

Torat Imecha NACH YOMI



Sefer Shmuel Bet is sponsored by Hylton and Leah Lightman, *l'ilui nishmot* their parents, *Shmuel ben David, Chana bas Yaakov Chaim, Kolonomus ben Chaim, and Sara Temma bas Menachem Mendel.*

Please keep in mind that these sheets contain sheimos and should be discarded in accordance with halacha.

Shmuel Beis 24

Mrs. Hyndi Mendelowitz

Welcome to *Torat Imecha Nach Yomi* with the OU Women's Initiative. My name is Adina Shmidman. Please join us Tuesday, May 26th at 12:00 noon Eastern, 7:00 PM Israel time for the *Siyum* celebrating the completion of *Sefer Shmuel Bet* with Mrs. Hyndi Mendelowitz. Please sign up at ouwomen.org/siyum. And now for today's *Perek*.

Welcome to *Torat Imecha Nach Yomi* with the OU Women's Initiative. My name is Hyndi Mendelowitz. Today we will be *mesayem*, we will end *Sefer Shmuel Bet* with the final *perek*, *perek chaf dalet*, chapter 24, with a little emotion and much, much thanksgiving to *Hakadosh Baruch Hu* and to all of you wonderful women who have embarked on this journey together. We begin with *pasuk aleph*.

וַיִּסָּף אָף ה' לַחֲרוֹת בְּיִשְׂרָאֵל

The anger of *Hakadosh Baruch Hu* continued to burn within *Klal Yisrael*.

And as we will see, this seems to be a continuation, "*vayosef*" - continued, whether from the *mered*, the rebellion of Avshalom or that of *Sheva Ben Bichri*. But the question of why the anger continues to burn is one that perplexes many of the *meforshim*. *Rashi* with terrific humility and honesty says: לא ידעתי על מה. I don't know the reason for the anger.

The *Radak* takes this question mark but develops it further in a way that parts the veil somewhat for us in a tiny understanding of *Mishpat Shamayim*, in leaving a question unanswered, but bringing a conclusion or reconciliation to others. *Vayosef Af Hashem*. Says the *Radak*, we don't know what the source of this anger is.

What we can be sure of is had *Dovid HaMelech* known what the source of the anger was, he most certainly would have taken action to correct it and thus end the anger or prevent any mishap or any misfortune, as we saw he did in the case of the *Givonim*. And so if we don't see that that took place, what that implies, says the *Radak*, *ulai*, maybe, היה בישראל עובר עבירה בסתר, there were people who were transgressing secretly.

It seems that *Hakadosh Baruch Hu* was angry. The reason was unknown not only to us learning the *Sefer* but to Dovid himself. Had he known the reason he would have addressed it. If he did not address the source of the anger, that means that he himself did not know to uncover it.

What we will find is that if there was a problem, if *Klal Yisrael* were sinning in a way that was secret even from the king, that still has to be addressed. And as such, we come to the continuation of this *pasuk*: ויסת את דוד בהם. *Hakadosh Baruch Hu* so to speak enticed Dovid, לאמר לך מנה את ישראל ואת יהודה, saying "Go count Yisrael and Yehudah."

As the *Radak* explains, there's a problem here. There are secret sins that must be addressed and fixed. So *Hakadosh Baruch Hu* so to speak gives Dovid the idea to count *Klal Yisrael* because in counting them, as we'll see in a way that was inappropriate, Dovid will make *Klal Yisrael* vulnerable to a punishment that will follow. While the counting will seem to be the reason for the punishment, really it is the underlying secret sins that need to be cleansed.

And as such, as the *Radak* says: כי כל משפטיו צדק ואמת. *Hakadosh Baruch Hu's mishpat*, His justice is straight and true. *Hakadosh Baruch Hu* orchestrated a quote unquote *sibah*, a seeming reason for the *magefah*, for the epidemic that will follow because the actual reason for it was invisible to the human eye. And *Hakadosh Baruch Hu* so to speak enticed or incited Dovid, did not tell him to count, but put the idea in his mind where Dovid would come to his own decision to count *Klal Yisrael* which would open them up and make them vulnerable for a cleansing which they needed for sins that were not visible to the human eye.

Following through with this idea, *pasuk bet*: ויאמר המלך אל יואב שר החיל אשר אתו שוט נא בכל שבטי ישראל מן ועד באר שבע ופקדו את העם וידעתי את מספר העם. Dovid commands his trusty General Yoav to go spread out throughout all of *Eretz Yisrael* to count *Klal Yisrael* to take a census. And as we alluded to but it's important of course to describe over here, ever since the days that *Moshe Rabbeinu* counted *Klal Yisrael* in the wilderness using the *Machatzit HaShekel*, we find as the *Malbim* explains, it is not considered appropriate to count *Klal Yisrael shelo l'tzorech*, unnecessarily, unless it is done so with a *kofel*, with some object. And the *Malbim* lists three reasons for what we find over there in *Parshat Ki Tisa*, why *Moshe Rabbeinu* counted *Klal Yisrael* using the half *shekel* as opposed to counting heads directly.

