



## ESHET CHAYIL

WE WILL DELVE INTO SHLOMO HAMELECH'S RENOWNED POEM, EXPLORING BOTH THE REVEALED AND HIDDEN ASPECTS IN THIS UPCOMING TEXT-BASED SERIES ON ESHET CHAYIL.

MONDAYS, 2:00 PM ON ZOOM  
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STARTING MARCH 25



WITH IDAN RAKOVSKY

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# Eshet Chayil

Class 1: Introduction to Shlomo  
Hamelech

# What are we going to do today?

## ***We'll explore an introduction to Tanach studies:***

1. We'll discuss the renewal of the Tanach studies in the Orthodox world.
2. We'll discuss what is “תנ”ך בגובה העיניים” and why many people oppose it
3. We'll discuss different methods of learning Tanach

**“כשהאדם עומד על תלמודו, ודאי צריך שיתן רוב זמנו בתלמוד, ושישלים  
פרשיותיו עם הציבור בכל שבת ויעיין מעט בנביאים וכתובים לפעמים”  
(ריטב”א על ע”ז י”ט ע”ב)**

**“When a person engages in his studies, it is certain that he should dedicate  
most of his time to studying the talmud, to learn the torah with his  
community every Sabbath, and a few times to delve into the Prophets and  
Writings”**

**(Rabbi Yom Tov of Seville, the ritva, 13th century, on talmud avoda zara 19b)**

# Why did Orthodox Jews neglect Tanach studies for many generations?

1. The supremacy of Talmudic and halachic study over the study of the Tanakh.
2. The Christians
3. The Karaites
4. The Academy (secularism)
5. The Zionists

# what led to the renewal of tanach study?

1. **Religious Zionism - the revival of “Torat Eretz-Yisrael”**
2. **Yeshivat Har Etzion- “Tanach is not only for the academy”**
3. **rav Kook, rav Amital, Nechama Leibowitz, rav Breuer, rav Bin-Nun etc.**



**Tanah BeGovah HaEynaim- תני"ך בגובה העיניים**

# An example:

## **Shmuel 2, 11:**

“Late one afternoon, David rose from his couch and strolled on the roof of the royal palace; and from the roof he saw a woman bathing. The woman was very beautiful, and the king sent someone to make inquiries about the woman. He reported, “She is Bathsheba daughter of Eliam [and] wife of Uriah the Hittite.”

David sent messengers to fetch her; she came to him... [later, it turned out that] The woman conceived, and she sent word to David, “I am pregnant.”...

David wrote in the letter as follows: “Place Uriah in the front line where the fighting is fiercest; then fall back so that he may be killed.” So when Joab was besieging the city, he stationed Uriah at the point where he knew that there were able warriors.

The men of the city sallied out and attacked Joab, and some of David’s officers among the troops fell; Uriah the Hittite was among those who died.”

# In favour



## **Rabbi Ido Pachter:**

"He who is not willing to study the Tanach with in the eye level, in my view, denies its sanctity because he does not believe that the Tanach truly existed... Tanach holds an important message for us, ordinary people, who have received it and read it, and who grapple with the same challenges in their lives. Did David not sin with another man's wife? Did Jacob not desire Rachel to marry her? Did Moses not face leadership crises? If all of this is not as straightforward as it seems, then what is the purpose of all these stories, and what is the message of the Tanach for us, the average human beings?"



# Against

## Rabbi Shlomo Aviner:

“Our patriarchs are giants, great figures of the world. The Divine Presence rests upon them, in their deeds, in their personalities, in their souls, in their spirits, and in their limbs. It was not by chance that the Master of the Universe decreed in His wisdom that they would be the beginning of the Israelite nation, in other words, that we would commence our history with the giants of the world.. Learning תנ"ך בגובה העיניים is like an ant staring at an elephant, seeing only his feet and thinking this is the entire elephant.”



**What do you think?**

# Different methods of learning tanach:

1. Pshat: the simple text
2. Parshanim (commentators): Rashi, Radak, Ibn Ezra etc.
3. Midrashim: what did the rabbis add to the understanding of the story?
4. Literary analysis: rooted in the academia

**In our series we'll use all four.**



# Introduction to Shlomo Hamelech



# His Books:

שיר השירים  
Shir  
HaShirim

משלי  
Mishlei

קהלת  
Kohelet

# Shlomo's birth

**Father: David. Mother: Bat-Sheva**

**שמואל ב י"ב:**

(כד) ...וַתֵּלֶד בֵּן [וַתִּקְרָא] (וַיִּקְרָא) אֶת שְׁמוֹ שְׁלֹמֹה וְהִיא אָהָבוּ.

