

# 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

## שמואל ב י"א-י"ב

(א) ויהי לתשובת השנה לעת | צאת המלאכים וישלח דוד את-יואב ואת-עבדיו עמו ואת-כל-ישראל וישחתו את-בני עמון ויצרו על-רבה ודוד יושב בירושלם: (ס)  
 (ב) ויהי | לעת הערב ויקם דוד 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-שבע בת-אליעם אשת אוריה החתי: (ד) וישלח דוד מלאכים 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 וישלח 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

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 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

גַּד לְבִיתְךָ וְרַחֵץ רַגְלֶיךָ וַיֵּצֵא אֹרֶיָה מִבַּיִת  
הַמִּלְחָמָה וַיֵּצֵא אֶחָדֵינוּ מִשָּׂאֵת הַמִּלְחָמָה: (ט)  
וַיִּשְׁכַּב אֹרֶיָה פְּתַח בַּיִת הַמִּלְחָמָה אֵת  
כָּל־עַבְדֵי אֲדֹנָיו וְלֹא יָרַד אֶל־בֵּיתוֹ: (י)  
וַיִּגְדוּ לְדָוִד לֵאמֹר לֹא־יָרַד אֹרֶיָה אֶל־בֵּיתוֹ  
וַיֹּאמֶר דָּוִד אֶל־אֹרֶיָה הֲלוֹא מִדְּרָךְ אַתָּה  
בָּא מִדָּוֶע לֹא־יָרַדְתָּ אֶל־בֵּיתְךָ: (יא) וַיֹּאמֶר  
אֹרֶיָה אֶל־דָּוִד הֲאֵרוֹן וַיִּשְׂרָאֵל וַיְהוּדָה  
יֹשְׁבֵי בְּסָכוֹת וְאֲדֹנָי יוֹאָב וְעַבְדֵי אֲדֹנָי  
עַל־פְּנֵי הַשָּׂדֶה חֲנִימִים וְאֲנִי אָבֹא אֶל־בֵּיתִי  
לֵאכֹל וְלִשְׁתּוֹת וְלִשְׁכַּב עִם־אִשְׁתִּי חַיָּה וְתָי  
נִפְשָׁה אִם־אֶעֱשֶׂה אֵת־הַדְּבָר הַזֶּה: (יב)  
וַיֹּאמֶר דָּוִד אֶל־אֹרֶיָה שֵׁב בְּנֶגְהָ גַם־הַיּוֹם  
וּמָחָר אֲשַׁלְּחֶךָ וַיִּשָּׁב אֹרֶיָה בִירוּשָׁלַם  
בַּיּוֹם הַהוּא וּמִמָּחָרָת: (יג) וַיִּקְרָא־לוֹ דָּוִד  
וַיֹּאכַל לֶפְנָיו וַיִּשְׁתֶּה וַיִּשְׁכַּרְהוּ וַיֵּצֵא בְּעָרֶב  
לַשָּׁבָב בְּמִשְׁכָּבוֹ עִם־עַבְדֵי אֲדֹנָיו וְאֶל־בֵּיתוֹ  
לֹא יָרַד: (יד) וַיְהִי בַבֹּקֶר וַיִּכְתַּב דָּוִד סֵפֶר  
אֶל־יוֹאָב וַיִּשְׁלַח בְּיַד אֹרֶיָה: (טו) וַיִּכְתַּב  
בְּסֵפֶר לֵאמֹר הֲבִי אֶת־אֹרֶיָה אֶל־מוֹלֵ פְּנֵי  
הַמִּלְחָמָה הַחֲזָקָה וְשַׁבְתֶּם מֵאַחֲרָיו וְנִגַּה  
וַמָּת: (טז) וַיְהִי בַשָּׁמֹר יוֹאָב אֶל־הָעִיר  
וַיִּתֵּן אֶת־אֹרֶיָה אֶל־הַמְּקוֹם אֲשֶׁר יָדַע כִּי  
אֲנָשֵׁי־חַיִל נָשִׂים: (יז) וַיֵּצֵאוּ אֲנָשֵׁי הָעִיר  
וַיִּלְחָמוּ אֶת־יוֹאָב וַיִּפֹּל מִן־הָעַם מַעַבְדֵי דָּוִד  
וַיָּמָת גַּם אֹרֶיָה הַחַתִּי: (יח) וַיִּשְׁלַח יוֹאָב  
וַיִּגְדוּ לְדָוִד אֶת־כָּל־דְּבָרֵי הַמִּלְחָמָה: (יט)  
וַיֵּצֵאוּ אֶת־הַמִּלְחָמָה לֵאמֹר כָּכֹלֹתְךָ אֵת  
כָּל־דְּבָרֵי הַמִּלְחָמָה לְדָבָר אֶל־הַמֶּלֶךְ: (כ)  
וְהִזָּה אִם־תַּעֲלֶה חַמַּת הַמֶּלֶךְ וְאָמַר לְךָ  
מִדָּוֶע נִגַּשְׁתֶּם אֶל־הָעִיר לְהִלָּחֵם הֲלוֹא  
יַדְעֲתֶם אֵת אֲשֶׁר־יָרוּ מֵעַל הַחוֹמָה: (כא)  
מִי־הִפָּה אֶת־אֲבִימֶלֶךְ בֶּן־יִרְבָּשֶׁת  
הֲלוֹא־אִשָּׁה הִשְׁלִיכָה עָלָיו פֶּלַח רָכָב מֵעַל  
הַחוֹמָה וַיִּמָּת בְּתֹכָן לְמָה נִגַּשְׁתֶּם  
אֶל־הַחוֹמָה וְאָמַרְתֶּם גַּם עַבְדְּךָ אֹרֶיָה הַחַתִּי  
מָת: (כב) וַיִּלְחָם הַמִּלְחָמָה וַיָּבֵא וַיִּגְדוּ לְדָוִד אֵת  
כָּל־אֲשֶׁר שָׁלְחוּ יוֹאָב: (כג) וַיֹּאמֶר הַמֶּלֶךְ

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 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.”

אֶל־דָּוִד כִּי־גָבְרוּ עָלֵינוּ הָאֲנָשִׁים וַיִּצְאוּ  
אֵלֵינוּ הַשִּׁדְדָה וַנִּהְיֶה עֲלֵיהֶם עַד־פְּתַח  
הַשָּׁעַר: (כד) ויראו [וי'רו] המוראים  
[המוראים] אֶל־עַבְדְּךָ מֵעַל הַחוֹמָה וַיָּמֹתוּ  
מֵעַבְדֵי הַמֶּלֶךְ וְגַם עַבְדְּךָ אֹרִיָה הַחִתִּי מֵת:  
(ס) (כה) וַיֹּאמֶר דָּוִד אֶל־הַמַּלְאָךְ כֹּה־תֹאמַר  
אֶל־יוֹאָב אֶל־יָרֵעַ בְּעֵינֶיךָ אֶת־הַדָּבָר הַזֶּה  
כִּי־כָזָה וְכִזָּה תֹאכַל הַחֶרֶב הַחֹזֵק מִלְחַמְתְּךָ  
אֶל־הַעִיר וְהָרֹסָה וְסִזְקָהּ: (כו) וַתִּשְׁמַע  
אִשְׁתְּ אֹרִיָה כִּי־מֵת אֹרִיָה אִישָׁהּ וַתִּסְפָּד  
עַל־בְּעִלָּהּ: (כז) וַיַּעֲבֹר הָאֲבִל וַיִּשְׁלַח דָּוִד  
וַיִּסְפָּק אֶל־בֵּיתוֹ וַתַּהֲיִלּוּ לְאִשָּׁהּ וַתֵּלֶד לּוֹ  
בֵּן וַיָּרַע הַדָּבָר אֲשֶׁר־עָשְׂהָ דָוִד בְּעֵינֵי  
יְהוָה: (פ) (א) וַיִּשְׁלַח יְהוָה אֶת־נָתָן  
אֶל־דָּוִד וַיָּבֵא אֵלָיו וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים  
הָיוּ בְּעִיר אַחַת אֶתְדַע עֹשִׂיר וְאֶתְדַע רָאשׁ: (ב)  
לְעֹשִׂיר הָיָה חֵיטָה צֹאן וּבָקָר הַרְבֵּה מְאֹד: (ג)  
וְלָרֵשׁ אֵין־כֹּל כִּי אִם־כִּבְשָׂה אַחַת קֹטֵנָה  
אֲשֶׁר קָנָה וַיִּסְתֶּה וַתִּגְדַּל עִמּוֹ וְעַם־בָּנָיו יִתְגַּדּוּ  
מִפֶּתְחוֹ תֹאכַל וּמִפִּסּוֹ תִשְׁתֶּה וּבְחִיקוֹ תִשְׁכָּב  
וַתַּהֲיִלּוּ לָהּ בָּת: (ד) וַיָּבֵא הַלֵּךְ לְאִישׁ הָעֹשִׂיר  
וַיַּחְמַל לְקַחַת מִצֹּאֲנוֹ וּמִבְּקָרוֹ לַעֲשׂוֹת לְאֶחָד  
הַבָּאִל וַיִּקַּח אֶת־כִּבְשַׂת הָאִישׁ הַרָאשׁ  
וַיַּעֲשֶׂה לְאִישׁ הַבָּא אֵלָיו: (ה) וַיִּסְרַף דָּוִד  
בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל־נָתָן סִי־יִהְיֶה כִּי  
בֶן־מִנָּת הָאִישׁ הָעֹשֶׂה זֹאת: (ו)  
וְאֶת־הַכִּבְשָׂה יִשְׁלַם אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר  
עָשָׂה אֶת־הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא־חָמַל:  
(ז) וַיֹּאמֶר נָתָן אֶל־דָּוִד אַתָּה הָאִישׁ  
כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲנֹכִי מִשְׁחַתֵּיךָ  
לְמַלְךְ עַל־יִשְׂרָאֵל וְאַנְכִי הַצֹּלְתִּיךָ מִיַּד  
שָׂאוֹל: (ח) וְאַתָּנָה לָךְ אֶת־בַּיִת אֲדֹנֶיךָ  
וְאֶת־בְּנֵי אֲדֹנֶיךָ בְּחִיקָה וְאַתָּנָה לָךְ אֶת־בַּיִת  
יִשְׂרָאֵל וַיְהוּדָה וְאִם־מֵעַט וְאִסְפָּה לָּךְ כֶּהֱנֶה  
וְכִהְנֶה: (ט) מִדְּוַע בְּנִית | אֶת־דָּבָר יְהוָה  
לַעֲשׂוֹת הָרַע בְּעֵינוּ [בְּעֵינֵי] אֶת אֹרִיָה  
הַחִתִּי הַכִּיתָ בְּחֶרֶב וְאֶת־אִשְׁתּוֹ לְקַחַת לָּךְ  
לְאִשָּׁה וְאִתּוֹ הִרְגַת בְּחֶרֶב בְּגֵי עֵמוֹן: (י)

(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 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

ועתה לא־תסור תרוב מביתך עד־עולם  
 עקב כי בזתני ותלח אֶת־אִשְׁתֹּ אוריה  
 החתי להיות לך לאשה: (א) (י) כֹּה א  
 אמר יהוה הנני מקים עליך רעה מביתך  
 ולקחתי אֶת־נְשֵׁיֶךָ לעיניך ונתתי לרעיך  
 ושכב עם־נְשֵׁיֶךָ לעיני השמש הזאת: (ב)  
 כי אתה עשית בסתר ואני אעשה  
 אֶת־הַדָּבָר הַזֶּה גָדֹל כְּלִי־שָׂרָאֵל וּגְדֹל  
 הַשָּׁמַשׁ: (ג) (י) ויאמר דוד אֶל־נָתָן  
 חטאתי ליהוה (ד) ויאמר נָתָן אֶל־דָּוִד  
 גם־יהנה העביר חטאתך לא תמות: (ה)  
 אִפְסֹ כִּי־נֶאֱמַר נֹאצְתָ אֶת־אִבְנֵי יְהוָה בַּדָּבָר  
 הַזֶּה גַּם הַכּוּן הַיְלֹוֹד לְךָ מוֹת יָמוּת: (ו)  
 וילך נָתָן אֶל־בֵּיתוֹ ויגף יהוה אֶת־הַיֶּלֶד  
 אֲשֶׁר יָלְדָה אִשְׁת־אוריה לְדָוִד וַיֵּאָנֶשׁ: (ז)  
 ויבקש דָּוִד אֶת־הָאֱלֹהִים בְּעַד הַנְּעֹר וַיֵּצֵא  
 דָּוִד צֹם וּבָא וְלָן וּשְׁכַב אַרְצָה: (ח) ויקמו  
 זקני ביתו עליו להקימו מן־הָאָרֶץ וְלֹא  
 אָבָה וְלֹא־בָרָא אֹתָם לָחֵם: (ט) ויהי ביום  
 השביעי נימת הילד ויראו עבדי דָּוִד לַהֲגִיד  
 לוֹ אֲפִי־מַת הַיֶּלֶד כִּי אָמְרוּ הִנֵּה בְהֵיוֹת  
 הַיֶּלֶד חַי דְּבָרְנוּ אֵלָיו וְלֹא־שָׁמַע בְּקוֹלָנוּ  
 ואיך נאמר אליו מַת הַיֶּלֶד וְעָשָׂה רָעָה:  
 (י) וירא דָּוִד כִּי עֹבְדָיו מְתַלְחָשִׁים וַיִּבְּן  
 דָּוִד כִּי מַת הַיֶּלֶד וַיֵּאמֶר דָּוִד אֶל־עֹבְדָיו  
 הַמַּת הַיֶּלֶד וַיֵּאמְרוּ מַת: (יא) ויקם דָּוִד  
 מִהָאָרֶץ וַיִּרְחֹץ וַיְסֹךְ וַיַּחֲלֵף שִׁמְלָתוֹ  
 [שְׂמֹלְתוֹ] וַיָּבֹא בֵּית־יְהוָה וַיִּשְׁתַּחֲוֶה וַיָּבֹא  
 אֶל־בֵּיתוֹ וַיִּשְׁאַל וַיְשִׁימוּ לוֹ לָחֵם וַיֹּאכֵל:  
 (יב) וַיֵּאמְרוּ עֹבְדָיו אֵלָיו מַה־הַדָּבָר הַזֶּה  
 אֲשֶׁר עָשִׂיתָ בַּעֲבוּר הַיֶּלֶד חַי צָמָת וְתָבִיב  
 וּבְאִשׁוֹר מַת הַיֶּלֶד קָמַת וְתֹאכֵל לָחֵם: (יג)  
 וַיֵּאמֶר בְּעוֹד הַיֶּלֶד חַי צָמַתִּי וְאָבְבָה כִּי  
 אֲמַרְתִּי מִי יוֹדֵעַ יַחֲנִי [וְחַנְנִי] יְהוָה וְתִי  
 הַיֶּלֶד: (יד) ועתה אֲמַת לָמָּה זֶה אָנֹכִי  
 האוכל להשיבו עוד אני הלך אליו והוא  
 לא־יָשׁוּב אֵלָי: (טו) וַיִּנְחַם דָּוִד אֶת  
 בַּת־יָשִׁבַע אִשְׁתּוֹ וַיָּבֹא אֵלֶיהָ וַיִּשְׁכַּב עִמָּה

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 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

וּתְלַד בְּן וַיִּקְרָא [וַתִּקְרָא] אֶת־שְׁמוֹ שְׁלֹמֹה  
 וַיְהִי אֲהָבֹו: (כה) וַיִּשְׁלַח בְּיַד נְתַן הַנְּבִיא  
 וַיִּקְרָא אֶת־שְׁמוֹ יְדִידְיָה בְּעָבוּר יְהוָה: (פ)  
 (כו) וַיִּלְחֶם יוֹאָב בְּרַבַּת בְּנֵי עַמּוֹן וַיִּלְכֹּד  
 אֶת־עִיר הַמְּלוּכָה: (כז) וַיִּשְׁלַח יוֹאָב  
 מִלְאָכִים אֶל־דָּגֵד וַיֹּאמֶר גַּלְתַּמְתִּי בְּרַבָּה  
 גַּם־לְכַדְתִּי אֶת־עִיר הַמַּיִם: (כח) וְעַתָּה אֶסְפֶּה  
 אֶת־יְהוָה הָעָם וְחַגְּגָה עַל־הָעִיר וְלִכְדָּהּ  
 פֶּן־אֶלְכֹּד אֲנִי אֶת־הָעִיר וְנִקְרָא שְׁמִי עָלֶיהָ:  
 (כט) וַיֵּאסֹף דָּגֵד אֶת־כָּל־הָעָם וַיִּלְכֹּד רַבָּתָה  
 וַיִּלְחֶם בָּהּ וַיִּלְכְּדָהּ: (ל) וַיִּקְח  
 אֶת־עֵטְרַת־מַלְכָם מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ  
 כֶּפֶר זָהָב וְאֶבֶן יְקָרָה וַתְּהִי עַל־רֹאשׁ דָּגֵד  
 וַיִּשְׁלַל הָעִיר הוֹצִיא הַרְבֵּה מְאֹד: (לא)  
 וְאֶת־הָעָם אֲשֶׁר־רָבָה הוֹצִיא וַיִּשָּׂם בְּמַגְרָה  
 וּבַחֲרָצֵי הַבְּרִזָּל וּבַמַּגְזָנוֹת הַבְּרִזָּל וְהָעֵבֶר  
 אוֹתָם בַּמַּלְכוֹ [בַּמְלִיכוֹ] וְכֵן יַעֲשֶׂה לְכָל עָרֵי  
 בְּנֵי־עַמּוֹן וַיֵּשֶׁב דָּגֵד וְכָל־הָעָם יְרוּשָׁלָּם:  
 (פ)

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) 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

