

The Image of King David in the Babylonian Talmud

Source Sheet by david silber

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II Samuel 11-12

(1) At the turn of the year, the season when kings go out [to battle], David sent Joab with his officers and all Israel with him, and they devastated Ammon and besieged Rabbah; David remained in Jerusalem. (2) 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, (3) 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." (4) David sent messengers to fetch her; she came to him and he lay with her—she had just purified herself after her period—and she went back home. (5) The woman conceived, and she sent word to David, "I am pregnant." (6) Thereupon David sent a message to Joab, "Send Uriah the Hittite to me"; and Joab sent Uriah to David. (7) When Uriah came to him, David asked him how Joab and the troops were faring and how the war was going. (8) Then David said to Uriah, "Go down to your house and bathe your feet." When Uriah left the royal palace, a present from the king followed him. (9) But Uriah slept at the entrance of the royal palace, along with the other officers of his lord, and did not go down to his house. (10) When David was told that Uriah had not gone down to his house, he said to Uriah, "You just came from a journey; why didn't you go down to your

שמואל ב י"א-י"ב

(א) ויהי לתשובת השנה לעת צאת המלכים וישלח דוד את-יואב ואת-עבדיו עמו ואת-כל-ישראֵל וישחתו את-בני עמון ויצרו על-רבה ודוד יושב בירושלם: (ב) ויהי | לעת הערב ודוד מעל משכבו ויתהלך על-גג בית-המלך וירא אשה רחצת מעל הגג והאשה טובת מראה מאד: (ג) וישלח דוד וידרש לאשה ויאמר הלא-זאת בת-נבע בת-אליעם אשת אוריה החתי: (ד) וישלח דוד מלכים ויקחה ותבוא אליו וישכב עמה והיא מתקדשת מטמאתה ותשב אל-ביתה: (ה) ותהר האשה ותשלח ותגד לדוד ותאמר הנה אנכי: (ו) וישלח דוד אל-יואב שלח אלי את-אוריה החתי וישלח יואב את-אוריה אל-דוד: (ז) ויבא אוריה אליו וישאל דוד לשלום יואב ולשלום העם ולשלום המלחמה: (ח) ויאמר דוד לאוריה גֵד לביטח ורחץ רגליך ויצא אוריה מבית המלך ותצא אחריו משאת המלך: (ט) וישכב אוריה פתח בית המלך את כל-עבדי אדניו ולא ירד אל-ביתו: (י) ויגדו לדוד לאמר לא-ירד אוריה אל-ביתו ויאמר דוד אל-אוריה הלא מדרך אתה בא מדוע לא-ירדת אל-ביתך: (יא) ויאמר אוריה אל-דוד הארון וישראֵל ויהודה נשכים בסכות ואדני יואב ועבדי אדני

house?” (11) Uriah answered David, “The Ark and Israel and Judah are located at Succoth, and my master Joab and Your Majesty’s men are camped in the open; how can I go home and eat and drink and sleep with my wife? As you live, by your very life, I will not do this!” (12) David said to Uriah, “Stay here today also, and tomorrow I will send you off.” So Uriah remained in Jerusalem that day. The next day, (13) David summoned him, and he ate and drank with him until he got him drunk; but in the evening, [Uriah] went out to sleep in the same place, with his lord’s officers; he did not go down to his home. (14) In the morning, David wrote a letter to Joab, which he sent with Uriah. (15) He 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.” (16) So when Joab was besieging the city, he stationed Uriah at the point where he knew that there were able warriors. (17) 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. (18) Joab sent a full report of the battle to David. (19) He instructed the messenger as follows: “When you finish reporting to the king all about the battle, (20) the king may get angry and say to you, ‘Why did you come so close to the city to attack it? Didn’t you know that they would shoot from the wall?’ (21) Who struck down Abimelech son of Jerubbesheth? Was it not a woman who dropped an upper millstone on him from the wall at Thebez, from which he died? Why did you come so close to the wall?” Then say: ‘Your servant Uriah the Hittite was among those killed.’” (22) The messenger set out; he came and told David all that Joab had sent him to say. (23) The messenger said to David, “First the men prevailed against us and sallied out against us into the open; then we drove them back up to the entrance to the gate. (24) But the archers

על־פני השדה חזים ואני אבוא אל־ביתי
לאכל ולשתות ולשכב עם־אשתי חיה ותי
נפשך אם־אעשה את־הדבר הזה: (יב)
ויאמר דוד אל־אוריה שׁב בנה גם־היום
ומחר אשלחך וישׁב אוריה בירושלם
בלום ההוא ומחרת: (יג) ויקרא־לו דוד
ויאכל לפגיו וישׁת וישׁכרו ויצא בערב
לשכב במשכבו עם־עבדי אדניו ואל־ביתו
לא ירד: (יד) ויהי בבקר ויכתב דוד ספר
אל־יואב וישלח ביד אוריה: (טו) ויכתב
בספר לאמר הבו את־אוריה אל־מול פגיו
המלחמה החזקה ושבתם מאחרי ונקה
ומת: (ס) (טז) ויהי בשמור יואב אל־העיר
וימן את־אוריה אל־המקום אשר ידע כי
אנשי־חיל שם: (יז) ויצאו אנשי העיר
וילחמו את־יואב ויפל מן־העם מעבדי דוד
וימת גם אוריה החתי: (יח) וישלח יואב
ויגד לדוד את־כל־דברי המלחמה: (יט)
ויצו את־המלאך לאמר ככלותך את
כל־דברי המלחמה לדבר אל־המלך: (כ)
והיה אם־תעלה חמת המלך ואמר לך
מדוע נגשׁתם אל־העיר להלחם הלא
ידעתם את אשר־ירו מעל החומה: (כא)
מִי־הפך את־אבימלך בן־ירזישׁת
הלא־אשה השליכה עליו פלח רכב מעל
החומה וימת בתכז למה נגשׁתם
אל־החומה ואמרתם גם עבדך אוריה החתי
מת: (כב) וילך המלאך ויבא ויגד לדוד את
כל־אשר שלחו יואב: (כג) ויאמר המלאך
אל־דוד כי־גברו עלינו האנשים ויצאו
אלינו השדה ונהגה עליהם עד־פחת
השׁער: (כד) ויראו [וירו] המוראים
[המורים] אל־עבדך מעל החומה וימותו
מעבדי המלך וגם עבדך אוריה החתי מת:
(ס) (כה) ויאמר דוד אל־המלאך כה־תאמר
אל־יואב אל־יבוע בעיניך את־הדבר הזה
כי־כזה וכזה תאכל החרב החזק מלחמתך
אל־העיר והרסה וסזקהו: (כו) ותשמע

shot at your men from the wall and some of Your Majesty's men fell; your servant Uriah the Hittite also fell.” (25) Whereupon David said to the messenger, “Give Joab this message: ‘Do not be distressed about the matter. The sword always takes its toll. Press your attack on the city and destroy it!’ Encourage him!” (26) When Uriah's wife heard that her husband Uriah was dead, she lamented over her husband. (27) After the period of mourning was over, David sent and had her brought into his palace; she became his wife and she bore him a son. But the LORD was displeased with what David had done, (1) and the LORD sent Nathan to David. He came to him and said, “There were two men in the same city, one rich and one poor. (2) The rich man had very large flocks and herds, (3) but the poor man had only one little ewe lamb that he had bought. He tended it and it grew up together with him and his children: it used to share his morsel of bread, drink from his cup, and nestle in his bosom; it was like a daughter to him. (4) One day, a traveler came to the rich man, but he was loath to take anything from his own flocks or herds to prepare a meal for the guest who had come to him; so he took the poor man's lamb and prepared it for the man who had come to him.” (5) David flew into a rage against the man, and said to Nathan, “As the LORD lives, the man who did this deserves to die! (6) He shall pay for the lamb four times over, because he did such a thing and showed no pity.” (7) And Nathan said to David, “That man is you! Thus said the LORD, the God of Israel: ‘It was I who anointed you king over Israel and it was I who rescued you from the hand of Saul. (8) I gave you your master's house and possession of your master's wives; and I gave you the House of Israel and Judah; and if that were not enough, I would give you twice as much more. (9) Why then have you flouted the command of the LORD and done what displeases Him? You have put Uriah the

אִשָּׁת אֲוִירָה כִּי־מָת אֲוִירָה אִשָּׁה וַתִּסָּפֵד
עַל־בְּעָלָהּ: (כו) וַיַּעֲבֹר הָאֶבֶל וַיִּשְׁלַח דָּוִד
וַיִּצְסָפָה אֶל־בֵּיתוֹ וַתִּהְיֶה־לּוֹ לְאִשָּׁה וַתֵּלֶד לּוֹ
בֶּן וַיֵּרַע הַדָּבָר אֲשֶׁר־עָשָׂה דָּוִד בְּעֵינָי
יְהוָה: (פ) (א) וַיִּשְׁלַח יְהוָה אֶת־נָתָן
אֶל־דָּוִד וַיָּבֹא אֵלָיו וַיֹּאמֶר לּוֹ שְׁנֵי אַנְשִׁים
הָיוּ בְּעִיר אַחַת אֶחָד עָשִׂיר וְאֶחָד רֹאשׁ: (ב)
לְעָשִׂיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד: (ג)
וְלָרֹשׁ אֵין־כָּל כִּי אִם־כֶּבֶשֶׂה אַחַת קֹטֵנָה
אֲשֶׁר קָנָה וַיִּסְתֶּה וַתִּגְדֵּל עִמּוֹ וְעַם־בָּנָיו יִחְדָּו
מִפֶּתוֹ תֹאכַל וּמִפִּסּוֹ תִשְׁתֶּה וּבְחִיקוֹ תִשְׁכָּב
וַתִּהְיֶה־לּוֹ בֵּת: (ד) וַיָּבֹא הַלֵּף לְאִישׁ הָעָשִׂיר
וַיִּחְמַל לְקַחַת מִצֹּאנוֹ וּמִבָּקָרוֹ לַעֲשׂוֹת לְאֹרֶחַ
הַבָּא־לּוֹ וַיִּקַּח אֶת־כֶּבֶשֶׂת הָאִישׁ הָרֹאשׁ
וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו: (ה) וַיִּסְרַצֶּה דָּוִד
בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל־נָתָן חֲיֵיהֶנָּה כִּי
בֶן־מָוֶת הָאִישׁ הָעָשִׂה זֹאת: (ו)
וְאֶת־הַכֶּבֶשֶׂה יִשְׁלַם אַרְבַּעַתִּים עֹקֵב אֲשֶׁר
עָשָׂה אֶת־הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא־חָמַל:
(ז) וַיֹּאמֶר נָתָן אֶל־דָּוִד אַתָּה הָאִישׁ
כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מִשְׁחָתִיק
לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֲנֹכִי הַצֹּלֶתִיהָ מִיָּד
שָׂאוֹל: (ח) וְאַתָּה לָּהּ אֶת־בֵּית אֲדֹנֶיהָ
וְאֶת־נִשְׂי אֲדֹנֶיהָ בְּחִיקָהּ וְאַתָּה לָּהּ אֶת־בֵּית
יִשְׂרָאֵל וַיְהִי־וָהּ וְאִם־מֵעַט וְאִסְפָּה לָּהּ כְּהֵנָּה
וְכִהְנָה: (ט) מִדּוֹעַ בָּנִיתָ | אֶת־דָּבָר יְהוָה
לַעֲשׂוֹת הִרְעָ בְּעֵינֵינוּ [בְּעֵינֶיךָ] אֵת אֲוִירָה
הַחַתִּי הַכִּיתָ בְּחֶרֶב וְאֶת־אִשְׁתּוֹ לְקַחַת לָּהּ
לְאִשָּׁה וְאִתּוֹ הִרְגָתָ בְּחֶרֶב בְּגִי עֲמוֹן: (י)
וְעַתָּה לֹא־תִסּוּר חֶרֶב מִבֵּיתְךָ עַד־עוֹלָם
עֹקֵב כִּי בְּזַמְנִי וַתִּלָּחֶם אֶת־אִשָּׁת אֲוִירָה
הַחַתִּי לְהָיוֹת לָּהּ לְאִשָּׁה: (יא) כֹּה |
אָמַר יְהוָה הַגִּבִּי מְקִים עָלֶיךָ רָעָה מִבֵּיתְךָ
וְלִקְחָתִי אֶת־נִשְׂיֶיהָ לְעֵינֶיהָ וְנִתְּתִי לְרַעֲיָה
וְשָׁכַב עִם־נִשְׂיֶיהָ לְעֵינֵי הַשָּׁמַשׁ הַזֹּאת: (יב)
כִּי אַתָּה עָשִׂיתָ בְּסִתְרִי וְאֲנִי אֶעֱשֶׂה
אֶת־הַדָּבָר הַזֶּה גִּגְד כָּל־יִשְׂרָאֵל וְגִגְד
הַשָּׁמַשׁ: (יג) וַיֹּאמֶר דָּוִד אֶל־נָתָן

Hittite to the sword; you took his wife and made her your wife and had him killed by the sword of the Ammonites. (10) Therefore the sword shall never depart from your House—because you spurned Me by taking the wife of Uriah the Hittite and making her your wife.’ (11) Thus said the LORD: ‘I will make a calamity rise against you from within your own house; I will take your wives and give them to another man before your very eyes and he shall sleep with your wives under this very sun. (12) You acted in secret, but I will make this happen in the sight of all Israel and in broad daylight.’” (13) David said to Nathan, “I stand guilty before the LORD!” And Nathan replied to David, “The LORD has remitted your sin; you shall not die. (14) However, since you have spurned the enemies of the LORD by this deed, even the child about to be born to you shall die.” (15) Nathan went home, and the LORD afflicted the child that Uriah’s wife had borne to David, and it became critically ill. (16) David entreated God for the boy; David fasted, and he went in and spent the night lying on the ground. (17) The senior servants of his household tried to induce him to get up from the ground; but he refused, nor would he partake of food with them. (18) On the seventh day the child died. David’s servants were afraid to tell David that the child was dead; for they said, “We spoke to him when the child was alive and he wouldn’t listen to us; how can we tell him that the child is dead? He might do something terrible.” (19) When David saw his servants talking in whispers, David understood that the child was dead; David asked his servants, “Is the child dead?” “Yes,” they replied. (20) Thereupon David rose from the ground; he bathed and anointed himself, and he changed his clothes. He went into the House of the LORD and prostrated himself. Then he went home and asked for food, which they set before him, and he ate. (21) His

חטאתי ליהוה (ס) ויאמר נתן אל-דוד
גם-יהוה העביר חטאתך לא תמות: (יד)
אפס כיינאץ נאצת את-איבי יהוה בדבר
הזה גם הכן הילוד לך מות ימות: (טו)
וילד נתן אל-ביתו ויגף יהוה את-הילד
אשר ילדה אשת-אוריה לדוד ויאנש: (טז)
ויבקש דוד את-האלהים בעד הגער ויצם
דוד צום וקא ולן ושקב ארצה: (יז) ויקמו
זקני ביתו עליו להקימו מן-הארץ ולא
אכה ולא-ברא אתם להם: (יח) ויהי ביום
השביעי נמת הילד ויראו עבדי דוד להגיד
לו | כיימת הילד כי אמרו הנה בהיות
הילד חיי דברנו אליו ולא-שמע בקולנו
ואיך נאמר אליו מת הילד ועשה רעה:
(יט) וירא דוד כי עבדיו מתלחשים נכון
דוד כי מת הילד ויאמר דוד אל-עבדיו
המת הילד ויאמרו מת: (כ) ויקם דוד
מהארץ וירחץ ויטב ויסד ויסלף שמלתו
[שמלתיו] ויבא בית-יהוה וישתחו ויבא
אל-ביתו וישאל וישימו לו להם ויאכל:
(כא) ויאמרו עבדיו אליו מה-הדבר הזה
אשר עשיתך בעבור הילד חיי צמת ותבד
וכאשר מת הילד קמת ותאכל להם: (כב)
ויאמר בעוד הילד חיי צמתי ואכילה כי
אמרתי מי יודע יחנני [וחנני] יהוה ותי
הילד: (כג) ועתה | מת למה זה אני צם
האוכל להשיבו עוד אני הלך אליו והוא
לא-ישוב אלי: (כד) וינתם דוד את
בת-שבע אשתו ויבא אליה וישקב עמה
ותלד בן ויקרא [ותקרא] את-שמו שלמה
ויהוה אהבו: (כה) וישלח ביד נתן הנביא
ויקרא את-שמו ידדניה בעבור יהוה: (פ)
(כו) וילחם יואב ברבת בני עמון וילכד
את-עיר המלוכה: (כז) וישלח יואב
מלאכים אל-דוד ויאמר גלתמתי ברכה
גם-לכדתי את-עיר המים: (כח) ועתה אסר
את-ימתי העם וסגה עליה עיר ולכדה
פן-אלכד אני את-העיר ונקרא שמי עליה:

courtiers asked him, “Why have you acted in this manner? While the child was alive, you fasted and wept; but now that the child is dead, you rise and take food!” (22) He replied, “While the child was still alive, I fasted and wept because I thought: ‘Who knows? The LORD may have pity on me, and the child may live.’ (23) But now that he is dead, why should I fast? Can I bring him back again? I shall go to him, but he will never come back to me.” (24) David consoled his wife Bathsheba; he went to her and lay with her. She bore a son and she named him Solomon. The LORD favored him, (25) and He sent a message through the prophet Nathan; and he was named Jedidiah at the instance of the LORD. (26) Joab attacked Rabbah of Ammon and captured the royal city. (27) Joab sent messengers to David and said, “I have attacked Rabbah and I have already captured the water city. (28) Now muster the rest of the troops and besiege the city and capture it; otherwise I will capture the city myself, and my name will be connected with it.” (29) David mustered all the troops and marched on Rabbah, and he attacked it and captured it. (30) The crown was taken from the head of their king and it was placed on David’s head—it weighed a talent of gold, and [on it] were precious stones. He also carried off a vast amount of booty from the city. (31) He led out the people who lived there and set them to work with saws, iron threshing boards, and iron axes, or assigned them to brickmaking; David did this to all the towns of Ammon. Then David and all the troops returned to Jerusalem.

