into my hands in the cave today. And though I was urged to kill you, I showed you pity; for I said, ‘I will not raise a hand against my lord, since he is the LORD’s anointed.’

וְאָבִי רֹאֵה גַם רְאֵה אֶת-כַּנְּף מְעִילָךְ בְּיָדִי כִּי בְּכַרְתִּי אֶת-כַּנְּף מְעִילָךְ וְלֹא הִרְגִיתִּיךָ דַּע וּרְאֵה כִּי אֵין בְּיָדִי רָעָה וּפָשַׁע וְלֹא-חָטָאתִי לָךְ וְאַתָּה צָדָה אֶת-נַפְשִׁי לְקַחְתָּהּ:


Please, sir, take a close look at the corner of your cloak in my hand; for when I cut off the corner of your cloak, I did not kill you. You must see plainly that I have done nothing evil or rebellious, and I have never wronged you. Yet you are bent on taking my life.

יִשְׁפֹּט יְהוָה בֵּינִי וּבֵינֶךָ וַיִּקְמֵנִי יְהוָה מִמֶּךָ וַיְדִי לֹא תִהְיֶה-בְּךָ:

May the LORD judge between you and me! And may He take vengeance upon you for me, but my hand will never touch you.

כַּאֲשֶׁר יֹאמֶר **מִשְׁלֵי הַקְּדָמֹנִי** מִרְשָׁעִים יֵצֵא רָשָׁע וַיְדִי לֹא תִהְיֶה-בְּךָ:

As **the ancient proverb** has it: ‘Wicked deeds come from wicked men!’ My hand will never touch you.



***“The arc of the moral  
universe is long, but it  
bends toward justice.”***

*-Theodore Parker as quoted  
by Martin Luther King, Jr.*

[www.coachjyntha.com](http://www.coachjyntha.com)

# Evil destroys itself תמותת רשע רעה

|       |   |            |
|-------|---|------------|
| 1-9   | 16 short "speeches" in praise of wisdom | פרקי משלים |
| 10-31 | 375 one-line proverbs (מילות)           | משלים      |
| 30    | 375 one-line proverbs                   | משלים      |
| 31    | 31 one-line proverbs (מילות)            | משלים      |

צַדִּיק לְעוֹלָם בַּל-יִמוּט וְרָשָׁעִים לֹא יִשְׁכְּנוּ-אָרֶץ:  
The righteous will never be shaken; The wicked will not inhabit the earth.

מִשִּׁיב רָעָה תִּחַת טוֹבָה לֹא-תִמוּשׁ רָעָה מִבֵּיתוֹ:  
Evil will never depart from the house Of him who repays good with evil.

תִּמְתּוּ יִשְׂרָיִם תִּנְחָם וְסִלְף בּוֹגְדִים יִשְׁדָּם:  
The integrity of the upright guides them; The deviousness of the treacherous leads them to ruin.

תּוֹחֶלֶת צַדִּיקִים שְׂמֵחָה וְתִקְוַת רָשָׁעִים תֵּאבֵד:  
The righteous can look forward to joy, But the hope of the wicked is doomed.

תִּאֲוַת צַדִּיקִים אֶרֶץ-טוֹב תִּקְוַת רָשָׁעִים עֲבָרָה:  
What the righteous desire can only be good; What the wicked hope for stirs wrath.

חֲטָאִים תִּרְדֹּף רָעָה וְאֶת-צַדִּיקִים יִשְׁלֵם-טוֹב:  
Misfortune pursues sinners, But the righteous are well rewarded.

עַד שְׁקָרִים לֹא יִנָּקָה וְיָפִיחַ כְּזָבִים לֹא יִמָּלֵט:  
A false witness will not go unpunished; He who testifies lies will not escape.

# Rabbi Jonathan Sacks Covenant & Conversation Kedoshim (5771) – Judaism's Three Voices

Kings and their courts are associated in Judaism with wisdom – chokhmah, etzah and their synonyms. Several books of Tanakh, most conspicuously Proverbs and Ecclesiastes (Kohelet), are books of “wisdom” of which the supreme exemplar was King Solomon. Wisdom in Judaism is the most universal form of knowledge, and the Wisdom literature is the closest the Hebrew Bible comes to the other literature of the ancient Near East, as well as the Hellenistic sages. It is practical, pragmatic, based on experience and observation; it is judicious, prudent.