Firstly, to prevent *Ayin Hara*. Secondly, אין הברכה שורה אלא בדבר הסמוי מן העין. *Hakadosh Baruch Hu* created a mechanism where blessing rests on that which is hidden. And the *Malbim* explains the workings of this mechanism, whereby the very existence and continued survival of our nation is really a *nes nistar*. It's a hidden *nes*, there in the history books, but if we think about it just for a moment at the triumph of our survival, we'd realize how miraculous it is. It's best for miracles to remain private, hidden, not to expose them to the glare of daylight. Once we count,

we are revealing the *nes* and thus we may halt it. Finally, thirdly, the *koach* of the *tzibur*. As long as we are all united as an *am*, the *zechut*, the merit of the *rabim*, of our aggregate is tremendous and protects us. In counting, we isolate each person, and in isolating or pulling out individuals, we lose the *zechut*, the merit, of the *klal* and our individual actions may then be scrutinized to see if we deserve to be part of the *klal*. For all of these reasons, we are counted generally only *l'tzorech*, for a need, and if so with some sort of *kofel*, some object, some money or *tzedakah* that's paid, some half *shekel*. That was not done over here. And in fact, Yoav, ever trustworthy, realizes this is not a good idea.

Pasuk gimme!: ויאמר יואב אל המלך ויוסף השם אלוקיך אל העם כהם וכהם מאה פעמים. Yoav says to Dovid: *Hakadosh Baruch Hu* will multiply the nation hundreds of times.

ועיני אדוני המלך רואות ואדוני המלך למה חפץ בדבר הזה. You will see the multiplication of this nation. Why do you need to count them?

However, *pasuk daled:* ויחזק דבר המלך אל יואב. Dovid did not back down and he continued to urge Yoav to count the nation.

ועל שרי החיל ויצא יואב ושרי החיל לפני המלך לפקוד את העם את ישראל. And he also urged the officers of Yoav to do so, until finally they could not resist.

Yoav and the officers went out upon the command of the king to count the nation. *Pesukim hey* through *chet* discuss the ends of *Eretz Yisrael* to which this contingent traveled to execute this census, to count *Klal Yisrael*. And *Rashi* gives the background of Yoav trying to go to tough places where he'd face resistance or smaller populations that would be less encouraging in the hope that the census would be halted, the counting would be stopped. However, that did not happen until in *pasuk chet* we find, after a process of nine months and twenty days, they returned to *Yerushalayim*.

Pasuk tet: ויתן יואב את מספר מפקד העם אל המלך. Yoav gives the count to the king.

ותהי ישראל שמונה מאות אלף איש חיל שולף חרב. There were 800,000 warriors in *Klal Yisrael*.

ויהודה חמש מאות אלף איש. And within *Yehuda* there were 500,000. Now that the deed has been done, *pasuk yud:* וירב לב דוד אותו אחרי כן ספר את העם. Dovid's heart attacked him.

He felt guilt, he felt badly that he had counted the nation and realized that he had made a mistake.

ויאמר דוד אל השם. Says Dovid to Hashem, and again hear the *gadlut*, the greatness of Dovid we've almost come to expect, which we hopefully emulate: an immediate admission of his guilt, an immediate effort, as soon as he realizes his overstep, to correct.

חטאתי מאוד אשר עשיתי. I have sinned with what I have done.

ועתה השם העבר נא את עוון עבדך כי נסכלתי מאוד. Please *Hakadosh Baruch Hu* overlook or allow this sin to pass because I acted foolishly. *Pasuk yud aleph*: ויקם דוד בבוקר. *Dovid* awoke in the morning and as the *Radak* says, he did not sleep well that night.

ודבר השם היה אל גד הנביא חוזה דוד לאמור. And upon awaking, *Dovid* is greeted with the words that were spoken to *Gad Hanavi* having said, (*Hakadosh Baruch Hu* commanded *Gad* in *pasuk yud bet*) הֲלֹךְ וְדַבַּרְתָּ אֶל־דָּוִד, go speak to *Dovid*. *Koh Amar Hashem*, so has God spoken.

שלוש אנוכי נוטל עליך. I am giving you a choice of three punishments.

בְּחַר לך אחת מהם ואעשה לך. And in a very unusual way, *HaKadosh Baruch Hu* offers to *Dovid* the option of choosing which of the three to take upon himself in terms of cleansing from the mistake he made in counting *Klal Yisrael*. And as the *Mishpitzot Zahav* points out, it should say “*Atil Alecha*”, not *Notel Alecha*, I place upon you. But as the *Mishpitzot Zahav* points out, anytime a Jew suffers, we are told *HaKadosh Baruch Hu* suffers along, as we are told, *Imo Anochi BeTzara*.

And again, it's very uncharacteristic that *Dovid* is offered to choose his sin. This is the opportunity, part of the *Nisayon* given to *Dovid*, as the *Ramad Valli* points out, to make the greatness of *Dovid* known in the very way in which he chooses which punishment to suffer, without sense of self, without any agenda, but thinking even in this moment of the good of *Klal Yisrael* and of the *Kiddush Hashem*.

