

## תוכן הענינים

is accepted as king שלמה	א
שלמה's officers	ב-ו
New tribal divisions	ז-יט
Nation is happy	כ

(א) וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה מֶלֶךְ עַל כָּל יִשְׂרָאֵל:

*And King שלמה was king over all of Israel.*

This short, easy-to-understand פסוק will allow teachers to review several important skills and concepts. Challenge your students to identify a few questions on this short פסוק. They will most likely ask the following three questions:

1. Why does the פסוק repeat the word "מֶלֶךְ" twice?
2. Why does the פסוק emphasize using the word "כָּל" ?
3. Why is this פסוק even necessary? We already know that שלמה is king!

Using colors to represent each question, you can write the following on the board:

## ON THE BOARD

( וַיְהִי הַמֶּלֶךְ שְׁלֹמֹה  
מֶלֶךְ עַל כָּל יִשְׂרָאֵל )

1. → Encourage students to consider why the נביא would use the word מלך twice. This repetition is known as כפל לשון. Seemingly, it is a reflection of the mood of this פסוק. We have already been informed that שלמה is king, so the פסוק is not sharing new information, in which case it may make sense for the פסוק to have said: שלמה was king over Israel. Instead, this could be honorific, bestowing this important title to impress upon the readers the significance of this moment – the acceptance of שלמה as king over all of Israel.
2. → רד"ק addresses the word כל by comparing this national approval to that of דוד המלך. דוד was eventually accepted by the nation, however it took a longer period of time for him to achieve this widespread endorsement. שלמה, reached this milestone far earlier in his royal career.
3. → רש"י's concise commentary offers an elegant solution to the third question of why this פסוק here at all. The נביא has already informed us that שלמה has been made king, sat on דוד's throne and that his kingdom has been established. רש"י's answer yet again relies on the concept known as סמיכות פרשיות. What was the story that directly preceded this פסוק? That would be the remarkable court case and the nation's wonderment at שלמה's wisdom. About this רש"י writes: when the nation saw his wisdom, they all rejoiced in his kingship.

It may be a helpful exercise to identify the characters behind the pronouns in רש"י's statement.



While it is true that שלמה had been king, that did not mean that his approval ratings were high. In the United States, Presidents are elected in November and take office in January. They have been officially elected by a large portion of the population, but, that does not mean that they have a high approval rating. We already know that שלמה had become king, but this פסוק immediately after his amazing court case is sharing with us that his approval rating is sky-high!

The מלבי"ם notes that this is the third time that the נביא has shared that שלמה has become king. What is the significance of the three-fold repetition?



מלבי"ם explains that each repetition teaches another reason for שלמה's kingship. The first, which takes place immediately following his father's death represents his father's will that he be crowned king during his life. The second statement of his being king which appears after שלמה exacts punishments reflects how he eradicated his enemies and thus his kingship was established. The third פסוק commenting on his being king which is found after his court case, relates to the Divine wisdom that שלמה was gifted. Unlike שאול and דוד who were not accepted immediately as kings שלמה was accepted without any issues as a reaction to the court case.

**TEACHER IDEA**

At what point in his kingship do you think שלמה really felt like he was king? Was it after he was coronated at כִּיחון, or after making his first decisions as king, or maybe after receiving the approval of the nation?

Use the example of babysitting to help students understand that there may be different answers to this question. When did you truly feel the adult-like independence of being a babysitter? Was it the very first time you babysat your siblings, or the first time you were paid to babysit someone else's children? Maybe you felt it the first time when you needed to put the kids to sleep as a babysitter.

ב. מה שהרג את אויביו, ועז"א שם והממלכה נכונה ביד שלמה

ג. מה שנתן לו אלהים חכמה ובינה שעז"א רצו כל העם במלכותו, ח"ש פה שהיה מלך על כל ישראל, ר"ל לא כשאול שבתחלת מלכותו בני בליעל בזהו ולא כדוד שמלך שבע שנים על יהודה לבד, כי תיכף מלך על כל ישראל ואין פוצה פה ומצפצף

מלבי"ם פרק ד פסוק א | למה אמר שלישית שהיה מלך על כל ישראל שכבר הזכיר ב"פ שהממלכה נכונה בידו

והיה המלך שלמה מלך על כל ישראל כבר אמר זה למעלה שני פעמים, וכתב מהרי"א שבא להודיע ששלש סבות התחברו בהמלכתו א. רצון אביו שהמליכו בחייו, ועז"א אחרי זכרון המשיחה ושלמה ישב על כסא אביו ותכון מלכותו מאד