### שמואל א כ': כ"ד-מ"ב

(כד) ויסתתר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ עַל-[אֶל-] הַלֶּחֶם לְאֵכוֹל: (כה) וַיֵּשֶׁב הַמֶּלֶךְ עַל-מוֹשְׁבֹו כַּפְעִים | כַּפְעִים אֶל-מוֹשֵׁב הַקִּיר וַיִּקְּם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר מֵצֵד שְׂאוֹל וַיִּפְקֹד מְקוֹם דָּוִד: (כו) וְלֹא-דָבַר שְׂאוֹל מֵאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מְקַרְהָ הוּא בַלְתִּי טְהוֹר הוּא כִּי-לֹא טְהוֹר: (כז) וַיְהִי מִמָּחֳרַת הַחֹדֶשׁ הַשֵּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד (ס) וַיֹּאמֶר שְׂאוֹל אֶל-יְהוֹנָתָן בְּנוֹ מַדּוּעַ לֹא-בָּא בְּוַיְשִׁי גַם-תְּמוּל גַּם-הַיּוֹם אֶל-הַלֶּחֶם: (כח) וַיַּעַן יְהוֹנָתָן אֶת-שְׂאוֹל וַשְּׂאוֹל נִשְׂאֵל נִשְׂאֵל דָּוִד מֵעַמֻּדֵי עַד-בַּיִת לְחֶם: (כט) וַיֹּאמֶר שְׂאוֹל לְדָוִד כִּי זָבַח מִשְׁפָּחָה לְנוֹ בְּעִיר וְהוּא צָנְהָ לִי אֲחִי וְעַתָּה אִם-מִצְּאָתִי חוֹ בְּעֵינַי אֶמְלֹטָה וְאַתָּה אֶת-אֲחִי עַל-כֵּן לֹא-בָּא אֶל-שִׁלְחָן הַמֶּלֶךְ: (ד) וַיִּסְרֹף שְׂאוֹל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בְּוַיִּנְעוֹת הַמַּרְדּוֹת הַלֹּא יִדְעָתִי כִּי-בָחַר אַתָּה לְבֹן-יִשְׂרָאֵל לְבִשְׁתָּךְ וּלְבִשְׁתֵּי עָרְוַת אִמֶּךָ: (לא) כִּי כָל-הַיָּמִים אֲשֶׁר בְּוַיְשִׁי חַי עַל-הַקְּדָמָה לֹא תִכּוֹן אַתָּה וּמִלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בְּוַיִּמָּוֶת הוּא: (ס) (לב) וַיַּעַן יְהוֹנָתָן אֶת-שְׂאוֹל אָבִיו וַיֹּאמֶר אֲלֵיו לָמָּה יוֹמַת מִנִּי עֲשֵׂה: (לג) וַיִּטֹּל שְׂאוֹל אֶת-הַחֲנִית עָלָיו לְהַכּוֹתוֹ וַיִּדְעַל יְהוֹנָתָן כִּי-כָלָה הִיא מֵעַם אָבִיו לְהַמִּית אֶת-דָּוִד: (ד) וַיִּקְּם יְהוֹנָתָן מֵעַם הַשִּׁלְחָן בְּחַרְיָאָף וְלֹא-אָכַל בַּיּוֹם-הַחֹדֶשׁ הַשֵּׁנִי לְחֶם כִּי נִעְצַב אֶל-דָּוִד כִּי הִכְלָמוּ אָבִיו: (ס) (לה) וַיְהִי בַּבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה לְמוֹעֵד דָּוִד וַיַּעַר קֶטֶן עִמּוֹ: (לו) וַיֹּאמֶר לְנַעֲרֹו רֵץ מִצָּא נָא אֶת-הַחֲצִיִּים אֲשֶׁר אֲנִי מוֹרֶה הַנָּעַר רֵץ וְהוּא-יִגְרֶה הַחֲצִי לְהַעֲבֹרוֹ: (לו)

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; 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

וַיָּבֹא הַנְּעָר עַד-מְקוֹם הַחֲצִי אֲשֶׁר יָרָה  
 יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אֶתְרֵי הַנְּעָר וַיֹּאמֶר  
 הֲלוֹא הַחֲצִי מִמֶּנּוּ וְהִלָּאָה: (לח) וַיִּקְרָא  
 יְהוֹנָתָן אֶתְרֵי הַנְּעָר מִהֵרָה חֹשֶׁה אֶל-תַּעֲמֹד  
 וַיִּלְקֹט גַּעַר יְהוֹנָתָן אֶת-הַחֲצִי [הַחֲצִים]  
 וַיָּבֹא אֶל-אֲדֹנָיו: (לט) וְהַנְּעָר לֹא-יָדַע  
 מְאוּמָה אֵף יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת-הַדְּבָר:  
 (מ) וַיִּתֵּן יְהוֹנָתָן אֶת-כָּלֵיו אֶל-הַנְּעָר  
 אֲשֶׁר-לָו וַיֹּאמֶר לוֹ לָךְ הֵבִיא הָעִיר: (מא)  
 הַנְּעָר בָּא וְדָוִד קָם מֵאֶצֶל הַנְּגֶב וַיִּפֹּל לְאַפָּיו  
 אַרְצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פְּעָמִים וַיִּשָּׁקוּ אִישׁ  
 אֶת-רֵעֵהוּ וַיִּכְבְּוּ אִישׁ אֶת-רֵעֵהוּ עַד-דָּוִד  
 הַגָּדִיל: (מב) וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לָךְ  
 לְשָׁלוֹם אֲשֶׁר נִשְׁפָּעְנוּ שְׁנֵינוּ אֲנֻחְנוּ בְּשֵׁם  
 יְהוָה לֹא־מָר יְהוָה יְהִיָּה אִ בֵּינִי וּבֵינְךָ וּבֵין  
 יוֹרְעֵי וּבֵין יוֹרְעֵי עַד-עוֹלָם: (פ)

### שמואל א כ"א

(א) וַיָּקָם וַיֵּלֶךְ וַיְהוֹנָתָן בָּא הָעִיר: (ב) וַיָּבֹא  
 דָּוִד נֹבָה אֶל-אַחִימֵלֵךְ הַכֹּהֵן וַיִּחַרְד אַחִימֵלֵךְ  
 לִקְרֹאת דָּוִד וַיֹּאמֶר לוֹ מִדּוּעַ אַתָּה לְבַדָּךְ  
 וְאִישׁ אֵין אִתְּךָ: (ג) וַיֹּאמֶר דָּוִד לְאַחִימֵלֵךְ  
 הַכֹּהֵן הַמֶּלֶךְ צִנְנִי דְבָר וַיֹּאמֶר אֵלַי אִישׁ  
 אֶל-יָדַע מְאוּמָה אֶת-הַדְּבָר אֲשֶׁר-אֲנֹכִי  
 שָׁלַחְךָ וְאֲשֶׁר צִוִּיתְךָ וְאֶת-הַנְּעָרִים יוֹדְעֵתִי  
 אֶל-מְקוֹם פְּלִנִי אֶל-מוֹנֵי: (ד) וְעַתָּה מַה-יֵשֶׁנּוּ  
 תַּסַּחֲתִידְךָ תַּמְשָׁה-לָּחֶם תִּגַּה בְּיָדִי אוֹ  
 הַנְּמֻצָּא: (ה) וַיַּעַן הַכֹּהֵן אֶת-דָּוִד וַיֹּאמֶר  
 אֵין-לָּחֶם חֵל אֶל-תַּסַּחֲתִי יָדִי כִי-אִם-לָּחֶם  
 קִדְשׁ יֵשׁ אִם-נִשְׁמְרוּ הַנְּעָרִים אֵף מֵאִשָּׁה:  
 (ו) וַיַּעַן דָּוִד אֶת-הַכֹּהֵן וַיֹּאמֶר לוֹ כִּי  
 אִם-אִשָּׁה עֲצָרָה-לָנוּ כַּתְּמוּל שְׁלֹשׁ בְּצִאתִי

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 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

וַיְהִי כִּי-הִנֵּעַרִים קֹדֶשׁ וְהוּא דָּרַךְ חָל וְאָף  
 כִּי הַיּוֹם יִקְדָּשׁ בְּכָל־י: (ז) וַיִּתְּמוּ-לּוֹ הַכֹּהֵן  
 קֹדֶשׁ כִּי לֹא-הָיָה שָׁם לְחֶם כִּי-אִם-לְחֶם  
 הַפָּנִים הַמְּוֹסְרִים מִלִּפְנֵי יְהוָה לְשׂוֹם לְחֶם  
 חֶם בָּיּוֹם הַלְּקַחְו: (ח) וְשָׁם אִישׁ מִעַבְדֵי  
 שָׂאוֹל בַּיּוֹם הַהוּא נִעְצָר לִפְנֵי יְהוָה וְשָׂמוּ  
 דָּאָג הָאֲדָמִי אֶבֶיר הָרַעִים אֲשֶׁר לְשָׂאוֹל:  
 (ט) וַיֹּאמֶר דָּוִד לְאַחִימֵלֵךְ וְאִין יִשְׁפָּה  
 תַּחַת-יָדְךָ חֲגִית אוֹ-חֶרֶב כִּי גַם-חֶרֶב־י  
 וְגַם-כֶּלִי לֹא-לְקַחְתִּי בְיָדִי כִּי-הָיָה  
 דְּבַר-הַמֶּלֶךְ נִחְוָז: (ס) (ז) וַיֹּאמֶר הַכֹּהֵן  
 חֶרֶב גְּלִית הַפֶּלֶשְׁתִּי אֲשֶׁר-הָכִיתָ | בְּעַמֻּק  
 הָאֵלֶּה הִנֵּה-הִיא לוֹטָה בְּשִׁמְלֵה אַחֲרֵי  
 הָאֶפֶד אִם-אֵתָה תִּשְׁחַח-לָךְ לָח כִּי אִין  
 אַתָּה זֹלָתָה בְּיָד וַיֹּאמֶר דָּוִד אִין כְּמוֹהָ  
 תִּנְגַּה לִּי: (י) נִיָּקָם דָּוִד וַיִּבְרַח בַּיּוֹם-הַהוּא  
 מִפְּנֵי שָׂאוֹל וַיָּבֹא אֶל-אֶכִישׁ מֶלֶךְ גֹּת: (יב)  
 וַיֹּאמְרוּ עַבְדֵי אֶכִישׁ אֵלָיו הֲלוֹא-גָּה דָוִד  
 מֶלֶךְ הָאָרֶץ הֲלוֹא לְזֶה יַעֲנֶנּוּ בְּמַחְלוֹת לְאֹמֶר  
 הִנֵּה שָׂאוֹל בְּאֶלְפּוֹ [בְּאַלְפִּין] וְדָוִד בַּרְבַּבְתּוֹ  
 [בְּרַבְכַּתִּיו]: (יג) וַיִּשָּׂם דָּוִד אֶת-הַדְּבָרִים  
 הָאֵלֶּה בְּלִבּוֹ וַיָּבֹא מְאֹד מִפְּנֵי אֶכִישׁ  
 מֶלֶךְ-גֹּת: (יד) וַיִּשְׁנֶנּוּ אֶת-טַעְמוֹ בְּעֵינָיו  
 וַיִּתְהַלֵּל בַּיַּגֵּם וַיִּתּוּ [וַיִּתְיוּ] עַל-דַּלְתוֹת  
 הַשַּׁעַר וַיִּזְרַד רִירוֹ אֶל-זַקְנוֹ: (טו) וַיֹּאמֶר  
 אֶכִישׁ אֶל-עַבְדָּיו הִנֵּה תָרָא אִישׁ מִשְׁתַּגֵּעַ  
 לָמָּה תָבִיאוּ אֹתוֹ אֵלָי: (טז) חֶסֶר מִשְׁגָּעִים  
 אָנִי כִּי-הִבַּאתֶם אֶת-זֶה לְהַשְׁתַּגֵּעַ עָלַי הֲזֶה  
 יָבֹא אֶל-בֵּיתִי: (ס)

שמואל א כ"ב וי-כ"ג



(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 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

(ו) וישמע שאול כי נודע דוד ואנשׁים  
 אשׁר אתו ושאול יושב בגבעה  
 תחת-האשל ברמה וחינתו בידו וכל-עבדיו  
 נצבים עליו: (ז) ויאמר שאול לעבדיו  
 הנצבים עליו שמעו-נא בני ימיני  
 גם-לכלכם יתן בן-ישי שדות וכרמים  
 לכלכם ישׁים שרי אלפים ושרי מאות: (ח)  
 כי קשרתם פלכם עלי ואין-גלה את-אזני  
 בכרת-בני עם-בן-ישי ואין-חלה מכם עלי  
 וגלה את-אזני כי הקים בני את-עבדי עלי  
 לארב פנים הנה: (ט) (ס) ויען דאג האדמי  
 והוא נצב על-עבדי-שאול ויאמר ראיתי  
 את-בן-ישי בא נבה אל-אחימלך  
 בן-אחיטוב: (י) וישאל-לו ביהוה וצידה גמ  
 לו ואת תרב גלית הפלשתי גמ לו: (יא)  
 וישלח המלך לקרא את-אחימלך  
 בן-אחיטוב הפהן ואת כל-בית אביו  
 הפהנים אשׁר בגב ויבאו כלם אל-המלך:  
 (יב) (ס) ויאמר שאול שמע-נא בן-אחיטוב  
 ויאמר הנני אדני: (יג) ויאמר אלו [אליו]  
 שאול למה קשרתם עלי אתה ובן-ישי  
 בתתך לו לחם וחרב ושאול לו באלהים  
 לקום אלי לארב פנים הנה: (יד) (יז) ויען  
 אחימלך את-המלך ויאמר ומי בכל-עבדיך  
 כדנד נאמן וחתנו המלך וסר אל-משמעתך  
 ונכבד בביתך: (טו) היום החלתי  
 לשאול- [לשאול] לו באלהים חלילה לי  
 אל-ישׁם המלך בעבדו דבר בכל-בית אבי  
 כי לא-ידע עבדך בכל-זאת דבר קטן או  
 גדול: (טז) ויאמר המלך מות תמות  
 אחימלך אתה וכל-בית אביך: (יז) ויאמר  
 המלך לרצים הנצבים עליו סבו והמיתו ו  
 כהני יהוה כי גם-ידם עם-דוד וכי ידעו  
 כי-ברח הוא ולא גלו את-אזנו [אזני]  
 ולא-אבו עבדי המלך לשלם את-ידם לפגע  
 בכהני יהוה: (ס) (יח) ויאמר המלך לדויג  
 [לדואג] סב אתה ופגע בכהנים ויסב דויג  
 [דואג] האדמי ופגע-הוא בכהנים וימת ו

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, 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

בַּיּוֹם הַהוּא שָׁמְגִים וְחַמְשָׁה אִישׁ נִשְׂא אֶפְרָיִם  
 בָּד: (יט) וְאֵת גֹּב עִיר־הַכֹּהֲנִים הַכֹּהֵן  
 לְפִי־חֶרֶב מֵאִישׁ וְעַד־אִשָּׁה מֵעוֹלָל  
 וְעַד־יוֹנֵק וְשׂוֹר וְחִמּוֹר וְשָׂה לְפִי־חֶרֶב: (כ)  
 וַיִּמְלֹט בֶן־אֶחָד לְאַחִימֶלֶךְ בֶּן־אֶחָתוּב וַשְּׁמוֹ  
 אַבְיָתָר וַיִּבְרַח אַחֲרַי דָּוִד: (כא) וַיִּגַּד אַבְיָתָר  
 לְדָוִד בִּי הִרְגַּ שְׂאוֹל אֶת כֹּהֲנֵי יְהוָה: (כב)  
 וַיֵּאמֶר דָּוִד לְאַבְיָתָר יָדְעָתִי בַיּוֹם הַהוּא  
 כִּי־שָׂם דָּוִד [דוֹאֵג] הָאֵלֹהִים כִּי־הִגִּיד יָגִיד  
 לְשָׂאוֹל אֲנֹכִי סִבְתִּי בְּכָל־נַפְשׁ בֵּית אַבְיָתָר:  
 (כג) שָׂבָה אֵתִי אֶל־תִּירָא כִּי אֲשֶׁר־יִבְקֹשׁ  
 אֶת־נַפְשִׁי יִבְקֹשׁ אֶת־נַפְשְׁךָ כִּי־מִשְׁמַרְתָּ  
 אֶתְּךָ עַמְדִּי:

## שמואל ב כ"א:א'-י"ד

(א) וַיְהִי רָעֵב בַּיּוֹם הַהוּא שְׁלֹשׁ שָׁנִים שָׁנָה  
 אַחֲרַי שָׁנָה וַיִּבְקֹשׁ דָּוִד אֶת־פְּנֵי יְהוָה (ס)  
 וַיֵּאמֶר יְהוָה אֶל־שָׂאוֹל וְאֶל־בֵּית הַדְּמִים  
 עַל־אֲשֶׁר־הִמִּית אֶת־הַגִּבְעוֹנִים: (ב) וַיִּקְרָא  
 הַמֶּלֶךְ לְגִבְעוֹנִים וַיֵּאמֶר אֲלֵיהֶם וְהַגְּבַעְתֶּם  
 לִּי מִבְּנֵי יִשְׂרָאֵל הֵמָּה בִּי אִם־מִיָּתֵר הָאֲמֹרִי  
 וּבְנֵי יִשְׂרָאֵל נִשְׁבַּעוּ לָהֶם וַיִּבְקֹשׁ שָׂאוֹל  
 לְהַכֹּתָם בְּקִנְאָתוֹ לְבְנֵי־יִשְׂרָאֵל וַיְהוּדָה: (ג)  
 וַיֵּאמֶר דָּוִד אֶל־הַגִּבְעוֹנִים מָה אֶעֱשֶׂה לָכֶם  
 וּבְמָה אֶכְפֹּר וּבְכֹר וְאֶת־נַחֲלַת יְהוָה: (ד)  
 וַיֵּאמְרוּ לוֹ הַגְּבַעְתֶּם אֵינֹלִי [לָנוּ] בְּסֹף  
 וְזָהָב עִם־שָׂאוֹל וְעִם־בֵּיתוֹ וְאֵינֹלֵנוּ אִישׁ  
 לְהִמִּית בְּיִשְׂרָאֵל וַיֵּאמֶר מָה־אַתֶּם אֹמְרִים  
 אֶעֱשֶׂה לָכֶם: (ה) וַיֵּאמְרוּ אֶל־הַמֶּלֶךְ הַאִישׁ  
 אֲשֶׁר כָּלְנוּ וְאֲשֶׁר דָּמָה־לָנוּ נִשְׁמָדְנוּ