Pasuk Yud Gimmel: ויבא גד אל דוד. *Gad* approaches *Dovid* לו ויאמר לו and he says to him הֲתִבְּחֹא לך שבע שנים רעב בארצך, would you choose seven years of drought in your land?

ואם שלשה חדשים נסך לפני צריך והוא רדפך, or for three months you will be pursued by your enemies? Or the third option, ואם היות שלשת ימים דבר בארצך, There will be a pestilence, some sort of epidemic in your land for three days.

עתה דע וראה מה אשיב שלחי דבר. You choose and tell me what answer I should return back.

Pasuk Yud Dalet: ויאמר דוד אל גד. Says *Dovid* to *Gad*, *tzar li me'od*. The lightest of these is too heavy.

נפלה נא ביד ה' כי רבים רחמו. A tremendously poignant statement. Let us fall in the hands of *HaKadosh Baruch Hu* because His compassion is great.

וביד אדם אל אפלה. And may I not fall into the hands of man. *Dovid* here with these words is choosing from the three terrible misfortunes offered to him. He is choosing the *magefa*. He is choosing the epidemic that will rip through *Klal Yisrael*. And as the *meforshim* explain his words in this case, *Dovid* chose for his fortune to be most squarely and in the most raw way possible only *beyad Hashem* and to leave no avenue to escape to any person or to leave a question mark of who was behind that which he suffered.

As *Rashi* and *Radak* point out, were he to be chased by the sword, perhaps he could run away to another nation. Were the land to be decimated by a drought, they could bring food from elsewhere, whereas in the case of *Dever*, a pestilence, an epidemic, it would be most starkly the fact that they were only left in the hands of *HaKadosh Baruch Hu* with no help available from anybody else. Also, says Dovid, were he to be pursued by the sword, people could say about Dovid *Hu boteach be'giborav*. He is trusting in his warriors and his strong men to protect him.

In the case of *ra'av* (famine), *Klal Yisrael* could think *Hu boteach be'oshro*. Sure there's a famine, the king is not hungry, he has his treasure houses. Says Dovid, אבחרה לי דבר שהכל שוין, בו. I would rather suffer with all of *Klal Yisrael* as an equal, with no privilege, with no escape.

And so again says Dovid, let us all be equal and let us all be equally in the hands of God.

נפלה נא ביד ה'. Let us suffer that which places us most directly in the hands of *Hashem*, *ki rabbim rachamav*, because His compassion is great.

Passuk Tet Vav: ויתן ה' דבר בישראל. And indeed there was a plague that befell *Klal Yisrael* מהבקר ועד עת מועד from the morning until the appointed time. The *meforshim* have various approaches of how the original designated time of three days was actually reduced, again with tremendous *rachamim*, with tremendous compassion, and there are various approaches of how much it was reduced, whether it was only thirty-six hours, whether the smallest approach brought by רבי יוחאי is that it was just one hour.

But in just that one hour, וימת מן העם מן ועד באר שבע שבעים אלף איש, seventy thousand Jews died from the plague that befell them on that day.

Pasuk tet-zayin: וישלח ידו המלאך ירושלים לשחתה. It is said in *Sefer Divrei HaYamim*, not here, that the *Melech Dovid* actually saw the *Malach HaMavet* with his arms outstretched over *Yerushalayim*.

And so this hand of the angel of death was beheld by *Dovid* as the *meforshim* point out (*Radak*, *Malbim*). *Dovid* was able to see the angel of death approaching *Yerushalayim* because when he saw it, he could pray, he could *daven* to halt him in his tracks. And as a result of this *tefillah*, וינחם השם אל הרעה. *Hakadosh Baruch Hu* reversed his decision בעם and he said to this destructive angel, *rav ata*, you've taken too much.

Heref yadecha, hold back your hand. Says the *Radak*, *dai bamagefa*, it is enough with the plague. *Al tashchet Yerushalayim*, do not destroy my beloved city *Yerushalayim*. The *Radak* also quotes *Chazal* in סב ברכות where they say, ואמר לו הקדוש ברוך הוא למלאך טול הרב שבהם, take the greatest of them.

And at that time *Avishai ben Tzeruiah*, the erstwhile general of *Dovid*, brother of *Yoav*, who was *shakul* (equal) to the majority of the entire *Sanhedrin*, he died in the plague. And it was the death of this *tzaddik* that saved the rest of *Klal Yisrael*. Here we are at a tragic crossroads where seventy thousand Jews have died including one of their greatest, *Avishai ben Tzeruiah*.

And the angel is seen by *Dovid*. *Dovid davens* and the angel halts in *goren Aravna HaYevusi*, at the silo of an individual named *Aravna HaYevusi*.