...and she bore a son, and called his name Solomon. And Hashem loved him.

(כה) וַיִּשְׁלַח בְּיַד נָתָן הַנָּבִיא וַיִּקְרָא אֶת שְׁמוֹ יְדִידְיָהּ בְּעִבּוֹר ה'.

And He sent by the hand of Nathan the prophet, and he called his name Yedidiah, for Hashem's sake.

# Who Called him Shlomo?

1. ד"ק שמואל ב י"ב:כ"ד

ויקרא את שמו שלמה - הכתוב אומר כי הקב"ה קרא אותו שלמה.

"And He called his name Solomon" - the verse indicates that the Almighty called him Solomon.

2. מלבי"ם שמואל ב י"ב:כ"ד

ויקרא את שמו שלמה - מבואר בספר דברי הימים שכבר אמר ה' לדוד שבן המולך אחריו יהיה שמו שלמה כי שלום יהיה בימיו, ובאשר רצה להמליך בן זה קרא שמו שלמה והסכים ה' לזה.

"And he called his name Solomon" - It is explained in the book of Chronicles that the Lord had already told David that his son, who would succeed him, would be named Shlomo because there would be peace-shalom- in his days. And since he wished to coronate this son, he called his name Shlomo, and the Lord agreed to it.

3. מצודת דוד שמואל ב י"ב:כ"ד

שלמה וה' אהבו - רוצה לומר: קראה אותו בשתי השמות, שם שלמה, להורות כי שלום יהיה בימיו, וה' אהבו, כמשמעו.

"Solomon, and the Lord loved him" - meaning: **SHE** called him by both names, Solomon, to indicate that there would be peace in his days, and "the Lord loved him," as it implies.

# The Meaning of His Name:

## 4. ר' יוסף (ר"י) קרא שמואל ב י"ב:כ"ד

ויקרא את שמו שלמה – על שם כי שלום ושקט יהיה בימיו, וכן בדברי הימים (א', כב, ט) הוא אומר: "הִנֵּה בֶן נֹלָד לָךְ הוּא יִהְיֶה אִישׁ מְנוּחָה וְהִנִּיחוּתִי לוֹ מִכָּל אוֹיְבָיו מִסְבִּיב כִּי שְׁלֹמֶה יִהְיֶה שְׁמוֹ וְשָׁלוֹם וְשָׁקֵט אֶתֶן עַל יִשְׂרָאֵל בְּיָמָיו."

"And he called his name Solomon" - named thus because there would be peace and tranquility in his days. Similarly, in the Book of Chronicles (1 Chronicles 22:9), it says: "Behold, a son shall be born to you, who shall be a man of rest. I will give him rest from all his surrounding enemies. For his name shall be Solomon, and I will give peace and quiet to Israel in his days."

## 5. אברבנאל שמואל ב י"ב:כ"ד

ויקרא את שמו שלמה, להעיר שבו נעשה שלום בין דוד לאביו שבשמים.  
"And he called his name Solomon," to indicate that through him peace was established between David and his Father in Heaven.

## 6. החוקר שמואל ייבן (2 בספטמבר 1896 – 28 בפברואר 1982) היה ארכאולוג ישראלי):

שורש השם שלמה הוא במילה "שלם", כמו "ירושלים", כמו "אבשלום".

The root of the name Shlomo is in the word "shalem," like "Yerushalem" and "Avshalom."



What do we learn  
from this?





# Becoming the King

## Melachim 1, 5-31



# The Problem

(5) Now Adonijah the son of Haggith exalted himself, saying, "I will be king"; and he prepared himself chariots and horsemen and fifty men to run before him.

(6) And his father had not pained him all his life by saying, "Why have you done so?" And he was also a very handsome man; and he was born after Absalom.

(7) And he conferred with Joab the son of Zeruiah and with Abiathar the priest; and they supported Adonijah.

(8) But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men that belonged to David, were not with Adonijah.