I Samuel 20:24-42

(24) David hid in the field. The new moon came, and the king sat down to partake of the meal. (25) When the king took his usual place on the seat by the wall, Jonathan rose and Abner sat down at Saul’s side; but David’s place remained vacant. (26)

(כט) וַיֹּאמְרוּ דָּוִד אֶת-כָּל-הָעָם וַיֵּלֶךְ רַבְּתָה וַיִּלָּחֶם בָּהּ וַיִּלְכְּדָהּ: (ל) וַיִּקַּח אֶת-עֶטְרֶת-מֶלֶכָם מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ כָּפָר זָהָב וְאֶבֶן יָקָרָה וַתְּהִי עַל-רֹאשׁ דָּוִד וַיִּשְׁלַל הָעִיר הַזֹּאת הַרְבֵּה מְאֹד: (לא) וְאֶת-הָעָם אֲשֶׁר-בָּהּ הוֹצִיא וַיִּשָּׂם בְּמַגֶּרֶה וּבְחֶרֶץ הַכַּרְזָל וּבְמַגְנֹת הַכַּרְזָל וְהַעֲבִיר אוֹתָם בַּמֶּלֶךְ [בַּמִּלְחָמָה] וְכֵן יַעֲשֶׂה לְכָל עָרֵי בְנֵי-עַמּוֹן וַיָּשָׁב דָּוִד וְכָל-הָעָם יְרוּשָׁלָּם: (פ)

שמואל א כ': כ"ד-מ"ב

(כד) וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיָּשָׁב הַמֶּלֶךְ עַל-["אֶל-"] הַלָּחֶם לֶאֱכֹל: (כה) וַיָּשָׁב הַמֶּלֶךְ עַל-מוֹשְׁבֵי כְפָעַם | בְּפָעַם אֶל-מוֹשְׁבֵי הַקִּיר וַיִּקְרָם יְהוֹנָתָן וַיָּשָׁב אַבְנֵר מִצֵּד שְׂאוּל

That day, however, Saul said nothing. “It’s accidental,” he thought. “He must be unclean and not yet cleansed.” (27) But on the day after the new moon, the second day, David’s place was vacant again. So Saul said to his son Jonathan, “Why didn’t the son of Jesse come to the meal yesterday or today?” (28) Jonathan answered Saul, “David begged leave of me to go to Bethlehem. (29) He said, ‘Please let me go, for we are going to have a family feast in our town and my brother has summoned me to it. Do me a favor, let me slip away to see my kinsmen.’ That is why he has not come to the king’s table.” (30) Saul flew into a rage against Jonathan. “You son of a perverse, rebellious woman!” he shouted. “I know that you side with the son of Jesse—to your shame, and to the shame of your mother’s nakedness! (31) For as long as the son of Jesse lives on earth, neither you nor your kingship will be secure. Now then, have him brought to me, for he is marked for death.” (32) But Jonathan spoke up and said to his father, “Why should he be put to death? What has he done?” (33) At that, Saul threw his spear at him to strike him down; and Jonathan realized that his father was determined to do away with David. (34) Jonathan rose from the table in a rage. He ate no food on the second day of the new moon, because he was grieved about David, and because his father had humiliated him. (35) In the morning, Jonathan went out into the open for the meeting with David, accompanied by a young boy. (36) He said to the boy, “Run ahead and find the arrows that I shoot.” And as the boy ran, he shot the arrows past him. (37) When the boy came to the place where the arrows shot by Jonathan had fallen, Jonathan called out to the boy, “Hey, the arrows are beyond you!” (38) And Jonathan called after the boy, “Quick, hurry up. Don’t stop!” So Jonathan’s boy gathered the arrows and came back to his master.— (39) The boy suspected nothing;

וַיִּפְקֹד מְקוֹם דָּוִד: (כו) וְלֹא־דָבַר שְׂאוֹל
מֵאוֹמָה בַּיּוֹם הַהוּא כִּי אָמַר מְקַרְהָ הוּא
בַּלְתִּי טְהוֹר הוּא כִּי־לֹא טְהוֹר: (ס) (כז)
וַיְהִי מִמָּחָרֵת הַחֹדֶשׁ הַשְּׁנִי וַיִּפְקֹד מְקוֹם דָּגֵד
(ס) וַיֹּאמֶר שְׂאוֹל אֶל־יְהוֹנָתָן בְּנוֹ מִדָּוִד
לֹא־בָא בְּיָשָׁעִי גַם־תִּמְוֹל גַּם־הַיּוֹם
אֶל־הַלָּחֶם: (כח) וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוֹל
וַשָּׂאֵל נִשְׁאָל דָּגֵד מִעַמֻּדֵי עַד־בֵּית לָחֶם:
(כט) וַיֹּאמֶר שְׁלַחְנִי נָא כִּי זָבַח מִשְׁפָּחָה לָנוּ
בְּעִיר וְהוּא צָנֹה־לִי אַחִי וְעַתָּה אִם־מַצָּאתִי
חֹן בְּעֵינָיִךְ אִמְלֹטָה נָא וְאָרְצָה אֶת־אַחִי
עַל־כֵּן לֹא־בָא אֶל־שְׁלַחַן הַמֶּלֶךְ: (ס) (ל)
וַיִּסְרֹאֲף שְׂאוֹל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ
בְּנו־נְעוּת הַמַּרְדּוּת הָלוֹא יָדַעְתִּי כִּי־בַחֲרָ
אַתָּה לְבֹן־יִשְׂרָאֵל לְבִשְׁתָּךְ וּלְבִשְׁתַּת עֲרוֹנֹת אִמֶּךָ:
(לא) כִּי כָל־הַיָּמִים אֲשֶׁר בְּו־יִשְׂרָאֵל תִּי
עַל־הָאֲדָמָה לֹא תִכּוֹן אַתָּה וּמִלְכוּתְךָ וְעַתָּה
שְׁלַח וְקַח אֹתוֹ אֵלָי כִּי בְּו־מָוֶת הוּא: (ס)
(לב) וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוֹל אָבִיו וַיֹּאמֶר
אֵלָיו לָמָּה יוֹמַת מָה עָשָׂה: (לג) וַיִּטֹּל שְׂאוֹל
אֶת־הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיִּדַּע יְהוֹנָתָן
כִּי־כָלָה הִיא מַעַם אָבִיו לְהַמִּית אֶת־דָּוִד:
(ס) (לד) וַיָּקָם יְהוֹנָתָן מִעַם הַשְּׁלַחַן
בַּחֲרִי־אָף וְלֹא־אָכַל בַּיּוֹם־הַהוּא הַשְּׁנִי
לָחֶם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלִמוֹ אָבִיו: (ס)
(לה) וַיְהִי בַּפֶּקֶר וַיֵּצֵא יְהוֹנָתָן הַשֵּׁנָה לְמוֹעֵד
דָּגֵד וַנֶּעַר קָטָן עָמוֹ: (לו) וַיֹּאמֶר לְנַעֲרֹ רֵץ
מַצָּא נָא אֶת־הַחֲצִיִּים אֲשֶׁר אֲנֹכִי מוֹרָה
הַנֶּעַר רֵץ וְהוּא־יִרְהֶה הַחֲצִי לְהַעֲבֹרוֹ: (לז)
וַיָּבֹא הַנֶּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יִרְהֶה
יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנֶּעַר וַיֹּאמֶר
הָלוֹא הַחֲצִי מִמֶּנִּי וְהִלָּאָה: (לח) וַיִּקְרָא
יְהוֹנָתָן אַחֲרֵי הַנֶּעַר מִהֲרָה חוֹשָׁה אֶל־תַּעֲמֹד
וַיִּלְלָט גַּעַר יְהוֹנָתָן אֶת־הַחֲצִי [הַחֲצִיִּים]
וַיָּבֹא אֶל־אֲדֹנָיו: (לט) וַהֲנֶעַר לֹא־יָדָע
מֵאוֹמָה אֶךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר:
(מ) וַיִּתֵּן יְהוֹנָתָן אֶת־כָּלִיו אֶל־הַנֶּעַר
אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הִבֵּיא הָעִיר: (מא)

only Jonathan and David knew the arrangement.— (40) Jonathan handed the gear to his boy and told him, “Take these back to the town.” (41) When the boy got there, David emerged from his concealment at the Negeb. He flung himself face down on the ground and bowed low three times. They kissed each other and wept together; David wept the longer. (42) Jonathan said to David, “Go in peace! For we two have sworn to each other in the name of the LORD: ‘May the LORD be [witness] between you and me, and between your offspring and mine, forever!’”

I Samuel 21

(1) David then went his way, and Jonathan returned to the town. (2) David went to the priest Ahimelech at Nob. Ahimelech came out in alarm to meet David, and he said to him, “Why are you alone, and no one with you?” (3) David answered the priest Ahimelech, “The king has ordered me on a mission, and he said to me, ‘No one must know anything about the mission on which I am sending you and for which I have given you orders.’ So I have directed [my] young men to such and such a place. (4) Now then, what have you got on hand? Any loaves of bread? Let me have them—or whatever is available.” (5) The priest answered David, “I have no ordinary bread on hand; there is only consecrated bread—provided the young men have kept away from women.” (6) In reply to the priest, David said, “I assure you that women have been kept from us, as always. Whenever I went on a mission, even if the journey was a common one, the vessels of the young men were consecrated; all the more then may consecrated food be put into their vessels today.” (7) So the priest gave him consecrated bread, because there was none there except the bread of display, which had been removed from the presence of the LORD, to be replaced by warm bread

הנער בֶּאֱוָד וְדָוִד קָם מֵאֶצֶל הַנָּגֶב וַיִּפֹּל לְאַפָּיו
אֶרְצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פַּעַמִּים וַיִּשְׁקּוּ אִישׁ
אֶת־רֵעֵהוּ וַיִּכְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוֶד
הִגְדִּיל: (מב) וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ
לְשָׁלוֹם אֲשֶׁר נִשְׁפָּעְנוּ שְׁנֵינוּ אֲנִי וְאַתָּה
יְהוָה לֵאמֹר יְהוָה יְהִיָּה אֲנִי וְכִיָּה וְכִיָּה וְכִיָּה
וְרַעֲי וְכִיָּה וְרַעֲי עַד־עוֹלָם: (פ)

שמואל א כ"א

(א) וַיָּקָם וַיֵּלֶךְ וַיְהוֹנָתָן בָּא הָעִיר: (ב) וַיָּבֹא
דָּוִד לְנֹבָה אֶל־אֲחִימֶלֶךְ הַכֹּהֵן וַיִּחְרַד אֲחִימֶלֶךְ
לִקְרֹאת דָּוִד וַיֹּאמֶר לוֹ מָדוּעַ אַתָּה לְבִדְךָ
וְאִישׁ אֵין אִתְּךָ: (ג) וַיֹּאמֶר דָּוִד לְאֲחִימֶלֶךְ
הַכֹּהֵן הַמֶּלֶךְ צִנְיָ דָּבָר וַיֹּאמֶר אֵלַי אִישׁ
אֶל־יָדַע מֵאוֹמֶה אֶת־הַדָּבָר אֲשֶׁר־אֲנִי
שֹׁלְחֶךָ וְאֲשֶׁר צִוִּיתְךָ וְאֶת־הַנְּעָרִים יוֹדְעֵתִי
אֶל־מִקְוֹם פְּלִגִּי אֶל־מוֹנֵי: (ד) וְעַתָּה מַה־יֵּשֶׁ
תַּחַת־יָדְךָ חֲמִשָּׁה־לֶחֶם תִּנֶּה בְּיָדִי אוֹ
הַנִּמְצָא: (ה) וַיַּעַן הַכֹּהֵן אֶת־דָּוִד וַיֹּאמֶר
אִין־לֶחֶם חֵל אֶל־תַּחַת יָדִי כִּי־אִם־לֶחֶם
קֹדֶשׁ יֵשׁ אִם־נִשְׁמְרוּ הַנְּעָרִים אֶךָ מֵאִשָּׁה:
(ו) וַיַּעַן דָּוִד אֶת־הַכֹּהֵן וַיֹּאמֶר לוֹ כִּי
אִם־אִשָּׁה עֲצָרָה־לָנוּ כַּתְמוֹל שְׁלֹשׁ בְּצֻאֹתַי
וַיְהִי כָל־יְהוָה קֹדֶשׁ וְהוּא דָּרָךְ חֵל וְאֶךָ
כִּי הַיּוֹם יִקְדָּשׁ בְּכָלִי: (ז) וַיִּתֵּן־לוֹ הַכֹּהֵן
קֹדֶשׁ כִּי לֹא־הָיָה שָׁם לֶחֶם כִּי־אִם־לֶחֶם
הַפָּנִים הַמְּוֹסְרִים מִלִּפְנֵי יְהוָה לְשׁוֹם לֶחֶם
חֵם בָּיוֹם הַלִּקְחוֹ: (ח) וְשָׁם אִישׁ מֵעֲבָדֵי
שָׂאוֹל בָּיוֹם הַהוּא נִעְצָר לִפְנֵי יְהוָה וּשְׁמוֹ
דָּאָג הָאֲדָמִי אֲבִיר הָרָעִים אֲשֶׁר לְשָׂאוֹל:
(ט) וַיֹּאמֶר דָּוִד לְאֲחִימֶלֶךְ וְאִין יֵשׁ־פֶה
תַּחַת־יָדְךָ תַּנִּית אוֹ־תִרְבַּ כִּי גַם־חֲרָבִי

as soon as it was taken away.— (8) Now one of Saul's officials was there that day, detained before the LORD; his name was Doeg the Edomite, Saul's chief herdsman. (9) David said to Ahimelech, "Haven't you got a spear or sword on hand? I didn't take my sword or any of my weapons with me, because the king's mission was urgent." (10) The priest said, "There is the sword of Goliath the Philistine whom you slew in the valley of Elah; it is over there, wrapped in a cloth, behind the ephod. If you want to take that one, take it, for there is none here but that one." David replied, "There is none like it; give it to me." (11) That day David continued on his flight from Saul and he came to King Achish of Gath. (12) The courtiers of Achish said to him, "Why, that's David, king of the land! That's the one of whom they sing as they dance: Saul has slain his thousands; David, his tens of thousands." (13) These words worried David and he became very much afraid of King Achish of Gath. (14) So he concealed his good sense from them; he feigned madness for their benefit. He scratched marks on the doors of the gate and let his saliva run down his beard. (15) And Achish said to his courtiers, "You see the man is raving; why bring him to me? (16) Do I lack madmen that you have brought this fellow to rave for me? Should this fellow enter my house?"

I Samuel 22:6-23

(6) When Saul heard that David and the men with him had been located—Saul was then in Gibeah, sitting under the tamarisk tree on the height, spear in hand, with all his courtiers in attendance upon him— (7) Saul said to the courtiers standing about him, "Listen, men of Benjamin! Will the son of Jesse give fields and vineyards to every one of you? And will he make all of you captains of thousands or captains of hundreds? (8) Is that why all of you have conspired against me? For no one informs

וגם-פלי לא-לקחתי בידי כִּי־הִיָּה
דְּבַר־הַמֶּלֶךְ נְחֻזִּי: (ס) (י) וַיֹּאמֶר הַכֹּהֵן
חֲרֹב גִּלְיָת הַפְּלִשְׁתִּי אֲשֶׁר־הָכִיתָ | בְּעֶמְקַ
הָאֵלָה הִנֵּה־הִיא לֹטֶה בַשִּׁמְלָה אַחֲרֵי
הָאֹפֹד אִם־אַתָּה תִּשְׁחַלֵּךְ לָחַץ כִּי אֵין
אַתָּרַת זֹלָתָה בֵּינָה וַיֹּאמֶר דָּוִד אֵין פְּמוֹה
תִּגְנֶה לִּי: (יא) בְּיָקָם דָּוִד וַיִּבְרַח בַּיּוֹם־הַהוּא
מִפְּנֵי שָׂאוֹל וַיָּבֹא אֶל־אַכִּישׁ מֶלֶךְ גֹּת: (יב)
וַיֹּאמְרוּ עֲבָדֵי אַכִּישׁ אֵלָיו הֲלֹא־נָה דָוִד
מֶלֶךְ הָאָרֶץ הֲלֹא לָזֶה יַעֲנֶנּוּ בַמַּחֲלוֹת לֹאֲמֹר
הִנֵּה שָׂאוֹל בֹּאֲלָפוּ [בְּאַלְפָיו] וְדָוִד בִּרְבַבְתּוֹ
[בְּרַבְכִּתּוֹ]: (יג) וַיֵּשֶׁם דָּוִד אֶת־הַדְּבָרִים
הָאֵלָה בְּלִבּוֹ וַיָּבֹא מֵאֲדַ מִפְּנֵי אַכִּישׁ
מֶלֶךְ־גֹּת: (יד) וַיִּשְׁנֶנּוּ אֶת־טַעֲמוֹ בְּעֵינֵיהֶם
וַיַּתְהַלֵּל בִּיָּדָם וַיִּתּוּ [וַיִּתְּיוּ] עַל־דַּלְתוֹת
הַשַּׁעַר וַיִּזְרֹד רִירָו אֶל־זַקְנָו: (טו) וַיֹּאמֶר
אַכִּישׁ אֶל־עֲבָדָיו הִנֵּה תִרְאוּ אִישׁ מִשְׁתַּגֵּעַ
לִמָּה תִּבְיֹאוּ אֹתוֹ אֵלָי: (טז) חֲסֹר מִשְׁגָּעִים
אֲנִי כִי־הִבַּאתֶם אֶת־זֶה לְהַשְׁמָעַ עָלַי הִנֵּה
יָבוֹא אֶל־בֵּיתִי: (ס)

