

ימי עיון בתנ"ך תשפ"ו

The Two Solomons: The Case of the Missing Repentance; A Comparison of Rashi on Kings & Ecclesiastes fredmanlisa@gmail.com

1 Kings

1. רש"י: ויאהב שלמה ללכת בחקות דוד אביו (ג, ג) – ארבע שנים, עד שלא התחיל לבנות הבית, אבל משהתחיל לבנות: ויתחתן שלמה את בת פרעה (מלכים א' ג'). נמצאת אומר: "כי על אפי ועל חמתי היתה לי העיר הזאת, למן היום אשר בנו אותה ועד היום הזה" (ירמיהו ל"ב: ל"א). כך שנינו בסדר עולם (סדר עולם רבה ט"ו), למדנו שאין הפרשיות כתובות כסדר. בבמות הוא מזבח – בגנות דבר הכתוב, ששהה את בנין הבית ארבע שנים.

Clarification: When did he marry Bat-Pharaoh?!

2. רש"י ירמיהו לב, לא: למן היום אשר בנו אותה – ביום שהוסד הבית נשא שלמה את בת פרעה.

3. Rashi Proverbs 31: 1: *A speech where his mother rebuked him* – When he married [the daughter of] Pharaoh on the day of the dedication of the Temple, she brought for him many musical instruments, and he was awake all night, and he slept the next morning until the fourth hour, as is explained in the *Pesikta*. And the keys of the Temple were under his head. Regarding that time, we learn: "About the morning offering that is offered at the fourth hour" (Eduyot 6: 1) – and his mother entered and chastised him with all this speech.

Building Projects

4. רש"י: ואת ביתו בנה שלמה שלש עשרה שנה – שבמלאכת גבוה נזדרז ובשלו נתעצל, ובשבחו סיפר הכתוב.

Other Transgressions

Horses

5. Rashi: *The source of the horses that Shelomo possessed* (1 Kings 10: 28)– Was from Egypt. A privileged cartel– The gathering of horse dealers was in Egypt. Shelomo's merchants bought [the rights] from the king of Egypt, because no person could export horses from there except through them. This is what I heard...

Gold & Silver

6. Rashi: *As stones* (1 Kings 10: 27) – But above it states, "of no value." Our Rabbis explained that one refers to the time before Solomon married Pharaoh's daughter, and one refers to the time after Solomon wedded Pharaoh's daughter.

Women

7. רש"י: ואת בת פרעה (מל"א יא, א) – אף היא מן הנכריות, אלא שהיתה חביבה עליו מכולם, מנאה לעצמה. וכן: ויפקדו מעבדי דוד תשעה עשר איש ועשהאל (שמואל ב' ב' ל').

Negative Impact

8. רש"י: אז יבנה שלמה במה – רבותינו אמרו: מתוך שלא מיחה בנשיו נקראת על שמו (שבת נ"ו:).

Punishment

9. Rashi: *But not for all the days* (1 Kings 11: 39)– For in the days of the Messiah, the kingdom will be restored to him. In Seder Olam (ch. 15) I found: "I shall afflict David's descendants because of this," – corresponding to the thirty-six years that Solomon was married to Pharaoh's daughter. For he married her during the fourth year of his reign, and corresponding to this, the decree was promulgated on the kingdom of the House of David to be divided. The kingdom should have been restored, in Asa's time, in the sixteenth year of his reign. However, he sinned by sending a bribe to the king of Aram, and did not depend on the Holy One Blessed Is He. This is [the meaning] of what is stated in Chronicles, "In the thirty-sixth year of Asa's reign, etc., Baasha built the high place." This is impossible, because Asa buried Baasha in the twenty-seventh year of his reign. Rather, the sixteenth year of his reign, Scripture calls "the thirty-sixth," for they are the end of thirty-six years since the division of the kingdom, and Scripture tells us that in that year Asa sinned, "but not for all the days," only for thirty-six years.