It is a prescription for a life that is balanced, moderate and focused on the long run. Wisdom avoids excesses and extremes. It is the virtue of kings who have to **listen** carefully to a multiplicity of voices, balance conflicting considerations, and act in the long-term interest of the nation as a whole. It is the voice of power combined with responsibility.





# Summary – Level 2 – Remez

- Not just any father talking to son
- Specifically hinting at King David imparting his legacy on King Solomon and King Solomon on his descendants
- Many warnings how not to lose the right to the throne.
- Patient morality which pays off in the long run.
- Largely successful in the Davidic line of Kings.
- What is the importance for us?

# The Ultimate Source of Wisdom

מדרש משלי א': א'

"והחכמה מאין תימצא" - מלמד שהיה שלמה מחפש, היכן החכמה מצויה. רבי אליעזר אומר: בראש, רבי יהושע אומר: בלב. הה"ד (תהלים ד א): "נתתה שמחה בלבי", וכתוב (משלי כז יא): "חכם בני ושמח לבי". ומפני מה נתנה חכמה בלב - מפני שכל האיברים תלויים בלב. אמר שלמה: אני עושה כדפתח אבי, שהוא פתח בחכמתו בראש אותיות וסיים באמצע אותיות: [פתח] בראש - דכתיב (תהלים א א): "אשרי האיש אשר לא הלך", וסיים באמצע - שנאמר (תהלים קנו): "כל הנשמה תהלל יה". בתחילה אני פותח באמצע, ומסיים בסוף: אני פותח ממקום שהחכמה נתונה, היכן היא - בלב, ולב היכן הוא נתון - באמצע. נמצאת אומר, שדוד תפש כדברי רבי אליעזר, ושלמה כדברי רבי יהושע. ולא עוד, אלא שהלב נתון בידו של הקב"ה, כדכתיב (משלי כא א): "פלגי מים לב מלך ביד ה', על כל אשר יחפוץ יטנו". וכיוון שהלב נתון ביד הקב"ה, אל מקום שהוא חפץ הוא מטה אותו. וכיוון שראה שלמה שהחכמה נתונה בלב, אמר: ממקום שניתנה החכמה אני מתחיל, שכן הוא אומר "משלי שלמה".

**King David** – wisdom comes from the **head** in agreement with R' Eliezer,  
Starts Tehillim with Aleph (אשרי) and ends in the middle (כל)

**King Solomon** – wisdom comes from the **heart** in agreement with R' Yehoshua  
Starts Mishlei with Mem (משלי) and ends with Taf (תנו לה)

# Two types of Wisdom

## King Solomon – Mishlei 1 משלי המלך – משלי א'

מְשָׁלֵי שְׁלֹמֹה בֶן־דָּוִד מֶלֶךְ יִשְׂרָאֵל:

**The proverbs of Solomon son of David**, king of Israel:

לְדַעַת חֲכָמָה וּמוֹסֵר לְהַבִּין אִמְרֵי בִינָה:

For learning wisdom and discipline; For understanding words of discernment;

לְקַחַת מוֹסֵר הַשִּׁכָּל צְדָק וּמִשְׁפָּט וּמִיִּשְׁרָיִם:

For acquiring the discipline for success, Righteousness, justice, and equity;

לְתַת לַפְתָּאִים עֲרֻמָּה לְנוֹעַר דַּעַת וּמִזְמָה:

For endowing the simple with shrewdness, The young with knowledge and foresight.