שמואל א כ"ב:ו'-כ"ג

(ו) וַיִּשְׁמַע שָׂאוֹל כִּי נֹדַע דָּוִד וְאֲנָשִׁים
אֲשֶׁר אִתּוֹ וְשָׂאוֹל יוֹשֵׁב בַּגִּבְעָה
תַּחַת־הָאֲשֵׁל בְּרִמָּה וַחֲנִיתוֹ בְּיָדוֹ וְכָל־עֲבָדָיו
נֹצְבִים עָלָיו: (ז) וַיֹּאמֶר שָׂאוֹל לְעֲבָדָיו
הַנֹּצְבִים עָלָיו שְׁמַעוּ־נָא בְנֵי יִמִּי
גַם־לְכַלְכֶּם יִתְּנוּ בְּוִישֵׁי שְׂדוֹת וּכְרָמִים
לְכַלְכֶּם יִשִּׁים שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת: (ח)
כִּי קִשְׁרָתָם כָּלְכָם עָלַי וְאִין־גִּלָּה אֶת־אֲזָנִי
בְּכֶרֶת־בְּנֵי עַם־בְּוִישֵׁי וְאִין־חִלָּה מִכֶּם עָלַי

me when my own son makes a pact with the son of Jesse; no one is concerned for me and no one informs me when my own son has set my servant in ambush against me, as is now the case.” (9) Doeg the Edomite, who was standing among the courtiers of Saul, spoke up: “I saw the son of Jesse come to Ahimelech son of Ahitub at Nob. (10) He inquired of the LORD on his behalf and gave him provisions; he also gave him the sword of Goliath the Philistine.” (11) Thereupon the king sent for the priest Ahimelech son of Ahitub and for all the priests belonging to his father’s house at Nob. They all came to the king, (12) and Saul said, “Listen to me, son of Ahitub.” “Yes, my lord,” he replied. (13) And Saul said to him, “Why have you and the son of Jesse conspired against me? You gave him food and a sword, and inquired of God for him—that he may rise in ambush against me, as is now the case.” (14) Ahimelech replied to the king, “But who is there among all your courtiers as trusted as David, son-in-law of Your Majesty and obedient to your bidding, and esteemed in your household? (15) This is the first time that I inquired of God for him; I have done no wrong. Let not Your Majesty find fault with his servant [or] with any of my father’s house; for your servant knew nothing whatever about all this.” (16) But the king said, “You shall die, Ahimelech, you and all your father’s house.” (17) And the king commanded the guards standing by, “Turn about and kill the priests of the LORD, for they are in league with David; they knew he was running away and they did not inform me.” But the king’s servants would not raise a hand to strike down the priests of the LORD. (18) Thereupon the king said to Doeg, “You, Doeg, go and strike down the priests.” And Doeg the Edomite went and struck down the priests himself; that day, he killed eighty-five men who wore the linen ephod. (19) He put Nob, the town of the priests, to the sword: men and women,

וּגְלָהּ אֶת־אֲזָנִי כִּי הָקִים בְּנִי אֶת־עֶבְדִּי עָלַי
לְאַרְבַּכָּם כְּיוֹם הַזֶּה: (ט) וַיַּעַן דָּאָג הָאֲדָמִי
וְהוּא נֹאֵב עַל־עֶבְדֵי־שָׁאוּל וַיֹּאמֶר רְאִיתִי
אֶת־בְּנֵי־יִשְׂרָאֵל בָּא נָבָה אֶל־אַחִימֶלֶךְ
בֶּן־אֲחִיטוֹב: (י) וַיִּשְׁאַל־לוֹ בַּיהוָה וַצִּידָה גִּתָּה
לּוֹ וְאֵת תָּרֵב גְּלִית הַפִּלִשְׁתִּי גִתָּה לּוֹ: (יא)
וַיִּשְׁלַח הַמֶּלֶךְ לִקְרֹא אֶת־אַחִימֶלֶךְ
בֶּן־אֲחִיטוֹב הַכֹּהֵן וְאֵת כָּל־בֵּית אָבִיו
הַכֹּהֲנִים אֲשֶׁר בְּגֹב וַיָּבֹאוּ כֻלָּם אֶל־הַמֶּלֶךְ:
(יב) וַיֹּאמֶר שָׁאוּל שְׁמַע־נָא בֶּן־אֲחִיטוֹב
וַיֹּאמֶר הַנָּגִי אֲדֹנָי: (יג) וַיֹּאמֶר אֱלֹהֵי [אֱלֹהֵי]
שָׁאוּל לָמָּה קִשְׁרַתָּם עָלַי אַתָּה וּבְנֵי־יִשְׂרָאֵל
בְּתַתָּךְ לֹא לָחֶם וְלָחֶם וְשָׁאוּל לֹא בָּאֵלִהִים
לָקוּם אֵלַי לְאַרְבַּכָּם כְּיוֹם הַזֶּה: (יד) וַיַּעַן
אַחִימֶלֶךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר וְהִנֵּה בְּכָל־עֶבְדֶּיךָ
כְּדָדָן נֶאֱמָן וְחַתָּן הַמֶּלֶךְ וְסֵר אֶל־מִשְׁמַעְתָּךְ
וְנִכְבֵּד בְּבֵיתְךָ: (טו) הַיּוֹם הַחֲלֵתִי
לִשְׁאוּל־[לְשָׁאוּל] לֹא בָּאֵלִהִים חֲלִילָה לִי
אֶל־יִשְׁשָׁם הַמֶּלֶךְ בְּעֶבְדּוֹ דָּבָר בְּכָל־בֵּית אָבִי
כִּי לֹא־יָדַע עֶבְדְּךָ בְּכָל־זֹאת דְּבָר קִטָּן אֲנִי
גָדוֹל: (טז) וַיֹּאמֶר הַמֶּלֶךְ מוֹת תָּמוּת
אַחִימֶלֶךְ אַתָּה וְכָל־בֵּית אָבִיךָ: (יז) וַיֹּאמֶר
הַמֶּלֶךְ לְרָצִים הַנֹּצְצִים עָלָיו סָבוּ וְהָמִיתוּ
כֹּהֲנֵי יְהוָה כִּי גַם־יָדָם עַם־דָּוִד וְכִי יָדָעוּ
כִּי־בִרְחָם הוּא וְלֹא גָלוּ אֶת־אֲזָנֵי
וְלֹא־אָבִו עֶבְדִּי הַמֶּלֶךְ לְשַׁלֵּם אֶת־יָדָם לַפָּגַע
בְּכֹהֲנֵי יְהוָה: (יח) וַיֹּאמֶר הַמֶּלֶךְ לְדוּיָג
[לְדוּאָג] סָב אַתָּה וּפָגַע בְּכֹהֲנִים וַיִּסָּב דוּיָג
[דוּאָג] הָאֲדָמִי וַיִּפְגַּע־הוּא בְּכֹהֲנִים וַיָּמָת
כְּיוֹם הַהוּא שְׁמָנִים וְחֲמִשָּׁה אִישׁ נָשָׂא אֶפְרֹד
בָּד: (יט) וְאֵת גֹּב עִיר־הַכֹּהֲנִים הִכָּה
לְפִי־חֶרֶב מֵאִישׁ וְעַד־אִשָּׁה מֵעוֹלָל
וְעַד־יֹוֹגָק וְשׂוֹר וְחִמּוֹר וְשָׁה לְפִי־חֶרֶב: (כ)
וַיִּמְלֹט בֶּן־אֲחִיטוֹב לְאַחִימֶלֶךְ בֶּן־אֲחִיטוֹב וְשָׁמוּ
אֲבִיתָר וַיִּבְרַח אַחֲרֵי דָוִד: (כא) וַיַּגֵּד אֲבִיתָר
לְדָוִד כִּי הִרְגָה שָׁאוּל אֶת כֹּהֲנֵי יְהוָה: (כב)
וַיֹּאמֶר דָּוִד לְאַבִּיתָר יָדְעָתִי כְּיוֹם הַהוּא
כִּי־שָׁם דוּיָג [דוּאָג] הָאֲדָמִי כִּי־הִגִּיד

children and infants, oxen, asses, and sheep—[all] to the sword. (20) But one son of Ahimelech son of Ahitub escaped—his name was Abiathar—and he fled to David. (21) When Abiathar told David that Saul had killed the priests of the LORD, (22) David said to Abiathar, “I knew that day, when Doeg the Edomite was there, that he would tell Saul. I am to blame for all the deaths in your father’s house. (23) Stay with me; do not be afraid; for whoever seeks your life must seek my life also. It will be my care to guard you.”

II Samuel 21:1-14

(1) There was a famine during the reign of David, year after year for three years. David inquired of the LORD, and the LORD replied, “It is because of the bloodguilt of Saul and [his] house, for he put some Gibeonites to death.” (2) The king summoned the Gibeonites and spoke to them.—Now the Gibeonites were not of Israelite stock, but a remnant of the Amorites, to whom the Israelites had given an oath; and Saul had tried to wipe them out in his zeal for the people of Israel and Judah.— (3) David asked the Gibeonites, “What shall I do for you? How shall I make expiation, so that you may bless the LORD’s own people?” (4) The Gibeonites answered him, “We have no claim for silver or gold against Saul and his household; and we have no claim on the life of any other man in Israel.” And [David] responded, “Whatever you say I will do for you.” (5) Thereupon they said to the king, “The man who massacred us and planned to exterminate us, so that we should not survive in all the territory of Israel— (6) let seven of his male issue be handed over to us, and we will impale them before the LORD in Gibeah of Saul, the chosen of the LORD.” And the king replied, “I will do so.” (7) The king spared Mephibosheth son of Jonathan son of Saul, because of the oath before the LORD

לְשָׂאוֹל אֶנְכִּי סִבֹּתִי בְּכָל־נַפְשׁ בֵּית אָבִי:
(כג) שָׁבָה אֵתִי אֶל־תִּירָא כִּי אֲשֶׁר־יִבְקֹשׁ
אֶת־נַפְשִׁי יִבְקֹשׁ אֶת־נַפְשְׁךָ כִּי־מִשְׁמֶרֶת
אֶתָּה עִמָּדִי:

שמואל ב כ"א:א'-י"ד

(א) וַיְהִי רָעָב בִּימֵי דָוִד שָׁלֹשׁ שָׁנָה
אַחֲרֵי שָׁנָה וַיִּבְקֹשׁ דָּוִד אֶת־פָּנָי יְהוָה (ס)
וַיֹּאמֶר יְהוָה אֶל־שָׂאוֹל וְאֶל־בֵּית הַדְּמִים
עַל־אֲשֶׁר־הִמִּית אֶת־הַגִּבְעֹנִים: (ב) וַיִּקְרָא
הַמֶּלֶךְ לַגִּבְעֹנִים וַיֹּאמֶר אֲלֵיהֶם וְהַגִּבְעֹנִים
לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה כִּי אִם־מִיִּתְרֵי הָאֱמֹרִי
וּבְנֵי יִשְׂרָאֵל נִשְׁבָּעוּ לָהֶם וַיִּבְקֹשׁ שָׂאוֹל
לְהַכֹּתָם בְּקִנְאָתוֹ לְבְנֵי־יִשְׂרָאֵל וַיְהוּדָה: (ג)
וַיֹּאמֶר דָּוִד אֶל־הַגִּבְעֹנִים מָה אַעֲשֶׂה לָכֶם
וּבְמָה אֲכַפֵּר וּבְרָכוּ אֶת־נַחֲלַת יְהוָה: (ד)
וַיֹּאמְרוּ לוֹ הַגִּבְעֹנִים אִין־לִי [לָנוּ] כֶּסֶף
וְזָהָב עִם־שָׂאוֹל וְעִם־בֵּיתוֹ וְאִין־לָנוּ אִישׁ
לְהָמִית בְּיִשְׂרָאֵל וַיֹּאמֶר מָה־אַתֶּם אֹמְרִים
אַעֲשֶׂה לָכֶם: (ה) וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הָאִישׁ
אֲשֶׁר כָּלָנוּ וְנֹאשֶׁר דָּמָה־לָנוּ נִשְׁמָדְנוּ
מִהַתִּיצָב בְּכָל־גִּבְלֵי יִשְׂרָאֵל: (ו) יִנְתֵּן־[יִתֵּן]־
לָנוּ שְׁבָעָה אַנְשִׁים מִבְּנָיו וְהוֹקְעֵנוּם לִיהוָה
בַּגִּבְעָת שָׂאוֹל בְּחִיר יְהוָה (ס) וַיֹּאמֶר הַמֶּלֶךְ
אֲנִי אֶתֵּן: (ז) וַיַּחֲמֵל הַמֶּלֶךְ עַל־מַפִּי־בִשֵּׁת
בֶּן־יְהוֹנָתָן בֶּן־שָׂאוֹל עַל־שְׁבָעָת יְהוָה אֲשֶׁר
בִּינָתָם בֵּין דָּוִד וּבֵין יְהוֹנָתָן בֶּן־שָׂאוֹל: (ח)
וַיִּקַּח הַמֶּלֶךְ אֶת־שְׁנֵי בָנֵי רָצָפָה בַת־אִיָּה
אֲשֶׁר יָלְדָה לְשָׂאוֹל אֶת־אַרְמָנִי
וְאֶת־מַפְכָּשֵׁת וְאֶת־חֲמִשָּׁת בָּנֵי מִיכָל
בַת־שָׂאוֹל אֲשֶׁר יָלְדָה לְעִדְרִיאֵל בֶּן־בְּרוּזַי

between the two, between David and Jonathan son of Saul. (8) Instead, the king took Armoni and Mephibosheth, the two sons that Rizpah daughter of Aiah bore to Saul, and the five sons that Merab daughter of Saul bore to Adriel son of Barzillai the Meholathite, (9) and he handed them over to the Gibeonites. They impaled them on the mountain before the LORD; all seven of them perished at the same time. They were put to death in the first days of the harvest, the beginning of the barley harvest. (10) Then Rizpah daughter of Aiah took sackcloth and spread it on a rock for herself, and she stayed there from the beginning of the harvest until rain from the sky fell on the bodies; she did not let the birds of the sky settle on them by day or the wild beasts [approach] by night. (11) David was told what Saul's concubine Rizpah daughter of Aiah had done. (12) And David went and took the bones of Saul and of his son Jonathan from the citizens of Jabesh-gilead, who had made off with them from the public square of Beth-shan, where the Philistines had hung them up on the day the Philistines killed Saul at Gilboa. (13) He brought up the bones of Saul and of his son Jonathan from there; and he gathered the bones of those who had been impaled. (14) And they buried the bones of Saul and of his son Jonathan in Zela, in the territory of Benjamin, in the tomb of his father Kish. And when all that the king had commanded was done, God responded to the plea of the land thereafter.

II Samuel 21:15-22

(15) Again war broke out between the Philistines and Israel, and David and the men with him went down and fought the Philistines; David grew weary, (16) and Ishbi-benob tried to kill David.—He was a descendant of the Raphah; his bronze spear weighed three hundred shekels and he wore new armor.— (17) But Abishai

הַמַּחֲלָתִי: (ט) וַיִּתְּנֵם בְּיַד הַגִּבְעֹנִים וַיִּקְיָעֵם
בְּהָרִי לִפְנֵי יְהוָה וַיִּפְּלוּ שִׁבְעָתַיִם [שְׁבַעֲתָם]
יָחַד וְהֵם [וְהִמָּה] הִמָּתוּ בַיָּמִי קָצִיר
בְּרֵאשֵׁינִים תַּחֲלַת [בְּתַחֲלַת] קָצִיר שְׁעָרִים:
(י) וַתִּקַּח רִצְפָּה בַת-אִיָּה אֶת-הַשָּׂק וַתִּטְהֹר
לָהּ אֶל-הַצּוּר מִתַּחֲלַת קָצִיר עַד נִתְּד־מִיָּם
עָלֵיהֶם מִז־הַשָּׁמַיִם וְלֹא-נָתְנָה עוֹף הַשָּׁמַיִם
לָנוּס עָלֵיהֶם יוֹמָם וְאֶת-חַיַּת הַשָּׂדֶה לָלִיֶּלֶת:
(יא) וַיֵּגֶד לְדוֹד אֵת אֲשֶׁר-עָשְׂתָה רִצְפָּה
בַּת-אִיָּה פֶלֶגֶשׁ שְׂאוּל: (יב) וַיֵּלֶךְ דָּוִד וַיִּקָּח
אֶת-עַצְמוֹת שְׂאוּל וְאֶת-עַצְמוֹת יְהוֹנָתָן בָּנוֹ
מֵאֵת בַּעֲלֵי יָבִישׁ גִּלְגָּד אֲשֶׁר גָּנְבוּ אֹתָם
מִרְחֹב בֵּית-שָׁן אֲשֶׁר תְּלוּם [תְּלָאוּם] שָׁם
הַפְּלִשְׁתִּים [שְׁמָה] [פְּלִשְׁתִּים] בַּיּוֹם הַכּוֹת
פְּלִשְׁתִּים אֶת-שְׂאוּל בְּגִלְגָּד: (יג) וַיַּעַל מִשָּׁם
אֶת-עַצְמוֹת שְׂאוּל וְאֶת-עַצְמוֹת יְהוֹנָתָן בָּנוֹ
וַיֵּאסְפוּ אֶת-עַצְמוֹת הַמּוֹקְעִים: (יד) וַיִּקְבְּרוּ
אֶת-עַצְמוֹת-שְׂאוּל וַיְהוֹנְתָן-בָּנוֹ בְּאֶרֶץ
בְּנִימִן בְּצִלְעֵ בֶקֶרֶר קִישׁ אֲבִיו וַיַּעֲשׂוּ כָל
אֲשֶׁר-צִוָּה הַמֶּלֶךְ וַיַּעֲתֵר אֱלֹהִים לְאַרְצָאֲחֶרֶב־בֶּן: (פ)

שמואל ב כ"א:ט"ו-כ"ב

(טו) וַתִּהְיֶי-עוֹד מִלְחָמָה לְפִלְשְׁתִּים
אֶת-יִשְׂרָאֵל וַיֵּרֶד דָּוִד וַעֲבָדָיו עִמּוֹ וַיִּלָּחֲמוּ
אֶת-פְּלִשְׁתִּים וַיַּעַף דָּוִד: (טז) וַיִּשְׁבוּ
[וַיִּשְׁבִּי] בָּבֶב אֲשֶׁר ׀ בִּילִיגִי הִרְפָּה וּמִשְׁקָל
קִינּוֹ שֶׁלֹשׁ מֵאוֹת מִשְׁקָל נְחֹשֶׁת וְהוּא חֲגוּר
חֲדָשָׁה וַיֵּאמֶר לְהַכּוֹת אֶת-דָּוִד: (יז)

son of Zeruiah came to his aid; he attacked the Philistine and killed him. It was then that David's men declared to him on oath, "You shall not go with us into battle any more, lest you extinguish the lamp of Israel!" (18) After this, fighting broke out again with the Philistines, at Gob; that was when Sibbecai the Hushathite killed Saph, a descendant of the Raphah. (19) Again there was fighting with the Philistines at Gob; and Elhanan son of Jaareoregim the Bethlehemite killed Goliath the Gittite, whose spear had a shaft like a weaver's bar. (20) Once again there was fighting, at Gath. There was a giant of a man, who had six fingers on each hand and six toes on each foot, twenty-four in all; he too was descended from the Raphah. (21) When he taunted Israel, Jonathan, the son of David's brother Shimei, killed him. (22) Those four were descended from the Raphah in Gath, and they fell by the hands of David and his men.