(ב) וְאֵלֶּה הַשָּׂרִים אֲשֶׁר לוֹ עֲזָרְיָהוּ בֶן צְדוֹק הַכֹּהֵן: (ג) אֶלִּיחֻרָף וְאַחִיָּה בְנֵי שִׁישָׁא סֹפְרִים יְהוֹשֶׁפֶט בֶּן אֲחִילֹד הַמְזָכִיר: (ד) וּבְנִיָּהוּ בֶן יְהוֹיָדָע עַל הַצָּבָא וְצְדוֹק וְאַבְיָתָר כֹּהֲנִים: (ה) וְעֲזָרְיָהוּ בֶן נָתָן עַל הַנִּצְבִּים וְזָבוּד בֶּן נָתָן כֹּהֵן רֹעֵה הַמֶּלֶךְ: (ו) וְאַחִישֶׁר עַל הַבַּיִת וְאַדְנִיָּרָם בֶּן עֲבָדָא עַל הַמָּס:

And these were his officers: *was* עזריהו בן צדוק *כהן* and *the sons of* שישא *were* scribes. *was* יהושפט בן אחילוד *the secretary*. *was* בניהו בן יהוידע *(officer) on the army*. *were* צדוק and אביתר *the priests*. *was* עזריהו בן נתן *(officer) on the taxes* and *was* ניצבים *(officer) on the king's house*. *was* זבוד בן נתן *friend of the king*. *was* אחישר *(officer) on the house* and *was* אדונירם בן עבדא *(officer) on taxes*.

תפקיד	שמות	פסוק
כהן	עזריהו בן צדוק	ב
סופרים	1. אליחורף בן שישא 2. ואחיה בן שישא	ג
מזכיר	יהושפט בן אחילוד	ג
על הצבא	בניהו בן יהוידע	ד
כהנים	1. צדוק 2. אביתר	ד
על הניצבים	עזריהו בן נתן	ה
רעה המלך	זבוד בן נתן	ה
על הבית	אחישר	ו
על המס	אדנירם בן עבדא	ו



## THAT SOUNDS FAMILIAR!



Where else in חומש have we seen **שרי מסיים**?

מצרים

**שמות א:יא:** וַיְשִׁימוּ עָלָיו **שרי מסיים** לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם וַיָּבִן עָרֵי מִסְכָּנוֹת לְפָרְעָה אֶת פֶּתֶם וְאֶת רַעְמִסֵּס

## THAT SOUNDS FAMILIAR!



Which king in תנ"ך had a **ספר זכרונות**?

אחשורוש

**אסתר ו:א:** בְּלִילָה הַהוּא נָדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהַבִּיאַת אֶת **ספר הזכרונות** דְּבָרֵי הַיָּמִים וַיְהִיו נִקְרָאִים לִפְנֵי הַמֶּלֶךְ



## JOB HIRING

**סופר** — Scribe, as in the שרש of ס.פ.ר.

Writes דברי הימים's diplomatic letters and royal decrees, or his שלמה's.

**מזכיר** — Secretary, as in the שרש of ז.כ.ר. Writes down the goings-on of the king, daily schedule. In charge of his הזכרונות (מצודת דוד) ספר or details of the court cases (רש"י).

**על הניצבים** — Head of the governors of the new district system created by שלמה. Each district is responsible to provide food for שלמה one month per year.

**רעה המלך** — Advisor to king, chief of staff, personal assistant (רד"ק), king's right hand man and friend who helps to keep the king happy (אברבנאל).

**על הבית** — Facilities manager, makes sure there are fresh towels in the bathrooms and that the lawns look beautiful.

**על המס** — Tax collector to raise funds for the significant construction project that שלמה will be supervising.

**רד"ק מלכים א:ד:ה"ה** — רעה המלך — שושיבא דמלאך, שהיה עמו תמיד

**אברבנאל מלכים א:ד:ה** — היה מנהג המלכים כן לשבת אצלם תמיד איש ישתעשעו עמו ויאכל עמהם כדי לשמחם ולדבר על לבם ולגלות אליהם המלכים בטח מצפוני לבותם

**רש"י מלכים א:ד:ה"ה** — סופרים — לכתוב דברי הימים

**מצודת דוד מלכים א:ד:ה"ה** — המזכיר — ממונה על ספר הזכרונות

**רש"י מלכים א:ד:ה"ה** — המזכיר — איזה משפט בא לפניו ראשון, שיפסקנו ראשון. כך שמעתי





## TAKE A CLOSER LOOK

Let us compare שאול's cabinet/government to the governments of דוד and שלמה.