יִשְׁמַע חֲכָם וַיִּוֹסֶף לָקַח וְנָבוֹן תַּחְבֵּלוֹת יִקְנֶה:

**The wise man**, hearing them, will gain more wisdom; **The — discerning man** will learn to be adroit;

לְהַבִּין מִשְׁל וּמְלִיצָה דְּבַרֵי חֲכָמִים וְחִידוֹתָם:

For understanding proverb and epigram, **The words of the wise and their riddles.**

יִרְאֵת יְהוָה רֵאשִׁית דַּעַת חֲכָמָה וּמוֹסֵר אֲוִילִים בָּזוּ:

**The fear of the LORD is the beginning of knowledge**; Fools despise wisdom and discipline.

## King David - Tehillim 111 דוד המלך - תהילים קי"א

הַלְלוּ יְהוָה | אֹדְתָה יְדוּד בְּכָל־לֵב בְּסוּד יִשְׁרָיִם וְעֵדָה:

Hallelujah. **I praise the LORD** with all my heart in the assembled congregation of the upright.

גְּדֻלִים מַעֲשֵׂי יְדוּד דְּרוּשִׁים לְכָל־חַפְצֵיהֶם:

**The works of the LORD** are great, within reach of all who desire them.

הַיּוֹד־וְהַדָּר פָּעֵלוּ וְצִדְקָתוֹ עֹמֶדֶת לְעַד:

**His deeds** are splendid and glorious; His beneficence is everlasting;

זָכַר עֲשָׂה לְנִפְלְאוֹתָיו חֲנוּן וְרַחוּם יְדוּד:

**He has won** renown for His wonders. The LORD is gracious and compassionate;

טָרַף נֶתַן לִירְאָיו יִזְכָּר לְעוֹלָם בְּרִיתוֹ:

**He gives food** to those who fear Him; He is ever mindful of His covenant.

כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לְתַת לָהֶם נַחֲלַת גּוֹיִם:

**He revealed** to His people His powerful works, in giving them the heritage of nations.

מַעֲשֵׂי יְדָיו אֱמֶת וּמִשְׁפָּט נְאֻמִּים כָּל־פְּקוּדָיו:

**His handiwork** is truth and justice; all His precepts are enduring,

סּוֹמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִם בְּאֱמֶת וַיִּשָּׂר:

well-founded for all eternity, wrought of truth and equity.

פְּדוּת | שְׁלַח לְעַמּוֹ צִוָּה־לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

**He sent** redemption to His people; He ordained His covenant for all time; His name is holy and awesome.

רֵאשִׁית חֲכָמָה | יִרְאֵת יְדוּד שִׁכָּל טוֹב לְכָל־עֲשִׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לְעַד:

**The beginning of wisdom is the fear of the LORD**; all who practice it gain sound understanding. **Praise of Him** is everlasting.

# King Solomon's Wish

מלכים א' פרק ג' Kings I Ch.3

בַּגְּבֵעוֹן נִרְאָה יְדֹוֹד אֶל־שְׁלֹמֹה בַחֲלוֹם הַלַּיְלָה וַיֹּאמֶר אֲלֵהִים שְׁאַל מָה אֶתֶן־לָךְ:

At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask, what shall I grant you?"

וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ לְשַׁפֵּט אֶת־עַמְךָ לְהַבִּין בֵּין־טוֹב לְרָע כִּי מִי יוּכַל לְשַׁפֵּט אֶת־עַמְךָ הַכָּבֵד הַזֶּה:

Grant, then, Your servant **an understanding mind to judge Your people**, to distinguish between good and bad; for who can judge this vast people of Yours?"

וַיִּטֵּב הַדָּבָר בְּעֵינָיו אֲדֹנָי כִּי שְׁאַל שְׁלֹמֹה אֶת־הַדָּבָר הַזֶּה:

The Lord was pleased that Solomon had asked for this.

וַיֹּאמֶר אֲלֵקִים אֵלָיו יְעַן אֲשֶׁר שְׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה וְלֹא־שְׁאַלְתָּ לָךְ יָמִים רַבִּים וְלֹא־שְׁאַלְתָּ לָךְ עֹשֶׁר וְלֹא שְׁאַלְתָּ נַפֶּשׁ אִיְבֹיךָ וְשְׁאַלְתָּ לָךְ הַבִּין לְשֹׁמֵעַ מִשְׁפָּט:

And God said to him, "Because you asked for this—you did not ask for long life, you did not ask for riches, you did not ask for the life of your enemies, but you asked for discernment in dispensing justice—

הִנֵּה עֹשִׂיתִי כַדְבָרֶיךָ הַנֵּה | נָתַתִּי לָךְ לֵב חָכָם וְנָבוֹן אֲשֶׁר כָּמוֹךָ לֹא־הָיָה לְפָנֶיךָ וְאַחֲרֶיךָ לֹא־יִקּוּם כָּמוֹךָ:

I now do as you have spoken. **I grant you a wise and discerning mind**; there has never been anyone like you before, nor will anyone like you arise again.