[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 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

מהתניצב בקל-גבל ישראל: (ו) ינתן-[ינתן]  
לנו שבועה אנשים מבניו והוקענום ליהנה  
בגבעת שאול בתיר יהנה (ז) ויאמר המלך  
אני אתן: (ח) ויחמל המלך על-מפיבושת  
בן-יהונתן בן-שאול על-שבועת יהנה אשר  
בינתם בין דוד ובין יהונתן בן-שאול: (ט)  
ויקח המלך את-שני בני רצפה בת-איה  
אשר ילדה לשאול את-ארמני  
ואת-מפכישת ואת-חמשת בני מיקל  
בת-שאול אשר ילדה לעדריאל בן-ברזלי  
המחלתי: (י) ויתנם ביד הגבעונים ויקיעם  
בהר לפני יהנה ויפלו שבעתים [שבועתם]  
גחד והם [והמה] המתו בימי קציר  
בראשונים תחלת [בתחלת] קציר שערים:  
(יא) ותקח רצפה בת-איה את-השק ותטהו  
לה אל-הצור מתחלת קציר עד תדמיים  
עליהם מו-השמים ולא-נתנה עוף השמים  
לנוח עליהם יומם ואת-תית השדה לילה:  
(יב) ויגד לדוד את אשר-עשתה רצפה  
בת-איה פלגש שאול: (יג) ויילך דוד ויקח  
את-עצמות שאול ואת-עצמות יהונתן בנו  
מאת בעלי יביש גלעד אשר גנבו אתם  
מרחב בית-שן אשר תלום [תלאום] שם  
הפלשתים [שממה] [פלשתים] ביום הכות  
פלשתים את-שאול בגלבע: (יד) ויעל משם  
את-עצמות שאול ואת-עצמות יהונתן בנו  
ויאספו את-עצמות המוקעים: (טו) ויקברו  
את-עצמות-שאול ויהונתן בנו בארץ  
בנימן בצלע בקבר קיש אביו ויעשו כל  
אשר-צוה המלך ויעתר אלהים לארץ  
אחרי-כן: (טז)

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 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,

## שמואל ב כ"א:ט"ו-כ"ב

(טו) וּתְהִי־עוֹד מִלְחָמָה לְפִלְשְׁתִּים  
 אֶת־יִשְׂרָאֵל וַיִּרְדּוּ דָוִד וְעַבְדָּיו עִמּוֹ וַיִּלְחָמוּ  
 אֶת־פְּלִשְׁתִּים וַיֵּעַף דָּוִד: (טז) וַיִּשְׁבוּ  
 [וַיִּשְׁבִּי] בְּבֵב אֲשֶׁר אֶבְיָלִי הָרָפָה וּמִשְׁקַל  
 קִינּוֹ שָׁלֹשׁ מֵאוֹת מִשְׁקָל נְחֹשֶׁת וְהוּא חָגוּר  
 חֲדָשָׁה וַיֹּאמֶר לְהַכּוֹת אֶת־דָּוִד: (יז)  
 וַיַּעֲזֵר־לוֹ אַבִּישַׁי בֶּן־זְרוּיָה בִּנְיָ  
 אֶת־הַפְּלִשְׁתִּי וַיִּמִּיתָהוּ אֲזַי נִשְׁבְּעוּ אַנְשֵׁי־דָוִד  
 לֹא לָאֵמֶר לֹא־תֵצֵא עוֹד אֲתָנּוּ לְמִלְחָמָה וְלֹא  
 תִכַּבֵּה אֶת־נֵר יִשְׂרָאֵל: (יח) וַיְהִי  
 אַחֲרֵי־כֵן וּתְהִי־עוֹד הַמִּלְחָמָה בְּגוֹב  
 עִם־פְּלִשְׁתִּים אֲזַי הִכָּה סִבְכַי הַחֻשְׁתִּי  
 אֶת־סָפַח אֲשֶׁר בִּילְדֵי הָרָפָה: (יט)  
 וּתְהִי־עוֹד הַמִּלְחָמָה בְּגוֹב עִם־פְּלִשְׁתִּים וַיָּבֹ  
 אֶלְחָנָן בֶּן־יַעֲרִי אֲרָגִים בֵּית הַלְחָמִי אֶת  
 גִּלְיָת הַגִּתִּי וַיַּעַז חֲנִיָּתוֹ כַּמְגוֹר אֲרָגִים: (ס)  
 (כ) וּתְהִי־עוֹד מִלְחָמָה בְּגַת וַיְהִי אִישׁ  
 מַדּוּן [מְדוּן] וְאַצְבָּעוֹת יָדָיו וְאַצְבָּעוֹת רַגְלָיו  
 שֵׁשׁ וְשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מִסְפָּר וְגַם־הוּא  
 יָלַד לְהָרָפָה: (כא) וַיַּחַרֵף אֶת־יִשְׂרָאֵל וַיִּכְהֹ  
 יְהוֹנָתָן בֶּן־שִׁמְעִי [שִׁמְעִי] אֶתִּי דָוִד: (כב)  
 אֶת־אַרְבַּעַת אֵלֶּה יָלְדוּ לְהָרָפָה בְּגַת וַיִּפְּלוּ  
 בְּיַד־דָּוִד וּבְיַד עַבְדָּיו: (כג)

## שמואל ב כ"ד

(א) וַיִּסְרַף אֶף־יְהוָה לַחַרּוֹת בְּיִשְׂרָאֵל וַיִּסַּח  
 אֶת־דָּוִד בְּהֵם לֵאמֹר לֵךְ מִנָּה אֶת־יִשְׂרָאֵל  
 וְאֶת־יְהוּדָה: (ב) וַיֹּאמֶר הַמֶּלֶךְ אֶל־יֹאָב אֶת־  
 שַׂר־הַחַיִל אֲשֶׁר־אִתּוֹ שׁוֹט־נָא בְּכָל־שִׁבְטֵי  
 יִשְׂרָאֵל מִדָּן וְעַד־בְּאֵר שָׁבַע וַיִּקְדּוּ  
 אֶת־הָעָם וַיִּבְדְּעוּ אֶת מִסְפָּר הָעָם: (ג) (ד)  
 וַיֹּאמֶר יֹאָב אֶל־הַמֶּלֶךְ וַיִּסְרַף יְהוָה אֱלֹהֵיךָ

“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 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

אֶל־הַעַם פָּהֶם | וְכֹהֵם מֵאָה פְּעֻמִּים וְעֵינֵי  
אֲדוּנֵי־הַמֶּלֶךְ רָאוּת וְאֲדוּנֵי הַמֶּלֶךְ לָמָּה חָפֵץ  
בַּדָּבָר הַזֶּה: (ד) וַיִּחְזַק דְּבַר־הַמֶּלֶךְ אֶל־יֹאָב  
וְעַל שְׂרֵי הַחֵיָל וַיֵּצֵא יֹאָב וְשְׂרֵי הַחֵיָל לִפְנֵי  
הַמֶּלֶךְ לִפְקֹד אֶת־הָעָם אֶת־יִשְׂרָאֵל: (ה)  
וַיַּעֲבְרוּ אֶת־הַיַּרְדֵּן וַיַּחֲנּוּ בְעָרוֹעֵר יָמִין  
הָעִיר אֲשֶׁר בְּתוֹךְ־הַגִּבּוֹל הַגָּד וְאֶל־יַעֲזָר: (ו)  
וַיָּבֹאוּ הַגִּלְעָדָה וְאֶל־אֶרֶץ תַּחְתִּים חֲדָשִׁי  
וַיָּבֹאוּ דְנָה לְעֵן וְסָבִיב אֶל־צִידוֹן: (ז) וַיָּבֹאוּ  
מִבְּצֻר־צֶר וְכָל־עָרֵי הַחֲתִי וְהַכְּנַעֲנִי וַיֵּצְאוּ  
אֶל־גִּבְבַּת יְהוּדָה בְּאֶר שְׁבַע: (ח) וַיָּשׁוּ  
בְּכָל־הָאָרֶץ וַיָּבֹאוּ מִקְצֵה תְּשֻׁעָה חֲדָשִׁים  
וְעֶשְׂרִים יוֹם יְרוּשָׁלַם: (ט) וַיִּתֵּן יֹאָב  
אֶת־מִסְפָּר מִפְּקֹד־הָעָם אֶל־הַמֶּלֶךְ וַתְּהִי  
יִשְׂרָאֵל שְׂמֹנֶה מֵאוֹת אֶלֶף אִישׁ־חֵיָל שְׁלֹף  
חֶרֶב וְאִישׁ יְהוּדָה חֲמִשׁ־מֵאוֹת אֶלֶף אִישׁ:  
(י) וַיָּבֹא לִבְדֹד אֹתוֹ אַחֲרֵי־כֵן סִפֵּר  
אֶת־הָעָם (י) וַיֹּאמֶר דָּוִד אֶל־יְהוָה חַטָּאתִי  
מֵאֵל אֲשֶׁר עָשִׂיתִי וְעַתָּה יְהוָה הַעֲבֹר־נָא  
אֶת־עֵוֹן עַבְדְּךָ כִּי נִסְפַלְתִּי מֵאֵד: (יא) וַיִּקֶּם  
דָּוִד בַּבֶּקֶר (פ) וַדְּבַר־יְהוָה הָיָה אֶל־לֵב  
הַנְּבִיא חֲנָנִי דָּוִד לֵאמֹר: (יב) הַלֹּוֹךְ וַדְּבַרְתָּ  
אֶל־דָּוִד כֹּה אָמַר יְהוָה שְׁלֵשׁ אֲנֹכִי נוֹטֵל  
עָלֶיךָ בְּחַר־לְךָ אֶחַת־מֵהֶם וְאֶעֱשֶׂה־לְךָ: (יג)  
וַיָּבֹא־גַד אֶל־דָּוִד וַיִּגְד־לוֹ וַיֹּאמֶר לוֹ הִנֵּה הִנְּחָה  
לְךָ שְׁבַע שָׁנִים | רָעַב | בְּאֶרֶץ אִם־שְׁלֵשָׁה  
חֲדָשִׁים גִּסָּה לִפְנֵי־צָרֶיךָ וְהוּא רֹדְפְךָ  
וְאִם־חֲדָשִׁים שְׁלֵשׁת יָמִים דָּבָר בְּאֶרֶץ עַמְתָּה  
דָּע וְרָאָה מִה־אֲשִׁיב שְׁלַחִי דְבָר: (יד) (ט)  
וַיֹּאמֶר דָּוִד אֶל־גַּד צֹר־לִי מֵאֵד נִפְלֶה־נָא  
בְּיַד־יְהוָה כִּי־רַבִּים רַחֲמוֹ [רַחֲמֵינוּ]  
וּבְיַד־אָדָם אֶל־אֲפֹלָה: (טו) וַיִּתֵּן יְהוָה דְּבָר  
בְּיִשְׂרָאֵל מִהַבֶּקֶר וְעַד־עַתָּה מוֹעֵד וַיָּמַת  
מִזֶּה־הָעַם מִדָּוִן וְעַד־בְּאֶר שְׁבַע שְׁבַעִים אֶלֶף  
אִישׁ: (טז) וַיִּשְׁלַח יְדוֹ הַמַּלְאָךְ | יְרוּשָׁלַם  
לְשַׁחֲתָהּ וַיִּגְחַם יְהוָה אֶל־הַרְעָה וַיֹּאמֶר  
לַמַּלְאָךְ הַמְשַׁחֲתִית בְּעַם רַב עַמְתָּה הֲרַף יָדְךָ  
וּמַלְאָךְ יְהוָה הָיָה עִם־גִּרְוֹן הָאוֹרֶנָה

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 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

[הָאֲרֻנָּה] הִיבְסִי: (ט) וַיֹּאמֶר דָּוִד  
אֶל־יְהוָה בְּרֹאֲתוֹ | אֶת־הַמַּלְאָךְ | הַמַּכֶּה  
בָּעָם וַיֹּאמֶר הֲנֵה אֲנֹכִי חֹטְאֲתִי וְאֲנֹכִי  
הַעֲוִיתִי וְאֵלֶּה הַצָּאן מִהָ עָשׂוּ תְהִי גַּא יְדֹן  
כִּי וּבְבִית אֲבִי: (פ) וַיִּבְאֶרְגֵד אֶל־דָּוִד  
בַּיּוֹם הַהוּא וַיֹּאמֶר לוֹ עֲלֵה הַקָּם לִיהוָה  
מִזְבֵּחַ בְּגֵרֶן אֲרֻנָּה [אֲרֻנָּה] הִיבְסִי: (צ)  
וַיַּעַל דָּוִד כְּדַבְר־גָּד כַּאֲשֶׁר צִוָּה יְהוָה: (כ)  
וַיִּשְׁקֶף אֲרֻנָּה וַיֵּרָא אֶת־הַמַּלְאָךְ וְאֶת־עַבְדָּיו  
עֹבְרִים עָלָיו וַיֵּצֵא אֲרֻנָּה וַיִּשְׁתַּחֲוֶה לַמַּלְאָךְ  
אֶפְרוֹ אֶרְצָה: (כא) וַיֹּאמֶר אֲרֻנָּה מִדּוּעַ בָּא  
אֲדֹנָי־הַמַּלְאָךְ אֶל־עַבְדְּךָ וַיֹּאמֶר דָּוִד לְקַנּוֹת  
מִעַמֶּךָ אֶת־הַגֵּרֶן לְבָנוֹת מִזְבֵּחַ לִיהוָה  
וּתְעַצֵּר הַמַּגֵּפָה מֵעַל הָעָם: (כב) וַיֹּאמֶר  
אֲרֻנָּה אֶל־דָּוִד יִקַּח וַיַּעַל אֲדֹנָי הַמַּלְאָךְ הַטּוֹב  
בְּעֵינָיו [בְּעֵינָיו] רֵאָה הַבְּקָר לְעֹלָה וְהַמְרֻגִים  
וּכְלֵי הַבְּקָר לְעֵצִים: (כג) הַכֹּל נָתַן אֲרֻנָּה  
הַמַּלְאָךְ לַמַּלְאָךְ (ס) וַיֹּאמֶר אֲרֻנָּה אֶל־הַמַּלְאָךְ  
יְהוָה אֱלֹהֶיךָ יִרְצֶךָ: (כד) וַיֹּאמֶר הַמַּלְאָךְ  
אֶל־אֲרֻנָּה לֹא כִי־קָנֹו אֶקְנֶה מֵאוֹתֶךָ בְּמַחֲוִיר  
וְלֹא אֶעֱלֶה לִיהוָה אֱלֹהֵי עֹלֹת חֲגָם וַיִּקֶּן  
דָּוִד אֶת־הַגֵּרֶן וְאֶת־הַבְּקָר בְּכֶסֶף שְׁקָלִים  
חֲמִשִּׁים: (כה) וַיִּבֶן שָׁם דָּוִד מִזְבֵּחַ לִיהוָה  
וַיַּעַל עֹלֹת וַיִּשְׁלַמִּים וַיַּעֲתֵר יְהוָה לְאַרְיֵן  
וּתְעַצֵּר הַמַּגֵּפָה מֵעַל יִשְׂרָאֵל:

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 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**

### 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 האינדא יכלת לה ואי לא לא יכלת לה אורחא דבעא לסגויי בעשרה יומא סגא בחד יומא כי מטו לירושלם שדי ליה ביסתרקי עד דסליק ויתיב מעילוי שורה עד דחזויה 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 האינדא 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

**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 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,**

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 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 תנו 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 שדתיה עילויה סברא למקטליה אמרה ליה עלם אייתי לי פלך פתקיה בריש מוחה וקטלה כד חזייה ישבי בנוב אמר השתא הווי בי תרין וקטלין לי פתקיה לדוד לעילא ודך 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 ואחתייה הוה קא רדיף בתרייהו כי מטא קובי אמרי קום ביה כי מטא בי תרי אמרי



**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 Zeruah shampooed his hair with four jugs of water** in preparation for Shabbat. **He saw 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**

בתרי גורייין 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 היום אל העין למימרא דההוא 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

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 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 Penuel”** (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**

#### יבמות ע"ו ב

מתני' עמוני ומואבי אסורים ואיסורן  
איסור עולם אבל נקבותיהם מותרות מיד  
מצרי ואדומי אינם אסורים אלא עד

**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 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**

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 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 וכתוב 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**

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 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:**

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

“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 [nitalma] 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 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 Meholathite, (9) and he