In the chart below you will find the jobs (not names) found in each king's government in the exact order in which they appear in the text. What observations can you make? How are they similar or different? How did the governments change over the course of these three kings?

## ספר שמואל א פרק יד

(מט) וַיְהִי בְּנֵי שָׁאוּל יוֹנָתָן וַיִּשׁוּי וּמִלְכִּישׁוּעַ וְשָׁם שְׁתֵּי בָנָתָיו שֵׁם הַבְּכִירָה מֵרֵב וְשָׁם הַקָּטָנָה מִיכָל: (נ) וְשָׁם אִשֶּׁת שָׁאוּל אַחִינֹעַם בַּת אַחִימֶעַץ וְשָׁם שָׂר צָבָא אֲבִינֵר בֶּן נֵר דָּוִד שָׁאוּל:

## שמואל ב פרק ח

(טו) וַיִּמְלֹךְ דָּוִד עַל כָּל יִשְׂרָאֵל וַיְהִי דָּוִד עֹשֶׂה מִשְׁפָּט וְצִדְקָה לְכָל עָמּוֹ: (טז) וַיֹּאבֵב בֶּן צְרוּיָה עַל הַצָּבָא וַיְהוֹשֶׁפֶט בֶּן אַחִילֹד מִזִּבְרִי: (יז) וְצִדּוֹק בֶּן אַחִישׁוּב וְאַחִימֶלֶךְ בֶּן אֲבִיתָר כֹּהֲנִים וְשָׂרֵי הַסּוּפֵר: (יח) וּבְנֵיהֶם בֶּן יְהוֹיָדָע וְהַכֹּהֲנִים וְהַפְּלִטִי וּבְנֵי דָּוִד כֹּהֲנִים הָיוּ:

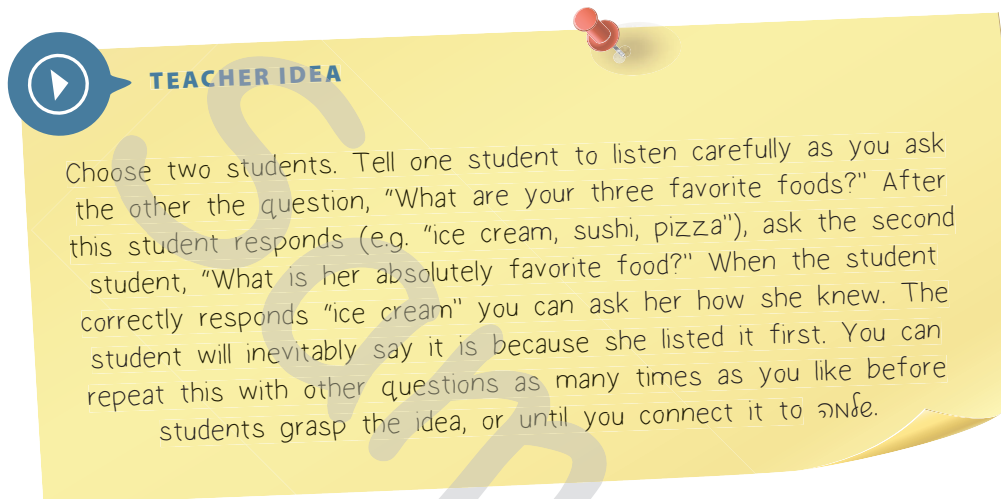
There is a slightly different version of דוד's government in כ פרק ב שמואל but the idea we will learn applies to both.

שלמה	דוד	שאול
שר צבא	שר צבא מזכיר כהנים סופר כריתת ופליתי	כהן סופרים מזכיר שר צבא כהנים ניצבים רעה המלך בית מס

## Observations

1. Everyone has a general of the army
2. שלמה's government features four new jobs, reflecting the sophistication of his kingdom
3. דוד had one סופר, שלמה has two סופרים
4. דוד had כריתת ופליתי – perhaps the extra body guards were because he needed more protection

An important difference relates to the general of the army. Notice where the **שר צבא** is listed. For **שאול**, it is the only job reflecting the sole purpose of his kingdom. For **דוד**, whose government has grown in sophistication to include other jobs, it remains at the top of the list. However, as we turn our attention to **שלמה**'s list, in which four new jobs appear that were not included in **דוד**'s government, we will notice that the **כהן** slot has been bumped to the top spot whereas army general was moved down. As with many lists, perhaps the first item listed reflects the most important job of all.