And *pasuk yud-zayin* again displays the *gadlut* of *Dovid*: ויאמר דוד אל השם בראותו את המלאך המכה בעם, said *Dovid* when he saw that angel who was attacking the nation.

and he said, *hinei anochi chatati*. I am the one who sinned. *V'anochi he'eveti*. It is my iniquity. ואלה הצאן מה עשו, these sheep, *Klal Yisrael*, what have they done? תהי נא ידך בי ובבית אבי, let Your hand strike in my home and in the home of my fathers, spare *Klal Yisrael*. *Pasuk yud-chet*: We find over here again, as we said, a tremendous crossroads where there is death and there is plague and there is loss. And then the plague is stopped. And in the most marvelous way, that which is uncovered is the greatest *bracha* possible for *Klal Yisrael* at this time and then on into eternity.

Pasuk yud-chet: ויבא גד אל דוד ביום ההוא, says *Gad* to *Dovid* on that day when the destructive angel has been stopped and the plague is over. ויאמר לו, and he says, עלה הקם להשם מזבח בגורן, In this spot where you stopped the angel, build a *mizbeach*, build an altar in the silo of *Aravna HaYevusi* to *Hakadosh Baruch Hu*. To be clear, this was not just a *mizbeach* in the day of *Dovid* to celebrate or thank *Hakadosh Baruch Hu* for the halting of this plague, of this epidemic. But as is recorded in the parallel story in *Sefer Divrei HaYamim* כב:א (Chelek Aleph), ויאמר דוד זה הוא בית השם האלהים וזה מזבח לעלה לישראל.

This very place, the silo of *Aravna HaYevusi*, was the place in which *Adam HaRishon* had built his *mizbeach*, was the spot in which *Avraham Avinu* had brought *Yitzchak* to the *Akedah*. It was the spot in which *Dovid* built the *mizbeach* that would become the cornerstone of the ultimate *Beit HaMikdash*. The plague killed out tens of thousands of Jews. The plague also revealed what had been a secret until this time, the divinely ordained place, the *Makom Beit HaMikdash*.

If I can get personal for a moment, the first time that I taught this *perek* was supposed to be *Beit Knesset Yeshurun*, which is where we learn *Tanach* together in *Yerushalayim Ir HaKodesh*. Instead I taught this via Zoom during the darkest days of Corona. It was tremendously moving to be learning about a plague that was halted that revealed the *makom beit habechirah*. I'm recording this today on the last day of *Chol HaMoed Pesach*.

There's an ultimatum from Trump, I think, hanging over the heads of the Iranians. And the secret I've been keeping all along is how many of these classes have been halted mid-recording because of sirens, where we ran to our safe room, and then I erased a bit and resumed. We're again at a time that seems tremendously rich with what it can portend. And we've lost much on the way.

The message here: The plague took so much from *Klal Yisrael*, but the gift that it gave them was the *makom beit habechirah*, where that which they had lost became the greatest treasure. We never, ever know how that which we suffer, or that which we sacrifice, or that which we give, how much that plays into the ultimate *yeshuah* of *Klal Yisrael*. It's brought so clearly over here,

where in the greatest loss in the days of Dovid the greatest gift for the history of *Klal Yisrael* was revealed. And now, for the remaining few *pesukim* in the *sefer*, that has to be formalized.

Pasuk yud tet: 'ויעל דוד כדבר גד אשר צוה ה'. Dovid indeed got up as had been commanded by Gad in the name of *Hakadosh Baruch Hu*.

Aravnah sees the king Dovid and his servants coming and he emerges, the *meforshim* tell us he had been hiding from the plague, and he bowed down to the king.

Says Aravnah, "Why have you come?" And Dovid explains.

I would like to buy from you your silo, to build an altar to *Hakadosh Baruch Hu*.

And thus this plague will be stopped.

Says Aravnah to Dovid, you can take the silo, you can take the wood that is here, take it all.

I will give it all to the king.

And Aravnah gives a *berachah* to Dovid that *Hakadosh Baruch Hu* will find favor with the offering Dovid offers. A generous offer on Aravnah's part.

Says the king to Aravnah, no, no, no. This is not just a one-time *mizbeach*. This will be the place of the future *Beit HaMikdash*.

We will not take this for free. We will buy it at full price and it will always be ours.

And Dovid indeed bought the silo and the cattle for fifty shekels.

The tremendously moving climax to a *sefer* that has related to us and implanted within us the legacy of *Dovid Melech Yisrael*, *Mashiach Elokei Yaakov*, *N'im Zemiroth Yisrael*. Dovid, who yearned with his deepest soul to build the *Beit HaMikdash*, that which was denied to him. But in his yearning gave to *Klal Yisrael* the language and the vehicle with which we continue to yearn ever since then. The *Bayit* was destroyed. The yearning that is the gift of Dovid is eternal and will lead us to the ultimate *geulah*. Here's the first step.

In that very place which was again the starting place of the world, the location of the *Akedah*, and the starting place of the ultimate *beit habechirah*. Dovid built an altar to *Hakadosh Baruch Hu*. *Vaya'al olot ushlamim*, and he brought offerings before *Hakadosh Baruch Hu*.