## שמואל ב כ"א:א'-י"ד

(א) וַיְהִי רָעֵב בַּיָּמִי דָוִד שְׁלֹשׁ שָׁנִים שָׁנָה אַחֲרַי שָׁנָה וַיִּבְקֹשׁ דָּוִד אֶת־פְּנֵי יְהוָה (ב) וַיֹּאמֶר יְהוָה אֶל־שָׂאוּל וְאֶל־בֵּית הַדְּמִים עַל־אֲשֶׁר־הִמִּית אֶת־הַגִּבְעֹנִים: (ג) וַיִּקְרָא הַמֶּלֶךְ לַגִּבְעֹנִים וַיֹּאמֶר אֲלֵיהֶם וְהַגְּבַעְנִים לֹא מִבְּנֵי יִשְׂרָאֵל הֵמָּה בְּי אִם־מִיַּתֵּר הָאֲמֹרִי וּבְנֵי יִשְׂרָאֵל נִשְׁבְּעוּ לָהֶם וַיִּבְקֹשׁ שָׂאוּל לְהַפְתָּם בְּקִנְאָתוֹ לְבְנֵי־יִשְׂרָאֵל וַיְהוּדָה: (ד) וַיֹּאמֶר דָּוִד אֶל־הַגִּבְעֹנִים מָה אַעֲשֶׂה לָכֶם וּבִמָּה אֶכְפֹּר וּבְרָכוּ אֶת־נַחֲלַת יְהוָה: (ה) וַיֹּאמְרוּ לוֹ הַגִּבְעֹנִים אֵין־לִי [לָנוּ] כֶּסֶף וְזָהָב עִם־שָׂאוּל וְעִם־בֵּיתוֹ וְאֵין־לָנוּ אִישׁ לְהָמִית בְּיִשְׂרָאֵל וַיֹּאמֶר מָה־אַתֶּם אֹמְרִים אַעֲשֶׂה לָכֶם: (ו) וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ הַאִישׁ אֲשֶׁר כָּלְנוּ וְאֲשֶׁר דָּמָה־לָנוּ נִשְׁמְדָנוּ מִהַתִּיצֵב בְּכָל־גִּבְלֵי יִשְׂרָאֵל: (ז) יִנְתּוּ־[יָתוּן־] לָנוּ שְׁבַעַה אָנָשִׁים מִבְּנֵי וְהוֹקְעֵנוּם לַיהוָה בַּגְּבַעַת שָׂאוּל בְּתֵיר יְהוָה (ח) וַיֹּאמֶר הַמֶּלֶךְ אֲנִי אֲתוּן: (ט) וַיַּחְמַל הַמֶּלֶךְ עַל־מְפִי־בִשֶׁת בֶּן־יְהוֹנָתָן בֶּן־שָׂאוּל עַל־שְׁבַעַת יְהוָה אֲשֶׁר בְּיָנְתָם בֵּין דָּוִד וּבֵין יְהוֹנָתָן בֶּן־שָׂאוּל: (י) וַיִּקַּח הַמֶּלֶךְ אֶת־שְׁנֵי בְנֵי רָצְפָה בַת־אִיָּה אֲשֶׁר יָלְדָה לְשָׂאוּל אֶת־אַרְמֹנִי וְאֶת־מְפִבְּשֶׁת וְאֶת־חַמְּשֶׁת בְּנֵי מִיכָל בַת־שָׂאוּל אֲשֶׁר יָלְדָה לְעַדְרִיאֵל בֶּן־בְּרוּזַי הַמְּחֻלְתִּי: (יא) וַיִּתְּם בְּיָד הַגִּבְעֹנִים וַיִּקְיַעֵם בְּהָר לִפְנֵי יְהוָה וַיִּפְּלוּ שְׁבַעַתִּים [שְׁבַעַתָּם] יָחַד וְהֵם [וְהֵמָּה] הִמָּתוּ בַיָּמִי קָצִיר בְּרֵאשִׁימִים תַּחֲלַת [בַּתְּחִלַּת] קָצִיר שְׁעָרִים: (יב) וַתִּקַּח רָצְפָה בַת־אִיָּה אֶת־הַשֵּׁק וַתִּטְהֹר



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.

#### 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

לָה אֶל־הַצּוּר מִתְחַלֵּת קֶצֶיר עַד נִתְדַמִּים  
עֲלֵיהֶם מוֹשְׁמִים וְלֹא־נִתְנָה עוֹף הַשָּׁמַיִם  
לָנוּס עֲלֵיהֶם יוֹמָם וְאֶת־תֵּיֵת הַשָּׂדֶה לְיֵלֶה:  
(יא) וַיִּגְד לְדוֹד אֵת אֲשֶׁר־עָשְׂתָה רִצְפָּה  
בַּת־אֵיָה פִלְגֵשׁ שְׂאוּל: (יב) וַיֵּלֶךְ דָּוִד וַיִּקָּח  
אֶת־עֲצָמוֹת שְׂאוּל וְאֶת־עֲצָמוֹת יְהוֹנָתָן בְּנוֹ  
מֵאֵת בַּעֲלֵי יָבִישׁ גִּלְעָד אֲשֶׁר גָּנְבוּ אֹתָם  
מִרְחֹב בֵּית־שָׁן אֲשֶׁר תְּלוּם [תְּלָאוּם] שֵׁם  
הַפְּלִשְׁתִּים [שְׁמָה] [פְּלִשְׁתִּים] בְּיוֹם הַכּוֹת  
פְּלִשְׁתִּים אֶת־שְׂאוּל בְּגִלְבָּעַ: (יג) וַיַּעַל מִשָּׁם  
אֶת־עֲצָמוֹת שְׂאוּל וְאֶת־עֲצָמוֹת יְהוֹנָתָן בְּנוֹ  
וַיֵּאֱסָפוּ אֶת־עֲצָמוֹת הַמּוֹקְעִים: (יד) וַיִּקְבְּרוּ  
אֶת־עֲצָמוֹת־שְׂאוּל וַיְהוֹנְתָן־בְּנוֹ בְּאֶרֶץ  
בְּנֵי־מִן בְּצִלְע בְּקִבְרֵ קִישׁ אֲבִיו וַיַּעֲשׂוּ כָל  
אֲשֶׁר־צִוָּה הַמֶּלֶךְ וַיַּעֲתָר אֱלֹהִים לְאֶרֶץ  
אֲחֵר־כֵּן: (טו)

#### 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  
עליהו 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

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 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**

להם שמא עוברי עבירה יש בכם דכתיב (ירמיהו ג, ג) וימנעו רביבים ומלקוש לא היה ומצח אשה זונה היה לך וגו' בדקו ולא מצאו שלישיית 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 דוד את פני ה' וכתיב 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 ונפייסינהו (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 פייסינהו אמר שלשה סימנים יש באומה זו הרחמנים והביישנין וגומלי חסדים רחמנים דכתיב (דברים יג, יח) ונתן לך רחמים ורחמך והרבך ביישנין דכתיב (שמות כ, כ) בעבור תהיה יראתו על

**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 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**

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 העבירום לפני ארון כל שארון קולטו למיתה כל שאין ארון קולטו לחיים מתיב רב חנא בר קטינא (שמואל ב 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 ומה גרים גרורים כך ישראל על אחת כמה וכמה

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, 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 Ḥana 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

#### 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

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 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**

### 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 ליורשו 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 ליורשין למה לי ומלך ולטעמיך 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 המזבח וכתיב (מלכים א ב, כב) ויאמר לא (אצא) כי פה אמות אלא למאן דאמר נכסיהן ליורשין 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



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 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**

ירושלים וכתוב (ויקרא טו, ט) וכל המרכב אשר ירכב עליו הזב יטמא מצורע מעוזיהו דכתיב (דברי הימים ב כו, טז) ובחזקתו גבה לבו עד להשחית וימעל בה' אלהיו ויבא אל היכל ה' להקטיר על מזבח 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 נחמן לרב נחמן היכי 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 להם מיכניה דכתיב (מלכים ב כה, ל) וארוחתו ארוחת תמיד נתנה לו אמר רב יהודה אמר רב היינו דאמרי אינשי

**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 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:

**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**

#### סנהדרין מ"ט א

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

**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 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 minimalize 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**

כולן בני יפת תואר היו ומגדלי בלורית היו ומהלכין בראשי הגייסות היו והן 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 ה, 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 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 קטלתיה 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

**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 Ḥanina, says:** **David's stars [itztagninei],** the planetary influences that determined his fortune, **still 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

הימים א יא, ח) ויואב יחיה את שאר  
העיר אמר רב יהודה אפילו מוניני  
וצחנתא טעים פריס להו:

הדרן עלך נגמר הדין

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”** than 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 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.

### Sanhedrin 74a

**Abaye says:** The ruling of the mishna is stated **with regard to** a young woman who was raped in a case **where** one was **able to save** her by injuring the pursuer **in one of his limbs**, so that it was not

### מלכים א א': כ"ח-ל"ו

(כח) וַיִּעַן הַמֶּלֶךְ דָּוִד וַיֹּאמֶר קְרְאוּ-לִי לְבַת-שֶׁבַע וּתְבֹא לִפְנֵי הַמֶּלֶךְ וּמַעֲמֵד לִפְנֵי הַמֶּלֶךְ: (כט) וַיִּשָּׁבַע הַמֶּלֶךְ וַיֹּאמֶר סִי-יְהִי הָאֲשֶׁר-פָּדָה אֶת-נַפְשִׁי מִכָּל-צָרָה: (ל) כִּי כַּאֲשֶׁר נִשְׁפַּעְתִּי לָךְ בֵּיהִנֶּה אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר כִּי-שָׁלַמָּה בְנֶךָ יִמְלֹךְ אַחֲרָי וְהוּא יֵשֵׁב עַל-כִּסְאִי מִחַתִּי כִּי כֵּן אֶעֱשֶׂה הַיּוֹם הַזֶּה: (לא) וַתִּקַּד בַּת-שֶׁבַע אֶפְסִים אַרְצָא וַתִּשְׁתַּחֲוֶה לַמֶּלֶךְ וַתֹּאמֶר יְחִי אֲדֹנָי הַמֶּלֶךְ דָּוִד לְעַלְמֵ: (פ) (לב) וַיֹּאמֶר א הַמֶּלֶךְ דָּוִד קְרְאוּ-לִי לְצַדֻּק הַכֹּהֵן וּלְנָתָן הַנָּבִיא וּלְבִנְיָהוּ בֶן-יְהוֹיָדָע וּבָאוּ לִפְנֵי הַמֶּלֶךְ: (לג) וַיֹּאמֶר הַמֶּלֶךְ לָהֶם קְחוּ עִמָּכֶם אֶת-עַבְדֵי אֲדֹנֵיכֶם וְהִרְכַּבְתֶּם אֶת-שָׁלַמָּה בְנִי עַל-הַפָּרָזָה אֲשֶׁר-לִי וְהוֹרְדְתֶם אֹתָהּ אֶל-גִּיחֹן: (לד) וּמִשַּׁח אֹתָהּ שָׁם צְדוּק הַכֹּהֵן וּנְתָנוּ הַנָּבִיא לַמֶּלֶךְ עַל-יִשְׂרָאֵל וּתְקַעְתֶּם בַּשּׁוֹפָר וְאַמְרַתֶּם יְחִי הַמֶּלֶךְ שָׁלַמָּה: (לה) וְעַלִּיתֶם אַחֲרָיו וּבֹא וַיֵּשֵׁב עַל-כִּסְאִי וְהוּא יִמְלֹךְ מִחַתִּי וְאֹתָהּ צִוִּיתִי לְהִזוֹת נָגִיד עַל-יִשְׂרָאֵל וְעַל-יְהוּדָה: (לו) וַיִּעַן בְּנִיָּהוּ בֶן-יְהוֹיָדָע אֶת-הַמֶּלֶךְ וַיֹּאמֶר א אָמֵן כֹּן יֹאמֶר יְהוָה אֱלֹהֵי אֲדֹנָי הַמֶּלֶךְ:

### סנהדרין ע"ד א

אביי אמר ביכול להציל באחד מאבריו ורבי יונתן בן שאול היא דתניא רבי יונתן בן שאול אומר רודף שהיה רודף אחר

necessary to kill him in order to achieve her rescue, **and it is** in accordance with the opinion of **Rabbi Yonatan ben Shaul**. **As it is taught** in a *baraita*: **Rabbi Yonatan ben Shaul says: If a pursuer was pursuing another to kill him, and one was able to save the pursued party without killing the pursuer, but instead by injuring him in one of his limbs, but he did not save him** in this manner and rather chose to kill him, **he is executed on his account** as a murderer. The Gemara explains: **What is the reason of Rabbi Yonatan ben Shaul? As it is written: “If men strive and strike a woman with child, so that her fruit departs, and yet no further harm ensues, he shall be punished, according to the demands that the woman’s husband makes on him; and he shall pay it as the judges determine”** (Exodus 21:22). **And concerning this Rabbi Elazar says: The verse is speaking of striving to kill**, where each man was trying to kill the other. The proof is **that it is written: “But if any harm ensues, then you shall give life for life”** (Exodus 21:23), and if there was no intention to kill, why should he be executed? **And even so, the Merciful One states: “And yet no further harm ensues, he shall be punished,”** teaching that he must pay the monetary value of the fetus to the woman’s husband. **Granted, if you say** that in a case where one is **able to save** the pursued party by injuring the pursuer **in one of his limbs, he may not save** the pursued party **at the cost of the pursuer’s life**, and if he killed the pursuer rather than injure him he is liable to receive the death penalty, **that is how you find** the possibility **that** the one who ultimately struck the woman **would be punished**. This would be in a case **where it was possible to save** the man under attack, i.e., one of the men who were fighting, by injuring the pursuer, i.e., the other man, who ultimately struck the woman, **in one of his limbs**. In this case,

חבירו להורגו ויכול להצילו באחד מאבריו ולא הציל נהרג עליו מאי טעמא דרבי יונתן בן שאול דכתיב (שמות כא, כב) וכי ינצו אנשים (יחדו) וגו' וא"ר אלעזר במצות שבמיתה הכתוב מדבר דכתיב (שמות כא, כג) ואם אסון יהיה ונתתה נפש תחת נפש ואפ"ה אמר רחמנא ולא יהיה אסון ענוש יענש אי אמרת בשלמא יכול להציל באחד מאבריו לא ניתן להצילו בנפשו היינו דמשכחת לה דיענש כגון שיכול להציל באחד מאבריו אלא אי אמרת יכול להציל באחד מאבריו נמי ניתן להצילו בנפשו היכי משכחת לה דיענש

the one who ultimately struck the woman was not subject to being killed. Therefore, he is subject to pay a fine. **But if you say** that even if one is **able to save** the pursued party by injuring the pursuer **in one of his limbs, he can also save him at** the cost of the pursuer's **life, how can you find** the possibility **that** the one who ultimately struck the woman **would be punished?** When he was going to strike the other man, he was at risk of being killed, as anybody could have killed him at that time, and the *halakha* is that anybody who commits an act warranting death exempts himself from any monetary obligation ensuing from that act.

### Sanhedrin 19b

The Gemara relates a discussion about David's marriage to Merab and Michal from a *baraita* (*Tosefta, Sota* 11:9): **Rabbi Yosei's students asked him: How did David marry two sisters while they were both alive?** Rabbi Yosei **said to them: He married Michal only after the death of Merab**, which is permitted. **Rabbi Yehoshua ben Korḥa says** a different explanation: **His betrothal to Merab was in error** and therefore void from the outset, and so Michal was permitted to him. This is **as it is stated** in the words of King David to Saul's son Ish-bosheth: **"Deliver me my wife Michal, whom I betrothed to me for one hundred foreskins of the Philistines"** (II Samuel 3:14). The Gemara asks: **What is the biblical derivation** here? How does Rabbi Yehoshua ben Korḥa learn from this verse that King David's betrothal to Merab was in error? **Rav Pappa says:** In the verse, David indicates: **Michal is my wife but Merab is not my wife.** The Gemara asks: **What** caused the betrothal between David and Merab to be **a mistaken betrothal?** The Gemara responds: **As it is written** about Israel's war against the Philistines and Goliath: **"And it shall be that the**

### סנהדרין י"ט ב

שאלו תלמידיו את ר' יוסי היאך נשא דוד שתי אחיות בחייהן אמר להן מיכל אחר מיתת מירב נשאה ר' יהושע בן קרחה אומר קידושי טעות היו לו במירב שנאמר (שמואל ב ג, יד) תנה את אשתי את מיכל אשר ארסתי לי במאה ערלות פלשתים מאי תלמודא אמר רב פפא מיכל אשתי ולא מירב אשתי מאי קידושי טעות דכתיב (שמואל א יז, כה) והיה האיש אשר יכנו יעשרנו המלך עושר גדול וגו' אזל קטליה אמר לו מלוה אית לך גבאי והמקדש במלוה אינה מקודשת אזל יהבה לעדריאל דכתיב (שמואל א יח, יט) ויהי בעת תת את מירב בת שאול לדוד וגו' א"ל אי בעית דאתן לך מיכל זיל אייתי לי מאה ערלות פלשתים אזל אייתי ליה א"ל מלוה ופרוטה אית לך גבאי שאול סבר מלוה ופרוטה דעתיה אמלוה ודוד סבר מלוה ופרוטה דעתיה אפרוטה ואיבעית אימא דכולי עלמא מלוה ופרוטה דעתיה אפרוטה שאול סבר לא חזו ולא מידי ודוד סבר חזו לכלבי ושונרי ור' יוסי האי תנה את אשתי את מיכל מאי דריש ביה ר' יוסי

man who kills him, the king will enrich him with great riches and will give him his daughter, and make his father's house free in Israel" (I Samuel 17:25). David went and killed Goliath. King Saul said to him: **You have a loan** in my possession, as I owe you the great wealth that I promised, though David had not given him an actual monetary loan. **And** the *halakha* is that with regard to **one who betroths** a woman **by forgiving a loan, she is not betrothed**, and therefore David's betrothal of Merab did not take effect. Saul went and gave Merab to Adriel, as it is written: **"But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given to Adriel the Meholathite as a wife"** (I Samuel 18:19). Saul said to David: **If you want me to give you Michal, go bring me one hundred foreskins of the Philistines** (see I Samuel 18:25–27). David went and brought Saul two hundred foreskins. Saul said to him: Even though you brought the foreskins, the betrothal is not valid, as **you, David, have a loan and one *peruta* in my possession**, i.e., the wealth Saul owed him for slaying Goliath as well as the item of lesser monetary value, the foreskins of the Philistines. Saul and David had a halakhic dispute on this point: **Saul reasoned** that in the case of one who betroths a woman **by forgiving a loan and giving her one *peruta*, his mind is focused on the loan** and not on the additional *peruta*, and therefore the betrothal is not valid. **And David reasoned** that in the case of one who betroths a woman **by forgiving a loan and giving her one *peruta*, his mind is focused on the *peruta*** and therefore the betrothal is valid. **And if you wish, say instead: Everyone** reasons that in the case of one who betroths a woman **by forgiving a loan and giving her one *peruta*, his mind is focused on the *peruta*. Saul reasoned** that foreskins of Philistines **are not fit for any purpose** and as such are