**TEACHER IDEA**

Choose two students. Tell one student to listen carefully as you ask the other the question, "What are your three favorite foods?" After this student responds (e.g. "ice cream, sushi, pizza"), ask the second student, "What is her absolutely favorite food?" When the student correctly responds "ice cream" you can ask her how she knew. The student will inevitably say it is because she listed it first. You can repeat this with other questions as many times as you like before students grasp the idea, or until you connect it to **שלמה**.

Arguably, the person whose job is in the first position in each government reflects the overall goal and purpose of each kingdom. **דוד** took upon himself the responsibility to fight wars to ensure national security and pave the way for **שלמה** to have a peaceful kingdom. This is why his top spot is for his army general. **שלמה**'s goal is to build the **בית המקדש**. He needs a religious/spiritual guide to help him navigate this new task. While it makes sense to keep a **שר צבא** on staff—he has already been useful in killing certain enemies—this position is less important and has been bumped down. The top spot in his kingdom is the **כהן** whose spiritual guidance will be crucial as we transition to an era in which the **בית המקדש** is central.

Your students may have some questions regarding the Kohanim listed in **שלמה**'s government. Here is some information that may be helpful.

- **עזריהו** could either be **צדוק**'s son, or a grandson, the son of **אחיהמעיך**. He is listed here as his son. are many examples in **תנ"ך** where grandsons are listed as sons.
- **אברבנאל** says that **עזריהו** who was in fact a **כהן** served as one of the **סופרים**, which means there were a total of three scribes.
- **אביתר** was banished as **כהן**, but his name is listed here. Either it was the same person who remained a **כהן**, but was no longer **גדול** (**כהן** (רלב"ג), or it was a different **כהן** with the same name (רש"י).
- The word **כהן** does not always mean priest. It can also be a term of nobility, for example when the sons of **דוד** are referred to as **כהנים** despite being from **יהודה**.