ויעתר ה' לארץ ותעצר המגפה מעל ישראל. *Hakadosh Baruch Hu* accepted this offering and indeed the plague was ended from upon *Klal Yisrael*. And with these words, hopefully that much closer to the *geulah*, *chazak chazak v'nitchazek*.

I thank you deeply and with great heart, hoping to be dancing very shortly in the streets of *Yerushalayim*. Thank you.

Torat Imecha

NACH YOMI



Our learning is dedicated anonymously as a *zechus* for our *Torah* leaders across the world.

Melachim Alef 1

Mrs. Michal Horowitz

Welcome to נ"ך יומי with the OU Women's Initiative. My name is Michal Horowitz and today we will be studying *Sefer Melachim Aleph, Perek Aleph*. So welcome to *Sefer Melachim*. *Sefer Melachim* takes us from the end of the days and the end of the reign of *Dovid Melech Yisrael*.

He is an old man, as we will see, and his lifetime and reign are over as we open the *sefer*, all the way through, ultimately, *Churban Bayis Sheini* and *Galus Bavel*. The *sefer* begins very beautifully in *Perek Aleph*. It's a lengthy *perek*- over fifty *pesukim* long, and it deals with the end of the life of Dovid and who will be his successor.

והמלך דוד זקן בא בימים ויכסוהו בבגדים ולא יחם לו

We don't have time to go through every *pasuk* and I of course want to bring out a lesson for you so some of the story that is narrated here we will have to paraphrase. And the king Dovid was old, he was coming on in years, and they covered him with garments but he could not be warmed. So they said, the servant said, that they will find a virgin maiden who will stand before the king and will be for him a cover, somebody to warm him, and she will lie in his lap and the king will be warmed. They look for a beautiful maiden in all the borders of Israel they find *Avishag HaShunamit* and they bring her to the king, and she is very beautiful and she is for the king a *sochenet* (attendant). She stands before the king as a cover, if you will, *vatshersayu* and she served him, *veHaMelech lo yeda'ah* but the king was not intimate with her.

Now we come to the main part of the story which is who is going to take over the throne. *Pasuk Hey* tells us: ואדוניה בן חגית מתנשא, Adonijah the son of the king the son of Chagit was *misnasei*, he was elevating himself saying, *Ani emloch*, "I will rule."

ויעש לו רכב ופרשים וחמישים איש רצים לפניו

Not only did he say, "I will rule," he took for himself chariots, he took horsemen, *parashim* is horsemen, in other words chariots and horses with men to ride the horses and fifty men to run

before him. Now the problem was that *Dovid HaMelech* had never chastised him- ולא עצבו אביו - מימיו לאמר מדוע ככה עשית. The king never said to him “why are you doing this?”

Also Adonijah was very handsome and he was born after Avshalom. וגם הוא טוב תואר מאד

What does that mean? Avshalom and Adonijah were not maternal brothers. Chagit bore Adonijah *after* Avshalom was born, however, Adonijah is the next eldest brother. After the two eldest sons in the family, *Steinzaltz Nevi'im* explains, Amnon and Avshalom were killed, Adonijah was Dovid's oldest surviving son, so he says “I am going to be the king next.” Not only that, he takes prominent men from his father's assembly, if you will, to give him *haskamah* to give him backing. He takes *Yoav ben Tzeruiah*, he takes *Evyatar Kohen* and they back Adonijah.

However, *Tzadok HaKohen*, *Benayahu ben Yehoyada* and *Natan HaNavi* and *Shimi*, do *not* and close confidants of Dovid do not back Adonijah. Not only that, Adonijah goes ahead and he offers sacrifices, could you imagine! And he calls to all of his brethren the sons of the king and he calls to all the men of Yehudah, the servants of the king. Now this has to be stopped because of course we know the next king is going to be Shlomo and *Natan HaNavi* and *Benayahu* and the mighty men and Shlomo were not called to the celebration that Adonijah made for himself. And now *Natan HaNavi* comes to Batsheva the mother of Shlomo and he says, “Batsheva did you not hear from the king? Have you not heard דוד לא ידע? Batsheva did you not hear that Adonijah made himself king and Dovid does not know about this?”

ועתה לך נא איעצך נא עצה.

And now go, *ve'atah lechi*, now go, *iyatzach na eitzah*, and save your soul and save your son Shlomo. “You must go to the king!” Natan is telling Batsheva, and you have to say to him, “Is it not my master king that you swore to your maidservant saying ימלוך אחרי? Did you not say that Shlomo my son will rule after me? והוא יושב על כסאי? And he will sit upon my throne *umadua malach Adoniyahu*? -Batsheva should say this- “Why is Adonijah ruling?”

Hinei odeich medabberet -remember Natan is still speaking to Batsheva- while you are speaking there with the king, I, Natan, will come in after you and I will fortify your words, *umileiti es devaraich*. I will fulfill your words. I will complete, I will fortify, I will strengthen your words. Batsheva goes to the king as she has been instructed, to his inner chamber. *VeHaMelech zaken me'od*, the king was very old- time is of essence. Who is going to be the next ruler?

ואבישג השונמית משרת את המלך. Avishag HaShunamit is there, she is serving the king.