לטעמיה דתניא רבי יוסי היה דורש  
מקראות מעורבין כתיב (שמואל ב כא, ה)  
ויקח המלך את שני בני רצפה בת איה  
אשר ילדה לשאול את אדמוני ואת  
מפיבושת ואת חמשת בני מיכל אשר ילדה  
לעדריאל המחולתי וגו' וכי לעדריאל  
נתנה והלא לפלטי בן ליש נתנה דכתיב  
(שמואל א כה, מד) ושאול נתן את מיכל  
בתו אשת דוד לפלטי בן ליש וגו' אלא  
מקיש קידושי מירב לעדריאל לקידושי  
מיכל לפלטי מה קידושי מיכל לפלטי  
בעבירה אף קידושי מירב לעדריאל  
בעבירה ור' יהושע בן קרחה נמי הכתיב  
את חמשת בני מיכל בת שאול אמר לך  
רבי יהושע וכי מיכל ילדה והלא מירב  
ילדה מירב ילדה ומיכל גידלה לפיכך  
נקראו על שמה ללמדך שכל המגדל יתום  
בתוך ביתו מעלה עליו הכתוב כאילו  
ילדו:

worth not even one *peruta*, and that consequently the betrothal did not take effect. **And David reasoned that they are fit for dogs and cats** as food and as such are worth at least one *peruta*, and therefore the betrothal takes effect. The Gemara asks: **And** according to **Rabbi Yosei**, who explains that David married Michal after the death of Merab, with regard to **this** verse: **“Deliver me my wife Michal”** (II Samuel 3:14), **what does he derive from it?** The Gemara answers: **Rabbi Yosei** conforms to his standard line of reasoning, as it is taught in a *baraita* (*Tosefta*, *Sota* 11:8): **Rabbi Yosei would derive meaning from mixed verses that seem contradictory.** The *Tosefta* continues. **It is written: “But 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, son of Barzillai the Meholathite”** (II Samuel 21:8). **But did Saul give Michal to Adriel? But didn’t he give her to Palti, son of Laish, as it is written: “Now Saul had given Michal his daughter, David’s wife, to Palti, son of Laish”** (I Samuel 25:44)? The *Tosefta* continues: The first verse does not mean, then, that Michal married Adriel. **Rather,** the verse compares **Merab’s betrothal to Adriel to Michal’s betrothal to Palti: Just as Michal’s betrothal to Palti was effected in transgression,** according to all opinions, since she was already married to David, **so, too, Merab’s betrothal to Adriel was effected in transgression,** since according to *halakha* she was betrothed to David. The Gemara asks: **And** according to **Rabbi Yehoshua ben Korḥa** as well, isn’t it written: **“And the five sons of Michal, daughter of Saul, whom she bore to Adriel”** (II Samuel 21:8). **Rabbi Yehoshua** ben Korḥa could have **said to you** to understand it this way: **And did Michal give birth** to these children? **But didn’t Merab give birth** to

them for Adriel? Rather, **Merab gave birth** to them and died, **and Michal raised** them in her house. **Therefore**, the children **were called by her name**, to **teach you that** with regard to **anyone who raises an orphan in his house**, the verse **ascribes him credit as if he gave birth to him**.

### Berakhot 3b

Incidental to the Gemara's mention of King David, other sources are cited that describe his actions. Regarding that which was cited above, that he would rise in the middle of the night in order to serve his Creator, the Gemara asks: **Did David rise at midnight? He rose in the evening. As it is written: "I rose with the *neshef* and cried, I hoped for Your word"** (Psalms 119:147). **And how do we know that this *neshef* is the evening? As it is written: "In the *neshef*, in the evening of the day, in the blackness of night and the darkness"** (Proverbs 7:9). Apparently, King David did indeed rise when it was still evening. The Gemara suggests several ways to resolve this contradiction. **Rabbi Oshaya said that Rabbi Aha said: David said as follows: Midnight never passed me by in my sleep.** Sometimes I fulfilled the verse, "I rose with the *neshef* and cried," but I always, at least, fulfilled the verse, "At midnight I rise to give thanks for Your righteous laws." **Rabbi Zeira said: Until midnight, David would doze like a horse**, as a horse dozes, but never sleeps deeply. **From midnight on, he would gain the strength of a lion.** **Rav Ashi said: Until midnight, he would study Torah**, as it is written: "I rose with the *neshef* and cried, I hoped for Your word," **and from midnight on**, he would engage in **songs and praise**, as it is written: "At midnight I rise to give thanks." To this point, the discussion has been based on the assumption that *neshef* means evening. The Gemara asks: **Does**

### ברכות ג' ב

וְדוֹד בְּפִלְגָא דְלִילָיא הָנָה קָאִי? מְאוּרְתָא  
הָנָה קָאִי! דְּכַתִּיב: "קִדְמָתִי בְנִשְׁפָּה  
וְאַשְׁוּעָה", וּמִמָּאֵי דְהָאֵי "נִשְׁפָּה" אוּרְתָא  
הוּא? — דְּכַתִּיב: "בְּנִשְׁפָּה בְּעַרְבַּיּוֹם  
בְּאִישׁוֹן לַיְלָה וְאַפְלָה!" אָמַר רַב אוֹשְׁעִיא,  
אָמַר רַבִּי אֲחָא: הֵכִי קָאָמַר (דְּוֹד): מְעוּלָם  
לֹא עָבַר עָלַי חֲצוֹת לַיְלָה בְּשִׁנְיָהּ. רַבִּי זִירָא  
אָמַר: עַד חֲצוֹת לַיְלָה הָיָה מְתַנַּמְנֵם כְּסוּס,  
מִכָּאֵן וְאֵילָךְ הָיָה מְתַנַּבֵּר כְּאַרְיֵי. רַב אֲשִׁי  
אָמַר: עַד חֲצוֹת לַיְלָה הָיָה עוֹסֵק בְּדַבְּרֵי  
תוֹרָה, מִכָּאֵן וְאֵילָךְ בְּשִׁירוֹת וְתַשְׁבְּחוֹת.  
וְ"נִשְׁפָּה" אוּרְתָא הוּא? הָא "נִשְׁפָּה" צִפְרָא  
הוּא! דְּכַתִּיב: "וַיִּכְם דְּוֹד מִהַנִּשְׁפָּה וְעַד  
הָעָרֶב לְמַחְרָתָם". מָאֵי לָאו — מִצִּפְרָא  
וְעַד לִילָיא? לָא, מְאוּרְתָא וְעַד אוּרְתָא. אֵי  
הֵכִי, לְכַתּוּב "מִהַנִּשְׁפָּה וְעַד הַנִּשְׁפָּה" אוּ  
"מִהָעָרֶב וְעַד הָעָרֶב"! אֶלָּא אָמַר רַבָּא: תְּרֵי  
נִשְׁפֵי הִוּוּ — נִשְׁפָּה לִילָיא וְאֲתֵי יְמָמָא, נִשְׁפָּה  
יְמָמָא וְאֲתֵי לִילָיא. וְדוֹד מִי הָנָה יָדַע פִּלְגָא  
דְּלִילָיא אֵימַת? הַשְׁתָּא מִשָּׁה רַבִּינוּ לָא הָנָה  
יָדַע, דְּכַתִּיב "פְּחֲצוֹת הַלַּיְלָה אֲנִי יוֹצֵא  
בְּתוֹךְ מְצָרִים". מָאֵי "פְּחֲצוֹת". אֵילִימָא  
דְּאָמַר לִיהּ קוּדְנָשָׁא בְּרִידָה הוּא "פְּחֲצוֹת" —  
מִי אֵיכָא סְפִיקָא קָמִי שְׁמִיָּא!? אֶלָּא: דְּאָמַר  
לִיהּ (לְמַחְרָת) "בְּחֲצוֹת" (כִּי הַשְׁתָּא), וְאֲתָא  
אֵיהּ וְאָמַר "פְּחֲצוֹת", אֶלְמָא: מְסַפְקָא לִיהּ,  
וְדוֹד הָנָה יָדַע!? דְּוֹד, סִימְנָא הָנָה לִיהּ,  
דְּאָמַר רַב אֲחָא בְּרַבִּי זִירָא, אָמַר רַבִּי  
שְׁמַעוֹן חֲסִידָא: כְּנֹר הָיָה תְלוּי לְמַעְלָה

*neshef* really mean evening? Doesn't *neshef* mean morning? As it is written: "And David slew them from the *neshef* until the evening of the next day" (I Samuel 30:17). Doesn't this verse mean from the morning until the night, in which case *neshef* must mean morning? The Gemara responds: **No**, this verse means that David slew them **from one evening until the next evening**. The Gemara rejects this response: **If so, let the verse be written: From the *neshef* until the *neshef*, or from the evening until the evening**. Why would the verse employ two different terms for a single concept? **Rather, Rava said: There are two times referred to as *neshef***, and the word can refer to either evening or morning. *Neshef* must be understood in accordance with its Aramaic root: **The night moves past [*neshaf*] and the day arrives, and the day moves past [*neshaf*] and the night arrives**. When King David said: At midnight I rise, the assumption is that he rose precisely at midnight. The Gemara asks: **Did David know exactly when it was midnight? Even Moses our teacher did not know** exactly when it was midnight. How do we know this about Moses? **As it is written** that he said to Pharaoh: "Thus said the Lord: **About midnight, I will go out into the midst of Egypt**" (Exodus 11:4). The word about indicates that it was only an approximation. The Gemara clarifies: **What is the meaning of the expression: About midnight? Did Moses say it or did God say it? If we say that the Holy One, Blessed be He, Himself, said: About midnight, to Moses, is there doubt before God in heaven? Rather, this must be understood as follows: God told Moses: At midnight, but from the fact that when Moses came to Pharaoh he said: About midnight; apparently, Moses was uncertain about the exact moment of midnight. Moses, the greatest of all the prophets, was uncertain, and**

ממטתו של דוד, וכיון שהגיע חצות לילה, בא רוח צפונית ונושבת בו ומנגן מאליו, מיך היה עומד ועוסק בתורה עד ששעה עמוד השחר. כיון ששעה עמוד השחר נכנסו חכמי ישראל אצלו. אמרו לו: אדונינו המלך, עמה ישראל צריכין פרנסה. אמר להם: לכו והתפרנסו זה מזה. אמרו לו: אין הקומץ משביע את הארי, ואין הבור מתמלא מחוליתו. אמר להם: לכו ופשטו ידיכם בגדוד. מיך יועצים באחיתופל, ונמלכין בסנהדרין, ושואלין באורים ותומים. אמר רב יוסף: מאי קרא? דכתיב "ואחרי אחיתופל בניהו בן יהודע ואביתר ושר צבא למלך יואב". אחיתופל — זה יועץ, וכן הוא אומר: "ועצת אחיתופל אשר יעץ בימים ההם כאשר ישאל איש בדבר האלהים".

**David knew?** The Gemara offers several answers to this question:

**David had a sign** indicating when it was midnight. As Rav Aḥa bar Bizna said that Rabbi Shimon Ḥasida said: **A lyre hung over David's bed, and once midnight arrived, the northern midnight wind would come and cause the lyre to play on its own. David would immediately rise from his bed and study Torah until the first rays of dawn.**

**Once dawn arrived, the Sages of Israel entered** to advise him with regard to the various concerns of the nation and the economy. **They said to him: Our master, the king, your nation requires sustenance.**

**He said: Go and sustain one another,** provide each other with whatever is lacking.

The Sages of Israel **responded to him** with a parable: **A single handful of food does not satisfy a lion, and a pit will not be filled merely from the rain that falls directly into its mouth,** but other water must be piped in (*ge'onim*). So too, the nation cannot sustain itself using its own resources.

King David **told them: Go and take up arms with the troops** in battle in order to expand our borders and provide our people with the opportunity to earn a livelihood. The Sages **immediately seek advice from Ahitophel** to determine whether or not it was appropriate to go to war at that time and how they should conduct themselves, **and they consult the Sanhedrin** in order to receive the requisite license to wage a war under those circumstances (*Tosefot HaRosh*). **And they ask the Urim VeTummim** whether or not they should go to war, and whether or not they would be successful. **Rav Yosef said: Upon what**



verse is this *aggada* based? **As it is written: “And after Ahitophel was Yehoyada son of Benayahu and Evyatar, and the general of the king’s army, Yoav”** (I Chronicles 27:34). The individuals named in this verse correspond with the roles in the *aggada* as follows: **Ahitophel is the adviser** whose advice they sought first with regard to going to war, **and so it says: “Now the counsel of Ahitophel, which he counseled in those days, was as a man who inquires of the word of God;** so was the counsel of Ahitophel both with David and with Absalom” (II Samuel 16:23).

#### Berakhot 4a

**Benayahu ben Yehoyada** corresponds to **the Sanhedrin**, since he was the head of the Sanhedrin, and **Evyatar** corresponds to **the Urim VeTummim**, as Evyatar ben Ahimelekh the priest would oversee inquiries directed to the *Urim VeTummim* (see I Samuel 23:9). **And so it says** regarding Benayahu ben Yehoyada’s position as head of the Sanhedrin: **“And Benayahu ben Yehoyada was over the Kereti and over the Peleti”** (II Samuel 20:23). **And why was the Sanhedrin called Kereti UPeleti?** It was called *Kereti* because **they were decisive [koretim] in their pronouncements**. It was called *Peleti* because **their pronouncements and wisdom were wondrous [mufla’im]**. The head of the *Kereti UPeleti* was the head of the Sanhedrin. According to the order of the verse, upon being instructed by King David to go to war, the Sages first consulted with Ahitophel, then with the Sanhedrin, then they would ask the *Urim VeTummim*, **and only thereafter was the general of the king’s army, Yoav**, given the command to ready the military for battle. **Rav Yitzhak bar Adda, and some say Rav Yitzhak, son of Rav Idi, said:** From **what verse** is it derived that David’s lyre would wake him at midnight?

#### ברכות ד' א

“בְּנֵיהוּ בֶן הַיָּדֵעַ” זֶה סִנְהֶדְרִין, “וְאַבְיָתָר” אֵלּוֹ אוֹרִים וְתוֹמִים. וְכֵן הוּא אוֹמֵר: “וּבְנֵיהוּ בֶן הַיָּדֵעַ עַל הַפְּרִתִי וְעַל הַפְּלִתִי”. וְלָמָּה נִקְרָא שְׁמֵם “פְּרִתִי” וְ“פְּלִתִי”? “פְּרִתִי” שְׁכּוֹרְתִים דְּבָרֵיהֶם, “פְּלִתִי” שְׁמוּפְלָאִים בְּדְבָרֵיהֶם. וְאַחַר כֵּן “שֶׁר צָבָא לְמֶלֶךְ יוֹאָב”. אָמַר רַב יִצְחָק בְּרִי אֲדָא, וְאַמְרִי לֵה אָמַר רַב יִצְחָק בְּרִיָּה דְרַב אִידִי: מָאי קָרָא “עוֹרָה כְּבוֹדִי עוֹרָה הַנֶּבֶל וְכַנּוֹר אַעֲיָרָה שְׁחֵר”. רַבִּי זִירָא אָמַר: מִשָּׁה לְעוֹלָם הָהָּ יָדַע, וְדוֹד נָמִי הָהָּ יָדַע. וְכִינּוֹן דְּדוֹד הָהָּ יָדַע, כַּנּוֹר לָמָּה לִיָּהּ? לְאַתְעוֹרִי מִשְׁנֵמִיָּה. וְכִינּוֹן דְּמִשָּׁה הָהָּ יָדַע, לָמָּה לִיָּהּ לְמִימַר “כְּחֻצוֹת”? — מִשָּׁה קָסְבַּר: שְׁמָא יִטְעוּ אֲצִטְגִּינִי פְרֵעָה, וְיֹאמְרוּ “מִשָּׁה בְּדָאִי הוּא”. דָּאֵמַר מָר: לְמַד לְשׁוֹנְגָה לֹאֵמַר “אִינִי יוֹדֵעַ”, שְׁמָא תִּתְבַּדֵּה וְתִתְאַחַז. רַב אָשִׁי אָמַר: בְּפִלְגָא אוֹרְתָא דְתַלְיִסַּר נִגְהִי אַרְבָּסַר הָהָּ קָאִי, וְהָכִי קָאֵמַר מִשָּׁה לְיִשְׂרָאֵל, אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: לְמַחַר כְּחֻצוֹת הַלִּילָה פִּי הָאִידִנָּא אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם. “לְדוֹד, שְׁמָרָה נִפְשִׁי פִּי חֲסִיד אֲנִי”. לְוִי וְרַבִּי יִצְחָק. חַד אָמַר: כֵּן אָמַר דָּוִד לְפָנָי הַקְּדוֹשׁ