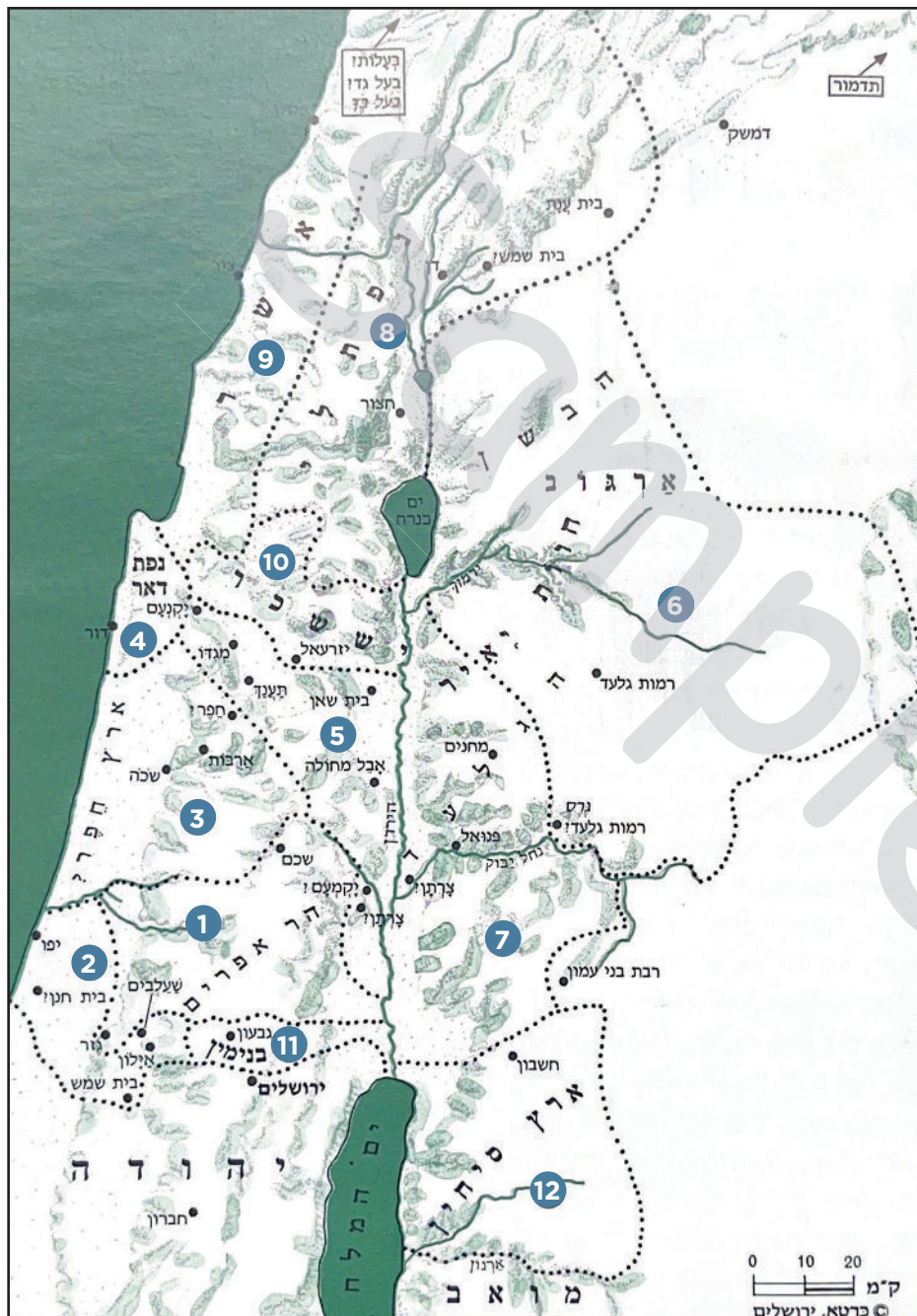


[illegible]

**אברבנאל ד"ב:** ומנינו אחרשוב שהיה סופר המלך עם אליהרף ואחיה בני שישא, והיוו שלשתם סופרים, ויהיה אם כן שעור הכתוב עזריהו בן צדוק ואליהרף ואחיה בני שישא כלם שלשה היו סופרים, ויחסר ו"ו השמוש שהיה ראוי שיאמר ואליהרף **רש"י ד"ז ד"ה** **ובכללו את המלך** – כל סעודתו, ומאכל הטוסים, וכל צרכי הוצאה



redesigned the tribal divisions into twelve new territories. Each district was required to collect taxes that would financially support שלמה's palace for one month out of the year. The land divisions are not equal in terms of space. Presumably it was divided into twelve zones which had similar economic revenue, thus making it an equitable system.



## KEY:

- 1 הר אפרים
- 2 שעלבים, בית שמש, מקץ
- 3 ארובות, שכה, ארץ חפר
- 4 נפת דאר
- 5 תענך, מגדו, בית שאן
- 6 רמת גלעד, ארגב
- 7 מחנים
- 8 נפתלי
- 9 אשר, בעלות
- 10 יששכר
- 11 בנימין
- 12 ארץ גלעד





## SPOTLIGHT ON שרשים

## כֹּל

To sustain, nourish, support

על המחיה ועל הכלכלה

וְיִכְלֹכַל יוֹסֵף אֶת אָבִיו וְאֶת אֶחָיו וְאֶת כָּל בֵּית אָבִיו לֶחֶם לִפְנֵי הַטָּף

וְנָצִיב אֶחָד אֲשֶׁר בְּאֶרֶץ

The מפרשים are all curious about the phrasing of this פסוק, as it feels as if it was cut off mid-sentence (הואיל משה). The גמרא, cited by רש"י, presents two solutions to this פסוק. The first is a simple solution that this is a reference to the הנציבים שר mentioned at the start of the פרק. This was שלמה's officer who supervised the twelve deputies for each district. In a sense, he was the נציב for the entire land. Another approach presented in the גמרא is that this was a thirteenth (nameless) deputy who was in charge of providing for שלמה during a leap year, in which there are thirteen months.



דעת מקרא presents a very creative answer to resolve this dilemma. While some of the tribal divisions remained the same, many of them were changed from the original land allotment. Notably, יהודה is not listed in the twelve נציבים prompting some to question whether שלמה deliberately left them out. If this was the case, it is possible that this was done because of the burden that יהודה bore by hosting the Jewish people multiple times a year during the שלוש רגלים. דעת מקרא suggests that the final line אשר בארץ should be followed by the adjacent word יהודה from the very next פסוק. Therefore, it would read: And one deputy from יהודה. This would be a thirteenth deputy, which aligns with the position in the גמרא that there were thirteen deputies to account for the thirteen months of a leap year and resolves the issue of the absence of יהודה from the נציבים system.