II Samuel 24

(1) The anger of the LORD again flared up against Israel; and He incited David against them, saying, "Go and number Israel and Judah." (2) The king said to Joab, -his army commander, "Make the rounds of all the tribes of Israel, from Dan to Beer-sheba, and take a census of the people, so that I may know the size of the population." (3) Joab answered the king, "May the LORD your God increase the number of the people a hundredfold, while your own eyes see it! But why should my lord king want this?" (4) However, the king's command to Joab and to the officers of the army remained firm; and Joab and the officers of the army set out, at the instance of the king, to take a census of the people of Israel. (5) They crossed the Jordan and encamped at Aroer, on the right side of the town, which is in the middle of the wadi of Gad, and [went on] to Jazer. (6) They continued to Gilead and

וַיַּעֲזֹר-לוֹ אֲבִישַׁי בֶּן-צְרוּיָה בִּיָּד
אֶת-הַפִּלִּשְׁתִּי וַיִּמִּיתֵהוּ אַזְּ נִשְׁבָּעוּ אַנְשֵׁי-דָוִד
לֹא לֵאמֹר לֹא-תֵצֵא עִוד אִתָּנוּ לְמִלְחָמָה וְלֹא
תִכְבֶּה אֶת-הַנֵּר יִשְׂרָאֵל: (פ) (יח) וַיְהִי
אֲחֵרֵי-כֵן וַתִּהְיֶי-עֹד הַמִּלְחָמָה בְּגֹב
עִם-פְּלִשְׁתִּים אַזְּ הָפָה סִבְכַי הַחֻשְׁתִּי
אֶת-סָפֹר אֲשֶׁר בִּילְגֵי הַרְפָּה: (פ) (יט)
וַתִּהְיֶי-עֹד הַמִּלְחָמָה בְּגֹב עִם-פְּלִשְׁתִּים וַיִּךְ
אֶלְחָנָן בֶּן-יֵעָרִי אֲרָגִים בֵּית הַלְחָמִי אֶת
גִּלְיָת הַגִּתִּי וַעֲצָן חֲנִיתוֹ כַּמָּנֹר אֲרָגִים: (ס)
(כ) וַתִּהְיֶי-עֹד מִלְחָמָה בְּגַת וַיְהִי אִישׁ
מִדִּין [מִדּוֹן] וְאַצְבָּעַת יָדוֹ וְאַצְבָּעַת רַגְלֹו
שֵׁשׁ וְשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מִסְפָּר וְגַם-הוּא
יָלַד לְהַרְפָּה: (כא) וַיַּחֲרֹף אֶת-יִשְׂרָאֵל וַיִּכֶּהוּ
יְהוֹנָתָן בֶּן-שִׁמְעִי [שְׁמֻעָה] אֶתִּי דָּוִד: (כב)
אֶת-אַרְבַּעַת אֲלָה יָלְדוּ לְהַרְפָּה בְּגַת וַיִּפְּלוּ
בְּיַד-דָּוִד וּבְיַד עֶבְדָּיו: (פ)

שמואל ב כ"ד

(א) וַיִּסַּף אֶף-יְהוָה לַחֲרוֹת בְּיִשְׂרָאֵל וַיִּסַּח
אֶת-דָּוִד בָּהֶם לֵאמֹר לֵךְ מִנָּה אֶת-יִשְׂרָאֵל
וְאֶת-יְהוּדָה: (ב) וַיֹּאמֶר הַמֶּלֶךְ אֶל-יֹאבָב
שַׂר-הַחֵיָל אֲשֶׁר-אִתּוֹ שְׁוֹט-נָא בְּכָל-שִׁבְטֵי
יִשְׂרָאֵל מִדָּן וְעַד-בְּאֵר שָׁבַע וּפְקֹדוּ
אֶת-הָעָם וַיַּדְעֵתִי אֶת מִסְפַּר הָעָם: (ג) (ד)
וַיֹּאמֶר יֹאבָב אֶל-הַמֶּלֶךְ וַיֹּסֶף יְהוָה אֱלֹהֶיךָ
אֶל-הָעָם כְּהֵם וְכִהֵם מֵאָה פְּעָמִים וַעֲיָגִי
אֲדֹנֵי-הַמֶּלֶךְ רָאוֹת וְאֲדֹנֵי הַמֶּלֶךְ לָמָּה חָפֵץ
בַּדְּבָר הַזֶּה: (ה) וַיַּחֲזֹק דְּבַר-הַמֶּלֶךְ אֶל-יֹאבָב
וְעַל שְׁרֵי הַחֵיָל וַיֵּצֵא יֹאבָב וְשָׂרֵי הַחֵיָל לִפְגִּי
הַמֶּלֶךְ לִפְקֹד אֶת-הָעָם אֶת-יִשְׂרָאֵל: (ו)
וַיַּעֲבְרוּ אֶת-הַיַּרְדֵּן וַיַּחֲנוּ בְּעֶרְוֶר יָמִין
הָעִיר אֲשֶׁר בְּתוֹךְ-הַגִּלְגָּל הַגָּד וְאֶל-יַעְזָר: (ז)
וַיָּבֹאוּ הַגִּלְעָדִי וְאֶל-אֶרֶץ תַּחְתִּים חֲדָשִׁי
וַיָּבֹאוּ דְּנָה יָעֵן וְסָרִיב אֶל-צִידוֹן: (ח) וַיָּבֹאוּ
מִבְּצֵר-צֹר וְכָל-עָרֵי הַחֲתִי וְהַכְּנַעֲנִי וַיֵּצְאוּ

to the region of Tahtim-hodshi, and they came to Dan-jaan and around to Sidon. (7) They went onto the fortress of Tyre and all the towns of the Hivites and Canaanites, and finished at Beer-sheba in southern Judah. (8) They traversed the whole country, and then they came back to Jerusalem at the end of nine months and twenty days. (9) Joab reported to the king the number of the people that had been recorded: in Israel there were 800,000 soldiers ready to draw the sword, and the men of Judah numbered 500,000. (10) But afterward David reproached himself for having numbered the people. And David said to the LORD, "I have sinned grievously in what I have done. Please, O LORD, remit the guilt of Your servant, for I have acted foolishly." (11) When David rose in the morning, the word of the LORD had come to the prophet Gad, David's seer: (12) "Go and tell David, 'Thus said the LORD: I hold three things over you; choose one of them, and I will bring it upon you.'" (13) Gad came to David and told him; he asked, "Shall a seven-year famine come upon you in the land, or shall you be in flight from your adversaries for three months while they pursue you, or shall there be three days of pestilence in your land? Now consider carefully what reply I shall take back to Him who sent me." (14) David said to Gad, "I am in great distress. Let us fall into the hands of the LORD, for His compassion is great; and let me not fall into the hands of men." (15) The LORD sent a pestilence upon Israel from morning until the set time; and 70,000 of the people died, from Dan to Beer-sheba. (16) But when the angel extended his hand against Jerusalem to destroy it, the LORD renounced further punishment and said to the angel who was destroying the people, "Enough! Stay your hand!" The angel of the LORD was then by the threshing floor of Araunah the Jebusite. (17) When David saw the angel who was striking down the people, he said

אֶל־גִּבְגֵּב יְהוּדָה בְּאֶרֶץ שָׁבַע: (ח) וַיֵּשְׁטוּ
בְּכָל־הָאָרֶץ וַיָּבֹאוּ מִקְצֵה תְּשֻׁעָה חֲדָשִׁים
וְעֹשְׂרִים יוֹם יְרוּשָׁלַם: (ט) וַיָּתֵן יוֹאָב
אֶת־מִסְפַּר מִפְקְדֵי־הָעָם אֶל־הַמֶּלֶךְ וַתְּהִי
יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת אֶלֶף אִישׁ־חִיל שְׁלָף
חֶרֶב וְאִישׁ יְהוּדָה חֲמִשׁ־מֵאוֹת אֶלֶף אִישׁ:
(י) בַּיּוֹם לַבִּידוֹן אָתּוּ אַחֲרֵי־כֵן סָפַר
אֶת־הָעָם (ס) וַיֹּאמֶר דָּוִד אֶל־יְהוָה חַטָּאתִי
מֵאֵל אֲשֶׁר עָשִׂיתִי וְעַתָּה יְהוָה הַעֲבֵר־נָא
אֶת־עֲוֹן עַבְדְּךָ כִּי נִסְפַלְתִּי מֵאֵד: (יא) בְּיָקָם
דָּוִד בַּבֶּקֶר (פ) וַדְּבַר־יְהוָה הָיָה אֶל־גָּד
הַנָּבִיא חֲנֹה דָּוִד לֵאמֹר: (יב) הֲלוֹךְ וּדְבַרְתָּ
אֶל־דָּוִד כֹּה אָמַר יְהוָה שְׁלֹשׁ אֲנֹכִי נוֹטֵל
עָלֶיךָ בְּחִירָתְךָ אֶחָת־מֵהֶם וְאֶעֱשֶׂה־לָּךְ: (יג)
וַיָּבֹא־גָד אֶל־דָּוִד וַיִּגְדֵּלּוּ וַיֹּאמֶר לוֹ הִתְכַּוֵּא
לָךְ שָׁבַע שָׁנִים | רַעַב | בְּאֶרֶץ אֶם־שְׁלֹשָׁה
חֳדָשִׁים גִּסָּה לַפְּגִי־צָרֶיךָ וְהוּא רֹדְפְךָ
וְאֶם־שְׁלֹשׁ שָׁלֹשׁ יָמִים דָּבָר בְּאֶרֶץ אֶתְּהִי
בָּעַ וּרְאֵה מִה־אֲשִׁיב שְׁלָחִי דְבָר: (יד) (ס)
וַיֹּאמֶר דָּוִד אֶל־גָּד צֵר־לִי מֵאֵד נִפְלֶה־נָא
בְּיַד־יְהוָה כִּי־רַבִּים רַחֲמוֹ [רַחֲמִיו]
וּבְיַד־אָדָם אֶל־אֲפֻלָּה: (טו) וַיָּתֵן יְהוָה דָּבָר
בְּיִשְׂרָאֵל מִהַבֶּקֶר וְעַד־עֵת מוֹעֵד וַיָּמָת
מִן־הָעָם מִדָּן וְעַד־בְּאֶרֶץ שָׁבַע שְׁבַע יָמִים אֶלֶף
אִישׁ: (טז) וַיִּשְׁלַח יְדּוֹ הַמַּלְאָךְ | יְרוּשָׁלַם
לְשַׁחֲתָהּ וַיִּגָּחֶם יְהוָה אֶל־הַרְעָה וַיֹּאמֶר
לַמַּלְאָךְ הַמִּשְׁחִית בָּעֵם רַב עַתָּה הִרְרִי יָגֵד
וּמַלְאָךְ יְהוָה הָיָה עִם־גִּרְוֹן הָאוֹרֶנָה
[הָאֲרֹנָה] הַיְבֵסִי: (יז) וַיֹּאמֶר דָּוִד
אֶל־יְהוָה בְּרַאתָּנוּ | אֶת־הַמַּלְאָךְ | הַמַּכֶּה
בָּעָם וַיֹּאמֶר הִנֵּה אֲנֹכִי חָטָאתִי וְאֲנֹכִי
הָעוֹיִתִי וְאַלֶּה הַצֹּאן מִהָ עָשׂוּ תְּהִי גֵא יָדְךָ
כִּי וּבִבְרִית אָבִי: (פ) (יח) וַיָּבֹא־גָד אֶל־דָּוִד
בַּיּוֹם הַהוּא וַיֹּאמֶר לוֹ עֲלֵה הָקָם לִיהוָה
מִזִּבְחֶם בְּגִרְוֹן אֲרֹנִיה [אֲרֹנָה] הַיְבֵסִי: (יט)
וַיַּעַל דָּוִד כְּדְבַר־גָּד כַּאֲשֶׁר צִוָּה יְהוָה: (כ)
וַיִּשְׁקֶף אֲרֹנָה בִּירָא אֶת־הַמֶּלֶךְ וְאֶת־עַבְדָּיו
עֹבְרִים עָלָיו וַיֵּצֵא אֲרֹנָה וַיִּשְׁתַּחֲוֶה לַמֶּלֶךְ

to the LORD, “I alone am guilty, I alone have done wrong; but these poor sheep, what have they done? Let Your hand fall upon me and my father’s house!” (18) Gad came to David the same day and said to him, “Go and set up an altar to the LORD on the threshing floor of Araunah the Jebusite.” (19) David went up, following Gad’s instructions, as the LORD had commanded. (20) Araunah looked out and saw the king and his courtiers approaching him. So Araunah went out and bowed low to the king, with his face to the ground. (21) And Araunah asked, “Why has my lord the king come to his servant?” David replied, “To buy the threshing floor from you, that I may build an altar to the LORD and that the plague against the people may be checked.” (22) And Araunah said to David, “Let my lord the king take it and offer up whatever he sees fit. Here are oxen for a burnt offering, and the threshing boards and the gear of the oxen for wood. (23) All this, O king, Araunah gives to Your Majesty. And may the LORD your God,” Araunah added, “respond to you with favor!” (24) But the king replied to Araunah, “No, I will buy them from you at a price. I cannot sacrifice to the LORD my God burnt offerings that have cost me nothing.” So David bought the threshing floor and the oxen for fifty shekels of silver. (25) And David built there an altar to the LORD and sacrificed burnt offerings and offerings of well-being. The LORD responded to the plea for the land, and the plague against Israel was checked.

Sanhedrin 95a

The Gemara asks: **What** is the meaning of the phrase: “**This very day shall he halt at Nov**” (Isaiah 10:32)? **Rav Huna says: That** was the final **day** that **remained from** the punishment that the Jewish people received from **the sin of Nov** (see I Samuel, chapter 22). **The astrologers said to Sennacherib: If you go and**

אָפּוּ אָרְצָה: (כא) וַיֹּאמֶר אֲרֻנָּה מִדּוֹעַ בָּא
אֲדֹנִי-הַמֶּלֶךְ אֶל-עַבְדּוֹ וַיֹּאמֶר דָּוִד לִקְנוֹת
מִעֲמֶךָ אֶת-הַגֶּרֶן לִבְנוֹת מִזְבֵּחַ לַיהוָה
וּתַעֲצֹר הַמִּגְפָּה מֵעַל הָעָם: (כב) וַיֹּאמֶר
אֲרֻנָּה אֶל-דָּוִד יִקַּח וַיַּעַל אֲדֹנִי הַמֶּלֶךְ הַטּוֹב
בַּעֲיָנו [בְּעֵינָיו] רֹאה הַבָּקָר לְעֹלָה וְהַמְרֻגִים
וּכְלֵי הַבָּקָר לְעֻצִּים: (כג) הַכֹּל נָתַן אֲרֻנָּה
הַמֶּלֶךְ לַמֶּלֶךְ: (ס) וַיֹּאמֶר אֲרֻנָּה אֶל-הַמֶּלֶךְ
יְהוָה אֱלֹהֶיךָ יִרְצֶה: (כד) וַיֹּאמֶר הַמֶּלֶךְ
אֶל-אֲרֻנָּה לֹא כִי-קָנֹו אֶקְנֶה מֵאֹתָךְ בְּמַחֲוֶה
וְלֹא אֶעֱלֶה לַיהוָה אֱלֹהֵי עֲלֹת חֲגֹם וַיִּקֶּן
דָּוִד אֶת-הַגֶּרֶן וְאֶת-הַבָּקָר בְּכֶסֶף שְׁקָלִים
חֲמִשִּׁים: (כה) וַיִּבֶן שָׁם דָּוִד מִזְבֵּחַ לַיהוָה
וַיַּעַל עֲלֹת וּשְׁלָמִים וַיַּעֲתֵר יְהוָה לְאַרְצֵי
וּתַעֲצֹר הַמִּגְפָּה מֵעַל יִשְׂרָאֵל:

סנהדרין צ"ה א

מאי (ישעיהו י, לב) עוד היום בנוב לעמוד
אמר רב הונא אותו היום נשתייר מעונה
של נוב אמרי ליה כלדאי אי אזלת האידינא
יכלת לה ואי לא יכלת לה אורחא
דבעא לסגויי בעשרה יומא סגא בחד יומא
כי מטו לירושלם שדי ליה ביסתרקי עד

conquer them **now, you will overcome** the Jewish people; **and if not, you will not overcome** the Jewish people. The Gemara relates: **He walked** and traversed **in one day a road upon which one must walk for ten days** in order to traverse it. **When they arrived in Jerusalem they cast mats [bistarkei] for Sennacherib and piled them high until he ascended and sat above the wall, to the extent that he was able to see the entire city of Jerusalem. When he saw it, it seemed small in his eyes and he said: Is this the city of Jerusalem for which I have disrupted all my camps and for which I have conquered all these countries? Is it smaller and weaker than all the cities of the nations that I have conquered with my might? He went up and shook his head** in contempt, and dismissively **waved his hand at the Temple Mount that is in Zion and at the courtyard that is in Jerusalem.** His officers said to him: **Let us attack now** and begin the conquest of Jerusalem. Sennacherib said to them: **You are weary. Tomorrow, each and every one of you will bring me a piece of a stone from the wall equivalent in size to the seal [gulmo harag] of a letter, and this will suffice to breach the wall and vanquish the city.** The verse recounts that **immediately: “And it came to pass that night, that the angel of the Lord went forth and smote in the camp of the Assyrians one hundred and eighty-five thousand; and when men arose in the morning, behold, they were all dead corpses”** (II Kings 19:35). Rav Pappa says that **this** is in accordance with the adage **that people say: When quarrel lies and is delayed overnight, the quarrel is nullified.** Since Jerusalem was not conquered that day, the decree was voided. § Apropos the massacre of Nov, the Gemara relates: **“And Ishbibenob, who was of the sons of the giant, the weight of whose spear was three hundred shekels of brass; and he was girded with**