ותקד בתשבע ותשתחו למלך.

And Batsheva bowed to *HaMelech*, she bows down before the king, and the king says *mah lach*, “Why are you here?” And she says “My master, you swore by Hashem your God to your maidservant that Shlomo your son will rule after you and he will sit upon your throne. And now, she says, ועתה אדני המלך לא ידעת, but now *Adoniyah* has become king, ועתה הנה אדניה מלך, and

now, my master the king, you don't even know this. And he has brought *korbanos* and he has called all the sons of the king to come to him.

He's called *Evyatar Hakohen*, he's called *Yoav Sar Hatzava*, and but *Shlomo* he did not call.

עליך, but as for you, my master the king, the eyes of all Israel are upon you, להגיד להם מי ישב על כסא אדני המלך אחריו, You have to tell the people who will sit upon the throne of the master the king after the king.”

And we learn from here that a parent, a leader, a king in Israel has to make decisions, has to make strong decisions. It's not helpful, often, to leave things undecided and ambiguous. It can cause a rift in families, in our nation. A king has an obligation and a responsibility to stand firm until his last day. *Bat-Sheva* is saying *all of Israel is looking to you*.

What do you decide? Don't leave us hanging. What will happen to us? While she's still speaking to him, *Nassan Hanavi* comes before the king, he bows down before the king. And *Nassan* backs her up and he says: *אתה אמרת אדניה ימלך אחרי והוא ישב על כסאי*? *Nassan* says to *Dovid*, “Did you say *Adoniyah* will become king after me? Did you say he will sit on your throne? Because he has gone down today. He has brought sacrifices. He called all the sons of the king. He called the head of the army. He called *Evyatar Kohen*. They are eating, they are drinking before him, they're having a celebratory feast of the king. They are saying *yechi hamelech Adoniyahu*. Is this what you want? Is that what you want?” And then *Nassan* says, “And me, and *Tzadok Hakohen*, *Benayahu ben Yehoyada*, and *Shlomo*, we were not called to this party. Is this from you?”

הזה? אם מאת אדני המלך נהיה הדבר הזה? Is this matter from you? Is this really who you want to succeed you? And you did not let anyone know, you did not let your servant know who will sit upon your throne?” And the king *Dovid* says, “Call to me *Bat-Sheva*.”

And she comes before the king and she stands before the king and he takes an oath and he says by God, *חי השם אשר פדה נפשי מכל צרה*. *Dovid* in his old age and his weakness, remember we learned that he is very old, he takes an oath by *Hashem* who has redeemed my soul from all *tzara*.

just like *Bat-Sheva* I took an oath in the name of *Hashem* God to you saying, *כי שלמה בנך ימלך אחרי*, that *Shlomo* my son will rule after me, *והוא ישב על כסאי תחתי*. He will sit on my throne under me, *כי כן אעשה היום הזה*. This is what will happen this day.”

And *Bat-Sheva* gives thanks, she bows down with her face to the ground, and she bows down before the king, and *Bat-Sheva* says *יחי אדני המלך דוד לעולם*. May my master the king *Dovid* live forever.

Vayomer hamelech Dovid, now *Dovid* gives very specific instructions.

We're in *pasuk lamed-bet*: קראו לי לצדוק הכהן ולנתן הנביא ולבניהו בן יהוידע ויבואו לפני המלך. He calls his closest confidants, his most important men and he says to them: קחו עמכם את עבדי אדניכם. והרכבתם את שלמה בני על הפרדה אשר לי. Now he gives very specific instructions. Take my servants, ride *Shlomo* upon my mule, upon my own mule, והורדתם אותו אל גיחון. Take him down to the *Gichon* Springs. I absolutely love this. How many of us have gone to the excavations in *Ir Dovid*? Not once, not twice, maybe three, maybe four times. How many of us have walked through? I'm recording this on *Chol Hamoed Pesach Taf Shin Pe-Vav*, and last *Pesach Taf Shin Pe-He* I was *zocheh* to be with my family to have the *zchus* to be in *Yerushalayim Ir Hakodesh*. And one of the things we did, we went again to the southern wall excavations, we went to *Ir Dovid*, we walked through the *Gichon*, the freezing waters of the *Gichon* Springs. How many of us have been to these waters? Our history is so alive, our history is forever and ever אין לנו ארץ אחרת.

And *Shlomo* is to be anointed by the *Gichon* Springs. *Dovid* says, *Umashach oto sham*, and anoint him there. By the way, parenthetically, something beautiful, *Rav Soloveitchik* brings down based on the *Gemara*, a very beautiful idea: Why do we do *Tashlich* by water on *Rosh Hashanah*? The essence of *Rosh Hashanah* is coronation day. The essence of *Rosh Hashanah* is not about us, it's about *Hashem* as *melech*. המלך המשפט המלך היושב על כסא רם ונישא. *Rosh Hashanah* is about coronation day. And the ancient kings of Israel, the *Gemara* says, were anointed by water.