(כ) יהודה וישראל רבים כחול אשר על הים לרב אכלים ושתים ושמחים

And יהודה and ישראל were many, like the sand on the sea in multitude, they ate, drank and were happy.

### QUICK QUESTION

#### Why are the people so happy?

רד"ק says this is because מאויב פחד להם. For the first time in their lives, they have no enemies. השלמה has built a growing empire which has no external threats.

#### THAT SOUNDS FAMILIAR!

##### Where else have בני ישראל been compared to sand?

In יעקב and אברהם's blessings to ה'



**בראשית כב:יז:** כי ברך אברךך והרבה ארצה את זרעך ככוכבי השמים וכחול אשר על שפת הים וירש זרעך את שער איביו  
**בראשית לב:יג:** ואתה אמרת היטב איטיב עמך ושמתי את זרעך כחול הים אשר לא יספר מרב

#### RED FLAG!

At the start of the פרק, the Jewish people were described as כל ישראל. Yet, at the end of the פרק, despite השלמה's attempts to unify the nation by dismantling the tribal divisions that separated them, they are being described as יהודה וישראל. Is this merely a poetic way of referring to בני ישראל or is this a hint to the reader of the impending המלוכה? Although there is a sense of unity now, this may not last forever.

הואיל משה ד"ה ונציב אחד אשר בארץ- מקרא קשה

ורב נחמן חד אמר אחד ממונה על כולם וחד אמר כנגד חדש העיבור  
**דעת מקרא מ"א ד"ט:** ועוד אפשר ש'יהודה' הבא כאו בראש הפסוק הסמוך משמש למעלה ולמטה.

**תלמוד בבלי מסכת סנהדרין יב** מאי משמע דהאי נציב לישנא דירחא הוא דכתיב (מלכים א ד, ז) ולשלמה שנים עשר נציבים על כל ישראל וכלכלו את המלך ואת (אנשיו) חדש בשנה והכתיב (מלכים א ד, יט) ונציב אחד [אשר] בארץ רב יהודה



### ASSIGNMENT IDEA

Have students divide the school building into different zones, like שלמה divided ארץ ישראל in our פרק. Analyze each group's divisions. If you are in a co-ed school, perhaps they divided it by boys' classrooms and girls' classrooms. Perhaps they chose to divide it based on age, such as lower school and middle school. Did your students account for communal areas in the building such as the gym, lunchroom and computer room? What about spaces for teachers and administrators? How can all of these spaces be accounted for and divided into even zones?



### COMPARATIVE TEXT

Compare the wording of the פסוקים from קהלת penned by שלמה המלך to the wording of our פסוק.

**קהלת ג:יב-יג** יִדְעֵתִי כִּי אֵין טוֹב בָּם כִּי אִם לְשִׁמּוֹחַ וְלַעֲשׂוֹת טוֹב בְּחַיֵּי: וְגַם כָּל הָאָדָם שִׂיאֵכֵל וְשִׁתָּה וְרָאָה טוֹב בְּכָל עֲמָלוֹ מִתַּת אֱלֹקִים הִיא:

**קהלת ח:טו** וְשִׁבְחֵתִי אֲנִי אֶת הַשְּׁמִיחָה אֲשֶׁר אֵין טוֹב לָאָדָם תַּחַת הַשָּׁמֶשׁ כִּי אִם לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׁמֹחַ וְהוּא יִלְוֶנוּ בְּעֲמָלוֹ יְמֵי חַיָּיו אֲשֶׁר נָתַן לוֹ הָאֱלֹקִים תַּחַת הַשָּׁמֶשׁ:

### נושא הפרק

The theme of this פרק is the government of שלמה. This פרק is comprised mostly of names and does not offer much content. However, we can nonetheless glean important ideas from it. שלמה is building an empire that exceeds his father's in its scope and its sophistication. This is seen both regarding his growing government, as well as the new economic infrastructure he puts in place. Clearly, שלמה is making his final preparations for building the מִבְּנֵי, as many taxes will need to be raised for this project. שלמה has the approval of the people and they are already beginning to feel the positive effects of a peaceful kingdom. The next פרק will build on this, highlighting the incredible peace and prosperity of שלמה's era as well as final preparations for the מִבְּנֵי.