וְגַם אֲשֶׁר לֹא־שְׁאַלְתָּ נָתַתִּי לָךְ גַּם־עֹשֶׁר גַּם־כְּבוֹד אֲשֶׁר לֹא־הָיָה כָמוֹךָ אִישׁ בְּמַלְכִים כָּל־יָמֶיךָ:

And I also grant you what you did not ask for—both riches and glory all your life—the like of which no king has ever had.

# A Great Dispute in Yavne

בבא מציעא נט : Bava Metzia 59b

חזר ואמר להם אם הלכה כמותי מן השמים יוכיחו יצאתה בת קול ואמרה מה לכם אצל ר"א שהלכה כמותו בכ"מ

**Rabbi Eliezer** then said to them: If the *halakha* is in accordance with my opinion, Heaven will prove it.

**A Divine Voice emerged from Heaven** and said: Why are you differing with Rabbi Eliezer, as the *halakha* is in accordance with his opinion in every place that he expresses an opinion?

עמד רבי יהושע על רגליו ואמר ([דברים ל, יב](#)) לא בשמים היא מאי לא בשמים היא אמר רבי ירמיה שכבר נתנה תורה מהר סיני אין אנו משגיחין בבת קול שכבר כתבת בהר סיני בתורה ([שמות כג, ב](#)) אחרי רבים להטות אשכחיה רבי נתן לאליהו א"ל מאי עביד קוב"ה בההיא שעתא א"ל קא חייך ואמר נצחוני בני נצחוני בני

**Rabbi Yehoshua** stood on his feet and said: It is written: **"It is not in heaven"** ([Deuteronomy 30:12](#)).

The Gemara asks: What is the relevance of the phrase "It is not in heaven" in this context? Rabbi Yirmeya says: Since the Torah was already given at Mount Sinai, we do not regard a Divine Voice, as You already wrote at Mount Sinai, in the Torah: "After a majority to incline" ([Exodus 23:2](#)). **Since the majority of Rabbis disagreed with Rabbi Eliezer's opinion, the *halakha* is not ruled in accordance with his opinion.** The

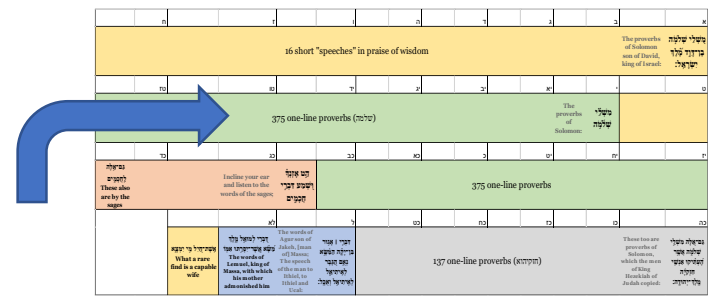
Gemara relates: Years after, Rabbi Natan encountered Elijah the prophet and said to him: What did the Holy One, Blessed be He, do at that time, when Rabbi Yehoshua issued his declaration? Elijah said to him: The Holy One, Blessed be He, smiled and said: My children have triumphed over Me; My children have triumphed over Me.



|                         |  |   |  |                               |  |  |  |  |  |  |  |  |  |  |   |  |
|-------------------------|--|---|--|-------------------------------|--|--|--|--|--|--|--|--|--|--|---|--|
|                         |  | 16 short "speeches" in praise of wisdom |  |                               |  |  |  |  |  |  |  |  | The proverbs of Solomon, son of David, king of Israel. |  |   |  |
|                         |  | 375 one-line proverbs (סלה)             |  |                               |  |  |  |  |  |  |  |  | The proverbs of Solomon.                               |  |   |  |
| נשיחה<br>למנוח<br>המנוח |  | הם חכמה<br>למנוח<br>המנוח               |  | 375 one-line proverbs         |  |  |  |  |  |  |  |  |  |  |   |  |
| נשיחה<br>למנוח<br>המנוח |  | הם חכמה<br>למנוח<br>המנוח               |  | 375 one-line proverbs (הקדמה) |  |  |  |  |  |  |  |  |  |  | These lines are proverbs of Solomon, which are of the words of the mouth of the king. |  |