Rav Soloveitchik says, why do we do *Tashlich* by water? Because we are coronating *Hashem* as *melech*. Where should *Shlomo* be anointed? By the *Gichon* Springs! And there he will be anointed. Not only that, says *Dovid*, but you should blow the *shofar* and you should say, *yechi hamelech Shlomo*. You should come up after the anointing and he should sit upon my throne.

He will rule instead of me, and he I have appointed to be leader over Israel and *Yehudah*. And *Benayahu ben Yehoyada* answers the king and he says, אמן כן יאמר השם אלוקי אדוני המלך. And this is affirmed, they know that this is the word of *Hashem* through *Dovid Hamelech*, and they say, *pasuk lamed zayin*: "Just like *Hashem* was with my master the king (meaning *Dovid*), so God will be with *Shlomo*, and his throne will be greater than the throne of my master the king *Dovid*." Every parent wants his child or his student to be even better, to surpass him.

And *Tzadok HaCohen*, *Natan Hanavi*, and *Benayahu ben Yehoyada* go down and they take servants of the king, they ride *Shlomo* upon the mule of the king *Dovid*, and they take him to the *Gichon*. And *Tzadok HaCohen* takes the horn of *shemen*, the *keren hashemen*, the special flask of oil from the special tent that *Dovid* has erected (remember, the *Beit Hamikdash* is not yet built) where the *Aron* is housed, and he anoints *Shlomo*, and they blast the *shofar*, and all of the nation says *yechi Hamelech Shlomo*! And all the nation goes up after the anointing, והעם מחללים בשמחה גדולה.

There are musical instruments, there are dances, there's great rejoicing. *Vatibaka ha'aretz bekolem*. Wow, not like *Korach*, when it was negative and the land shook. Now the ground shook from the joy of the new king in Israel!

Vayishma Adoniyahu. Uh oh. *Adoniyahu* hears, and everybody who was with him, and all of a sudden they stop eating. And *Yoav* hears the sound of the *shofar*. What is this sound of the *shofar*? What is this sound of the city in a tumult?

בא *Yonatan* comes to *Adoniyahu's* party. *Adoniyahu* says, "Ah, you are a mighty warrior, you surely have a *besura tova* for me. טוב תבשר. You have something good to tell me, *Adoniyahu* says to *Yonatan* בן אביתר הכהן.

Yonatan says, "No, actually, I do not have the news you want to hear." את דוד המלך דוד המלך את. "I'm here to tell you that our master King *Dovid* has anointed *Shlomo*. And he sent with him *Tzadok HaCohen*, *Natan Hanavi*, *Benayahu ben Yehoyada*, and he was ridden upon the royal mule. And *Tzadok HaCohen* who anointed him and *Natan Hanavi* went down to the *Gichon*, and when they came up from the anointing, *smeichim*, they were rejoicing.

Listen very carefully, I'm in *pasuk mem hei*: בגיחון ונתן הנביא למלך ביהמנח, *Vayimshachu oto*, and they anointed him, *Tzadok HaKohen* and *Natan HaNavi*, *lamalech*, they anointed him as king, *baGichon* in the *Gichon* spring.

...וַיִּעָלֵי מִשָּׁם שְׂמֵיחִים וַתְּהִי הַקִּרְיָה הַזֹּאת הַקּוֹל אֲשֶׁר שָׁמַעְתֶּם

Vaya'alu misham samechim, and after the anointing by the water they went up from there rejoicing, *vatehom hakyria* and the city was in a big tumult. The city was overjoyed.

this is the voice that you have heard. And *Shlomo* sits upon the royal throne. And the servants of the king have come to bless the master King *Dovid* saying ייטב אליך *Shlomo's* name even better than your name. אלקים את שם שלמה משמך

and the king bowed down when he said this. -ויגדל את כסאו מכסאך may his throne be greater than your throne, *Shlomo* bows down when he said this.

The end is that very interestingly, *Adoniyahu*, instead of rebelling, his men leave him. *Adoniyahu* is afraid from *Shlomo*. He holds onto the horns of the *mizbe'ach* as a sign of fear. He wants to be absolved and he is trying to show that he is not going to rebel against the king. And *Shlomo* gets a message saying "*Adoniyahu* is afraid of the King *Shlomo*. He is holding onto the horns of the altar as a place of refuge, and he's afraid that the king's going to put him to death by sword for rebelling against him (*mored bamalchut*)."

Shlomo HaMelech אם יהיה לבן חיל לא יפל משערתו ארצה ואם רעה תמצא בו ומת *Shlomo* says if he will be honorable, a *ben chayil*, being faithful to the king, then not even a hair of his will fall to the ground. But if his intentions are evil he will be put to death. And the King *Shlomo* sends for *Adoniyahu*, and they take *Adoniyahu* from upon the *mizbe'ach* and he comes and bows before the King *Shlomo*. It's to the credit of *Adoniyahu* that he does not insist on maintaining his stance, even if it was *lo lishma* because he doesn't want to be put to death, ultimately he gives *kavod* to the *melech*.

and *Shlomo* says go to your house i.e. if you are not planning to revolt I will not do any harm to you.