דסליק ויטיב מעילוי שורה עד דחזיוה לכולה ירושלם כי חזייה איזוטר בעיניה אמר הלא דא היא קרתא דירושלם דעלה ארגישית כל משיריתי ועלה כבשית כל מדינתא הלא היא זעירא וחלשא מכל כרכי עממיא דכבשית בתקוף ידי עלה וקם ומניד ברישיה מוביל ומייתי בידיה על טור בית מקדשא דבציון ועל עזרתא דבירושלם אמרי נישדי ביה ידא האידנא אמר להו תמהיתו למחר אייתי לי כל חד וחד מינייכו גולמו הרג מיניה מיד (מלכים ב יט, לה) ויהי בלילה ההוא ויצא מלאך ה' ויך במחנה אשור מאה ושמונים וחמשה אלף וישכימו בבקר והנה כלם פגרים מתים אמר רב פפא היינו דאמרי אינשי בת דינא בטל דינא (שמואל ב כא, טז) וישבי בנוב אשר בילידי הרפה ומשקל קינו שלש מאות משקל נחשת והוא חגור חדשה ויאמר להכות את דוד מאי וישבי בנוב אמר רב יהודה אמר רב איש שבא על עסקי נוב א"ל הקב"ה לדוד עד מתי יהיה עון זה טמון בידך על ידך נהרגה נוב עיר הכהנים ועל ידך נטרד דואג האדומי ועל ידך נהרגו שאול ושלשת בניו רצונך יכלו זרעך או תמסר ביד אויב אמר לפניו רבונו של עולם מוטב אמסר ביד אויב ולא יכלה זרעי יומא חד נפק לשכור בזאי אתא שטן ואדמי ליה כטביא פתק ביה גירא ולא מטייה משכיה עד דאמטייה לארץ פלשתים כדחזייה ישבי בנוב אמר היינו האי דקטליה לגלית אחי כפתיה קמטיה אותביה ושדייה תותי בי בדייא אתעביד ליה ניסא מכא ליה ארעא מתותיה היינו דכתיב (תהלים יח, לז) תרחיב צעדי תחת ולא מעדו קרסולי ההוא יומא אפניא דמעלי שבתא הוה אבישי בן צרויה הוה קא חייף רישיה בד' גרבי דמיא חזינהו

new armor and planned to slay David” (II Samuel 21:16). The Gemara asks: **What is the meaning of Ishbibenob? Rav Yehuda says that Rav says: This is a man [ish] who came to punish David over matters of Nov. The Holy One, Blessed be He, said to David: Until when will this sin be concealed in your hand without punishment? Through your actions the inhabitants of Nov, the city of priests, were massacred, and through your actions, Doeg the Edomite was banished from the World-to-Come, and through your actions Saul and his three sons were killed.** God said to David: Your arrival in Nov and your misleading Ahimelech the priest generated the chain of events, and therefore you must be punished. You may choose the punishment. **Is it your desire that your descendants will cease to exist or that you will be handed to the enemy?** David said before Him: **Master of the Universe, it is preferable that I will be handed to the enemy and my descendants will not cease to exist. One day David went to hunt with a falcon [liskor bazzai]. Satan came and appeared to him as a deer. He shot an arrow at the deer, and the arrow did not reach it. Satan led David to follow the deer until he reached the land of the Philistines. When Ishbibenob saw David he said: This is that person who killed Goliath, my brother. He bound him, doubled him over, and placed him on the ground, and then he cast him under the beam of an olive press to crush him. A miracle was performed for him, and the earth opened beneath him so he was not crushed by the beam. That is the meaning of that which is written: “You have enlarged my steps beneath me, that my feet did not slip”** (Psalms 18:37). The Gemara relates: **That day at dusk on Shabbat eve, Abishai ben Zeruiah shampooed his hair with four jugs of water in preparation for Shabbat. He saw**

כתמי דמא איכא דאמרי אתא יונה איטריף קמיה אמר כנסת ישראל ליונה אימתילא שנאמר (תהלים סח, יד) כנפי יונה נחפה בכסף שמע מינה דוד מלכא דישראל בצערא שרי אתא לביתיה ולא אשכחיה אמר תנן אין רוכבין על סוסו ואין יושבין על כסאו ואין משתמשין בשרביטו בשעת הסכנה מאי אתא שאיל בי מדרשא אמרו ליה בשעת הסכנה שפיר דמי רכביה לפרדיה וקם ואזל קפצה ליה ארעא בהדי דקא מסגי חזייה לערפה אמיה דהוות נוולא כי חזיתיה פסקתה לפילכה שדתיא עילויה סברא למקטליה אמרה ליה עלם אייתי לי פלך פתקיה בריש מוחה וקטלה כד חזייה ישבי בנוב אמר השתא הוו בי תרין וקטלין לי פתקיה לדוד לעילא ודץ ליה לרומחיה אמר ניפול עלה ונקטל אמר אבישי שם אוקמיה לדוד בין שמיא לארעא ונימא ליה איהו אין חבוש מוציא עצמו מבית האסורין א"ל מאי בעית הכא א"ל הכי אמר לי קודשא בריך הוא והכי אהדרי ליה א"ל אפיך צלותיך בר ברכך קירא ליזבון ואת לא תצטער א"ל אי הכי סייע בהדן היינו דכתיב (שמואל ב כא, יז) ויעזור לו אבישי בן צרויה אמר רב יהודה אמר רב שעזרו בתפלה אמר אבישי שם ואחתי הוה קא רדיף בתרייהו כי מטא קובי אמרי קום ביה כי מטא בי תרי אמרי בתרי גוריין קטלוה לאריא אמרי ליה זיל אשתכח לערפה אימך בקיברא כי אדכרו ליה שמא דאימיה כחש חיליה וקטליה היינו דכתיב (שמואל ב כא, יז) אז נשבעו אנשי דוד לו לאמר לא תצא עוד אתנו למלחמה ולא תכבה את נר ישראל ת"ר שלשה קפצה להם הארץ אליעזר עבד אברהם ויעקב אבינו ואבישי בן צרויה אבישי בן צרויה הא דאמרן אליעזר עבד אברהם דכתיב (בראשית כד, מב) ואבוא

four bloodstains. There are those who say: A dove came and fluttered its wings before him. Abishai said: The congregation of Israel is likened to a dove, as it is stated: "You shall shine as the wings of a dove covered with silver and her pinions with yellow gold" (Psalms 68:14); conclude from it that David, king of Israel, is in a state of distress. He came to David's house and did not find him. Abishai said that we learned in a mishna (22a): One may not ride on the king's horse, and one may not sit on his throne, and one may not use his scepter. In a period of danger, what is the halakha? He came and asked in the study hall what the ruling is in that situation. They said to him: In a period of danger one may well do so. He mounted the king's mule and arose and went to the land of the Philistines. The land miraculously contracted for him and he arrived quickly. As he was progressing he saw Orpah, Ishbibenob's mother, who was spinning thread with a spindle. When she saw him, she removed her spindle and threw it at him, intending to kill him. After failing to do so, she said to Abishai: Young man, bring me my spindle. He threw the spindle and struck her at the top of her brain and killed her. When Ishbibenob saw him, he said: Now they are two, David and Abishai, and they will kill me. He threw David up in the air, and stuck his spear into the ground. He said: Let David fall upon it and die. Abishai recited a sacred name of God and suspended David between heaven and earth so that he would not fall. The Gemara asks: And let David himself recite the name of God and save himself. Why did he need Abishai? The Gemara answers: A prisoner does not release himself from a prison but requires someone else to release him. Similarly, one in danger is incapable of rescuing himself. Abishai said to David: What do you seek here and why did you

היום אל העין למימרא דהוא יומא נפק יעקב אבינו דכתיב (בראשית כח, י) ויצא יעקב מבאר שבע וילך חרנה וכתוב ויפגע במקום וילן שם כי בא השמש כי מטא לחרן אמר אפשר עברתי על מקום שהתפללו בו אבותי ואני לא התפללתי בו בעי למיהדר כיון דהרהר בדעתיה למיהדר קפצה ליה ארעא מיד ויפגע במקום דבר אחר אין פגיעה אלא תפלה שנאמר (ירמיהו ז, טז) ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע בי וילן שם כי בא השמש בתר דצלי בעי למיהדר אמר הקב"ה צדיק זה בא לבית מלוני יפטר בלא לינה מיד בא השמש והיינו דכתיב ויזרח לו השמש וכי לו בלבד זרחה והלא לכל העולם כולו זרחה אלא א"ר יצחק שמש שבא בעבורו זרחה בעבורו ומגלן דכלה זרעיה דדוד דכתי' (מלכים ב יא, א) ועתליה אם אחזיהו ראתה כי מת בנה ותקם ותאבד את כל זרע הממלכה והא אשתייר ליה יואש התם נמי אשתייר אביתר דכתיב (שמואל א כב, כ) וימלט בן אחד לאחימלך בן אחיטוב ושמו אביתר אמר רב יהודה אמר רב אלמלא (לא) נשתייר אביתר לאחימלך בן אחיטוב לא נשתייר מזרעו של דוד שריד ופליט

fall into Ishbibenob's hands? David **said to him: This is what the Holy One, Blessed be He, said to me, and this is what I responded to Him;** the time to submit to my enemy has arrived. Abishai **said to him: Reverse your prayer** and pray that your descendants will cease to exist rather than that you will be handed to the enemy, in accordance with the adage that people say: **Let your son's son** be a poor peddler and **sell wax, and you will not suffer.** Do not limit your expenses to leave an inheritance for your descendants. David **said to him: If so, help me. That is the meaning of that which is written: "And Abishai, son of Zeruiah, came to his aid,** and smote the Philistine and killed him" (II Samuel 21:17). **Rav Yehuda says that Rav says:** This means **that he came to his aid in prayer. Abishai recited** another sacred **name** of God **and caused** David to **land** safely after being suspended between heaven and earth, and they fled. Ishbibenob **pursued them,** intending to kill them. **When they reached** the place named **Kuvi they said:** The name of the place is an abbreviation for the phrase meaning: **Stand** and battle **against him [kum beih].** **When they reached** a place called **Bei Terei,** David and Abishai **said:** **With two [bitrei] cubs they killed the lion,** meaning they expected to be successful. **They said to Ishbibenob: Go find Orpah, your mother, in the grave. When they mentioned his mother's name to him** and told him she died, **his strength diminished, and they killed him.** The Gemara notes: **It is after this that it is written: "Then David's men took an oath to him saying: You shall not go with us to war anymore and you will not douse the lamp of Israel"** (II Samuel 21:17). § **The Sages taught** in a *baraita* with regard to land contracting to shorten a journey: **For three individuals the land contracted,** and each one miraculously reached his destination quickly: **Eliezer, servant of Abraham,**

and Jacob our forefather, and Abishai, son of Zeruiah. The Gemara elaborates: The case of **Abishai, son of Zeruiah**, is **that which we said**. The case of **Eliezer, servant of Abraham**, is as it is written: **“And I came that day to the well”** (Genesis 24:42). His intention was **to say** to the members of Rebecca’s family **that on that day he left** Canaan and on the same day he arrived, to underscore the miraculous nature of his undertaking on behalf of Abraham. The case of **Jacob our forefather** is as it is written: **“And Jacob departed from Beersheba and went to Haran”** (Genesis 28:10), **and it is written** thereafter, ostensibly after he arrived in Haran: **“And he encountered [vayyifga] the place, and he slept there, for the sun had set”** (Genesis 28:11). This means that **when Jacob arrived at Haran, he said: Is it possible that I bypassed a place where my forefathers prayed and I did not pray there? He sought to return to Beit El. Once he contemplated in his mind to return, the land contracted for him, and immediately: “And he encountered the place,”** indicating that he arrived there unexpectedly, sooner than he would have arrived without a miracle. **Alternatively, encounter means nothing other than prayer, as it is stated: “And you, do not pray on behalf of this nation, and do not raise on their behalf song and prayer, and do not encounter [tifga] Me, for I do not hear you”** (Jeremiah 7:16). It is written: **“And he slept there because the sun had set”** (Genesis 28:11). **After Jacob prayed and he sought to return to his travels, the Holy One, Blessed be He, said: This righteous man came to My inn. Will I allow him to take leave without sleeping here? Immediately the sun set, not at the proper time, and that is the meaning of that which is written with regard to Jacob: “And the sun shone for him when he passed Peniel”** (Genesis 32:32). The Gemara asks: **And did the sun shine only for him? But didn’t the sun**

shine for the entire world? Rather, **Rabbi Yitzhak says: The sun that set not at the proper time exclusively for him shone not at the proper time exclusively for him** in order to rectify the disparity created by the premature sunset. Apropos David's prayer that his descendants cease, the Gemara asks: **And from where do we derive that David's descendants ceased to exist?** It is derived from a verse, **as it is stated: "And Athaliah the mother of Ahaziah saw that her son was dead, and she arose and destroyed all the royal descendants"** (II Kings 11:1). The Gemara asks: **But didn't Joash remain alive, and therefore, not all of David's descendants ceased to exist?** The Gemara answers: **There too, in the massacre in Nov, Abiathar, one of the priests, remained alive, as it is written: "And one of the sons of Ahimelech, son of Ahitub, named Abiathar, escaped"** (I Samuel 22:20). **Rav Yehuda says that Rav says: Were it not for the fact that Abiathar remained alive for Ahimelech, son of Ahitub, there would have been no remnant or refugee remaining from the descendants of David.**

Yevamot 76b

mishna **Ammonite and Moabite converts are prohibited** from entering into the congregation and marrying a woman who was born Jewish, **and their prohibition is eternal**, for all generations. **However, their female counterparts, even the convert herself, are permitted immediately.** Egyptian and Edomite converts **are prohibited** from entering into the congregation **only for three generations, both males and females.** **Rabbi Shimon renders permitted** Egyptian and Edomite **females immediately.** **Rabbi Shimon said: The matter may be derived by way of an a fortiori inference: If in a place where the Torah rendered prohibited the males**

יבמות ע"ו ב

מתני' עמוני ומואבי אסורים ואיסורן איסור עולם אבל נקבותיהם מותרות מיד מצרי ואדומי אינם אסורים אלא עד שלשה דורות אחד זכרים ואחד נקבות ר"ש מתיר את הנקבות מיד א"ר שמעון ק"ו הדברים ומה אם במקום שאסר את הזכרים איסור עולם התיר את הנקבות מיד מקום שלא אסר את הזכרים אלא עד שלשה דורות אינו דין שנתיר את הנקבות מיד אמרו לו אם הלכה נקבל ואם לדין יש תשובה אמר להם לא כי הלכה אני אומר:
גמ' מנא ה"מ א"ר יוחנן דאמר קרא (שמואל א יז, נה) וכראות שאול את דוד

with an eternal prohibition, i.e., Ammonites and Moabites, it **rendered permitted the females immediately**, then in a place where it rendered prohibited the males for only three generations, i.e., Egyptians and Edomites, **is it not right that we should render permitted the females immediately?** Rabbi Shimon's colleagues **said to him:** If you are reporting a *halakha* that you received from your teachers, **we will accept** it from you. **But if** you merely wish to prove your case with an *a fortiori* inference based on your own reasoning, **there is a refutation** of your argument. Rabbi Shimon **said to them:** That is **not so**. I disagree with your claim that the *a fortiori* inference can be refuted, but in any case **I am stating a *halakha*** handed down to me by my teachers. gemara The Gemara asks: **From where are these matters** derived that female Ammonites and Moabites are permitted immediately? **Rabbi Yoḥanan said:** **As the verse states:** “**And when Saul saw David go forth against the Philistine, he said to Abner, the captain of the host: Abner, whose son is this youth? And Abner said: As your soul lives, O king, I cannot tell**” (I Samuel 17:55). This verse is puzzling: **Did Saul really not recognize him? But isn't it** previously **written:** “**And David came to Saul, and stood before him; and he loved him greatly; and he became his armor-bearer**” (I Samuel 16:21)? **Rather**, it must be that **he was asking about David's father**. The Gemara is still puzzled by this verse: **And did Saul not recognize David's father? But isn't it written** with regard to Jesse, David's father: “**And the man in the days of Saul was old, and came among men**” (I Samuel 17:12), and **Rav, and some say Rabbi Abba, said:** **This is referring to Jesse, father of David, who always entered with multitudes [ukhlusa] and left with multitudes**. As he was clearly a man of importance, everyone must have known who he was. **Rather, this**

יוצא לקראת הפלשתי אמר אל אבנר שר הצבא בן מי זה הנער אבנר ויאמר אבנר חי נפשך המלך אם ידעתי ולא ידע ליה והכתיב (שמואל א טז, כא) ויאהבהו מאד ויהי לו נושא כלים אלא אאבנה קא משאיל ואביו לא ידע ליה והכתיב (שמואל א יז, יב) והאיש בימי שאול זקן בא באנשים ואמר רב ואיתימא רבי אבא זה ישי אבי דוד שנכנס באוכלוסא ויצא באוכלוסא ה"ק שאול אי מפרץ אתי אי מזרח אתי אי מפרץ אתי מלכא הוי שהמלך פורץ לעשות דרך ואין ממחין בידו אי מזרח אתי חשיבא בעלמא הוי מ"ט אמר ליה שאל עליה דכתיב (שמואל א יז, לח) וילבש שאול את דוד מדיו כמדתו וכתיב ביה בשאול (שמואל א ט, ב) משכמו ומעלה גבוה מכל העם א"ל דואג האדומי עד שאתה משאיל עליו אם הגון הוא למלכות אם לאו שאל עליו אם ראוי לבא בקהל אם לאו מ"ט דקאתי מרות המואביה א"ל אבנר תנינא עמוני ולא עמונית מואבי ולא מואבית אלא מעתה ממזר ולא ממזרת ממזר כתיב מום זר מצרי ולא מצרית שאני הכא דמפרש טעמא דקרא (דברים כג, ה) על אשר לא קדמו אתכם בלחם ובמים דרכו של איש לקדם ולא דרכה של אשה לקדם היה להם לקדם אנשים לקראת אנשים ונשים לקראת נשים אישתיק מיד ויאמר המלך שאל אתה בן מי זה העלם התם קרי ליה נער הכא קרי ליה עלם הכי קא אמר ליה הלכה נתעלמה ממך צא ושאל בבית המדרש שאל אמרו ליה עמוני ולא עמונית מואבי ולא מואבית

is what **Saul was saying**, in his attempt to clarify David's lineage: **Does he come from the descendants of Perez, or does he come from the descendants of Zerah?**

What is the significance of this question?