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Book of Ecclesiastes

Authorship

10. רש"י: קהלת – על שם שקיהל חכמות הרבה וכן במקום אחר קורוהו אגור בן יקא (משלי ל' א'), שאגר כל הבינה והקיאה. ויש בדרשנים (קהלת זוטא א' א') אומ': שהיה אומר כל דבריו בהקהל.

Revisiting Solomon's Punishment

11. Rashi: *I, Kohelet, was king* (1: 12) – Over the whole world, and later, over Israel, and then, over Jerusalem alone, and finally, over my staff, for it says, "[I] was king ... in Jerusalem," but now, I am no longer king.

12. רש"י: דברתי אני עם לבי (א, טז) – עכשיו שירדתי מגדולתי אני נותן לבי לאמר, מי יאמר עלי: הוא בא לידי מדה זו. אני הגדלתי וגוי.

13. Rashi: *And this was my portion* (2: 10) – And after doing all these, I have nothing more than this. Rav and Samuel (San. 20b), one says, his walking stick, *maklo*, and one says, his cup, *makkeida*, an earthenware cup from which people drink.

14. Rashi: implements for exile (Ezekiel 12: 3) – A vessel from which to drink and a small earthen bowl in which to knead a cake (*makkeida*), as a sign for the house of Israel in Jerusalem to do likewise, so that they would not have to knead dough in a hole on the ground with the gravel going into it...

Repentance

15. Rashi: *For in much wisdom* (1: 18) – I said, "I will get many horses, but I will not return the people to Egypt" (Deut. 17: 16), but ultimately, I returned them (see I Kings 10: 28–29). "I will take many wives, but they will not turn my heart away" (Deut. 17: 17), but it is written about me, "His wives swayed his heart" (I Kings 11: 4). And so he says, "The speech of the man to *Ithiel v'ukha'*" (Prov. 30: 1).

Prooftext

16. Rashi: Prov. 30: 1: The words of Agur son of Yakeh – The words of Solomon, who gathered (*agat*) understanding and vomited it (*heikia*); this is how the Rabbis interpreted it (Tanhuma Vaera 5) *The speech of the man to Ithiel* – The man Solomon said this speech about himself because of "Ithiel" [*iti El*; i.e., God is with me] – because he relied upon his wisdom to amass much gold and silver, and many horses and many wives, all of which he was warned not to do (Deut. 17: 16–17). But he said: *Iti El* [since God is with me] – I will have many wives and they will not sway my heart, I will amass gold and not turn away, and I will amass horses and not return the nation to Egypt. "To Ithiel and Ucal" – because I said: God is with me (*iti El*), and I will be able (*ukha'*) to do [all this] and [still I] will not falter.

17. Rashi: *And to grasp folly* (Eccl. 2: 3) – With things that appear foolish to me, concerning them I said, "Because God is with me, I will be able" (Prov. 30: 1)."

18. Rashi: *He listened* (12: 9) – He made handles for the Torah, like a basket which has no handles with which to grasp it, and he came along and made handles for it, for he instituted "Eiruv" as a safeguard for the observance of the Sabbath, and the ritual washing of the hands as a safeguard for purity, and secondary forbidden marriages as a safeguard for the prohibitions against incest.

Forgiveness (source 11)

Between Public & Private

19. Rashi: *That, too, I found was futile* (2: 1) – For I saw prophetically that much evil is caused by lighthearted frivolity.

20. Rashi: *And so I loathed life* (2: 17) – He was propheying about the members of the generation of Rehoboam...

21. Rashi: *In the place of justice, etc.* (3: 16) – I saw with divine inspiration the place of the Chamber of Hewn Stone in Jerusalem, which had been "full of justice" (Is. 1: 21)

22. Frederick Greenspahn notes: "Isaac, Jacob, Moses, the elders, Jeroboam and Hananiah all are said to have 'lost' the Holy Spirit at various times. Its presence is thus a sign of Divine favor, and its departure reflects lower status." ("Why Prophecy Ceased," *JBL* 108/1 (1989): 47.)