**interwoven into the twelve speeches of human wisdom from father to son are four poems from "Lady Wisdom," who symbolizes the perfect and transcendent universal wisdom**

# Torah laws derived from Mishlei



טוֹב־עַיִן הוּא יִבְרַךְ כִּי־נָתַן מִלֶּחֶמוֹ לַדָּל:  
 The generous man is blessed, For  
 he gives of his bread to the poor.  
**The host leads the *bentching***

בְּרַב־עַם הַדֶּרֶת־מֶלֶךְ וּבְאַפְס לְאֵם מְחַתֶּת רָזוֹן:  
 A numerous people is the glory of a king;  
 Without a nation a ruler is ruined.  
**Better one large minyan than two small ones**

לַעֲג לְרֵשׁ חֲרָף עֲשֵׂהוּ שְׂמֵחַ לְאִיד לֹא יִנְקָה:  
 He who mocks the poor affronts his Maker; He who rejoices  
 over another's misfortune will not go unpunished.  
**Cover our tzitzit in the cemetery**

כָּל־יְמֵי עֲנֵי רַעִים וְטוֹב־לֵב מִשְׂתֵּה תָמִיד:  
 All the days of a poor man are wretched,  
 But contentment is a feast without end.  
**Good to celebrate *Purim Katan***

אֵין חֲכָמָה וְאֵין תְּבוּנָה וְאֵין עֲצָה לִנְגַד יְדוּד:  
 No wisdom, no prudence, and no  
 counsel Can prevail against the LORD.  
**It may sometimes be necessary to  
 suffer indignities for the sake of Heaven**

בֵּית גָּאִים יִסָּח וְיִהְיֶה לְיָצֵב גְּבוּל אֶלְמָנָה:  
 The LORD will tear down the house of the proud,  
 But He will establish the homestead of the widow.  
**Blessing when seeing the renewal of Jewish  
 settlements in Israel**

# King Solomon's Divine Wisdom

ונקיתי מפשע רב אמר לפניו רבש"ע מחול לי על אותו עון  
כולו אמר כבר עתיד שלמה בנך **לומר בחכמתו** (משלי ו,  
**כז**) היחתה איש אש בחיקו ובגדיו לא תשרפנה אם יהלך  
איש על הגחלים ורגליו לא תכוונו כן הבא על אשת רעהו  
לא ינקה כל הנוגע בה

The verse states: “And I shall be clear from great transgression” ([Psalms 19:14](#)). David said before God: Master of the Universe, pardon me for that entire sin. God said to him: Your son Solomon is already destined **to say with his wisdom**: “Can a man take fire in his lap and his garments not be burned? Can one walk on hot coals and his feet not be scorched? So too one who lies with his neighbor’s wife; anyone who touches her shall not go unpunished” ([Proverbs 6:27–29](#)).

**שאלו לחכמה**: החוטא מהו עונשו? אמרה להם:  
‘חטאים תרדף רעה’ (מש’ יג:כא)

ואף שלמה אמר **בחכמתו** (משלי כד, כז) הכן בחוץ מלאכתך ועתדה  
בשדה לך אחר ובנית ביתך

And even King Solomon **said in his wisdom**: “Prepare your work outside, and make it fit for yourself in the field; and afterward build your house”

ועליו אמר שלמה **בחכמתו** “בְּנֵי אִם חָכַם לְבָבְךָ יִשְׂמַח לְבִי גַם אֲנִי”,  
ואומר: “חָכַם בְּנֵי וְשִׂמַח לְבִי וְאֲשִׁיבָה חֶרְפִי דְבָר”.