“Awake, my glory; awake, harp and lyre; I will wake the dawn” (Psalms 57:9). This means that the playing lyre has already woken, and now I must engage in Torah study until dawn. **Rabbi Zeira** offered a different solution to the question of whether Moses and David knew exactly when it was midnight and **said: Moses certainly knew** when it was midnight, **and David also knew**. The Gemara asks: **If David knew, then why did he need the lyre?** The Gemara answers: He needed the lyre **to wake him from his sleep**. Similarly with regard to Moses, **since** Moses **knew** the precise moment of midnight, **why did he say: About midnight**, instead of: At midnight? Moses did so because he **maintained: Lest Pharaoh’s astrologers err** and believe midnight to be earlier. Since no disaster would have occurred, **they would say: Moses is a liar**. Moses spoke in accordance with the principle **articulated by the Master: Accustom your tongue to say: I do not know, lest you become entangled in a web of deceit**. **Rav Ashi said:** This question is unfounded, as Moses **was standing at midnight of the thirteenth, leading into the fourteenth**, when he pronounced his prophecy, **and Moses told Israel that the Holy One, Blessed be He, said that tomorrow**, at the exact time **like midnight tonight, I will go out into the midst of Egypt**. This indicates that the passage should not be understood to mean about midnight, an approximation; but rather, like midnight, as a comparison, likening midnight tomorrow to midnight tonight. The Gemara further explores King David’s character. It is said: “A prayer **of David... Keep my soul, for I am pious**” (Psalms 86:1–2). Levi and Rabbi Yitzhak debated the meaning of this verse and how David’s piety is manifest in the fact that he went beyond his fundamental obligations. **One said:** David’s declaration of piety referred to his awakening during the night to pray,

ברוך הוא: רבנו של עולם, לא חסיד אני? שכל מלכי מזרח ומערב ישנים עד שלש שעות, ואני “חצות לילה אקום להודות לך”. ואידך, כך אמר דוד לפני הקדוש ברוך הוא: רבנו של עולם, לא חסיד אני? שכל מלכי מזרח ומערב יושבים אגודות אגודות בכבודם, ואני ידו מלוקלכות בדם ובשפיר ובשליא פדי לטהר אשה לבעלה. ולא עוד, אלא כל מה שאני עושה, אני נמלך במפיבשת רבי, ואומר לו: “מפיבשת רבי, יפה דנתי? יפה חיבתי? יפה זכיתי? יפה טהרתי? יפה טמאתי?”, ולא בושתי. אמר רבי יהושע בריה דרב אידי: מאי קרא — “ואדברה בעדתיך נגד מלכים ולא אבוש”. תנא: לא “מפיבשת” שמו, אלא “איש בשת” שמו, ולמה נקרא שמו מפיבשת? שהיה מבייש פני דוד בהלכה, לפיכך זכה דוד ויצא ממנו פלא. ואמר רבי יוחנן: לא “כלאב” שמו אלא “דניאל” שמו, ולמה נקרא שמו “כלאב” — שהיה מכלים פני מפיבשת בהלכה. ועליו אמר שלמה בהקמתו “בני אם חכם לך ישמח לבי גם אני”, ואומר: “חכם בני ישמח לבי ואשיבה חרפי דבר”. ודוד מי קרי לנפשיה “חסיד”? והכתיב “לולא האמנתי לראות בטוב ה’ בארץ חיים”, ותנא משמיה דרבי יוסי: למה נקוד על “לולא”? — אמר דוד לפני הקדוש ברוך הוא: רבנו של עולם, מובטח אני בך שאתה משלם שכר טוב לצדיקים לעתיד לבוא, אבל אני יודע אם יש לי חלק ביניהם אם לא?! שמה יגרום החטא. כדרבי יעקב בר אידי, דרבי יעקב בר אידי רמי, כתיב: “והנה אנכי עמך ושמרתיה בכל אשר תלך”, וכתיב: “ויירא יעקב מאד” אמר: שמה יגרום החטא.

and so said David before the Holy One, Blessed be He: Master of the Universe, am I not pious? As all of the kings of the East and the West sleep until the third hour of the day, but although I am a king like them, “At midnight I rise to give thanks” (Psalms 119:62). And the other Sage said: David said the following before the Holy One, Blessed be He: Master of the Universe, am I not pious? For all of the kings of the East and the West sit in groups befitting their honored status, but I sit as a judge who issues rulings for the people. Women come with questions of ritual impurity and my hands become soiled with their blood as I labor to determine whether or not it is blood of impurity and she has menstruating woman status, and with a fetus that miscarried at a stage of development before it was clear whether or not it is considered a birth, and with placenta, which women sometimes discharge unrelated to the birth of a child (see Leviticus 15:19–30 with regard to blood, and 12:1–8 with regard to miscarriage and placenta). King David went to all this trouble in order to render a woman ritually pure and consequently permitted to her husband. If, after examination, a Sage declares the woman ritually pure, she is permitted to be with her husband, which leads to increased love and affection, and ultimately to procreation (Rabbi Yoshiyahu Pinto). And not only do I engage in activity considered to be beneath the station of a king, but I consult my teacher, Mefivoshet, son of King Saul’s son, Jonathan, with regard to everything that I do. I say to him: Mefivoshet, my teacher, did I decide properly? Did I convict properly? Did I acquit properly? Did I rule ritually pure properly? Did I rule ritually impure properly? And I was not embarrassed. Forgoing royal dignity should make me worthy to be called pious. Rav Yehoshua, son of Rav Idi, said: What verse alludes

to this? **“And I speak Your testimonies before kings and I will not be ashamed”** (Psalms 119:46). This verse alludes both to David’s commitment to Torah, in contrast to the kings of the East and the West, as well as to the fact that he was not ashamed to discuss matters of Torah with Mefivoshet, a descendant of kings. David was not afraid to have his mistakes corrected by Mefivoshet. **It was taught in a *Tosefta* from a tannaitic tradition: His name was not Mefivoshet, but rather Ish Boshet was his name. Why was Ish Boshet referred to as Mefivoshet? Because he would embarrass [*mevayesh*] David in matters of *halakha*.** According to this approach, Mefivoshet is an abbreviation of *boshet panim*, embarrassment. **Because** David was not embarrassed to admit his errors, **he merited that Kilav**, who, according to tradition, was exceedingly wise, **would descend from him. Rabbi Yoḥanan said: His name was not Kilav; rather, his name was Daniel**, as it appears in a different list of David’s descendants. **Why was he called Kilav? Because he would embarrass [*makhlim*] Mefivoshet**, the teacher or authority figure [*av*] **in matters of *halakha*. In his book of wisdom, Solomon said** about this wise son: **“My son, if your heart is wise, my heart will be glad, even mine”** (Proverbs 23:15), as David enjoyed witnessing his son Kilav develop into a Torah luminary to the extent that Kilav was able to respond to Mefivoshet. **And Solomon says** about Kilav: **“Be wise, my son, and make my heart glad, that I may respond to those who taunt me”** (Proverbs 27:11). With regard to David’s statement, “Keep my soul, for I am pious,” the Gemara asks: **Did David call himself pious? Isn’t it written: “If I had not [*luleh*] believed to look upon the goodness of the Lord in the land of the living”** (Psalms 27:13). The dots that appear over the word *luleh* in the text indicate doubt and uncertainty of

his piety, and whether he was deserving of a place in the land of the living (see *Avot DeRabbi Natan* 34). **In the name of Rabbi Yosei, it was taught** in a *Tosefta*: **Why do dots appear over the word *luleh*, as if there are some reservations? Because David said before the Holy One, Blessed be He: Master of the Universe. I have every confidence in You that You grant an excellent reward to the righteous in the World-to-Come** since God's ultimate goodness is manifest in the land of eternal life, **but** I still harbor uncertainty with regard to myself, and **I do not know whether or not I definitely have a portion among them.** In any case, apparently David was uncertain whether or not he deserved to receive a portion of God's reward for the righteous; how, then, could he characterize himself as pious? The Gemara responds: His concern does not prove anything, as King David knew that he was pious. He was simply concerned **lest a transgression** that he might commit in the future **will cause** him to lose his opportunity to look upon the goodness of the Lord in the land of the living. The Gemara cites a proof that there is room for one to fear lest he commit a transgression in the future **in accordance with** the opinion of **Rabbi Ya'akov bar Idi, as Rabbi Ya'akov bar Idi raised a contradiction** between two verses. **It is written** that God told Jacob in his vision of the ladder: **"Behold, I am with you and I guard you wherever you go"** (Genesis 28:15), yet when Jacob returned to Canaan and realized that Esau was coming to greet him, **it is written: "And Jacob became very afraid, and he was pained"** (Genesis 32:8). Why did Jacob not rely on God's promise? Jacob had concerns and **said** to himself: **Lest a transgression** that I might have committed after God made His promise to me **will cause** God to revoke His promise of protection.

## Pesachim 119b

In connection to its discussion of *hallel*, the Gemara cites a statement that **Rav Avira taught. Sometimes he said** this exposition **citing Rav Ami, and sometimes he said it citing Rav Asi: What is the meaning of that which is written: “And the child grew and was weaned [*vayiggamal*], and Abraham made a great feast on the day that Isaac was weaned” (Genesis 21:8)? In the future, the Holy One, Blessed be He, will prepare a feast for the righteous on the day that He extends [*sheyigmol*] His mercy to the descendants of Isaac. After they eat and drink, the celebrants will give Abraham our father a cup of blessing to recite the blessing, as he is the first of our forefathers. And Abraham will say to them: I will not recite the blessing, as I am blemished, for the wicked Ishmael came from me. Abraham will say to Isaac: Take the cup and recite the blessing. Isaac will say to them: I will not recite the blessing, as the wicked Esau came from me. Isaac will say to Jacob: Take the cup and recite the blessing. Jacob will say to them: I will not recite the blessing, as I married two sisters, Rachel and Leah, in their lifetimes, and in the future the Torah forbade them to me. Although at the time it was not prohibited to wed two sisters, this practice would eventually be considered a serious transgression. Jacob will say to Moses: Take the cup and recite the blessing. Moses will say to them: I will not recite the blessing, as I did not merit to enter Eretz Yisrael, neither in my life nor in my death. Moses will say to Joshua: Take the cup and recite the blessing. Joshua will say to them: I will not recite the blessing, as I did not merit to have a son. The proof for this is that it is written: “Joshua the son of Nun” (Numbers 14:6), and in the genealogical list of Ephraim it states:**

## פסחים קי"ט ב

דַּרְשׁ רַב עֲוִירָא זִימְנִין אָמַר לִיה מְשָׁמִיָּה  
 דְּרַב אַמִּי וְזִימְנִין אָמַר לִיה מְשָׁמִיָּה דְּרַב  
 אַסִּי מַאי דְּכַתִּיב וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל עֲתִיד  
 הַקָּדוֹשׁ בְּרוּךְ הוּא לַעֲשׂוֹת סְעוּדָה לְצַדִּיקִים  
 בְּיוֹם שְׁיִגְמַל חֲסֵדוֹ לְזַרְעוֹ שֶׁל יִצְחָק לְאַחַר  
 שְׂאוּכְלִין וְשׁוֹתִין נוֹתֵנִין לוֹ לְאַבְרָהָם אָבִינוּ  
 כּוֹס שֶׁל בְּרָכָה לְבָרַךְ וְאוֹמֵר לֵהּ אִינִי  
 מְבָרַךְ שְׂיִצְאָ מִמֶּנִּי יִשְׁמַעְעָאֵל אוֹמֵר לוֹ  
 לִיִּצְחָק טוֹל וּבָרַךְ אוֹמֵר לֵהּ אִינִי מְבָרַךְ  
 שְׂיִצְאָ מִמֶּנִּי עֲשׂוֹ אוֹמֵר לוֹ לִיעֲקֹב טוֹל  
 וּבָרַךְ אוֹמֵר לֵהּ אִינִי מְבָרַךְ שְׁנַשְׂאֲתִי שְׁתִּי  
 אֲחִיוֹת בְּחַיִּיהֶן שְׁעַתִּידָה תּוֹרָה לְאוֹסְרֵן עָלַי  
 אוֹמֵר לוֹ לְמִשְׁעָה טוֹל וּבָרַךְ אוֹמֵר לֵהּ אִינִי  
 מְבָרַךְ שְׁלֵא זְכִיתִי לִיכְנֹס לְאַרְצָ יִשְׂרָאֵל לֵא  
 בְּחַיִּי וְלֹא בְּמוֹתִי אוֹמֵר לוֹ לִיהוֹשֻׁעַ טוֹל  
 וּבָרַךְ אוֹמֵר לֵהּ אִינִי מְבָרַךְ שְׁלֵא זְכִיתִי  
 לְבֹן דְּכַתִּיב יְהוֹשֻׁעַ בֶּן נֹון בְּנוֹ יְהוֹשֻׁעַ  
 בְּנוֹ אוֹמֵר לוֹ לְדוֹד טוֹל וּבָרַךְ אוֹמֵר לֵהּ  
 אִנִּי אָבְרָהָם וְלִי נָאָה לְבָרַךְ שְׁנַאָמַר כּוֹס  
 יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם ה' אֶקְרָא

“**Nun his son, Joshua his son**” (I Chronicles 7:27). Since the verse does not mention any children of Joshua, evidently he had no sons. Joshua will **say to David: Take the cup and recite the blessing.** David will **say to them: I will recite the blessing, and it is fitting for me to recite the blessing, as it is stated: “I will lift up the cup of salvation, and I will call upon the name of the Lord”** (Psalms 116:13).

### Yoma 22b

Apropos Saul’s contravention of God’s command to obliterate Amalek, the Gemara observes that **Rav Huna said: How little does a person who has the support of his Lord have to worry or be concerned.** The proof for this assertion is a comparison between Saul and David. **Saul failed with one single sin and it was counted against him,** costing him the throne. **David, however, failed with two sins and they were not counted against him,** as he retained his position. The Gemara asks: **What was Saul’s one sin? The incident with Agag,** king of Amalek, whom Saul spared in defiance of God’s command (see I Samuel 15:9). **But** was this his sole sin? **There is also the incident of Nob, the city of priests,** in which Saul later slew many innocent people, as cited above. The Gemara answers: It was after **the incident with Agag,** and even before the incident at Nob, that God said: **“I regret that I have crowned Saul to be king”** (I Samuel 15:11). Rav Huna stated above that **David failed with two sins. What were they?** One was the incident in which he had **Uriah** killed. The other was the matter of **the incitement** of David to conduct a census of the Jewish people (see II Samuel 24:1), which led to many deaths in a plague. The Gemara asks: **But** were these his only two sins? **There is also the incident of Bathsheba,** in which he took another man’s wife as his own. The

### יומא כ"ב ב

אמר רב הונא כמה לא חלי ולא מרגיש גברא דמריה סייעיה שאול באחת ועלתה לו דוד בשתים ולא עלתה לו שאול באחת מאי היא מעשה דאגג והא איכא מעשה דנוב עיר הכהנים אמעשה דאגג כתיב (שמואל א טו, יא) נחמתי כי המלכתי את שאול למלך דוד בשתים מאי נינהו דאוריה ודהסתה והא איכא נמי מעשה דבת שבע התם אפרעו מיניה דכתיב (שמואל ב יב, ו) ואת הכבשה ישלם ארבעתים ילד אמנון תמר ואבשלום התם נמי אפרעו מיניה דכתיב (שמואל ב כד, טו) ויתן ה' דבר (בעם מן הבוקר) ועד עת מועד התם לא אפרעו מגופיה התם נמי לא אפרעו מגופיה לאיי אפרעו מגופיה דאמר רב יהודה אמר רב ששה חדשים נצטרע דוד ופרשו הימנו סנהדרין ונסתלקה הימנו שכינה דכתיב (תהלים קיט, עט) ישובו לי יראיך ויודעי עדותיך וכתיב (תהלים נא, יד) השיבה לי ששון ישעך והא אמר רב קבל דוד לה"ר כשמואל דאמר לא קבל דוד לה"ר ולרב נמי דאמר קבל דוד לה"ר הא איפרעו מיניה דאמר רב יהודה אמר רב בשעה שאמר לו דוד למפיבושת (שמואל ב יט, ל) אמרתי אתה וציבא תחלקו את השדה יצאה בת קול ואמרה לו רחבעם וירבעם יחלקו את

Gemara answers: **There**, in that case, **punishment was exacted from him** separately, so the matter is no longer listed among his sins, **as it is written** with regard to this incident: “**And he shall restore the lamb fourfold**” (II Samuel 12:6). The lamb was a metaphor for Bathsheba, and ultimately David was indeed given a fourfold punishment for taking Bathsheba: The first **child** born to Bathsheba and David died (see II Samuel 12:13–23); David’s son **Amnon** was killed; **Tamar**, his daughter, was raped by Amnon (see II Samuel 13); **and** his son **Avshalom** rebelled against him and was ultimately killed (see II Samuel 15–18). The Gemara asks: If sins for which David was punished separately are not counted, one could ask: **There, too**, with regard to the sin of the census, **he was punished** separately, **as it is written**: “**And the Lord sent a plague against Israel from the morning until the appointed time**” (II Samuel 24:15). The Gemara responds: **There**, David **was not punished** personally, **in his own body**; rather, the punishment was inflicted on the Jewish people. The Gemara challenges this: **There, too**, in the incident with Bathsheba, David **was not punished** personally, **in his own body**; rather, it was his children who suffered punishment. The Gemara answers: That is **not so**; **he was punished** personally, **in his own body**, for that sin, as **Rav Yehuda said** that **Rav said**: **David was stricken with leprosy** for **six months** after that incident, **and the Sanhedrin withdrew from him** in protest over his behavior, **and the Divine Presence also left him**. **As it is written** that David prayed: “**May those who fear You return to me, and they who know Your testimonies**” (Psalms 119:79). Since he prayed for the return of those who fear God and who know His testimonies, referring to the Sages of the Sanhedrin, it can be inferred that they had withdrawn from him. **And it is written** as well:

המלכות (שמואל א יג, א) בן שנה שאול  
 במלכו אמר רב הונא כב שנה שלא טעם  
 טעם חטא מתקיף לה רב נחמן בר יצחק  
 ואימא כבן שנה שמלוכלך בטיט ובצואה  
 אחויאו ליה לרב נחמן סיוטא בחלמיה  
 אמר נעניתי לכם עצמות שאול בן קיש  
 הדר חזא סיוטא בחלמיה אמר נעניתי לכם  
 עצמות שאול בן קיש מלך ישראל אמר  
 רב יהודה אמר שמואל מפני מה לא  
 נמשכה מלכות בית שאול מפני שלא היה  
 בו שום דופי דאמר רבי יוחנן משום רבי  
 שמעון בן יהוצדק אין מעמידין פרנס על  
 הציבור אלא אם כן קופה של שרצים  
 תלויה לו מאחוריו שאם תזוח דעתו עליו  
 אומרין לו חזור לאחוריך אמר רב יהודה  
 אמר רב מפני מה נענש שאול מפני שמחל  
 על כבודו שנאמר (שמואל א י, כז) ובני  
 בליעל אמרו מה יושיענו זה ויבזוהו ולא  
 הביאו לו מנחה ויהי כמחריש וכתוב  
 (שמואל א יא, א) ויעל נחש העמוני ויחן  
 על יבש גלעד וגו'



**“Restore to me the joy of Your salvation, let a vigorous spirit support me”** (Psalms 51:14), where David asks for the return of the Divine Spirit, which had left him. The Gemara asks: And didn’t David commit other sins? **Didn’t Rav say: David accepted a slanderous report** from Ziba about Mephibosheth, son of Jonathan, stating that the latter was pleased with David’s downfall? There was, in that case, this additional sin. The Gemara responds: Consequently, it is necessary to follow the approach of **Shmuel, who said: David did not accept a slanderous report**, because Ziba’s claim was true. The Gemara continues: **And even according to Rav, who said that David accepted a slanderous report**, one could answer that that sin is not counted, as **was he not punished** for it? **As Rav Yehuda said that Rav said: At the time when David said to Mephibosheth: “I say that you and Ziba should divide the field”** (II Samuel 19:30), **a Divine Voice came forth and said to him: Rehoboam and Jeroboam will divide the kingship.** Because David believed Ziba’s slanderous report and awarded him half of Mephibosheth’s field, David was punished by having his kingdom divided into two. Following King Solomon’s death the Jewish people split into two kingdoms, Israel to the north and Judea to the south (see I Kings 12). Therefore, David was punished for that sin too. § The Gemara continues its discussion of Saul and David. It is written: **“Saul was one year old when he began to reign”** (I Samuel 13:1), which cannot be understood literally, as Saul was appointed king when he was a young man. **Rav Huna said:** The verse means that when he began to reign he was **like a one-year-old, in that he had never tasted the taste of sin** but was wholly innocent and upright. **Rav Nahman bar Yitzhak strongly objects to this** interpretation of the verse, saying: You could just as well **say** that he was **like a**

**one-year-old** in that he was always **filthy with mud and excrement**. **Rav Nahman** was shown a **frightful dream** that night, and he understood it as a punishment for having disparaged Saul. **He said: I humbly submit myself to you, O bones of Saul, son of Kish**, and beg your forgiveness. But **once again he was shown a frightful dream**, and he understood that he had not shown enough deference in his first apology. He therefore **said** this time: **I humbly submit myself to you, O bones of Saul, son of Kish, king of Israel**, and beg your forgiveness. Subsequently, the nightmares ceased. **Rav Yehuda** said that **Shmuel** said: **Why did the kingship of the house of Saul not continue** on to succeeding generations? It is **because there was no flaw** in his ancestry; he was of impeccable lineage. **As Rabbi Yoḥanan** said in the name of **Rabbi Shimon ben Yehotzadak: One appoints a leader over the community only if he has a box full of creeping animals hanging behind him**, i.e., he has something inappropriate in his ancestry that preceded him. Why is that? It is **so that if he exhibits a haughty attitude toward the community, one can say to him: Turn and look behind you** and be reminded of your humble roots. This is why David's kingdom lasted while Saul's did not, as David descended from a family with problematic ancestry, namely Tamar (see Genesis, chapter 38) and Ruth the Moabite (see Ruth 4:18–22). **Rav Yehuda** said that **Rav** said: **Why was Saul punished** in that he was ultimately led to commit the sins described above? **Because** at the very outset of his reign he inappropriately **forwent his royal honor, as it is stated** with regard to Saul's inauguration: **“And some base fellows said: How can this man save us? So they disparaged him and brought him no present. But he made himself as if he did not hear”** (I Samuel 10:27). And it is stated immediately afterward: **“And**

**Nahash the Ammonite marched up and encamped against Jabesh-gilead**” (I Samuel 11:1). The implication is that if Saul had forcefully assumed his throne, Nahash would not have dared to attack the people of Jabesh-gilead. In this way, his humility led to the crisis.

### Shabbat 30a

The Gemara continues: **And that which Solomon said: “For a living dog is better than a dead lion”** (Ecclesiastes 9:4), **is in accordance with that which Rav Yehuda said that Rav said. As Rav Yehuda said that Rav said: What is the meaning of that verse which David said: “Lord, make me to know my end, and the measure of my days, what it is; let me know how short-lived I am”** (Psalms 39:5)? It means that **David said before the Holy One, Blessed be He: Master of the Universe, Lord, make me to know my end; in how long will I die? God said to him: It is decreed before Me that I do not reveal the end of the life of flesh and blood.** He asked further: **And the measure of my days; on what day of the year will I die? He said to him: It is decreed before Me not to reveal the measure of a person’s days.** Again he requested: **Let me know how short-lived I am; on what day of the week will I die? He said to him: You will die on Shabbat.** David requested of God: **Let me die on the first day of the week** so that the honor of Shabbat will not be tarnished by the pain of death. **He said to him: On that day the time of the kingdom of your son Solomon has already arrived, and one kingdom does not overlap with another and subtract from the time allotted to another even a hairbreadth.** He said to him: **I will cede a day of my life and die on Shabbat eve.** God said to him: **“For a day in your courts is better than a thousand”** (Psalms 84:11); **a single day in which you sit and engage in Torah is**

### שבת ל' א

וידקאמר שלמה: “כּי לְקַלֵּב חַי הוּא טוֹב מִן הָאֲרִיָּה הַמֵּת”, כְּדָרַב יְהוֹדָה אָמַר רַב. דְּאָמַר רַב יְהוֹדָה אָמַר רַב, מֵאִי דְכָתִיב: “הוֹדִיעֵנִי ה' קִצֵּי וּמִדַּת יָמֵי מָה הִיא אֲדַעָה מָה חֲדַל אָנִי” — אָמַר דָּוִד לְפָנָי הַקְּדוֹשׁ בְּרוּךְ הוּא: רַבּוֹנוּ שְׁל עוֹלָם, הוֹדִיעֵנִי ה' קִצֵּי. אָמַר לוֹ: גְּזֵרָה הִיא מִלְּפָנָי שְׁאִין מוֹדִיעִין קִצּוֹ שְׁל בְּשֵׁר נְדָם. “וּמִדַּת יָמֵי מָה הִיא” — גְּזֵרָה הִיא מִלְּפָנָי שְׁאִין מוֹדִיעִין מִדַּת יָמֵי שְׁל אָדָם. “וְאֲדַעָה מָה חֲדַל אָנִי” — אָמַר לוֹ: בְּשַׁבַּת תָּמוּת. אָמוּת בְּאֶחָד בְּשַׁבַּת? אָמַר לוֹ: כְּכָר הַגִּיעָה מַלְכוּת שְׁלֹמֹה בְּנֵה, וְאִין מַלְכוּת נוֹגַעַת בְּחֻבְרַתָּה אֶפִּילוּ כְּמֵלֵא נִימָא. אָמוּת בְּעָרַב שַׁבַּת? אָמַר לוֹ: “כּי טוֹב יוֹם בְּחֻצְרֵיךָ מֵאֶלְף” — טוֹב לִי יוֹם אֶחָד שְׁאֲתָה יוֹשֵׁב וְעוֹסֵק בְּתוֹרָה מֵאֶלְף עוֹלוֹת שְׁעֵתִיד שְׁלֹמֹה בְּנֵה לְהַקְרִיב לְפָנָי עַל גְּבֵי הַמִּזְבֵּחַ.

**preferable to Me than the thousand burnt-offerings that your son Solomon will offer before Me on the altar** (see I Kings 3:4).

### Shabbat 30b

What did David do? **Every Shabbat he would sit and learn all day** long to protect himself from the Angel of Death. On **that day on which** the Angel of Death **was supposed to put his soul to rest**, the day on which David was supposed to die, **the Angel of Death stood before him and was unable** to overcome him because **his mouth did not pause from study**. The Angel of Death said: **What shall I do to him? David had a garden [bustana] behind his house; the Angel of Death came, climbed, and shook the trees. David went out to see. As he climbed the stair, the stair broke beneath him.** He was startled and **was silent**, interrupted his studies for a moment, **and died**. Since David died in the garden, **Solomon sent** the following question **to the study hall: Father died and is lying in the sun, and the dogs of father's house are hungry.** There is room for concern lest the dogs come and harm his body. What shall I do? **They sent** an answer **to him: Cut up an animal carcass and place it before the dogs.** Since the dogs are hungry, handling the animal carcass to feed them is permitted. **And** with regard to **your father**, it is prohibited to move his body directly. **Place a loaf of bread or an infant on top of him, and you can move him** into the shade due to the bread or the infant. **And** is it **not appropriate** what **Solomon said: "For a living dog is better than a dead lion."** The ultimate conclusion of this discussion is that life is preferable to death. **And** now, **with regard to the question that I asked before you;** Rav Tanḥum spoke modestly, as, actually, they had asked him the question. **A lamp is called *ner* and a person's soul is also**

### שבת ל' ב

כל יומא דשבתא הנה יתיב וגריס פולגי יומא. ההוא יומא דבעי למינח נפשיה, קם מלאך המות קמיה ולא יכיל ליה, דלא הנה פסק פומיה מגירסא. אמר: מאי אעביד ליה? הנה ליה בוסתנא אחורי ביתיה, אתא מלאך המות סליק ובחיש באילגני. נפק למיחזי. הנה סליק בדרגא, איפחית דרגא מתותיה, אישתיק ונח נפשיה. שלח שלמה לבי מדרשא: אבא מת ומוטל בחמה, וכלבים של בית אבא רעבים — מה אעשה? שלחו ליה: שתוד נבלה והנח לפגי הכלבים. ואביד, הנח עליו פכר או תיבוק וטלטלו. ולא יפה אמר שלמה: "כי לקלב סי הוא טוב מן האריה המת". ולענגן שאילה דשאילנא קדמיכון: גר קרויה "גר", ונשמתו של אדם קרויה "גר". מוטב תכבה גר של בשר ודם מפני גרו של הקדוש ברוך הוא.

called *ner*, as it is written: “The spirit of man is the lamp [*ner*] of the Lord” (Proverbs 20:27). **It is preferable that the lamp of a being of flesh and blood, an actual lamp, will be extinguished in favor of the lamp of the Holy One, Blessed be He**, a person’s soul. Therefore, one is permitted to extinguish a flame for the sake of a sick person.

#### Megillah 14a

**Abigail** was a prophetess, as it is written: “**And it was so, as she rode on the donkey, and came down by the covert of the mountain**” (I Samuel 25:20). The Gemara asks: Why does it say: “**By the covert [*beseter*] of the mountain**”? **It should have said: From the mountain.** The Gemara answers that in fact this must be understood as an allusion to something else. **Rabba bar Shmuel said: Abigail**, in her attempt to prevent David from killing her husband Nabal, came to David and questioned him **on account of menstrual blood that comes from the hidden parts [*setarim*] of a body.** How so? **She took a blood-stained cloth and showed it to him**, asking him to rule on her status, whether or not she was ritually impure as a menstruating woman. **He said to her: Is blood shown at night?** One does not examine blood-stained cloths at night, as it is difficult to distinguish between the different shades by candlelight. **She said to him:** If so, you should also remember another *halakha*: **Are cases of capital law tried at night?** Since one does not try capital cases at night, you cannot condemn Nabal to death at night. David **said to her:**

#### Megillah 14b

Nabal, your husband, **is a rebel against the throne**, as David had already been anointed as king by the prophet Samuel, and Nabal refused his orders. **And** therefore **there is no need to try him**, as a

#### מגילה י"ד א

אביגיל דכתיב (שמואל א כה, כ) והיה היא רוכבת על החמור ויורדת בסתר ההר בסתר ההר מן ההר מיבעי ליה אמר רבה בר שמואל על עסקי דם הבא מן הסתרים נטלה דם והראתה לו אמר לה וכי מראין דם בלילה אמרה לו וכי דנין דיני נפשות בלילה אמר לה

#### מגילה י"ד ב

מורד במלכות הוא ולא צריך למידייניה אמרה לו עדיין שאול קיים ולא יצא טבעך בעולם אמר לה (שמואל א כה, לג) ברוך

rebel is not accorded the ordinary prescriptions governing judicial proceedings. Abigail **said to him**: You lack the authority to act in this manner, as **Saul is still alive**. He is the king in actual practice, and **your seal [tivakha] has not yet spread across the world**, i.e., your kingship is not yet known to all. Therefore, you are not authorized to try someone for rebelling against the monarchy. David accepted her words and **said to her**: “**And blessed be your discretion and blessed be you who have kept me this day from coming to bloodguiltiness [damim]**” (I Samuel 25:33). The Gemara asks: The plural term *damim*, literally, bloods, **indicates two**. Why did David not use the singular term *dam*? **Rather, this teaches that Abigail revealed her thigh**, and he lusted after her, **and he went three parasangs by the fire** of his desire for her, and **said to her: Listen to me**, i.e., listen to me and allow me to be intimate with you. Abigail then **said to him**: “**Let this not be a stumbling block for you**” (I Samuel 25:31). **By inference**, from the word “**this**,” it can be understood that **there is someone else** who will in fact be a stumbling block for him, **and what is this referring to? The incident involving Bathsheba. And in the end this is what was**, as indeed he stumbled with Bathsheba. This demonstrates that Abigail was a prophetess, as she knew that this would occur. This also explains why David blessed Abigail for keeping him from being responsible for two incidents involving blood that day: Abigail’s menstrual blood and the shedding of Nabal’s blood. Apropos Abigail, the Gemara explains additional details in the story. Abigail said to David: “**Yet the soul of my lord shall be bound in the bond of life with the Lord your God**” (I Samuel 25:29), and **when she parted from him she said to him**: “**And when the Lord shall have dealt well with my lord, and**

טעמך וברוכה את אשר כליתני [היום  
 הזוה] מבא בדמים דמים תרתי משמע אלא  
 מלמד שגילתה את שוקה והלך לאורה ג'  
 פרסאות אמר לה השמיעי לי אמרה לו  
 (שמואל א כה, לא) לא תהיה זאת לך  
 לפוקה זאת מכלל דאיכא אחריתי ומאי  
 ניהו מעשה דבת שבע ומסקנא הכי הואי  
 (שמואל א כה, כט) והיתה נפש אדוני  
 צרורה בצרור החיים כי הוות מיפטרא  
 מיניה אמרה ליה (שמואל א כה, לא)  
 והטיב ה' לאדוני וזכרת את אמתך אמר  
 רב נחמן היינו דאמרי אינשי איתתא בהדי  
 שותא פילכא איכא דאמרי שפיל ואזיל בר  
 אוזא ועינוהי מיטייפי

**you shall remember your handmaid”**

(I Samuel 25:31). **Rav Nahman said** that **this** explains the folk saying **that people say: While a woman is engaged in conversation** she also holds **the spindle**, i.e., while a woman is engaged in one activity she is already taking steps with regard to another. Abigail came to David in order to save her husband Nabal, but at the same time she indicates that if her husband dies, David should remember her and marry her. And indeed, after Nabal's death David took Abigail for his wife. **Some say** that Rav Nahman referred to a different saying: **The goose stoops its head as it goes along, but its eyes look on from afar** to find what it is looking for. So too, Abigail acted in similar fashion.