(9) And Adonijah slew sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel. And he called all his brothers the king's sons, and all the men of Judah the king's servants.

(10) But Nathan the prophet, and Benaiah, and the mighty men, and his brother Solomon, he did not call.

(ה) וְאֲדֹנִיָּה בֶן חַגִּית מִתְנַשֵּׂא לֵאמֹר אֲנִי אֶמְלֹךְ וַיַּעַשׂ לוֹ רֶכֶב וּפָרָשִׁים וַחֲמִשִּׁים אִישׁ רָצִים לְפָנָיו.

(ו) וְלֹא עָצְבוּ אָבִיו מִיָּמָיו לֵאמֹר מִדּוּעַ כָּכָה עָשִׂיתָ וְגַם הוּא טוֹב תֹּב תֵּאָר מְאֹד וְאֹתוֹ יִלְדָה אַחֲרָיו אֲבִשָׁלוֹם.

(ז) וַיְהִי דְבָרָיו עִם יוֹאָב בֶּן צְרוּיָה וְעִם אֲבִיָּתָר הַכֹּהֵן וַיַּעֲזְרוּ אַחֲרָיו אֲדֹנִיָּה.

(ח) וְצָדוֹק הַכֹּהֵן וּבְנֵיָהוּ בֶן יְהוִיָדָע וְנָתָן הַנָּבִיא וְשִׁמְעִי וְרֵעִי וְהַגִּבּוֹרִים אֲשֶׁר לְדָוִד לֹא הָיוּ עִם אֲדֹנִיָּהוּ.

(ט) וַיִּזְבַּח אֲדֹנִיָּהוּ צֹאן וּבָקָר וּמְרִיא עִם אֶבֶן הַזֹּחֶלֶת אֲשֶׁר אֶצֶל עַיִן רֹגֵל וַיִּקְרָא אֶת כָּל אַחֲרָיו בְּנֵי הַמֶּלֶךְ וּלְכָל אַנְשֵׁי יְהוּדָה עַבְדֵי הַמֶּלֶךְ.

(י) וְאֵת נָתָן הַנָּבִיא וּבְנֵיָהוּ וְאֵת הַגִּבּוֹרִים וְאֵת שְׁלֹמֹה אַחֲרָיו לֹא קָרָא.

## Adonia's Team:

Yoav Ben Tzruya (Military)

Evyatar HaKohen (Religious)

## Shlomo's Team:

Bnayahu Ben Yehoyada  
(Military)

Tzadok HaKohen (Religious)

Natan HaNavi (Prophecy)

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# The Plan

(11) Then Nathan spoke to Bathsheba the mother of Solomon, saying, "Have you not heard that Adonijah the son of Haggith reigns, and David our lord does not know?"

(12) Now therefore come; please, let me give you counsel, that you may save your life and the life of your son Solomon.

(13) Go and come in to King David, and say to him, 'Did you not, my lord, O king, swear to your handmaid, saying, 'Assuredly Solomon your son shall reign after me, and he shall sit upon my throne?' Why then does Adonijah reign?'

(14) Behold, while you yet talk there with the king, I also will come in after you, and confirm your words."

(יא) וַיֹּאמֶר נָתָן אֶל בַּת שֶׁבַע אִם שָׁלְמָה לְאָמֹר  
הֲלוֹא שָׁמַעְתָּ כִּי מֶלֶךְ אֲדֹנִיָּהוּ בֶן חַגִּית וְאֲדֹנִינוּ  
דָּוִד לֹא יָדַע.

(יב) וְעַתָּה לְכִי אֵינְעִצְךָ נָא עֲצֵה וּמְלֹטִי אֶת נַפְשֶׁךָ  
וְאֶת נַפְשׁ בְּנֶךְ בְּנֹד שְׁלֹמֹה.

(יג) לְכִי וּבֹאִי אֶל הַמֶּלֶךְ דָּוִד וְאָמַרְתְּ אֵלָיו הֲלֹא  
אַתָּה אֲדֹנִי הַמֶּלֶךְ נִשְׁבַּעְתָּ לְאַמְתְּךָ לֵאמֹר כִּי  
שְׁלֹמֹה בְּנֶךְ יִמְלֹךְ אַחֲרַי וְהוּא יֵשֵׁב עַל כִּסֵּאִי  
וּמִדַּוְעַ מֶלֶךְ אֲדֹנִיָּהוּ.