**In his book of wisdom**, Solomon said about this wise son: “My son, if your heart is wise, my heart will be glad, even mine” ([Proverbs 23:15](#)). And Solomon says (about Kilav): “Be wise, my son, and make my heart glad, that I may respond to those who taunt me” ([Proverbs 27:11](#)).



# The History of Gentile Wisdom According to R. Zadok ha-Kohen of Lublin Rabbi Yaakov Elman

Nevertheless, R. Zadok, in a remarkable passage in *Zidqath ha-Zaddiq*, suggests that to some extent the development of Torah Shebe'al Peh in Solomon's time was aided by gentile wisdom, on temporary loan to the Israelites in order thereby to set Divine Wisdom in their hearts. Ultimately, it was returned to them, and Israel has no further need of it.

[רמט].... וזה ענין הבטחת יצאו ברכוש גדול וביזת הים והוא הכנה לחכמת התורה. רק מכל מקום שרשו מצד חכמת חיצונית ובשלמה המלך ע"ה נאמר ותרב חכמת וגו' ומכל חכמת מצרים דהיינו בחכמת חיצונית שלהם. וכל חשק שלמה הי' לחכמה שע"ז ביקש בחלום רק זה. וכך כחו קבוע ברכוש ולזה חשק שישק וחזר למקומו כי באמת חכמת חיצונית הוא חלקם רק שהיה בשאלה לשעה לבני ישראל לצורך לקבוע בלבם על ידי זה חכמת השם יתברך ועד שלמה המלך ע"ה שחבר משלי בבירור חכמת התורה ואז לא הוצרכו עוד לחכמת חיצונית וחזר כל אחד למקומו:



# Summary – Level 3 – Drash

- King Solomon making a case for logic and wisdom.
- Human wisdom can become divine. Morality derived from logic can be considered Torah.
- Will eventually become the mode of operation for the Talmudic sages in the post prophetic era.
- The first proponent of “Torah-uMadda”?
- Need to exercise caution with the boundaries.

# — Rav Kook – connecting levels 2 and 3

- Josef and Judah – two distinct methods of kingship
- Judah = holiness
- Josef = wisdom, connected to wisdom of the gentiles.
- This is what eventually causes the split between the ten tribes and the two.
- King Solomon tried to synthesize both approaches together.

**If so: then the case for wisdom is in itself a way of solidifying the throne!**



# What went wrong?

ברכות ח. Berachot 8a

וְאָמַר רַבִּי חֵיִיא בַר אַמִּי מִשְׁמִיהָ דְּעוּלָא: לְעוֹלָם יְדוּר אָדָם בְּמִקוֹם רַבּוֹ, שְׂכָל זְמַן שְׂשֻׁמְעִי בֶן גֵּרָא קָיִים, לֹא נָשָׂא שְׁלֵמָה אֶת בֵּית פֶּרְעָה.

And Rabbi Ḥiyya bar Ami said in the name of Ulla: One should always live in the place where his teacher lives; thereby he will avoid sin. For as long as Shimi ben Gera, who according to tradition was a great Torah scholar and teacher of Solomon (see *Gittin* 59a), was alive, Solomon did not marry Pharaoh's daughter. Immediately after the Bible relates the death of Shimi (I Kings, end of ch. 2), Solomon's marriage to Pharaoh's daughter is recorded (beginning of ch. 3).

וְהִתְנַיָּא אַל יְדוּר!

The Gemara raises an objection: **Wasn't it taught** in a *baraita* that one **should not live** where his teacher lives?

לָא קִשְׂיָא, הָא דְכִיִּיף לִיהּ, הָא, דְּלֹא קְיִיף לִיהּ.

The Gemara answers: **This is not difficult. This**, which says that one should live where his teacher lives, is referring to a case **where he is acquiescent to** his teacher and will heed his teaching and instruction. **While this *baraita***, which says that one should not live where his teacher lives, is referring to a case **where he is not acquiescent to him** and that will lead them to quarrel.