If he comes from Perez he will be king, as a king may breach [*poretz*] a way for himself and no one can stop him. And if he comes from Zerah he will be merely a man of importance, but not a king. The Gemara continues with its explanation:

For what reason did Saul say to Abner that he should inquire about David? As it is written: "And Saul clad David with his apparel [*maddav*]" (I Samuel 17:38), which indicates that the clothes were of David's size [*kemiddato*]. **And it is written with regard to Saul: "From his shoulders and upward he was higher than any of the people"** (I Samuel 9:2).

Upon seeing that his clothes fit David, Saul began to fear that it might be David who was destined for the throne, and he therefore inquired into his background. At that point, **Doeg the Edomite said to Saul: Before you inquire as to whether or not he is fit for kingship, inquire as to whether or not he is even fit to enter into the congregation. What is the reason for such doubts? It is that he descends from Ruth the Moabite**, and Moabites are permanently barred from entering the congregation. **Abner said to him: We already learned** that there is no room for such concern. As the verse states: "An Ammonite or a Moabite shall not enter into the congregation of the Lord" (Deuteronomy 23:4), teaching that **an Ammonite man** is barred from entering into the congregation, **but not an Ammonite woman**; and similarly, **a Moabite man** is barred from entering into the congregation, **but not a Moabite woman**. Doeg said to him: **However, if that is so**, say that the verse that renders it prohibited for a *mamzer* to enter the congregation renders prohibited only a male *mamzer*, **but not a female mamzer**.

Abner replied: **It is written: “A *mamzer*,”** which should be understood not as a noun but as an adjective, denoting **a strange blemish [*mum zar*]**, one who is defective due to a forbidden relationship, and this applies to males and females alike. Doeg retorted: If so, say that it is prohibited for only **an Egyptian man** to enter into the congregation, **but not an Egyptian woman**. Abner answered: **Here it is different, as the reason for the prohibition recorded in this verse with regard to Ammonites is explicit:**

“Because they did not meet you with bread and with water on the way, when you came forth out of Egypt”

(Deuteronomy 23:5). Since **it is the way of a man** to go forth **to meet** guests **but it is not the way of a woman** to go forth, females were not included in this prohibition. Doeg countered: Still, **the men should have gone forth to meet the men, and the women to meet the women**. Abner was silent, as he did not know how to respond to this objection.

Immediately: “And the king said, inquire you whose son is this lad”

(I Samuel 17:56). The Gemara comments: **There**, in the previous verse, Saul **calls him youth [*na'ar*]**, and **here he calls him lad [*elem*]**. This change in the wording hints at the following discussion. Saul **said to Doeg as follows: The *halakha* is hidden [*nitlama*] from you**, and you are ignorant of the law. **Go and inquire** about the matter **in the study hall**. He went to the study hall and **asked. They said to him: The *halakha* is: An Ammonite man is forbidden, but not an Ammonite woman; a Moabite man is forbidden, but not a Moabite woman.**

II Samuel 21:1-14

(1) There was a famine during the reign of David, year after year for three years. David inquired of the LORD, and the LORD replied, “It is because of the

שמואל ב כ"א:א'-י"ד

(א) וַיְהִי רָעָב בְּיָמַי דָּוִד שְׁלֹשׁ שָׁנִים שָׁנָה
אֲחֵרִי שָׁנָה וַיִּבְקֹשׁ דָּוִד אֶת־פְּנֵי יְהוָה (ס)
וַיֹּאמֶר יְהוָה אֶל־שָׁאוּל וְאֶל־בֵּית הַדְּמִיִּם

bloodguilt of Saul and [his] house, for he put some Gibeonites to death.” (2) The king summoned the Gibeonites and spoke to them.—Now the Gibeonites were not of Israelite stock, but a remnant of the Amorites, to whom the Israelites had given an oath; and Saul had tried to wipe them out in his zeal for the people of Israel and Judah.— (3) David asked the Gibeonites, “What shall I do for you? How shall I make expiation, so that you may bless the LORD’s own people?” (4) The Gibeonites answered him, “We have no claim for silver or gold against Saul and his household; and we have no claim on the life of any other man in Israel.” And [David] responded, “Whatever you say I will do for you.” (5) Thereupon they said to the king, “The man who massacred us and planned to exterminate us, so that we should not survive in all the territory of Israel— (6) let seven of his male issue be handed over to us, and we will impale them before the LORD in Gibeah of Saul, the chosen of the LORD.” And the king replied, “I will do so.” (7) The king spared Mephibosheth son of Jonathan son of Saul, because of the oath before the LORD between the two, between David and Jonathan son of Saul. (8) Instead, the king took Armoni and Mephibosheth, the two sons that Rizpah daughter of Aiah bore to Saul, and the five sons that Merab daughter of Saul bore to Adriel son of Barzillai the Meholahite, (9) and he handed them over to the Gibeonites. They impaled them on the mountain before the LORD; all seven of them perished at the same time. They were put to death in the first days of the harvest, the beginning of the barley harvest. (10) Then Rizpah daughter of Aiah took sackcloth and spread it on a rock for herself, and she stayed there from the beginning of the harvest until rain from the sky fell on the bodies; she did not let the birds of the sky settle on them by day or the wild beasts [approach] by night. (11) David was told

על־אֲשֶׁר־הָמִית אֶת־הַגִּבְעֹנִים: (ב) וַיִּקְרָא הַמֶּלֶךְ לַגִּבְעֹנִים וַיֹּאמֶר אֲלֵיהֶם וְהַגִּבְעֹנִים לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה כִּי אִם־מִיִּתְרֵי הָאֲמֹרִי וּבְנֵי יִשְׂרָאֵל נִשְׁבְּעוּ לָהֶם וַיִּבְקֹשׁ שְׂאוֹל לְהַכֹּתָם בְּקִנְאָתוֹ לְבְנֵי־יִשְׂרָאֵל וַיהוָה: (ג) וַיֹּאמֶר דָּוִד אֶל־הַגִּבְעֹנִים מָה אַעֲשֶׂה לָכֶם וּבְמָה אֶכַּפֵּר וּבְכָרוֹ אֶת־נַחֲלַת יְהוָה: (ד) וַיֹּאמְרוּ לוֹ הַגִּבְעֹנִים אִין־לִי [לָנוּ] כֶּסֶף וְזָהָב עִם־שְׂאוֹל וְעִם־בֵּיתוֹ וְאִין־לָנוּ אִישׁ לְהָמִית בְּיִשְׂרָאֵל וַיֹּאמֶר מָה־אַתֶּם אֹמְרִים אַעֲשֶׂה לָכֶם: (ה) וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הָאִישׁ אֲשֶׁר כָּלָנוּ וְאֲשֶׁר דָּמָה־לָנוּ נִשְׁמָדְנוּ מִהַתִּיצָב בְּכָל־גִּבְלֵי יִשְׂרָאֵל: (ו) יִנָּתֶן־[יָפוֹן] לָנוּ שְׁבָעָה אַנְשִׁים מִבְּנָיו וְהוֹקְעֵנוּם לַיהוָה בְּגִבְעַת שְׂאוֹל בְּתִיר יְהוָה: (ז) וַיֹּאמֶר הַמֶּלֶךְ אֲנִי אֶתֵּן: (ח) וַיַּחֲמֵל הַמֶּלֶךְ עַל־מְפִיבֹשֶׁת בֶּן־יְהוֹנָתָן בֶּן־שְׂאוֹל עַל־שִׁבְעַת יְהוָה אֲשֶׁר בִּינָתָם בֵּין דָּוִד וּבֵין יְהוֹנָתָן בֶּן־שְׂאוֹל: (ט) וַיִּקַּח הַמֶּלֶךְ אֶת־שְׁנֵי בְנֵי רָצְפָה בַת־אֵיָה אֲשֶׁר יָלְדָה לְשְׂאוֹל אֶת־אַרְמֹנִי וְאֶת־מְפִיבֹשֶׁת וְאֶת־חֲמִשָּׁת בְּנֵי מִיכָל בַת־שְׂאוֹל אֲשֶׁר יָלְדָה לַעֲדִירָאֵל בֶּן־בְּרוּזִי הַמַּחֲלָתִי: (י) וַיִּתְּנֵם בְּיַד הַגִּבְעֹנִים וַיִּקְיָעֻם בְּהָר לִפְנֵי יְהוָה וַיִּפְּלוּ שְׁבַע־תַּיִם [שְׁבַע־תַּיִם] יָחַד וְהֵם [וְהֵמָּה] הָמָתוּ בַּיָּמִי קָצִיר בְּרֵאשִׁיטָה תַּחֲלַת [בַּתַּחֲלַת] קָצִיר שְׁעָרִים: (יא) וַתִּקַּח רָצְפָה בַת־אֵיָה אֶת־הַשֵּׁק וַתִּטְהֹר לָהּ אֶל־הַצֹּוֹר מִתַּחֲלַת קָצִיר עַד נִתְּד־מַיִם עָלֵיהֶם מִז־הַשָּׁמַיִם וְלֹא־נִתְּנָה לָעוֹף הַשָּׁמַיִם לִנְיוֹם עָלֵיהֶם יוֹמָם וְאֶת־תַּיִת הַשָּׁדָה לַיְלָה: (יב) וַיֵּגֶד לְדָוִד אֶת אֲשֶׁר־עָשְׂתָה רָצְפָה בַת־אֵיָה פֶלֶאֱשׁ שְׂאוֹל: (יג) וַיִּלְךָ דָּוִד וַיִּקָּח אֶת־עַצְמוֹת שְׂאוֹל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ מֵאֵת בַּעֲלֵי יִבְיֹשׁ גִּלְעָד אֲשֶׁר גָּנְבוּ אֹתָם מִרְחֹב בֵּית־שֹׁן אֲשֶׁר תְּלוּם [תְּלָאוּם] שֵׁם הַפְּלִשְׁתִּים [שְׁמָה] [פְּלִשְׁתִּים] בְּיוֹם הַכּוֹת פְּלִשְׁתִּים אֶת־שְׂאוֹל בְּגִלְבָּע: (יד) וַיַּעַל מִשָּׁם אֶת־עַצְמוֹת שְׂאוֹל וְאֶת־עַצְמוֹת יְהוֹנָתָן בְּנוֹ

what Saul's concubine Rizpah daughter of Aiah had done. (12) And David went and took the bones of Saul and of his son Jonathan from the citizens of Jabesh-gilead, who had made off with them from the public square of Beth-shan, where the Philistines had hung them up on the day the Philistines killed Saul at Gilboa. (13) He brought up the bones of Saul and of his son Jonathan from there; and he gathered the bones of those who had been impaled. (14) And they buried the bones of Saul and of his son Jonathan in Zela, in the territory of Benjamin, in the tomb of his father Kish. And when all that the king had commanded was done, God responded to the plea of the land thereafter.

וַיֹּאסְפוּ אֶת-עֲצָמוֹת הַמּוֹקְעִים: (יד) וַיִּקְבְּרוּ
אֶת-עֲצָמוֹת-שָׁאוּל וַיהוֹנָתָן-בָּנוֹ בְּאֶרֶץ
בְּנֵימָן בְּצֵלָע בְּקִבְרֵי קִישׁ אֲבִיו וַיַּעֲשׂוּ כָל
אֲשֶׁר-צִוָּה הַמֶּלֶךְ וַיַּעֲתֶר אֱלֹהִים לְאֶרֶץ
אֲחֵרֵי-כֵן: (פ)

Yevamot 78b

§ **Rav Ḥana bar Adda said:** As for the **Gibeonites**, it was King **David** who **decreed that they** may not enter into the congregation, **as it is stated:** “**And the king called the Gibeonites and said to them. Now the Gibeonites are not of the children of Israel**, but of the remnant of the Amorites” (II Samuel 21:2). This verse indicates that it was David who ruled that they are not part of the Jewish people and that they are barred from the congregation even though they converted. The Gemara asks: **What is the reason** that David **decreed** that they may not enter into the congregation? In order to answer this question, the Gemara recounts all the relevant background events. **As it is written:** “**And there was a famine in the days of David three years, year after year**” (II Samuel 21:1). In the **first year** David **said to** the Jewish people: **Perhaps there are idol worshippers among you**, this being a sin that can lead to drought, **as it is written:** “Take heed to yourselves, lest your heart be deceived, and you turn aside, **and serve other gods, and worship them**; and the anger of the Lord be kindled against you, **and He shut up the**

יבמות ע"ח ב

אמר רב חנא בר אדא נתינים דוד גזר עליהם שנאמר (שמואל ב כא, ב) ויקרא המלך לגבעונים ויאמר אליהם והגבעונים לא מבני ישראל המה וגו' מאי טעמא גזר עלייהו דכתיב (שמואל ב כא, א) ויהי רעב בימי דוד שלש שנים שנה אחר שנה שנה ראשונה אמר להם שמא עובדי עבודת כוכבים יש בכם דכתיב (דברים יא, טז) ועבדתם אלהים אחרים והשתחיתם להם ועצר את השמים ולא יהיה מטר וגו' בדקו ולא מצאו שניה אמר להם שמא עוברי עבירה יש בכם דכתיב (ירמיהו ג, ג) וימנעו רביבים ומלקוש לא היה ומצא אשה זונה היה לך וגו' בדקו ולא מצאו שלישית אמר להם שמא פוסקי צדקה ברבים יש בכם ואין נותנין דכתיב (משלי כה, יד) נשיאים ורוח וגשם אין איש מתהלל במתת שקר בדקו ולא מצאו אמר אין הדבר תלוי אלא בי מיד ויבקש דוד את פני ה' מאי היא אמר ריש לקיש ששאל באורים ותומים מאי משמע א"ר אלעזר אתיא פני פני כתיב הכא ויבקש

heaven, so that there shall be no rain, and the ground shall not yield her fruit” (Deuteronomy 11:16–17). **They examined** the matter **but did not find** sinners of this kind. In the **second** year of the drought David **said to them: Perhaps there are transgressors** in sexual matters **among you**, as this too can lead to drought, **as it is written: “Therefore the showers have been withheld, and there has been no latter rain; yet you had a harlot’s forehead, you refused to be ashamed”** (Jeremiah 3:3), which indicates that licentious behavior can lead to a cessation of rainfall. Again **they examined** the matter, **but did not find** sinners of this kind either. In the **third** year **he said to them: Perhaps there are among you those who pledge money to charity in public, but do not** actually give any charity. **As it is written: “As vapors and wind without rain, so is he that boasts himself of a false gift”** (Proverbs 25:14), teaching that one who falsely boasts of making a gift prevents the rain from falling. Once again **they examined** the matter, **but could not find** such sinners. Having unsuccessfully searched the Jewish people for sins that cause drought, David **said: The matter depends on nothing other than myself. Immediately** it is stated: **“And David sought the presence of the Lord”** (II Samuel 21:1). The Gemara asks: **What is this?** How did David seek God? **Reish Lakish said: He inquired through the *Urim VeTummim*,** the stones embedded in the High Priest’s breastplate, which served as a means of communicating with God. The Gemara asks: **From where may it be inferred** that David’s seeking was by way of the *Urim VeTummim*? **Rabbi Elazar said: This is derived** by way of a verbal analogy between the word “**presence**” used here and the word “**presence**” used elsewhere. **It is written here: “And David sought the presence of the Lord,” and it is written there: “And he shall stand before**

דוד את פני ה' וכתוב התם (במדבר כז, כא) ושאל לו במשפט האורים לפני ה' ויאמר ה' אל שאול ואל בית הדמים על אשר המית הגבעונים אל שאול שלא נספד כהלכה ואל בית הדמים על אשר המית הגבעונים וכי היכן מצינו בשאול שהמית הגבעונים אלא מתוך שהרג נוב עיר הכהנים שהיו מספיקין להם מים ומזון מעלה עליו הכתוב כאילו הרגן קא תבע אל שאול שלא נספד כהלכה וקא תבע על אשר המית הגבעונים אין דאמר ריש לקיש מאי דכתיב (צפניה ב, ג) בקשו את ה' כל ענוי ארץ אשר משפטו פעלו באשר משפטו שם פעלו אמר דוד שאול נפקו להו תריסר ירחי שתא ולא דרכיה למספדיה נתינים ניקרינהו ונפייסנהו (שמואל ב כא, ב) ויקרא המלך לגבעונים ויאמר אליהם מה אעשה לכם ובמה אכפר וברכו את נחלת ה' ויאמרו לו הגבעונים אין לנו כסף וזהב עם שאול ועם ביתו ואין לנו איש וגו' יותן לנו שבעה אנשים מבניו והוקענום לה' וגו' מיפייס ולא פייסנהו אמר שלשה סימנים יש באומה זו הרחמנים והביישנים וגומלי חסדים רחמנים דכתיב (דברים יג, יח) ונתן לך רחמים ורחמך והרבך ביישנים דכתיב (שמות כ, כ) בעבור תהיה יראתו על פניכם גומלי חסדים דכתיב (בראשית יח, ט) למען אשר יצוה את בניו ואת ביתו וגו' כל שיש בו שלשה סימנים הללו ראוי להדבק באומה זו (שמואל ב כא, ח) ויקח המלך את שני בני רצפה בת איה אשר ילדה לשאול את ארמוני ואת מפיבושת ואת חמשת בני מיכל בת שאול אשר ילדה לעדריאל בן ברזילי המחולתי מאי שנא הני אמר רב הונא העבירות לפני ארון כל שארון קולטו למיתה כל שאין ארון קולטו לחיים מתיב רב חנא בר קטינא (שמואל ב