**I Samuel 25**

(1) Samuel died, and all Israel gathered and made lament for him; and they buried him in Ramah, his home. David went down to the wilderness of Paran. (2) There was a man in Maon whose possessions were in Carmel. The man was very wealthy; he owned three thousand sheep and a thousand goats. At the time, he was shearing his sheep in Carmel. (3) The man's name was Nabal, and his wife's name was Abigail. The woman was intelligent and beautiful, but the man, a Calebite, was a hard man and an evildoer. (4) David was in the wilderness when he heard that Nabal was shearing his sheep. (5) David dispatched ten young men, and David instructed the young men, "Go up to Carmel. When you come to Nabal, greet him in my name. (6) Say as follows: 'To life! Greetings to you and to your household and to all that is yours! (7) I hear that you are now doing your shearing. As you know, your shepherds have been with us; we did not harm them, and nothing of theirs was missing all the time they were in Carmel. (8) Ask your young men and they will tell you. So receive

**שמואל א כ"ה**

(א) וַיָּמָת שְׁמוּאֵל וַיִּקְבְּצוּ כָּל־יִשְׂרָאֵל וַיִּסְפְּדוּ־לוֹ וַיִּקְבְּרֵהוּ בְּבֵיתוֹ בְּרָמָה וַיֵּרָד דָּוִד וַיֵּרַד אֶל־מִדְבַּר פָּאֲרָן: (ב) וְאִישׁ בְּמַעֲוֹן וּמַעֲשָׂהוּ בַּכְּרָמִל וְהָאִישׁ גָּדוֹל מְאֹד וְלוֹ צֹאן שְׁלֹשֶׁת־אַלְפִים וְאַלְף עֲגִים וַיְהִי בַגִּזּוֹ אֶת־צֹאֲנוֹ בַּכְּרָמִל: (ג) וְשֵׁם הָאִישׁ נָבָל וְשֵׁם אִשְׁתּוֹ אַבְגַּיִל וְהָאִשָּׁה טוֹבַת־שֵׁכֶל וַיִּפֶת תְּאֵר וְהָאִישׁ קָשָׁה וְרַע מַעֲלָלִים וְהוּא כְּלָבוּ [כְּלָבִי:] (ד) וַיִּשְׁמַע דָּוִד בַּמִּדְבָּר כִּי־גִזָּז נָבָל אֶת־צֹאֲנוֹ: (ה) וַיִּשְׁלַח דָּוִד עֲשָׂרָה נְעָרִים וַיֹּאמֶר דָּוִד לְנְעָרִים עֲלֹו כַרְמֵלָה וּבְאִתְּם אֶל־נָבָל וּשְׁאַלְתֶּם־לוֹ בְּשֵׁמִי לְשָׁלוֹם: (ו) וַאֲמַרְתֶּם כֹּה לֵחִי וְאִתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם וְכָל אֲשֶׁר־לְךָ שָׁלוֹם: (ז) וְעַתָּה שְׁמַעְתִּי כִּי גִזָּזִים לָךְ עָתָה הָרַעִים אֲשֶׁר־לְךָ הֵיוּ עִמָּנוּ לֹא הִכְלַמְנוּם וְלֹא־נִפְקְדוּ לָהֶם מְאוּמָה כְּלִימֵי הַיּוֹתֶם בַּכְּרָמִל: (ח) שְׁאַל אֶת־נְעָרֶיךָ וַיִּגִּידוּ לְךָ וַיִּמְצְאוּ הַנְּעָרִים חֵן בְּעֵינֶיךָ כִּי־עַל־יָוִם טוֹב בָּנוּ תַּנְהִיָּא אֵת אֲשֶׁר תִּמְצָא יָדְךָ לַעֲבֹדֶיךָ וּלְבִנְיָן לְדָוִד: (ט) וַיִּבְאוּ נְעָרֵי דָוִד וַיַּזְכְּרוּ אֶל־נָבָל

these young men graciously, for we have come on a festive occasion. Please give your servants and your son David whatever you can.” (9) David’s young men went and delivered this message to Nabal in the name of David. When they stopped speaking, (10) Nabal answered David’s servants, “Who is David? Who is the son of Jesse? There are many slaves nowadays who run away from their masters. (11) Should I then take my bread and my water, and the meat that I slaughtered for my own shearers, and give them to men who come from I don’t know where?” (12) Thereupon David’s young men retraced their steps; and when they got back, they told him all this. (13) And David said to his men, “Gird on your swords.” Each girded on his sword; David too girded on his sword. About four hundred men went up after David, while two hundred remained with the baggage. (14) One of [Nabal’s] young men told Abigail, Nabal’s wife, that David had sent messengers from the wilderness to greet their master, and that he had spurned them. (15) “But the men had been very friendly to us; we were not harmed, nor did we miss anything all the time that we went about with them while we were in the open. (16) They were a wall about us both by night and by day all the time that we were with them tending the flocks. (17) So consider carefully what you should do, for harm threatens our master and all his household; he is such a nasty fellow that no one can speak to him.” (18) Abigail quickly got together two hundred loaves of bread, two jars of wine, five dressed sheep, five seahs of parched corn, one hundred cakes of raisin, and two hundred cakes of pressed figs. She loaded them on asses, (19) and she told her young men, “Go on ahead of me, and I’ll follow you”; but she did not tell her husband Nabal. (20) She was riding on the ass and going down a trail on the hill, when David and his men appeared, coming down toward her; and

כְּכָל־הַדְּבָרִים הָאֵלֶּה בְּשֵׁם דָּוִד וַיְנַחֲחוּ: (י)  
 וַיַּעַן נָבָל אֶת־עַבְדָּי דָּוִד וַיֹּאמֶר מִי דָּוִד וּמִי  
 בֶּן־יִשָּׁי הַיּוֹם רַבּוֹ עַבְדִּים הַמְתַּפְרָצִים אִישׁ  
 מִפְּנֵי אֲדֹנָיו: (יא) וַלְקַחְתִּי אֶת־לֶחְמִי  
 וְאֶת־מִיָּמִי וְאֶת טַבַּחְתִּי אֲשֶׁר טַבַּחְתִּי לַגִּזְיָי  
 וְנָתַתִּי לְאֲנָשִׁים אֲשֶׁר לֹא יָדְעוּתִי אִי מִזֶּה  
 הַמָּה: (יב) וַיַּהַפְּכוּ בַעֲרֵי־דָוִד לְדַרְכָּם וַיֵּשְׁבוּ  
 וַיָּבֹאוּ וַיִּגְדּוּ לוֹ כְּכָל הַדְּבָרִים הָאֵלֶּה: (יג)  
 וַיֹּאמֶר דָּוִד לְאֲנָשָׁיו הִגְרוּ | אִישׁ אֶת־חַרְבּוֹ  
 וַיַּחְזְרוּ אִישׁ אֶת־חַרְבּוֹ וַיַּחְזֵר גַּם־דָּוִד  
 אֶת־חַרְבּוֹ וַיַּעֲלוּ | אַחֲרָי דָּוִד כָּאֲרַבַּע מֵאוֹת  
 אִישׁ וּמֵאֲתָיִם יָשְׁבוּ עַל־הַכְּלָיִם: (יד)  
 וְלֹא־בִיגִיל אֲשַׁת נָבָל הִגִּיד בַּעֲרֵ־אֶתָּה  
 מִהַנְּעָרִים לֹא־מָר הִגָּה שְׁלַח דָּוִד מִלְּאָכִים |  
 מִהַמְדַּבֵּר לְכַרֵּךְ אֶת־אֲדֹנָיו וַיַּעַט בָּהֶם: (טו)  
 וְהָאֲנָשִׁים טַבִּים לָנוּ מֵאֲד וְלֹא הִכְלַמְנוּ  
 וְלֹא־פָקַדְנוּ מֵאוֹמָה כָּל־יְמֵי הַתְּהַלְכָנוּ אִתָּם  
 כִּהְיוֹתָנוּ בַּשָּׂדֶה: (טז) חוּמָה הָיוּ עָלֵינוּ  
 גַּם־לַיְלָה גַּם־יוֹמָם כָּל־יְמֵי הַיּוֹתָנוּ עִמָּם  
 רָעִים הֵצִאוּ: (יז) וְעַתָּה דַעֵי וּרְאֵי מַה־תַּעֲשֶׂי  
 כִּי־כִלְתָּה הַרְעָה אֶל־אֲדֹנָיו וְעַל כָּל־בֵּיתוֹ  
 וְהוּא בֶן־בְּלִיעַל מַדְבַּר אֱלִיו: (יח) וְתַמְהָרָ  
 אַבּוּגִיל [אַבִּיגַיִל] וְתַקַּח מֵאֲתָיִם לְחֶם  
 וּשְׁנַיִם נְבִלִיִּין וְחֶמֶשׁ צֹאן עֶשְׂוֹת  
 [עֶשְׂוִית] וְחֶמֶשׁ סָאִים קָלִי וּמֵאָה צִמְקִים  
 וּמֵאֲתָיִם דְּבָלִים וְתִשָּׂם עַל־הַחֲמֹרִים: (יט)  
 וְתֹאמֶר לְנַעֲרֶיהָ עַבְרוּ לְפָנַי הַנְּגִי אַחֲרֵיכֶם  
 בָּאָה וְלֹא־יָשָׁה נָבָל לֹא הִגִּידָה: (כ) וְהִיא  
 הָיָה | רַבָּכָת עַל־הַחֲמֹר וַיִּרְדָּת בְּסֹתֵר הַחֹר  
 וְהִגָּה דָוִד וְאֲנָשָׁיו יָרְדִים לְקִרְיַתָּה וְתַפְגֹּשׁ  
 אִתָּם: (כא) וְדָוִד אָמַר אֲדָּ לְשֹׁקֵר שְׂמֹרְתִי  
 אֶת־כָּל־אֲשֶׁר לָזָה בַּמְדַּבֵּר וְלֹא־נִפְקַד  
 מִכָּל־אֲשֶׁר־לוֹ מֵאוֹמָה וַיִּשָּׁב־לִי רָעָה תַחַת  
 טוֹבָה: (כב) כֹּה־יַעֲשֶׂה אֱלֹהִים לְאִבֵּי דָוִד  
 וְכֹה יִסִּיף אִם־אֲשֶׁאִיר מִכָּל־אֲשֶׁר־לוֹ  
 עַד־הַבֶּקֶר מִשְׁתִּין בְּקִיר: (כג) וְתֹרָא אַבִּיגַיִל  
 אֶת־דָּוִד וְתַמְהָרָ וְתֹרַד מֵעַל הַחֲמֹר וְתַפֵּל  
 לְאֶפֶי דָוִד עַל־פְּנֵיהָ וְתַשְׁתַּחוּ אַרְצָּ: (כד)

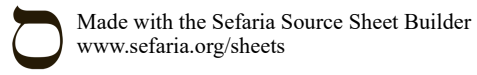


she met them.— (21) Now David had been saying, “It was all for nothing that I protected that fellow’s possessions in the wilderness, and that nothing he owned is missing. He has paid me back evil for good. (22) May God do thus and more to the enemies of David if, by the light of morning, I leave a single male of his.”— (23) When Abigail saw David, she quickly dismounted from the ass and threw herself face down before David, bowing to the ground. (24) Prostrate at his feet, she pleaded, “Let the blame be mine, my lord, but let your handmaid speak to you; hear your maid’s plea. (25) Please, my lord, pay no attention to that wretched fellow Nabal. For he is just what his name says: His name means ‘boor’ and he is a boor. “Your handmaid did not see the young men whom my lord sent. (26) I swear, my lord, as the LORD lives and as you live—the LORD who has kept you from seeking redress by blood with your own hands— let your enemies and all who would harm my lord fare like Nabal! (27) Here is the present which your maidservant has brought to my lord; let it be given to the young men who are the followers of my lord. (28) Please pardon your maid’s boldness. For the LORD will grant my lord an enduring house, because my lord is fighting the battles of the LORD, and no wrong is ever to be found in you. (29) And if anyone sets out to pursue you and seek your life, the life of my lord will be bound up in the bundle of life in the care of the LORD; but He will fling away the lives of your enemies as from the hollow of a sling. (30) And when the LORD has accomplished for my lord all the good He has promised you, and has appointed you ruler of Israel, (31) do not let this be a cause of stumbling and of faltering courage to my lord that you have shed blood needlessly and that my lord sought redress with his own hands. And when the LORD has prospered my lord, remember your maid.” (32) David said to Abigail,

ותפל על־רגליו ותאמר בי־אני אדני העון  
 ותדבר־נא אמתך באזניך ושמע את דברי  
 אמתך: (כה) אל־נא ישים אדני | את־לבו  
 אל־אישׁ הבליעל הזה על־נבל כי כשמו  
 כן־הוא נבל שמו ונבלה עמו ואני אמתך  
 לא ראיתי את־נערי אדני אשר שלחת:  
 (כו) ועתה אדני סיייהנה וחי־נפשך אשר  
 מנעך יהנה מבוא בדםים והושע ידך לך  
 ועתה יהיו כנבל איביך והמבקשים  
 אל־אדני רעה: (כז) ועתה הברכה הזאת  
 אשר־הביא שפחתך לאדני ונתנה לנערים  
 המתהלכים ברגלי אדני: (כח) שא נא  
 לפשע אמתך כי עשה־יעשה יהנה לאדני  
 כית נאמן כ־מלחמות יהנה אדני נלחם  
 ורעה לא־תמצא כ־מימיך: (כט) ונקם  
 אדם לרדףך ולבקש את־נפשך והיתה נפש  
 אדני צרויה | בצרור הסים את יהנה  
 אלהיך ואת גפש איביך יקלענה בתוך כר  
 הקלע: (ל) והנה כ־יעשה יהנה לאדני ככל  
 אשר־דבר את־הטובה עליך וצוה לנגיד  
 על־ישראל: (לא) ולא תהנה זאת | לך  
 לפוקה ולמכשול לב לאדני ולשפך־דם  
 חנם ולהושיע אדני לו והיטב יהנה לאדני  
 וזכרת את־אמתך: (לב) ונאמר דוד  
 לאביגל ברוך יהנה אלהי ישראל אשר  
 שלתך היום הזה לקראתי: (לג) וברוך  
 טעמך וברוכה את אשר פלתני היום הזה  
 מבוא בדםים והשע נדי לי: (לד) ואולם  
 סיייהנה אלהי ישראל אשר מנעני מהרע  
 אתך כי | לולי מהרת ותבאתי [ותבאת]  
 לקראתי כי אם־נותר לנבל עד־אור הבקר  
 משתין בקיר: (לה) ויקח דוד מידה את  
 אשר־הביאה לו ונה אמר עלי לשלום  
 לביתך ראי שמעתי בקולך ואשא פניך:  
 (לו) ותבא אביגיל | אל־נבל והנה־לו  
 משתה בביתו כמשתה המלך ולב נבל טוב  
 עליו והוא שפר עד־מאד ולא־הגידה לו  
 דבר קטן וגדול עד־אור הבקר: (לז) ויהי

“Praised be the LORD, the God of Israel, who sent you this day to meet me! (33) And blessed be your prudence, and blessed be you yourself for restraining me from seeking redress in blood by my own hands. (34) For as sure as the LORD, the God of Israel, lives—who has kept me from harming you—had you not come quickly to meet me, not a single male of Nabal’s line would have been left by daybreak.” (35) David then accepted from her what she had brought him, and he said to her, “Go up to your home safely. See, I have heeded your plea and respected your wish.” (36) When Abigail came home to Nabal, he was having a feast in his house, a feast fit for a king; Nabal was in a merry mood and very drunk, so she did not tell him anything at all until daybreak. (37) The next morning, when Nabal had slept off the wine, his wife told him everything that had happened; and his courage died within him, and he became like a stone. (38) About ten days later the LORD struck Nabal and he died. (39) When David heard that Nabal was dead, he said, “Praised be the LORD who championed my cause against the insults of Nabal and held back His servant from wrongdoing; the LORD has brought Nabal’s wrongdoing down on his own head.” David sent messengers to propose marriage to Abigail, to take her as his wife. (40) When David’s servants came to Abigail at Carmel and told her that David had sent them to her to make her his wife, (41) she immediately bowed low with her face to the ground and said, “Your handmaid is ready to be your maidservant, to wash the feet of my lord’s servants.” (42) Then Abigail rose quickly and mounted an ass, and with five of her maids in attendance she followed David’s messengers; and she became his wife. (43) Now David had taken Ahinoam of Jezreel; so both of them became his wives. (44) Saul had given his daughter Michal, David’s wife, to Palti son of Laish from Gallim.

בְּפֶקֶד בְּצֵאת הַיַּיִן מִנֶּבֶל וּתְגַד־לוֹ אִשְׁתּוֹ  
 אֶת-הַדְּבָרִים הָאֵלֶּה וַיָּמַת לְבוֹ בְּקִרְבּוֹ וְהוּא  
 הֵינָה לְאַבְנֵי: (לח) וַיְהִי כַעֲשִׂיַרְת הַיָּמִים וַיִּגַּף  
 יְהוָה אֶת-נָבָל וַיָּמָת: (לט) וַיִּשְׁמַע דָּוִד כִּי  
 מָת נָבָל וַיֹּאמֶר בְּרוּךְ יְהוָה אֱשֶׁר רָב  
 אֶת-רִיב חַרְפְּתִי מִיַּד נָבָל וְאֶת-עַבְדּוֹ חָשָׂה  
 מִרְעָה וְאֵת רֵעֵת נָבָל הִשְׁיִב יְהוָה בְּרֵאשׁוֹ  
 וַיִּשְׁלַח דָּוִד וַיַּדְבֵּר בְּאַבְיגַיִל לְקַחְתָּהּ לוֹ  
 לְאִשָּׁה: (מ) וַיָּבֹאוּ עַבְדֵי דָוִד אֶל-אַבְיגַיִל  
 הַכַּרְמֶל וַיַּדְבְּרוּ אֵלֶיהָ לֵאמֹר דָּוִד שָׁלְחָנוּ  
 אֵלֶיךָ לְקַחְתָּךְ לוֹ לְאִשָּׁה: (מא) וַתִּקֶּם  
 וַתִּשְׁתַּחֲוֶה אַפָּיִם אֲרָצָה וַתֹּאמֶר הִנֵּה אֲמַתְךָ  
 לְשִׁפְתָּהּ לְרַחֵץ רַגְלֵי עַבְדֵי אֲדֹנָי: (מב)  
 וַתַּמְהֵר וַתִּקֶּם אַבְיגַיִל וַתִּרְכַּב עַל-הַחֲמֹר  
 וַחֲמֹשׁ נִעְרֹתֶיהָ הִהֲלֹכוֹת לְרַגְלָהּ וַתֵּלֶךְ אַחֲרָי  
 מִלְּאַבְי דָּוִד וַתַּהֲיֶי-לוֹ לְאִשָּׁה: (מג)  
 וְאֶת-אַחִינוֹעַם לָקַח דָּוִד מִיִּזְרְעֶאל וַתִּהְיֶינָן  
 גַּם-שְׁתֵּינָהוּ לוֹ לְנָשִׁים: (ס) (מד) וַשָּׂאוֹל נָתַן  
 אֶת-מִיכָל בִּתּוֹ אִשָּׁת דָּוִד לְפִלְטֵי בֶן-לֵישׁ  
 אֲשֶׁר מִגָּלִים:



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