# Key to Mishlei: listening

# Mishlei / Kohelet

| Mishlei           | Kohelet          |
|-------------------|------------------|
| ישמע חכם          | אמר קהלת         |
| שמע בני           | דברתי אני עם לבי |
| להקשיב לחכמה אזנך | אמרתי אני בלבי   |
| שמעו בנים         | אמרתי גם זה הבל  |
| קמו בניה ויאשרוה  | סוף דבר הכל נשמע |

# King Rehoboam's Mistake

מלכים א' פרק יב' Kings I Ch.12

וַיִּדְבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה־תֹאמַר לְעַם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ לֵאמֹר אָבִיךָ  
הַכְבִּיד אֶת־עַלְוֵנוּ וְאַתָּה הִקַּל מִעַלְוֵנוּ כֹּה תִדְבֹר אֵלֵיהֶם **קִטְנֵי עֲבָה מִמֶּתְנֵי אָבִי :**

And the young men who had grown up with him answered, “Speak thus to the people who said to you, ‘Your father made our yoke heavy, now you make it lighter for us.’ Say to them, **‘My little finger is thicker than my father’s loins.**

וְעַתָּה אָבִי הֶעֱמִיס עֲלֵיכֶם עַל כְּבִד וְאֲנִי אוֹסִיף עַל־עַלְוֵכֶם **אָבִי יִסֹר אֶתְכֶם בְּשׁוֹטִים וְאֲנִי אִיִּסֹר אֶתְכֶם בְּעִקְרָבִים :**

My father imposed a heavy yoke on you, and I will add to your yoke; **my father flogged you with whips, but I will flog you with scorpions.**”

.....

וַיִּדְבֹר אֲלֵיהֶם כַּעֲצַת הַיְלָדִים לְאֹמֶר אָבִי הַכְבִּיד אֶת־עַלְכֶם וְאֲנִי אֶסִּיף עַל־עַלְכֶם אָבִי יִסֹּר  
אֶתְכֶם בְּשׁוֹטִים וְאֲנִי אֶיִסֹּר אֶתְכֶם בְּעַקְרָבִים :

He spoke to them in accordance with the advice of the young men, and said,  
“My father made your yoke heavy, but I will add to your yoke; **my father flogged you with whips, but I will flog you with scorpions.**”

וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הִיְתָה סָבָה מֵעַם יְהוָה לְמַעַן הִקִּים אֶת־דְּבָרוֹ אֲשֶׁר דִּבֶּר יְהוָה  
בְּיַד אַחֲזִיָּה הַשִּׁילֹנִי אֶל־יִרְבְּעָם בֶּן־נֶבֶט :

**The king did not listen to the people;** for the LORD had brought it about in order to fulfill the promise that the LORD had made through Ahijah the Shilonite to Jeroboam son of Nebat.

וַיֵּרָא כָּל־יִשְׂרָאֵל כִּי לֹא־שָׁמַע הַמֶּלֶךְ אֲלֵיהֶם וַיָּשִׁבוּ הָעָם אֶת־הַמֶּלֶךְ דָּבָר | לְאֹמֶר מִה־לָּנוּ  
חֶלֶק בְּדָוִד וְלֹא־נַחֲלָה בְּבָרְיָשִׁי לְאַהֲלֵיךָ יִשְׂרָאֵל עַתָּה רְאֵה בֵּיתְךָ דָּוִד וַיִּגְלֹךְ יִשְׂרָאֵל לְאַהֲלָיו :

**When all Israel saw that the king had not listened to them,** the people answered the king: “We have no portion in David, No share in Jesse’s son! To your tents, O Israel! Now look to your own House, O David.” So the Israelites returned to their homes.



# Final Summary

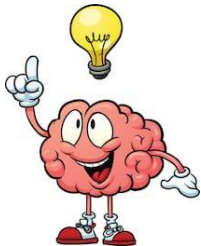
- Don't be fooled by first impressions.
  - Mishlei is deceptively **much much deeper** than it appears.
  - **Three levels to Mishlei.**



- **Morality for children**
  - A Mussar Book
  - Usually **true**



- **Morality for kings**
  - Moral arc of history
  - **True** in the long-run



- **Logic based morality**
  - After the age of prophecy
  - Ideally **true**



- **P.S. Even the wisest man alive needs a teacher**
  - Someone to **listen** to

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