I want to point out something amazing, that after *Shlomo* has been anointed the *pasuk* says in *pasuk mem hei* (I read it to you already, listen again): וימשחו אתו צדוק הכהן ונתן הנביא למלך בגיחון: ויעלו משם שמחים ותהם הקריה. The city was tumultuous. The city was exuberant. The city was in a state of fervor and shock and upheaval, if you will.

I want you to listen very carefully to *Megillas Rus*, *perek aleph*, *pasuk yud tes*, after *Na'ami* and *Rus* come. Remember, *Na'ami* married *Elimelech*, who died because they left *Beis Lechem Yehuda*, *Elimelech* from the tribe of *Yehuda* whose cousin *Boaz* will ultimately marry *Rus* and establish a name for the deceased. From *Boaz* and *Rus* comes *Oved*, from *Oved* comes *Yishai*, from *Yishai* comes *Dovid*, from *Dovid* comes *Shlomo Melech Yisrael*. What happens when *Na'ami* and *Rus* come back from *Beis Lechem Yehuda*? You have to hear this- *perek alef pasuk yud tes* in the book of *Rus*:

ותלכנה שתיהם עד בואנה בית לחם - They're (*Rus* and *Na'ami*) coming back to *Beis Lechem Yehuda*.

וייהי כבואנה בית לחם. Remember this story (*Rus*) occurs in the days of *Shoftim*. In today's *perek*, in *Melachim Alef*, we're talking about *Shlomo Ha-Melech*, and we're talking here about *Rus* who will marry *Boaz* who will have *Oved*, *Yishai*, *Dovid*, *Shlomo Melech Yisrael*.

וייהי כבואנה בית לחם. It is when they come back to *Beis Lechem Yehuda*.

ותהם כל העיר עליהם.

Whoa. It is the exact same letters and the exact same spelling: ותהם. When *Na'ami* and *Rus* come back, *Rus perek alef pasuk yud tes* and *Melachim Alef perek alef pasuk mem hei*.

When *Shlomo* comes up to the city, *Vatehom Ha-Kirya*. When *Rus* and *Na'ami* come back, ותהם כל העיר עליהם. *Vatomeru Ha-Zot Naomi*.

ותהם כל העיר עליהם.

The city is astonished about both of them. When *Shlomo* is anointed, the city is astonished. *Shlomo* was not the next oldest son. *Adoniyahu* was the next oldest son.

Na'ami left wealthy and came back destitute and barefoot and impoverished. Her husband and sons, *Machlon* and *Chilyon*, and all of her flocks are gone. She comes back with nothing except a *Moavi* daughter-in-law. Is she ever going to have redemption? Will *Shlomo*, a younger son, actually rule over *Adoniyahu*? ותהם כל העיר עליהן. The city was astonished over these women.

Vatehom Ha-Kirya. The city was astonished over King *Shlomo*. I think that there is a very, very powerful lesson here, and remember, *Rus* is the great-great grandmother of *Shlomo*. And here we're talking about her great-great grandson and his anointing. I think that the *Nach* here, the

Nevi'im and the *Kesuvim* are teaching us a very powerful lesson. We often don't know where the redemption will come from. We envision a redemption will look exactly like this, redemption will look exactly like that. It'll happen this way, it'll happen that way, it'll come from this and it'll come from this and *Hashem* says you have your *איש בלב איש*, but I have *ה' היא תקום*. You think someone as destitute as *Na'ami* from the family of *Elimelech* who brings back a *Moavi* daughter-in-law is ever going to have any personal or national redemption? You will see what will come from him.

Hashem says everyone has to leave everything up to me. And we have to realize that I think that this is a *chizuk* for our times as well. We don't know how or when the *geulah* will come. And sometimes we might be astonished by how events unfold, but we have to continue to trust in *Ha-Kadosh Baruch Hu* and trust that one day soon *Be-ezras Hashem* that same astonishment that was there when *Rus* and *Na'ami* from the family of *Elimelech*, *Malchus Beis Yehuda*, came back to town, the same astonishment that was felt after *Shlomo* comes up from the *Gichon* springs, *ותהום כל עם ישראל*, we should be *zocheh* to have that same *Melech Ha-Mashiach* when the seed of *Dovid* and the seed of *Shlomo*, *את צמח דוד עבדך מהרה*, תצמיח, the ultimate *Geulah* from the family of *Beis Lechem Yehuda*, to *Boaz*, to *Rus*, to *Oved*, to *Yishai*, to *Dovid*, to *Shlomo*, *בעזרת השם בקרוב בימינו*, *vatehom*, we will have an astonishment of joy and we will be *semechim* and we will blast the *shofar* and once again we will anoint the king by the *Gichon* spring in *Yerushalayim Habnuya*.

May *Hashem* grant them the *koach* and wisdom to lead *Klal Yisrael* and bring us closer to *Hashem* in the coming of *Mashiach bimheira beyameinu*, *amen*. Thank you so much for learning with me. I look forward to learning with you again tomorrow.

Have a wonderful day.