(יד) הִנֵּה עוֹדֶךָ מְדַבֶּרֶת שָׁם עִם הַמֶּלֶךְ וְאֲנִי אָבוֹא  
אַחֲרֶיךָ וּמְלֹאֲתִי אֶת דְּבָרֶיךָ.

# The Reason Behind Shlomo's Kingship (From Bat-Sheva's eyes)

רד"ק מלכים א א': יג"

למה נשבע לה? אמרו כי כשמת הילד, אמרה בת שבע: הילד מת מפני העון, אפילו יהיה לי ממך בן של קיימא יבוזו אותו אחיו מפני שבאתי אליך בעון מתחלה, ולא רצתה להנשא לו עד שנשבע לה כי הבן שיהיה לו ממנה ראשונה ימלוך אחריו.

## **Radak on 1 Kings 1:13:**

Why did she make him swear? It is said that when the child died, Bathsheba said: "The first child died because of the sin, and even if I will have a son who is destined to live, everyone will despise him because he was born to a relationship that started with a sin. Bathsheba did not want to marry David until he swore to her that her son she would have from him would reign after him.

# Problem Solved

(32) And King David said, "Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." And they came before the king.

(33) And the king said to them, "Take with you the servants of your lord, and have Solomon my son ride upon my own mule, and bring him down to Gihon.

(34) And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow with the horn, and say, 'Long live King Solomon.'

(35) Then you shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead and I have appointed him to be prince over Israel and over Judah."

(36) And Benaiah the son of Jehoiada answered the king, and said, "Amen. May Hashem, the God of my lord the king, say so.

(37) As Hashem has been with my lord the king, so may He be with Solomon, and may He make his throne greater than the throne of my lord King David."

(לב) וַיֹּאמֶר הַמֶּלֶךְ דָּוִד קְרָאוּ לִי לְצִדּוֹק הַכֹּהֵן וְלִנְתָן הַנָּבִיא וְלִבְנֵיָהוּ בֶן יְהוֹיָדָע וַיָּבֹאוּ לִפְנֵי הַמֶּלֶךְ.

(לג) וַיֹּאמֶר הַמֶּלֶךְ לָהֶם קְחוּ עִמָּכֶם אֶת עַבְדֵי אֲדֹנֵיכֶם וְהִרְפַּבְתֶּם אֶת שְׁלֹמֹה בְנִי עַל הַפָּרָדָה אֲשֶׁר לִי וְהוֹרַדְתֶּם אֹתוֹ אֶל גִּיחֹן.

(לד) וּמָשַׁח אֹתוֹ שָׁם צִדּוֹק הַכֹּהֵן וְנְתָן הַנָּבִיא לְמֶלֶךְ עַל יִשְׂרָאֵל וּתְקַעְתֶּם בְּשׁוֹפָר וְאָמַרְתֶּם יְחִי הַמֶּלֶךְ שְׁלֹמֹה.

(לה) וְעַלִּיתֶם אַחֲרָיו וּבֹא ויֵשֶׁב עַל כִּסֵּאִי וְהוּא מֶלֶךְ תַּחְתָּי וְאֹתוֹ צִוִּיתִי לִהְיוֹת נָגִיד עַל יִשְׂרָאֵל וְעַל יְהוּדָה.

(לו) וַיַּעַן בְּנֵיָהוּ בֶן יְהוֹיָדָע אֶת הַמֶּלֶךְ וַיֹּאמֶר אָמֵן כֵּן יֹאמַר יְיָ אֱלֹהֵי אֲדֹנָי הַמֶּלֶךְ.

(לז) כַּאֲשֶׁר הָיָה יְיָ עִם אֲדֹנָי הַמֶּלֶךְ כֵּן [יְהִיָּה] (יהי) עִם שְׁלֹמֹה וַיַּגְדֵּל אֶת כִּסְאוֹ מִכִּסֵּא אֲדֹנָי הַמֶּלֶךְ דָּוִד.

# Reminder:

**אברבנאל שמואל ב י"ב:כ"ד**

ויקרא את שמו שלמה, להעיר שבו נעשה שלום בין דוד לאביו שבשמים.

"And he called his name Solomon," to indicate that through him peace was established between David and his Father in Heaven.

- ***What do we understand from all the sources so far?***