Eleazar the priest, **who shall inquire for him by the judgment of the *Urim* in the presence of the Lord**" (Numbers 27:21). Consequently, the "presence of the Lord" sought by David must have involved the *Urim VeTummim*. The verse continues: **"And the Lord said: It is for Saul, and for his bloody house, because he put to death the Gibeonites"** (II Samuel 21:1). The Gemara explains: **"For Saul"** means that the Jewish people were punished **because he was not eulogized properly.** **"And for his bloody house"** is **"because he put to death the Gibeonites."** The Gemara is puzzled by this explanation: **Now, where do we find that Saul put to death the Gibeonites?** The Gemara clarifies: **Rather, because he killed the people of Nob, the city of priests, who would provide the Gibeonites with water and food** in exchange for their services, **the verse ascribes to him as if he himself had killed them.** The Gemara questions this understanding: On one hand, God **demands retribution because Saul was not eulogized properly, while** on the other hand, **He demands retribution because Saul himself put to death the Gibeonites.** The Gemara answers: **Yes,** this is how it should be. **As Reish Lakish said: What is the meaning of that which is written: "Seek the Lord, all the humble of the earth, that have executed [*pa'alu*] His justice" (Zephaniah 2:3)?** Where mention is made of the **justice** to be carried out against a person, **his good deeds [*pa'alo*]** should be mentioned **there** as well. **David said:** With regard to the eulogy for Saul, **there have already passed the twelve months of the year** of mourning, i.e., several years have elapsed since the twelve-month mourning period for Saul, **and it is not the proper way to eulogize** after such a long time. As for the **Gibeonites, let us call them and appease them.** Consequently, the verse states: **"And the king called the Gibeonites and said to them...What shall I do for you,**

כא, ז) ויחמול המלך על מפיבושת בן יהונתן בן שאול שלא העבירו וכי משוא פנים יש בדבר אלא שהעבירו וקלטו ובקש עליו רחמים ופלטו ואכתי משוא פנים יש בדבר אלא שבקש רחמים שלא יקלטנו הארון והא כתיב (דברים כד, טז) לא יומתו אבות על בנים וגו' אמר רבי חייא בר אבא אמר רבי יוחנן מוטב שתעקר אות אחת מן התורה ואל יתחלל שם שמים בפרהסיא (שמואל ב כא, י) ותקח רצפה בת איה את השק ותטהו לה אל הצור מתחלת קציר עד נתך מים עליהם מן השמים ולא נתנה עוף השמים לנוח עליהם יומם וחית השדה לילה והא כתיב (דברים כא, כג) לא תלין נבלתו על העץ אמר רבי יוחנן משום רבי שמעון בן יהוצדק מוטב שתעקר אות אחת מן התורה ויתקדש שם שמים בפרהסיא שהיו עוברים ושבים אומרים מה טיבן של אלו הללו בני מלכים הם ומה עשו פשוט ידיהם בגרים גרורים אמרו אין לך אומה שראויה להדבק בה כזו ומה בני מלכים כך בני הדיוטות על אחת כמה וכמה גרים גרורים כך ישראל על אחת כמה וכמה

and with what shall I make atonement that you may bless the inheritance of the Lord? And the Gibeonites said to him: It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel...Let seven men of his sons be delivered to us, and we will hang them up to the Lord..." (II Samuel 21:1–6). He tried to **appease them** in other ways, **but they would not be appeased**. David **said: There are three distinguishing marks of this nation**, the Jewish people. They are **merciful**, they are **shamefaced**, and they **perform acts of kindness**.

They are **merciful**, as it is written: **“And He will give you mercy, and have mercy upon you and multiply you”**

(Deuteronomy 13:18); not only will God have mercy upon you, but He will bestow the attribute of mercy upon you.

They are **shamefaced**, as it is written: **“And that His fear shall be upon your faces”** (Exodus 20:17), and the fear that is on one’s face is his shame.

They perform acts of kindness, as it is written: **“For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to practice righteousness and justice”** (Genesis 18:19), i.e., to perform acts of kindness.

Whoever has these three distinguishing marks is fit to cleave to this nation.

Those who lack these qualities, however, are unfit to be part of the Jewish people.

When David saw the cruelty of the Gibeonites, he decreed that they may never enter into the congregation of Israel.

The Gemara continues with its understanding of the incident: **“And the king took the two sons of Rizpah, daughter of Aiah, whom she bore unto Saul, Armoni and Mephibosheth, and the five sons of Michal, daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite”** (II Samuel

21:8). The Gemara asks: **What is different** about **these** sons that David chose them from among all the descendants of Saul? **Rav Huna said: He passed** all of Saul's descendants **before the Ark** of the Covenant. **Whoever was held back by the Ark**, so that he could not move on, was condemned **to death; whoever was not held back by the Ark** was set apart **for life**. **Rav Hana bar Ketina raised an objection:** The verse states: **"And the king had pity on Mephibosheth, son of Jonathan, son of Saul**, because of the Lord's oath that was between them, between David and Jonathan, son of Saul" (II Samuel 21:7). If the seven men were condemned by the Ark, how did the king's pity affect their sentence? The Gemara answers: It means **that he did not pass** Mephibosheth before the Ark at all, so that he would not be in danger of being held back at all. The Gemara questions this behavior: May **favoritism** be shown **in this matter?** Once the decision was placed in the hand of Heaven, how could David have intervened in matters of life and death and not pass Mephibosheth before the Ark? **Rather**, what happened was **that** David **passed** Mephibosheth before the Ark **and** the Ark **held him back, but** David immediately **asked for mercy on his behalf, and** the Ark **released him**. The Gemara asks: **But** the difficulty **still** remains: May **favoritism** be shown **in this matter?** Once the Ark condemned Mephibosheth to death, how could David have intervened so that another would have to die in his place? **Rather**, David **asked for mercy** on his behalf, **that the Ark should not hold him back** and performed no other action. The Gemara raises a difficulty with regard to the story as related by the Bible: **But isn't it written: "The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers"** (Deuteronomy 24:16)? As Saul's sons had

not sinned, why were they put to death?

Rabbi Ḥiyya bar Abba said that Rabbi Yoḥanan said: It is **better that one letter** and one mitzva **be uprooted from the**

Torah in this manner and thereby the **name of Heaven not be desecrated in public** [*parhesya*]. The killing of the Gibeonites by the Jewish people constituted a desecration of God's name.

In order to repair the damage, David acquiesced to the Gibeonites' demands, even though they contradicted Torah law. The Gemara continues with its analysis of the incident. The verse states: **"And**

Rizpah, daughter of Aiah, took sackcloth and spread it for her upon the rock, from the beginning of harvest until water was poured upon them from heaven; and she allowed neither the birds of the air to rest on them by day, nor the beasts of the field by night"

(II Samuel 21:10). The Gemara raises a difficulty: How could they have left Saul's executed sons unburied all that time? **Isn't it written: "His body shall not remain all night upon the tree; but you shall surely bury him the same day"**

(Deuteronomy 21:23)? **Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yehotzadak:** It is **better that one letter be uprooted from the Torah and thereby the name of Heaven be sanctified in public.** How so? **As the gentile passersby would say: What is the nature of these**

people who have been left hanging here for so long? They were told that **these are sons of kings. And what did they do to deserve such a fate? They had laid their hands upon** and caused harm to

calculating converts who had converted for personal gain and were never permitted to enter into the congregation. Those passersby **said: There is no nation as worthy of cleaving to it as this one. If the sons of kings** who harmed converts are treated **in this manner, all the more so would the sons of ordinary people** [*hedyotot*] be. **And if calculating**

converts are related to **in this** way, **all the more so** would this apply to members of **the Jewish people** themselves.

Sanhedrin 21a

Rav Yehuda says that Rav says: David had four hundred children in his army, **and all of them were sons of beautiful women** taken captive from their gentile homes during war (see Deuteronomy 21:10–14). **And they grew their hair in a gentile hairstyle, and they all sat in carriages [bikronot] of gold. And they walked at the head of the troops, and they were the strong-arm enforcers of the house of David,** on whose loyalty David's monarchy relied. **And Rav Yehuda says that Rav says: David's daughter Tamar was the daughter of a beautiful woman** taken captive in war and was born before her mother converted. Therefore, Tamar was not considered the daughter of David according to *halakha*. The proof of this is in what she said to Amnon, son of David, **as it is stated: "Now, therefore, speak, please, to the king, for he will not withhold me from you"** (II Samuel 13:13). **And if it enters your mind** to say that **she was the daughter of a woman David married, would David have permitted Amnon's sister to him as a wife? Rather, learn from this verse that she was the daughter of a beautiful woman** who converted after Tamar was born, so halakhically Tamar was not a daughter of David.

Sanhedrin 48b

§ **The Sages taught in a baraita:** With regard to **those executed by a Jewish king** for crimes that they committed against him, **their property belongs to the king.** As for **those executed by the court** for a capital transgression, **their property belongs to their heirs. Rabbi Yehuda says: Even** with regard to **those executed**

סנהדרין כ"א א

אמר רב יהודה אמר רב ארבע מאות ילדים היו לו לדוד וכולן בני יפת תואר היו ומגדלי בלוריות היו וכולן יושבין בקרונות של זהב ומהלכין בראשי גייסות היו והם היו בעלי אגרופין של בית דוד ואמר רב יהודה אמר רב תמר בת יפת תואר היתה שנאמר (שמואל ב יג, יג) ועתה דבר נא (על) המלך כי לא ימנעני ממך ואי ס"ד בת נישואין הואי אחתיה מי הוה שריא ליה אלא שמע מינה בת יפת תואר היתה

סנהדרין מ"ח ב

ת"ר הרוגי מלכות נכסיהן למלך הרוגי ב"ד נכסיהן ליורשין ר' יהודה אומר אף הרוגי מלכות נכסיהן ליורשין אמרו ליה לרבי יהודה והלא כבר נאמר (מלכים א כא, יח) הנה בכרם נבות אשר ירד שם לרשתו אמר להן בן אחי אביו היה וראוי

by a Jewish king, their property belongs to their heirs. The Rabbis said to Rabbi Yehuda: But isn't it already stated: "Arise, go down to meet Ahab, king of Israel, who is in Samaria; behold he is in the vineyard of Naboth, where he is gone down there to inherit it" (I Kings 21:18)? The wording of the verse indicates that Ahab went down there by right, proving that the property of those executed by the king legally belongs to the king. Rabbi Yehuda said to them: Ahab was Naboth's cousin, the son of his paternal uncle, and therefore he was fit to inherit from him. Accordingly, he took possession of the property in his capacity as an heir, and not as the king. They said to him: But Naboth had many sons. Why, then, did they not inherit from him? Rabbi Yehuda said to them: Ahab executed Naboth and also his sons, as it is stated: "I have seen yesterday the blood of Naboth and the blood of his sons" (II Kings 9:26). The Gemara asks: And how do the Rabbis counter this claim? The Gemara answers: In their opinion, that verse is referring to the sons who would have issued from him had Naboth not been executed. Ahab was held accountable for the blood of Naboth and for the blood of his unborn children. The Gemara raises a difficulty: **Granted, according to the one who says that the property of those executed by the king belongs to the king, that is the reason that it is written** that Jezebel arranged for witnesses to falsely testify that "Naboth cursed God and the king" (I Kings 21:13). Since Naboth cursed the king, Ahab could execute him and seize his property. **But according to the one who says that the property of those executed by the king belongs to their heirs, why do I need the testimony that Naboth cursed the king?** It would have sufficed for the witnesses to testify that he cursed God, in which case he would have been executed by the court, and Ahab would have taken

ליוורשו היה והלא הרבה בנים היו לו אמר להן אותו ואת בניו הרג שנא' (מלכים ב ט, כו) אם לא את דמי נבות ואת דמי בניו ראיתי ורבנן ההוא בנים הראוין לצאת ממנו בשלמא למאן דאמר נכסיהן למלך היינו דכתיב (מלכים א כא, יג) ברך נבות אלהים ומלך אלא למאן דאמר נכסיהן ליוורשין למה לי ומלך ולטעמך אלהים למה לי אלא לאפושי ריתחא ה"נ לאפושי ריתחא בשלמא למאן דאמר נכסיהן למלך היינו דכתיב (מלכים א ב, כח) וינס יואב אל אהל ה' ויחזק בקרנות המזבחה וכתוב (מלכים א ב, כב) ויאמר לא (אצא) כי פה אמות אלא למאן דאמר נכסיהן ליוורשין מאי נפקא ליה מינה לחיי שעה (מלכים א ב, ל) וישב בניהו את המלך דבר לאמר כה דיבר יואב וכה ענני אמר ליה זיל אימא ליה תרתי לא תעביד בהאי גברא אי קטלית ליה קבול לטותיה דלטייה אבוך ואי לא שבקיה דליקו בלטותיה דלטייה אבוך (מלכים א ב, לא) ויאמר לו המלך עשה כאשר דבר ופגע בו וקברתו אמר רב יהודה אמר רב כל קללות שקילל דוד את יואב נתקיימו בזרעו של דוד (שמואל ב ג, כט) אל יכרת מבית יואב זב ומצורע ומחזיק בפלך ונופל בחרב וחסר לחם זב מרחבעם דכתיב (מלכים א יב, יח) והמלך רחבעם התאמץ לעלות במרכבה לנוס ירושלים וכתוב (ויקרא טו, ט) וכל המרכב אשר ירכב עליו הזב יטמא מצורע מעוזהו דכתיב (דברי הימים ב כו, טז) ובחזקתו גבה לבו עד להשחית וימעל בה' אלהיו ויבא אל היכל ה' להקטיר על מזבחה הקטרת וכתוב (דברי הימים ב כו, יט) והצרעת זרחה במצחו מחזיק בפלך מאסא דכתיב (מלכים א טו, כג) רק לעת זקנתו חלה את רגליו ואמר רב יהודה אמר רב שאחזו פודגרא א"ל מר זוטרא בריה דרב

possession of the vineyard as his heir. The Gemara answers: **And according to your reasoning**, that the witnesses testified that Naboth cursed the king so that Ahab could execute him and seize his property, **why do I** need the additional testimony that Naboth cursed **God? Rather**, you must say that the witnesses were instructed to testify that Naboth cursed both God and the king in order **to increase the anger** of the judges by accusing him of a second offense. **So too**, it can be argued that according to Rabbi Yehuda's reasoning, the witnesses testified that Naboth also cursed the king in order **to increase the anger** of the judges. No proof can be brought from here that the property of those executed by the king belongs to the king. The Gemara raises another difficulty: **Granted, according to the one who says that the property of those executed by the king belongs to the king, that is the reason that it is written: "And Joab fled to the tent of the Lord and caught hold of the horns of the altar"** (I Kings 2:28), describing Joab's actions after it became known that he supported Adonijah, **and furthermore it is written: "And he said, I will not leave, for here I will die"** (I Kings 2:30). Joab did not want to be put to death by the king because he did not want his property to pass into the king's possession. **But according to the one who says that the property of those executed by the king belongs to their heirs, what difference** did taking refuge in the Sanctuary make **to him?** The Gemara answers: Joab fled to the sanctuary in order **to live a short while** longer. Consequently, there is no proof from here to either side of the dispute. § The Gemara continues to discuss the incident involving Joab. After Joab took refuge in the Sanctuary and King Solomon sent Benaiah, son of Jehoiada, to fall upon him, Benaiah ordered Joab to leave the sanctuary, whereupon Joab refused. The verse then states: **"And Benaiah brought**

נחמן לרב נחמן הכי דמי א"ל כמחט
בבשר החי מנא ידע אי בעית אימא מיחש
הוה חייש ביה ואיבעית אימא מרביה הוה
גמיר לה ואיבעית אימא (תהלים כה, יד)
סוד ה' ליראיו ובריתו להודיעם נופל
בחרב מיאשיהו דכתיב (דברי הימים ב
לה, כג) ויורו (המורים) למלך יאשיהו
ואמר רב יהודה אמר רב שעשו כל גופו
ככברה וחסר לחם מיכניה דכתיב (מלכים
ב כה, ל) וארוחתו ארוחת תמיד נתנה לו
אמר רב יהודה אמר רב היינו דאמרי
אינשי

the king word back, saying: **So said Joab, and so he answered me**" (I Kings 2:30). The Gemara explains: Joab **said to him: Go and say to Solomon: You cannot perform two actions to this man**, i.e., to me, Joab. **If you kill him**, i.e., me, **you and your descendants will receive the curses with which your father cursed me**. And if you do **not** wish to receive those curses, **let him go so that he may receive the curses with which your father cursed him**. And the next verse states: **"And the king said to him: Do as he has said, and fall upon him, and bury him."** Solomon thereby accepted his father's curses upon himself and his descendants. **Rav Yehuda says that Rav says: All the curses with which David cursed Joab were ultimately fulfilled in David's descendants**, due to the curse that Solomon accepted upon himself. David cursed Joab: **"Let the house of Joab never lack such as are afflicted with a discharge, or a leper, or that hold onto a staff, or fall by the sword, or lack bread"** (II Samuel 3:29). The Gemara clarifies: The curse of being afflicted **"with a discharge,"** i.e., a *zav*, was fulfilled among Solomon's descendants in Rehoboam, as it is written: **"And King Rehoboam made speed to get him up to his chariot [bamerkava] to flee to Jerusalem"** (I Kings 12:18), and it is written: **"And whatever saddle [hamerkav] he that has a discharge rides upon shall be unclean"** (Leviticus 15:9). The similarity between the words *merkava* and *merkav* indicates that Rehoboam was a *zav*. The curse of **"a leper"** was fulfilled among Solomon's descendants in Uzziah, as it is written: **"But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense"** (II Chronicles 26:16). And it is also written: **"And leprosy broke out on his forehead"**

