

ומי כתבין? משה כתב ספרו ופרשת בלעם ואיוב; יהושע כתב ספרו ושמונה פסוקים שבתורה; שמואל כתב ספרו ושופטים ורות; דוד כתב ספר תהלים ע"י עשרה זקנים: ע"י אדם הראשון, על ידי מלכי צדק, ועל ידי אברהם, וע"י משה, ועל ידי הימון, וע"י ידותון, ועל ידי אסף, ועל ידי שלשה בני קרה; ירמיה כתב ספרו וספר מלכים וקנינות; חזקיה וסיעתו כתבו ישעיה, משלי, שיר השירים וקהלת; אנשי כנסת הגדולה כתבו (קנדר"ג סימן) יחזקאל ושנים עשר, דניאל ומגילת אסתר; עזרא כתב ספרו ויחס של דברי הימים עד לו. מסייעא ליה לרב, דאמר רב יהודה אמר רב: לא עלה עזרא מבבל עד שיחס עצמו ועלה. ומאן אסקיה? נחמיה בן חכליה.

KINGS I CHAPTER 5

9. And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart, as the sand that (is) on the seashore.

10. And Solomon's wisdom was greater than the wisdom of all the children of the east, and all the wisdom of Egypt.

Was greater than the wisdom of all the children of the east. What was the wisdom of the children of the east? They were learned in astronomy, as it is stated in the Pesikta of Para Adumah, and all of this chapter is expounded there according to its ordinary sense.

11. And he was wiser than all men, than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol, and his fame was in all the nations round about.

And he was wiser than all men. As its ordinary sense.

Ethan, Heman, and Chalcol, and Darda. They were all brothers, the sons of Zerach the son of Yehuda as it says (Chron. 12:6), "And the children of Zerach were Zimri and Ethan."

The sons of Mahol. They knew how to compose hymns which are said in dancing. They were songs which the Levites said on their platform in the Temple, hymns which they composed in the book of Psalms. The Medrash Agada in the Pesikta has another interpretation: אֵתְנוּ הָאֶזְרָחִי אָדָם הָרִאשׁוֹן this is a reference to מִכַּל הָאֲדָם this is the generation of the wilderness [known as the דור דעה]. מָחֹל this is משה וְכִלְכַּל this is יוֹסֵף וְדָרְדַע this is the generation of the wilderness [known as the דור דעה]. אֶבְרָהָם this is משה וְכִלְכַּל this is יוֹסֵף וְדָרְדַע this is the generation of the wilderness [known as the דור דעה]. מָחֹל this is משה וְכִלְכַּל this is יוֹסֵף וְדָרְדַע this is the generation of the wilderness [known as the דור דעה]. that they were forgiven for the act of the golden calf.

12. And he spoke three thousand proverbs, and his songs were a thousand and five.

13. And he spoke of trees, from the cedar tree that (is) in Lebanon and to the hyssop that springs out of the wall, and he spoke of the beasts, and of the fowl, and of the creeping things, and of the fishes.

And he spoke of trees. which cure is derived from each tree, and that particular wood would be best for that type of building and to plant [a certain tree] in that type of earth. And also of the beasts, what is its cure and the vital elements [necessary] for its upbringing and development and its food. The Midrash Aggada [has another explanation]: Why did God see fit that a 'metzora' become clean with the tallest of the tall trees, as the cedar, and the shortest of the short trees? And also of the beasts and the fowl. Why did God see fit that this one, should become permissible by severing one, either the esophagus or the trachea, and this one, the beast, by severing both the esophagus and the trachea, and fish and grasshoppers with neither.

14. And they came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard his wisdom.

KINGS | CHAPTER 3

5. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask what I shall give you."

6. And Solomon said, "You have done Your servant David my father great kindness, as he walked before you in truth, and in righteousness, and in uprightness of heart with You; and You have kept for him this great kindness, that You have given him a son to sit on his throne, as (it is) this day.

7. And now, O Lord my God, You have made Your servant king instead of David my father; and I (am but) a little child; I do not know (how) to go out or come in.

A little child. He was twelve years old. And this is your figuring. And he called his name Jedidjah [Solomon] (Samuel II 12:25). At the same time Amnon violated Tamar, as it says "And it was after this, and Absalom had a sister, etc." At the end of two years "And Absalom had sheepshearers, etc.," and he killed Amnon. And Absalom fled and went to Geshur, and was there three years, so we have five years. And Absalom returned to Jerusalem, "and dwelt in Jerusalem two years" (Samuel II 14:28) so we have seven years in Solomon's life. And he [Absalom] rebelled against his father and was killed. After this (Samuel II 21:1) "And there was famine in the days of David three years," so we have ten. In the eleventh year he counted the Israelites and they scattered in all the land nine months (Samuel II 24:8). In the year of his death he instituted divisions [among the priests and Levites] as it says "In the fortieth year of David's reign they were sought for" [Chronicles I 26:31, see Rashi there] so we have twelve years in the life of King Solomon.

8. And your servant (is) in the midst of Your people which you have chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give (therefore) Your servant an understanding heart to judge Your people, that I may discern between good and bad; for who is able to judge this Your great people?"

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said to him, "Because you have asked this thing, and have not asked for yourself long life; neither have you asked riches for yourself, nor have you asked the life of your enemies; but have asked for yourself understanding to discern judgment.

12. Behold, I have done according to your word; behold, I have given you a wise and understanding heart; so that there was none like you before you, nor after you shall any arise like you.

13. And I have also given you that which you have not asked, both riches and honor, so that there shall not be any among the kings like you all your days.

14. And if you walk in My ways, to keep My statutes and My commandments, as your father David did walk, then I will lengthen your days."

15. And Solomon awoke, and behold (it was) a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast for all his servants.

And Solomon awoke, and behold it was a dream. and behold he understood that his dream was true. He would hear a bird chirp and understand its language, a dog would bark and he would understand its language.

And he came to Jerusalem. and made a feast for all his servants out of the gladness of his heart since he understood that his dream was true.

קבלת רהב (וילא) שרשפ א

א"ר סימון בשם ר' שמעון בן חלפתא לבלוטוס שהיה גדל בפלמין של מלכים, אמר לו המלך שאל מה אתן לך, אמר אותו בלווטוס, אם שואל אני כסף וזהב או מרגליות טובות הוא נותן לי, בגדים הוא נותן לי, אלא אני שואל בתו והכל ינתן לי בכלל בתו, כך (מ"א = מלכים א' = ג') בגבעון נראה ה' אל שלמה בחלום הלילה ויאמר אלהים שאל מה אתן לך, אמר שלמה אם אני שואל כסף וזהב ומרגליות הוא נותן לי, אלא הריני שואל את החכמה והכל בכלל, הה"ד (שם / מלכים א' ג') ונתת לעבדך לב שומע, אמר לו הקב"ה החכמה שאלת ולא שאלת לך עושר וכבוד ונפש אויבך, לפיכך החכמה והמדע נתון לך ועל ידי כן גם עושר ונכסים וכבוד אתן לך מיד (שם / מלכים א' ג') ויקץ שלמה והגה חלום, א"ר יצחק חלום עומד על כנו, צפור מצויץ ויודע על מה מצויץ, חמור נוהק ויודע על מה נוהק, מיד (שם / מלכים א' ג') ויבא ירושלם ויעמד לפני ה' ויעל עולות ושלמים ויעש משתה לכל עבדיו.