(II Chronicles 26:19). The curse of those who **“hold onto a staff”** was fulfilled among Solomon’s descendants **in Asa, as it is written** concerning him: **“But in the time of his old age, he was diseased in his feet”** (I Kings 15:23). **And Rav Yehuda says that Rav says:** This means that he was seized with gout [*podagra*]. **Mar Zutra, son of Rav Nahman, said to Rav Nahman: What are the circumstances** and symptoms of this disease? Rav Nahman **said to him:** The pain is **similar to the pain of a needle piercing live flesh**. The Gemara asks: **How did Rav Nahman know** what gout is like? The Gemara answers: **If you wish, say** that he himself **suffered from** the disease. **And if you wish, say that he learned it as a tradition from his teacher. And if you wish, say** that he knew this through divine inspiration, as the verse states: **“The secret of the Lord is with them that fear Him; and He will show to them His covenant”** (Psalms 25:14). The curse of those who **“fall by the sword”** was fulfilled among Solomon’s descendants **in Josiah, as it is written: “And the archers shot at King Josiah”** (II Chronicles 35:23), **and Rav Yehuda says that Rav says:** They shot him with so many arrows that they turned his whole body into a sieve. The curse of those who **“lack bread”** was fulfilled among Solomon’s descendants **in Jeconiah, as it is written** concerning him: **“And as for his food allowance, there was a continual food allowance given him by the king, a daily portion for every day, all the days of his life”** (II Kings 25:30). **Rav Yehuda says that Rav says:** This explains the adage that people say:

Sanhedrin 49a

Be the one who is cursed and not the one who curses, as a curse eventually returns to the one who curses. The Gemara returns to discuss the incident of Joab:

סנהדרין מ"ט א

תהא לוטא ולא תהא לאטה אתיוה ליואב
דייניה אמר ליה מאי טעמא קטלתיה
לאבנר אמר ליה גואל הדם דעשאל הואי

They brought Joab before Solomon, who **judged him**. Solomon **said to Joab: What is the reason that you killed Abner?** Joab **said to him: I was the blood redeemer** of the blood of **Asahel**; when Abner murdered my brother Asahel I killed him, in fulfillment of my duty as his blood redeemer. Solomon said to him: But **Asahel was pursuing Abner** with the intention of killing him, and therefore he had the status of a **pursuer**. Since Abner killed Asahel in an act of self-defense, you had no right to kill him as a redeemer of Asahel's blood. Joab **said to Solomon: Abner could have saved himself by wounding Asahel in one of his limbs**. Having failed to do so, he was guilty of murder, and I was therefore entitled to kill him. Solomon **said to him: Abner was not able to injure Asahel**, because he was running and could not aim with precision. Joab **said to Solomon: Now** Abner was able to **aim** and hit **him** precisely **in the fifth rib**, as it is written: **“And Abner smote him with the butt end of the spear in the *homesh*”** (II Samuel 2:23), and **Rabbi Yoḥanan** says that this means that he hit him **in the fifth rib, the place where the gallbladder and liver hang**. If Abner could aim with precision at the fifth rib, **could he not have successfully aimed at one of Asahel's limbs?** Solomon **said to Joab: Set aside Abner**, as you have presented a convincing argument that you are not liable for his death. But **what is the reason you killed Amasa?** Abner **said to him: I killed Amasa** in punishment for his having **rebelled against the king**, as it is written: **“And the king said to Amasa: Muster to me the men of Judah within three days, and be you here present. And Amasa went to call the men of Judah, but he was later than the set time that he had assigned to him”** (II Samuel 20:4–5). Solomon **said to him: Amasa** was not guilty of rebelling against the king because he **interpreted** the words *akh* and *rak* in a restrictive

עשאל רודף הוה אמר ליה היה לו להצילו באחד מאבריו אמר ליה לא יכיל ליה א"ל השתא בדופן חמישית כיון ליה דכתיב (שמואל ב ב, כג) ויכהו אבנר באחרי החנית אל החומש וא"ר יוחנן בדופן חמישית במקום שמרה וכבד תלויין בו באחד מאיבריו לא יכיל ליה אמר ליה ניזיל אבנר מאי טעמא קטלתיא לעמשא אמר ליה עמשא מורד במלכות הוה דכתיב (שמואל ב כ, ד) ויאמר המלך לעמשא הזעק לי את איש יהודה שלשת ימים וגו' וילך עמשא להזעיק את יהודה ויוחר וגו' אמר ליה עמשא אכין ורקין דרש אשכחינהו דפתיח להו במסכתא אמר כתיב (יהושע א, יח) כל איש אשר ימרה את פיך ולא ישמע את דבריך לכל אשר תצונו יומת יכול אפילו לדברי תורה תלמוד לומר רק חזק ואמץ אלא ההוא גברא מורד במלכות הוה דכתיב (מלכים א ב, כח) והשמועה באה עד יואב כי יואב נטה אחרי אדניה ואחרי אבשלום לא נטה מאי לא נטה אמר רב יהודה שביקש לנטות ולא נטה ומאי טעמא לא נטה אמר רבי אלעזר עדיין ליחלוחית של דוד קיימת רבי יוסי ברבי חנינא אמר עדיין איצטגניני של דוד קיימין דאמר רב יהודה אמר רב ארבע מאות ילדים היו לו לדוד כולן בני יפת תואר היו ומגדלי בלורית היו ומהלכין בראשי הגייסות היו והן הן בעלי אגרופין של דוד ופליגא דרבי אבא בר כהנא דאמר רבי אבא בר כהנא אילמלא דוד לא עשה יואב מלחמה ואילמלא יואב לא עסק דוד בתורה דכתיב (שמואל ב ח, טו) ויהי דוד עושה משפט וצדקה לכל עמו ויואב בן צרויה על הצבא מה טעם דוד עשה משפט וצדקה לכל עמו משום דיואב על הצבא ומה טעם יואב על הצבא משום דדוד עושה משפט וצדקה

manner, and in that way he limited the king's authority. How so? Amasa **found** the men of Judah **starting to** study a new **tractate**. **He said** to himself: **It is written:** “**Any man who rebels against your commandment, and will not listen to your words in all that you command him, he shall be put to death**” (Joshua 1:18), indicating that the king of Israel has unlimited power. Based on these words alone, one **might** have thought that the king must be obeyed **even** when that would lead **to** abstention from the study of **the words of Torah**. Therefore, that same **verse states:** “**Only [rak] be strong and of a good courage.**” The word “*rak*” is a restrictive term that serves to limit the king's authority in a situation where obeying his command will minimize the study of Torah. Consequently, Amasa was justified when he did not muster the men of Judah at the appointed time, and you had no right to kill him. Solomon continued: **Rather**, the opposite is true. **That man**, you, Joab, **rebelled against the king, as it is written:** “**Then tidings came to Joab, for Joab had followed after Adonijah, though he had not followed after Absalom.**” And Joab fled to the tent of the Lord and caught hold of the horns of the altar” (I Kings 2:28). Joab followed Adonijah, thereby rebelling against Solomon, the lawful king. The Gemara asks: **What** does the verse mean to teach when it says that Joab **did not follow** Absalom? **Rav Yehuda says:** It serves to teach **that Joab wanted to follow** Absalom, **but** in practice **he did not follow** him. The Gemara asks: If he wanted to do so, **what is the reason** that Joab **did not follow** Absalom? **Rabbi Elazar says:** When Absalom rebelled against his father, **David was still in** full possession of his **vitality**, meaning he was still strong, and Joab feared him. **Rabbi Yosei, son of Rabbi Hanina, says:** **David's stars [itztagninei]**, the planetary influences that determined his fortune, **still**

לכל עמו (שמואל ב ג, כו) ויצא יואב מעם דוד וישלח מלאכים אחרי אבנר וישיבו אותו מבור הסירה מאי בור הסירה אמר רבי אבא בר כהנא בור וסירה גרמו לו לאבנר שיהרג (שמואל ב ג, כז) ויטהו יואב אל תוך השער לדבר אתו בשלי אמר רבי יוחנן שדנו דין סנהדרי א"ל מ"ט קטלתי לעשאל עשאל רודף היה היה לך להצילו באחד מאיבריו לא יכילי ליה השתא בדופן חמישית כוונת ליה באחד מאיבריו לא יכלת ליה לדבר אתו בשלי אמר רב יהודה אמר רב על עיסקי שלו (שמואל ב ג, כז) ויכהו שם אל החומש אמר רבי יוחנן בדופן חמישית מקום שמרה וכבד תלויין בו (מלכים א ב, לב) והשיב ה' את דמו על ראשו אשר פגע בשני אנשים צדיקים וטובים ממנו טובים שהיו דורשין אכין ורקין והוא לא דרש צדיקים שהן בפה ולא עשו והוא באיגרת עשה (שמואל ב כ, י) ועמשא לא נשמר בחרב אשר ביד יואב אמר רב שלא חשדו (מלכים א ב, לד) ויקבר בביתו במדבר אטו ביתו מדבר הוא אמר רב יהודה אמר רב כמדבר מה מדבר מופקר לכל אף ביתו של יואב מופקר לכל דבר אחר כמדבר מה מדבר מנוקה מגזל ועריות אף ביתו של יואב מנוקה מגזל ועריות (דברי הימים א יא, ח) ויואב יחיה את שאר העיר אמר רב יהודה אפילו מוניני וצחנתא טעים פריס להו:

הדרן עלך נגמר הדין

stood for him. **As Rav Yehuda says that Rav says: David had four hundred children in his army, and all of them were sons of beautiful women taken captive from their gentile homes during war (see Deuteronomy 21:10–14), and they grew their hair in a gentile hair style, and they would go at the head of the troops, and they were the strong-arm enforcers of the house of David, on whose loyalty David’s monarchy relied. As long as David was supported by this force, Joab was afraid to challenge him. The Gemara notes: And those who view Joab in a negative light disagree with the opinion of Rabbi Abba bar Kahana, as Rabbi Abba bar Kahana says: Were it not for David, who studied Torah, Joab would not have been able to wage war successfully, and were it not for the military acumen of Joab, David would not have been able to study Torah. As it is written: “And David executed judgment and justice to all his people, and Joab, son of Zeruiah, was over the army” (II Samuel 8:15–16). What is the reason that David “executed judgment and justice to all his people”? He was able to do so because “Joab, son of Zeruiah, was over the army,” assisting him and fighting his battles. And what is the reason that “Joab, son of Zeruiah, was over the army”? He was able to do so because “David executed judgment and justice to all his people.” § The verse states: “And Joab went out from David, and sent messengers after Abner, and they brought him back from Bor Sirah” (II Samuel 3:26). The Gemara asks: What is the meaning of the name Bor Sirah? Rabbi Abba bar Kahana says: A well [bor] and a thorn [vesira] caused Abner to be killed. Abner became liable to be killed when he failed to take advantage of two opportunities to bring about a reconciliation between King Saul and David. First, when David cut off a corner of Saul’s robe after he entered a cave in**

order to relieve himself, and second, when David found Saul sleeping and took the jug of water and the spear from next to his head. Rather than tell Saul that David could have killed him and refrained from doing so, Abner suggested to Saul that his robe may have been torn by a thornbush and that his jug of water may have been taken by one of his own men. These two incidents are alluded to by the words *bor*, well, i.e., jug of water, and *sira*, thornbush. The verse states: **“And Joab took him aside in the gate to speak with him quietly”** (II Samuel 3:27). **Rabbi Yoḥanan says: Joab judged** Abner according to **the *halakha* of the Sanhedrin**, which would sit in judgment by the gate of the city. How so? Joab **said to Abner: What is the reason that you killed Asahel?** Abner said to him: **Asahel was** pursuing me with the intention to kill me, and therefore he had the status of **a pursuer**, whom I had the right to kill in self-defense. Joab said to Abner: Even so, **you could have saved yourself by wounding one of his limbs.** Abner replied: **I was not able to** do so as I was running and could not aim with precision. Joab said to him: **Now** seeing that **you** were able to **aim** and hit **him** precisely **in the fifth rib, could you not have** successfully aimed **at one of his limbs?** The Gemara asks: What is the meaning of **“to speak with him quietly [*basheli*]”**? **Rav Yehuda says that Rav says:** He took him aside to speak to him **by way of deception [*shalu*]**. As for what is stated: **“And Abner smote him** with the butt end of the spear **in the *homesh*”** (II Samuel 2:23), **Rabbi Yoḥanan says:** He hit him **in the fifth [*hamishit*] rib, the place where the gallbladder and liver hang.** § The verse states that Solomon said to Benaiah, son of Jehoiada, concerning Joab: **“And the Lord shall return the blood upon his own head, for he fell upon two men more righteous and better than he”** (I Kings 2:32). The Gemara explains:

Amasa and Abner were **“better”** that Joab, **as they interpreted** the words *akh* and *rak* in a restrictive manner that limited the king’s authority, **while he did not interpret** them in that way, demonstrating that they were greater than him in Torah. Amasa and Abner were also **“more righteous”** than Joab, **as they both received oral** instructions directly from Saul to slay the priests of Nov **and they did not do so, whereas** Joab was instructed by David **in a letter** to kill Uriah and **he did so**. The verse states: **“But Amasa took no heed of the sword in Joab’s hand”** (II Samuel 20:10). **Rav says:** Amasa took no heed of the sword **because he did not suspect** that Joab was capable of murdering him. The verse states with regard to Joab: **“And he was buried in his own house, in the wilderness”** (I Kings 2:34). The Gemara asks: **Is that to say** that Joab’s house was a **wilderness? Rav Yehuda says** that **Rav says:** Joab’s house was **like the wilderness; just as the wilderness is freely open to all, so too, Joab’s house was freely open to all**, as he generously opened his house to the poor and made them feel like members of the household. **Alternatively**, Joab’s house was **like the wilderness; just as the wilderness is clean of theft and sexual immorality**, as it is uninhabited, **so too, Joab’s house was clean of theft and sexual immorality**, owing to his righteousness. As for the verse: **“And Joab kept alive the rest of the city”** (I Chronicles 11:8), **Rav Yehuda says:** Not only would Joab feed the poor, but **he would even give them** treats of types of **small fish** so they would lack for nothing.

I Kings 1:28-36

(28) King David’s response was: “Summon Bathsheba!” She entered the king’s presence and stood before the king. (29) And the king took an oath, saying, “As the

מלכים א' כ"ח-ל"ו

(כח) וַיַּעַן הַמֶּלֶךְ דָּוִד וַיֹּאמֶר קְרְאוּ-לִי לְבַת-שֶׁבַע וַתָּבֹא לִפְנֵי הַמֶּלֶךְ וַתַּעֲמֵד לִפְנֵי הַמֶּלֶךְ: (כט) וַיִּשָּׁבַע הַמֶּלֶךְ וַיֹּאמֶר חַי-יְהוָה

LORD lives, who has rescued me from every trouble: (30) The oath I swore to you by the LORD, the God of Israel, that your son Solomon should succeed me as king and that he should sit upon my throne in my stead, I will fulfill this very day!” (31) Bathsheba bowed low in homage to the king with her face to the ground, and she said, “May my lord King David live forever!” (32) Then King David said, “Summon to me the priest Zadok, the prophet Nathan, and Benaiah son of Jehoiada.” When they came before the king, (33) the king said to them, “Take my loyal soldiers, and have my son Solomon ride on my mule and bring him down to Gihon. (34) Let the priest Zadok and the prophet Nathan anoint him there king over Israel, whereupon you shall sound the horn and shout, ‘Long live King Solomon!’ (35) Then march up after him, and let him come in and sit on my throne. For he shall succeed me as king; him I designate to be ruler of Israel and Judah.” (36) Benaiah son of Jehoiada spoke up and said to the king, “Amen! And may the LORD, the God of my lord the king, so ordain.

אֲשֶׁר־פָּדָה אֶת־נַפְשִׁי מִכָּל־צָרָה: (ל) כִּי
כַּאֲשֶׁר נִשְׁבַּעְתִּי לָךְ בַּיהוָה אֱלֹהֵי יִשְׂרָאֵל
לֵאמֹר כִּי־יִשְׁלֹמֶה בְּנִךְ יִמְלֹךְ אַחֲרָי וְהוּא
יָשֵׁב עַל־כִּסְאִי תַּחְתִּי כִּי כֵן אֶעֱשֶׂה הַיּוֹם
הַזֶּה: (לא) וַתִּקֹּד בַּת־שֶׁבַע אֶפְסִים אֶרְצָן
וַתִּשְׁתַּחוּ לַמֶּלֶךְ וַתֹּאמֶר יְחִי אֲדֹנָי הַמֶּלֶךְ דָּוִד
לְעֹלָם: (פ) (לב) וַיֹּאמֶר הַמֶּלֶךְ דָּוִד
קְרָאוּ־לִי לְצָדוֹק הַכֹּהֵן וּלְנָתָן הַנָּבִיא
וּלְבִנְיָהוּ בֶן־יְהוֹיָדָע וַיָּבֹאוּ לִפְנֵי הַמֶּלֶךְ: (לג)
וַיֹּאמֶר הַמֶּלֶךְ לָהֶם קֶחְזוּ עִמָּכֶם אֶת־עַבְדֵי
אֲדֹנֵיכֶם וְהִרְכַּבְתֶּם אֶת־שְׁלֹמֶה בְנִי
עַל־הַפָּרָדָה אֲשֶׁר־לִי וְהוֹרִדְתֶּם אֹתוֹ
אֶל־גִּיחוֹן: (לד) וּמִשָּׁח אֹתוֹ שָׁם צָדוֹק הַכֹּהֵן
וּנָתָן הַנָּבִיא לַמֶּלֶךְ עַל־יִשְׂרָאֵל וַתִּקְעֻתָּם
בַּשּׁוֹפָר וַאֲמַרְתֶּם יְחִי הַמֶּלֶךְ שְׁלֹמֶה: (לה)
וְעַל־יְתֶם אַחֲרָיו וּבָא וַיָּשֵׁב עַל־כִּסְאִי וְהוּא
יִמְלֹךְ תַּחְתִּי וְאֹתוֹ צִוִּיתִי לְהִנֹּחַ נָגִיד
עַל־יִשְׂרָאֵל וְעַל־יְהוּדָה: (לו) וַיַּעַן בִּנְיָהוּ
בֶן־יְהוֹיָדָע אֶת־הַמֶּלֶךְ וַיֹּאמֶר אֲמֵן כֹּן
יֹאמֶר יְהוָה אֱלֹהֵי אֲדֹנָי הַמֶּלֶךְ:

