

## CAN YOU ANSWER THESE QUESTIONS?

1. When Hashem sent Shmuel to anoint David, Shmuel expressed his fear that the king might hear about it and kill him. Shouldn't Shmuel have simply trusted in Hashem?
2. Describe Goliath's challenge to Saul's troops.
3. What exactly prompted David to slay Goliath?
4. Describe Saul's hesitation in giving his daughter's hand in marriage to David, after he had slain Goliath. How were his fears alleviated?
5. Eventually, Saul wanted to kill David. Why?

This and much more will be addressed in the seventh lecture of this series: "**David: The Warrior King**".

To derive maximum benefit from this lecture, keep these questions in mind as you listen to the lecture and read through the outline. Go back to these questions once again at the end of the lecture and see how well you answer them.

PLEASE NOTE: This outline and source book were designed as a powerful tool to help you appreciate and understand the basis of Jewish History. Although the lectures can be listened to without the use of the outline, we advise you to read the outline to enhance your comprehension. Use it, as well, as a handy reference guide and for quick review.

**This lecture is dedicated to the honor and merit of the Zuroff Family**

# THE EPIC OF THE ETERNAL PEOPLE

Presented by Rabbi Shmuel Irons

Series XVI Lecture #7

## DAVID (*DOVID HAMELECH*): THE WARRIOR KING

### I. The Rise of David

#### A.

וַיֹּאמֶר ד' אֶל שְׁמוּאֵל עַד מָתִי אַתָּה מֵתְאָבֵל אֶל שְׂאוּל וְאֲנִי מְאַסְתִּיו מִמֶּלֶךְ עַל יִשְׂרָאֵל מִלֵּא קִרְנֶךָ שְׁמֹן וְלֶךְ אֲשַׁלְחֶךָ אֶל יִשִׁי בֵּית הַלְחָמִי כִּי רְאִיתִי בְּבָנָיו לִי מֶלֶךְ: וַיֹּאמֶר שְׁמוּאֵל אֵיךְ אֶלְךָ וְשָׁמַע שְׂאוּל וְהִרְגָנִי וַיֹּאמֶר ד' עֲגַלְת בֶּקֶר תִּקַּח בְּיָדְךָ וְאָמַרְתָּ לְזִבְחָ לַד' בְּאֵתִי: וְקִרְאתָ לְיִשִׁי בְּזִבְחָ וְאָנֹכִי אוֹדִיעֶךָ אֶת אֲשֶׁר תַּעֲשֶׂה וּמִשְׁחָתָ לִי אֶת אֲשֶׁר אָמַר אֵלֶיךָ: וַיַּעַשׂ שְׁמוּאֵל אֶת אֲשֶׁר דָּבַר ד' וַיֵּיבֵא בֵּית לָחֶם וַיַּחְרְדוּ זִקְנֵי הָעִיר לְקִרְאתוֹ וַיֹּאמֶר שָׁל' בּוֹאָךְ: וַיֹּאמֶר | שָׁלו' לְזִבְחָ לַד' בְּאֵתִי הִתְקַדְּשׁוּ וּבְאֵתִי אֲתִי בְּזִבְחָ וַיִּקְדַּשׁ אֶת יִשִׁי וְאֶת בָּנָיו וַיִּקְרָא לָהֶם לְזִבְחָ: וַיְהִי כִּבּוֹאָם וַיִּרְא אֶת אֱלִיאָב וַיֹּאמֶר אֵךְ נָגַד ד' מִשִּׁיחוֹ: וַיֹּאמֶר ד' אֶל שְׁמוּאֵל אַל תִּבַּט אֶל מְרֹאֵהוּ וְאֶל גְּבוּהַ קוֹמָתוֹ כִּי מְאַסְתִּיהוּ כִּי | לֹא אֲשֶׁר יִרְאֶה הָאָדָם כִּי הָאָדָם יִרְאֶה לְעֵינָיִם וְד' יִרְאֶה לְלֵבָב: וַיִּקְרָא יִשִׁי אֶל אַבִּינָדָב וַיַּעֲבִרְהוּ לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר גַּם בְּזֶה לֹא בָחַר ד': וַיַּעֲבֹר יִשִׁי שְׁמָה וַיֹּאמֶר גַּם בְּזֶה לֹא בָחַר ד': וַיַּעֲבֹר יִשִׁי שְׁבַעַת בָּנָיו לִפְנֵי שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל אֶל יִשִׁי לֹא בָחַר ד' בְּאַלְהֵ: וַיֹּאמֶר שְׁמוּאֵל אֶל יִשִׁי הֲתִמּוּ הַנְּעָרִים וַיֹּאמֶר עוֹד שָׂאֵר הַקְּטָן וְהִנֵּה רֵעָה בְּצֹאן וַיֹּאמֶר שְׁמוּאֵל אֶל יִשִׁי שְׁלַחַה וְקַחְנּוּ כִּי לֹא נֹסֵב עַד בָּאוּ פֹה: וַיִּשְׁלַח וַיִּבְיָאֵהוּ וְהוּא אֲדָמוּנִי עִם יִפְהָ עֵינָיִם וְטוֹב רָאִי וַיֹּאמֶר ד' קוּם מִשְׁחָהוּ כִּי זֶה הוּא: וַיִּקַּח שְׁמוּאֵל אֶת קֶרֶן הַשֶּׁמֶן וַיִּמְשַׁח אֹתוֹ בְּקֶרֶב אָחָיו וַתִּצְלַח רוּחַ ד' אֶל דָּוִד מֵהַיּוֹם הַהוּא וּמִעַלְהָ וַיִּקָּם שְׁמוּאֵל וַיִּלְךָ הָרְמָתָה: שְׁמוּאֵל א טו:א-יג

And the L-rd said to Samuel, How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go, I will send you to Jesse the Bethlehemite; for I have provided Me a king among his sons. - And Samuel said, How can I go? if Saul hears it, he will kill me. - And the L-rd said, Take a heifer with you, and say, I have come to sacrifice to the L-rd. And call Jesse to the sacrifice, and I will tell you what you shall do; and you shall anoint to Me him whom I name to you. - And Samuel did that which the L-rd spoke, and came to Beth-Lehem. And the elders of the town trembled at his coming, and said, Do you come peacefully? - And he said, Peacefully; I have come to sacrifice to the L-rd; sanctify (prepare) yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. - And it came to pass, when they came, that he looked on Eliab, and said, Surely the L-rd's anointed is before Him. But the L-rd said to Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the L-rd sees not as man sees; for man looks on the outward appearance, but the L-rd looks on the heart. - Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has the L-rd chosen this one. Then Jesse made Shammah to pass by. And he said, Neither has the L-rd chosen this. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, The L-rd has not chosen these. And Samuel said to Jesse, Are here all your children? And he said, There remains still the youngest, and, behold, he keeps the sheep. And Samuel said to Jesse, Send and fetch him; for we will not sit down (recline) till he comes here. - And he sent, and brought him in. And he was red haired (ruddy complexion), with beautiful eyes, and good looking. And the L-rd said, Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the spirit of the L-rd came upon David from that day forward. So Samuel rose up, and went to Ramah. **Samuel I 16:1-13**

B.

וְרוּחַ יְהוָה סָרָה מֵעַם שָׁאוּל וּבִעַתְתּוּ רוּחַ רָעָה מֵאֵת ד': וַיֹּאמְרוּ עַבְדֵי שָׁאוּל אֵלָיו הֲנֵה נָא רוּחַ אֲ-לֵהִים רָעָה מִבְּעַתְדְךָ: יֹאמֶר נָא אֲדַנְנוּ עַבְדֶיךָ לְפָנֶיךָ יִבְקְשׁוּ אִישׁ יָדַע מִנְגֵן בְּכַנּוֹר וְהָיָה בַהֲיֹת עֲלֶיךָ רוּחַ אֲ-לֵהִים רָעָה וְנִגַן בְּיָדוֹ וְטוֹב לָךְ: וַיֹּאמֶר שָׁאוּל אֶל עַבְדָּיו רָאוּ נָא לִי אִישׁ מִיִּטִּיב לְנִגֵן וְהִבִּיאֹתֶם אֵלָי: וַיַּעַן אֶחָד מֵהַנְּעָרִים וַיֹּאמֶר הֲנֵה רָאִיתִי בֶן לְיִשִׁי בֵּית הַלְחָמִי יָדַע נִגֵן וְגִבּוֹר חֵיל וְאִישׁ מִלְחָמָה וְנִבּוֹן דָּבָר וְאִישׁ תָּאֵר וְד' עֲמוֹ: וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל יִשִׁי וַיֹּאמֶר שְׁלַחָה אֵלַי אֶת דָּוִד בְּנֶךָ אֲשֶׁר בְּצֹאן: וַיִּקַּח יִשִׁי חֲמוֹר לָחֵם וְנָאֵד יַיִן וְגִדֵי עֲזִים אֶחָד וַיִּשְׁלַח בְּיַד דָּוִד בְּנוֹ אֶל שָׁאוּל: וַיָּבֵא דָוִד אֶל שָׁאוּל וַיַּעֲמֵד לְפָנָיו וַיֹּאחֲזֵהוּ מְאֹד וַיְהִי לוֹ נִשְׂא כָלִים: וַיִּשְׁלַח שָׁאוּל אֶל יִשִׁי לֵאמֹר יַעֲמֵד נָא דָוִד לְפָנַי כִּי מִצָּא חֵן בְּעֵינָי: וְהָיָה בַהֲיֹת רוּחַ אֲ-לֵהִים אֶל שָׁאוּל וְלָקַח דָּוִד אֶת הַכְּנּוֹר וְנִגַן בְּיָדוֹ וְרוּחַ לְשָׁאוּל וְטוֹב לוֹ וְסָרָה מֵעָלָיו רוּחַ הָרָעָה: שְׁמוּאֵל א טז-יד-כג

But the spirit of the L-rd departed from Saul, and an evil spirit from the L-rd troubled him. - And Saul's servants said to him, Behold now, an evil spirit from G-d troubles you. Let our lord now command your servants, who are before you, to seek out a man, who knows how to play on a lyre; and it shall come to pass, when the evil spirit from G-d is upon you, that he shall play with his hand, and you shall be well. And Saul said to his servants, Provide me now a man who can play well (inspired musician), and bring him to me. - Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, who knows how to play, and a fine warrior man, and a man of war, and prudent in speech, and a handsome person, and the L-rd is with him. - And Saul sent messengers to Jesse, and said, Send me David your son, who is with the sheep. And Jesse took a donkey laden with bread, and a skin of wine, and a kid, and sent them with David, his son, to Saul. - And David came to Saul, and stood before him; and he loved him greatly; and he became his armor bearer. And Saul sent to Jesse, saying, Let David, I beseech you, stand before me; for he has found favor in my sight. And it came to pass, when the evil spirit from G-d was upon Saul, that David took a lyre, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him. **Samuel I 16:14-23**

## II. David and Goliath

A.

וַיֹּאסְפוּ פְּלִשְׁתִּים אֶת מַחְנֵיהֶם לְמִלְחָמָה וַיֹּאסְפוּ שָׂכָה אֲשֶׁר לַיהוּדָה וַיַּחֲנוּ בֵּין שׁוֹכָה וּבֵין עֲזֹקָה בְּאֶפְסֹ דְמַיִם: וְשָׁאוּל וְאִישׁ יִשְׂרָאֵל נֹאסְפוּ וַיַּחֲנוּ בְּעַמְק הָאֵלֶּה וַיַּעֲרֹכוּ מִלְחָמָה לְקִרְאָת פְּלִשְׁתִּים: וּפְלִשְׁתִּים עַמְדִים אֶל הָהָר מִזֶּה וַיִּשְׂרָאֵל עַמְדִים אֶל הָהָר מִזֶּה וְהִגִּיא בֵּינֵיהֶם: וַיֵּצֵא אִישׁ הַבְּנִים מִמַּחְנוֹת פְּלִשְׁתִּים גְּלִית שְׁמוֹ מִגַּת גִּבְהוֹ שֵׁשׁ אַמּוֹת וְזֶרֶת: וְכוּבֵע נַחֲשֶׁת עַל רֹאשׁוֹ וְשִׁרְיֹן קִשְׁקִשִׁים הוּא לְבוּשׁ וּמִשְׁקַל הַשִּׁרְיֹן חֲמִשָּׁת אֲלָפִים שְׁקָלִים נַחֲשֶׁת: וּמִצַּחַת נַחֲשֶׁת עַל רִגְלָיו וְכִידוֹן נַחֲשֶׁת בֵּין כַּתְּפָיו: וַעֲץ חֲנִיתוֹ כְּמִנּוֹר אֲרָגִים וְלַהֲבַת חֲנִיתוֹ שֵׁשׁ מְאוֹת שְׁקָלִים בְּרִזָּל וְנִשְׂא הַצֶּנֶה הַלֵּךְ לְפָנָיו: וַיַּעֲמֵד וַיִּקְרָא אֶל מַעֲרַכַת יִשְׂרָאֵל וַיֹּאמֶר לָהֶם לָמָּה תִצְאוּ לַעֲרֹךְ מִלְחָמָה הַלּוֹא אֲנֹכִי הַפְּלִשְׁתִּי וְאַתֶּם עַבְדֵי שָׁאוּל בְּרוּ לָכֶם אִישׁ וַיִּרַד אֵלָי: אִם יוֹכַל לְהִלָּחֵם אִתִּי וְהִכְנִי וְהִינּוּ לָכֶם לְעַבְדִים וְאִם אֲנִי אוֹכַל לוֹ וְהִכִּיתִיו וְהִיִּיתֶם לָנוּ לְעַבְדִים וְעַבְדְתֶם אֲתָנוּ: וַיֹּאמֶר הַפְּלִשְׁתִּי אֲנִי חֲרַפְתִּי אֶת מַעֲרֻכֹת יִשְׂרָאֵל הַיּוֹם הַזֶּה תָּנוּ לִי אִישׁ וְנִלְחַמְהָ יָחַד: וַיִּשְׁמַע שָׁאוּל וְכָל יִשְׂרָאֵל אֶת דְּבָרֵי הַפְּלִשְׁתִּי הָאֵלֶּה וַיַּחֲתוּ וַיִּרְאוּ מְאֹד: וְדָוִד בֶּן אִישׁ אֶפְרָתִי הַזֶּה מִבֵּית לָחֵם יְהוּדָה וְשְׁמוֹ יִשִׁי וְלוֹ שְׁמֹנֶה בָנִים וְהָאִישׁ בִּימֵי שָׁאוּל זָקֵן בָּא בְּאֲנָשִׁים: וַיִּלְכוּ שְׁלֹשֶׁת בָּנָי יִשִׁי הַגְּדֹלִים הָלְכוּ אַחֲרֵי שָׁאוּל לְמִלְחָמָה וְשֵׁם | שְׁלֹשֶׁת בָּנָיו אֲשֶׁר הָלְכוּ בְּמִלְחָמָה אֵלֵיָב הַבְּכוֹר וּמִשְׁנֵהוּ אַבִּינָדָב וְהַשְּׁלִישִׁי שֵׁמָה: וְדָוִד הוּא הַקָּטָן וְשְׁלֹשָׁה הַגְּדֹלִים הָלְכוּ אַחֲרֵי שָׁאוּל: וְדָוִד הַלֵּךְ וְשָׁב מֵעַל שָׁאוּל לְרַעוֹת אֶת צֹאן אָבִיו בֵּית לָחֵם: וַיִּגַּשׁ הַפְּלִשְׁתִּי הַשָּׂפָם וְהַעֲרַב וַיִּתְיַצֵּב אַרְבָּעִים יוֹם: שְׁמוּאֵל יז-א-טז

And the Philistines gathered together their armies to battle, and were gathered together at Socoh, which belongs to Judah, and camped between Socoh and Azekah, in Ephes-Dammim. - And Saul and the men of Israel were gathered together, and camped by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side; and there was a valley between them. - And there came out a champion from the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of bronze upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of bronze. And he had greaves of bronze upon his legs, and a javelin of bronze between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and a shield bearer went before him. And he stood and shouted to the armies of Israel, and said to them, Why have you come out to set your battle in array? Am I not a Philistine, and you servants to Saul? Choose a man for you, and let him come down to me. If he is able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall you be our servants, and serve us. - And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. - When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid. - And David was the son of that Ephrathite of Beth-Lehem of Judah, whose name was Jesse; and he had eight sons; and the man was old in the days of Saul, an aged man. And the three eldest sons of Jesse went and followed Saul to the battle; and the names of his three sons who went to the battle were Eliab the firstborn, and next to him Abinadab, and the third Shammah. And David was the youngest; and the three eldest followed Saul. But David went and returned from Saul to feed his father's sheep at Beth-Lehem. And the Philistine drew near morning and evening, and presented himself for forty days. **Samuel I 17:1-16**

B.

וַיֹּאמֶר יִשְׂרָאֵל לְדָוִד בְּנֹן קַח נָא לְאַחֶיךָ אִיפֹת הַקֶּלְיָא הַזֶּה וְעִשְׂרָה לֶחֶם הַזֶּה וְהָרֵץ הַמַּחֲנֶה לְאַחֶיךָ: וְאֵת עֲשֵׂרֵת חֲרָצֵי הַחֶלֶב הָאֵלֶּה תְּבִיא לְשֵׁר הָאֵלֶּף וְאֵת אַחֶיךָ תִּפְקֹד לְשָׁלוֹ' וְאֵת עֲרֹבָתְךָ תִּקַּח: וְשִׂאוֹל וְהַמָּה וְכָל אִישׁ יִשְׂרָאֵל בְּעֵמֶק הָאֵלֶּה נִלְחָמִים עִם פְּלִשְׁתִּים: וַיִּשְׁכַּם דָּוִד בַּבֹּקֶר וַיִּטֵּשׁ אֶת הַצֹּאֵן עַל שֹׁמֵר וַיִּשָּׂא וַיֵּלֶךְ כְּאִשֶׁר צִוָּהוּ יִשְׂרָאֵל וַיָּבֹא הַמַּעֲגָלָה וְהַחִיל הַיֵּצֵא אֶל הַמַּעֲרָכָה וְהִרְעוּ בַּמִּלְחָמָה: וַתַּעֲרֹךְ יִשְׂרָאֵל וּפְלִשְׁתִּים מַעֲרָכָה לַקְּרָאתָ מַעֲרָכָה: וַיִּטֵּשׁ דָּוִד אֶת הַכְּלִים מֵעָלָיו עַל יַד שׁוֹמֵר הַכְּלִים וַיֵּרֶץ הַמַּעֲרָכָה וַיָּבֹא וַיִּשָּׂא לְאַחֵיו לְשָׁלוֹ': וְהוּא | מְדַבֵּר עִמָּם וְהִנֵּה אִישׁ הַבְּנִים עוֹלָה גְלִית הַפְּלִשְׁתִּי שָׁמוּ מִגַּת מַמְעַרְכוֹת פְּלִשְׁתִּים וַיְדַבֵּר כְּדַבְּרִים הָאֵלֶּה וַיִּשְׁמַע דָּוִד: וְכָל אִישׁ יִשְׂרָאֵל בְּרָאוּתָם אֶת הָאִישׁ וַיִּנְסוּ מִפָּנָיו וַיִּירָאוּ מְאֹד: וַיֹּאמֶר | אִישׁ יִשְׂרָאֵל הֲרֵאִיתָם הָאִישׁ הַעֹלָה הַזֶּה כִּי לַחֲרָף אֶת יִשְׂרָאֵל עָלָה וְהִיָּה הָאִישׁ אֲשֶׁר יִכְנֹו יַעֲשֶׂרֵנוּ | הַמֶּלֶךְ | עֲשֶׂר גָּדוֹל וְאֵת בָּתּוֹ יִתֵּן לוֹ וְאֵת בֵּית אָבִיו יַעֲשֶׂה חֲפְשֵׁי בְּיִשְׂרָאֵל: וַיֹּאמֶר דָּוִד אֶל הָאֲנָשִׁים הַעֲמָדִים עִמּוֹ לֵאמֹר מָה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִכֶּה אֶת הַפְּלִשְׁתִּי הַלְזוֹ וְהִסִּיר חֲרָפָה מֵעַל יִשְׂרָאֵל כִּי מִי הַפְּלִשְׁתִּי הָעֶרֶל הַזֶּה כִּי חָרַף מַעֲרָכוֹת אֶ—לְהִים חַיִּים: וַיֹּאמֶר לוֹ הָעַם כְּדַבֵּר הַזֶּה לֵאמֹר כֹּה יַעֲשֶׂה לְאִישׁ אֲשֶׁר יִכְנֹו: וַיִּשְׁמַע אֱלִיָּאב אַחֵיו הַגָּדוֹל בְּדַבְּרוֹ אֶל הָאֲנָשִׁים וַיַּחֲר אַף אֱלִיָּאב בְּדוֹד וַיֹּאמֶר | לָמָּה זֶה יִרְדֶּתָ וְעַל מִי נִטְשֶׁתָּ מֵעַט הַצֹּאֵן הַזֶּה בְּמַדְבַּר אֲנִי יֹדְעֵתִי אֵת זְדוּנְךָ וְאֵת רַע לִבְכָּךְ כִּי לְמַעַן רְאוֹת הַמִּלְחָמָה יִרְדֶּתָ: וַיֹּאמֶר דָּוִד מָה עֲשִׂיתִי עִתָּה הֲלוֹא דָּבַר הוּא: וַיִּסֹּב מֵאַצְלוֹ אֶל מוֹל אַחֵר וַיֹּאמֶר כְּדַבֵּר הַזֶּה וַיִּשְׁבְּהוּ הָעַם דְּבַר כְּדַבֵּר הָרֵאשׁוֹן: וַיִּשְׁמְעוּ הַדַּבְּרִים אֲשֶׁר דִּבֶּר דָּוִד וַיִּגְדּוּ לְפָנָיו שִׂאוֹל וַיִּקְחָהוּ: וַיֹּאמֶר דָּוִד אֶל שִׂאוֹל אֶל יִפְל לֵב אָדָם עָלָיו עַבְדְּךָ יֵלֶךְ וְנִלְחַם עִם הַפְּלִשְׁתִּי הַזֶּה: וַיֹּאמֶר שִׂאוֹל אֶל דָּוִד לֹא תוּכַל לָלֶכֶת אֶל הַפְּלִשְׁתִּי הַזֶּה לְהִלָּחֵם עִמּוֹ כִּי נֶעַר אַתָּה וְהוּא אִישׁ מִלְחָמָה מִנְעָרָיו: וַיֹּאמֶר דָּוִד אֶל שִׂאוֹל רַעֵה הִיָּה עַבְדְּךָ לְאַבְיוֹ בְּצֹאן וּבֵא הָאֵרִי וְאֵת הַדּוֹב וְנִשָּׂא שָׂה מִהַעֲדָר: וַיִּצְאָתִי אַחֲרָיו וְהִכְתִּיו וְהִצְלִיתִי מִפְּיוֹ וַיִּקַּם עָלַי וְהִחֲזַקְתִּי בְּזַנְנוֹ וְהִכְתִּיו וְהִמִּיתִיו: גַּם אֶת הָאֵרִי גַם הַדּוֹב הִכָּה עַבְדְּךָ וְהִיָּה הַפְּלִשְׁתִּי הָעֶרֶל הַזֶּה כְּאֶחָד מֵהֶם כִּי חָרַף מַעֲרָכָתָ—לְהִים חַיִּים: וַיֹּאמֶר דָּוִד ד' אֲשֶׁר הִצְלַנִּי

מִיַּד הָאָרִי וּמִיַּד הַדָּב הוּא יִצְלִנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה וַיֹּאמֶר שְׂאוּל אֶל דָּוִד לֵךְ וְד' יִהְיֶה עִמָּךְ: וַיִּלְבַּשׁ  
 שְׂאוּל אֶת דָּוִד וַנָּתַן קֹבֶעַ נְחֹשֶׁת עַל רֹאשׁוֹ וַיִּלְבַּשׁ אֹתוֹ שְׂרִיּוֹן: וַיַּחְגֵּר דָּוִד אֶת חַרְבּוֹ מֵעַל לְמַדְיּוֹ  
 וַיֹּאֲל לְלָכֶת כִּי לֹא נֹסֶה וַיֹּאמֶר דָּוִד אֶל שְׂאוּל לֹא אוֹכַל לְלָכֶת בְּאֵלֶּה כִּי לֹא נְסִיתִי וְיִסְרַם דָּוִד מֵעָלָיו:  
 וַיִּקַּח מִקְלוֹ בְּיָדוֹ וַיִּבְחַר לוֹ חֲמֹשֶׁה חֲלָקֵי אַבְנִים | מִן הַנַּחַל וַיִּשֶׂם אֹתָם בְּכָלֵי הָרַעִים אֲשֶׁר לוֹ וּבִיִּלְקוּט  
 וּקְלָעוֹ בְּיָדוֹ וַיִּגֶשׁ אֶל הַפְּלִשְׁתִּי: וַיִּלָּךְ הַפְּלִשְׁתִּי הַלֵּךְ וַקָּרַב אֶל דָּוִד וְהָאִישׁ נָשָׂא הַצֹּנֵה לְפָנָיו: וַיִּבֹט  
 הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת דָּוִד וַיִּבְזֶהוּ כִּי הָיָה נָעַר וְאֲדַמְנִי עִם יָפֵה מְרֹאֶה: וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל דָּוִד הַכֹּלֵב  
 אָנֹכִי כִּי אַתָּה בָּא אֵלַי בַּמַּקְלוֹת וַיִּקְלַל הַפְּלִשְׁתִּי אֶת דָּוִד בְּאֵלֹהָיו: וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל דָּוִד לָכֵה אֵלַי  
 וְאַתָּנָה אֶת בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם וּלְבַהֲמַת הַשָּׂדֶה: וַיֹּאמֶר דָּוִד אֶל הַפְּלִשְׁתִּי אַתָּה בָּא אֵלַי בְּחָרֶב וּבַחֲנִית  
 וּבַכִּידוֹן וְאָנֹכִי בָּא אֵלֶיךָ בְּשֵׁם ד' צ-בָאוֹת א-לֹהֵי מַעֲרֹכוֹת יִשְׂרָאֵל אֲשֶׁר חָרַפְתָּ: הַיּוֹם הַזֶּה יִסְגְּרֶךָ ד'  
 בְּיָדִי וְהַכִּיתֶךָ וְהִסְרֹתִי אֶת רֹאשְׁךָ מֵעַלֶיךָ וְנָתַתִּי פָגֶר מַחֲנֵה פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיִּת  
 הָאָרֶץ וַיִּדְעוּ כָּל הָאָרֶץ כִּי יֵשׁ א-לֹהִים לְיִשְׂרָאֵל: וַיִּדְעוּ כָּל הַקְּהָל הַזֶּה כִּי לֹא בְּחָרֶב וּבַחֲנִית יְהוֹשִׁיעַ ד'  
 כִּי לַד' הַמַּלְחָמָה וַנָּתַן אֹתְכֶם בְּיַדְנִי: וְהָיָה כִּי קָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקָּרַב לְקִרְאֵת דָּוִד וַיִּמְהַר דָּוִד וַיִּרָץ  
 הַמַּעֲרָכָה לְקִרְאֵת הַפְּלִשְׁתִּי: וַיִּשְׁלַח דָּוִד אֶת יָדוֹ אֶל הַכְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיִּקְלַע וַיִּךְ אֶת הַפְּלִשְׁתִּי אֶל  
 מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל פָּנָיו אֶרְצָה: וַיַּחְזֹק דָּוִד מִן הַפְּלִשְׁתִּי בְּקָלַע וּבְאֶבֶן וַיִּךְ אֶת  
 הַפְּלִשְׁתִּי וַיִּמְתְּהוּ וַחֲרַב אֵין בְּיַד דָּוִד: וַיִּרָץ דָּוִד וַיַּעֲמֵד אֶל הַפְּלִשְׁתִּי וַיִּקַּח אֶת חַרְבּוֹ וַיִּשְׁלֹפֶה מִתַּעֲרָה  
 וַיִּמְתְּתֵהוּ וַיִּכְרַת בָּהּ אֶת רֹאשׁוֹ וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי מֵת גְּבוּרָם וַיִּנְסוּ: וַיִּקְמוּ אַנְשֵׁי יִשְׂרָאֵל וַיְהוּדָה וַיִּרְעוּ  
 וַיִּרְדְּפוּ אֶת הַפְּלִשְׁתִּים עַד בּוֹאֵךְ גֵּיא וְעַד שַׁעֲרֵי עֶקְרוֹן וַיִּפְלוּ חֲלָלִי פְּלִשְׁתִּים בְּדָרֶךְ שַׁעֲרִים וְעַד גֵּת וְעַד  
 עֶקְרוֹן: וַיִּשְׁבוּ בְּנֵי יִשְׂרָאֵל מִדֹּלֵק אַחֲרֵי פְּלִשְׁתִּים וַיִּשְׁסּוּ אֶת מַחְנֵיהֶם: וַיִּקַּח דָּוִד אֶת רֹאשׁ הַפְּלִשְׁתִּי  
 וַיִּבְאֶהוּ יְרוּשָׁלַם וְאֶת כְּלָיו שָׂם בְּאֵהָלוֹ: וְכִרְאוֹת שְׂאוּל אֶת-דָּוִד יֵצֵא לְקִרְאֵת הַפְּלִשְׁתִּי אָמַר אֶל אַבְנֵר שֶׁר  
 הַצָּבָא בֶן מִי זֶה הַנָּעַר אַבְנֵר וַיֹּאמֶר אַבְנֵר חֵי נַפְשֶׁךָ הַמֶּלֶךְ אִם יִדְעָתִי: וַיֹּאמֶר הַמֶּלֶךְ שְׂאֵל אַתָּה בֶן מִי זֶה  
 הָעָלָם: וְכָשׁוּב דָּוִד מֵהַכּוֹת אֶת הַפְּלִשְׁתִּי וַיִּקַּח אֹתוֹ אַבְנֵר וַיִּבְאֶהוּ לְפָנָי שְׂאוּל וְרֹאשׁ הַפְּלִשְׁתִּי בְּיָדוֹ:  
 וַיֹּאמֶר אֵלָיו שְׂאוּל בֶן מִי אַתָּה הַנָּעַר וַיֹּאמֶר דָּוִד בֶּן עַבְדְּךָ יֵשִׁי בֵּית הַלְחָמִי: שְׂמוּאֵל א יזיז-נח

And Jesse said to David his son, Take now for your brothers an ephah of this parched grain, and these ten loaves, and run to the camp to your brothers; And carry these ten cheeses to the captain of their thousand, and look how your brothers fare, and take a sign (divorce document) from them. And Saul, and they, and all the men of Israel, were (are) in the valley of Elah, fighting with the Philistines. - And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [circular] barricade (surrounding the camp), as the army was going forth to the fight, shouting for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran into the line of battle, and came and saluted his brothers. And as he talked with them, behold, there *came up* the champion, the Philistine of Gath, Goliath by name, from the armies of the Philistines, and spoke according to the same words; and David heard them. And all the men of Israel, when they saw the man, fled from him, and were greatly afraid. - And the men of Israel said, Have you seen this man who has come up? surely to defy (dishonor and shame) Israel has he come up; and it shall be, that the 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. And David spoke to the men who stood by him, saying, What shall be done to the man who kills this Philistine, and takes away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy (dishonor and shame) the armies of the living G-d? - And the people answered him after this manner, saying, So shall it be done to the man who kills him. - And Eliab his eldest brother heard when he spoke to the men; and Eliab's anger was kindled against David, and he said, Why did you come here? and with whom have you left those few sheep in the wilderness? I know your presumption, and the evil of your heart; for you have come down that you might see the battle. And David said, What have I now

done? It was only a word. - And he turned from him toward another, and spoke after the same manner; and the people answered him again after the former manner. And when the words were heard which David spoke, they repeated them before Saul; and he sent for him. - And David said to Saul, Let no man's heart fail because of him; your servant will go and fight with this Philistine. And Saul said to David, You are not able to go against this Philistine to fight with him; for you are just a youth, and he, a man of war from his youth. And David said to Saul, Your servant kept his father's sheep, and there came a lion, and a bear, and took a lamb from the flock; And I went out after him, and struck him, and rescued it from its mouth; and when he arose against me, I caught him by its beard, and struck him, and slew him. Your servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he has defied (dishonored and shamed) the armies of the living G-d. - And David said, The L-rd who saved me from the paw of the lion, and from the paw of the bear, He will save me from the hand of this Philistine. - And Saul said to David, Go, and the L-rd be with you. And Saul armed David with his armor, and he put a helmet of bronze on his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he tried in vain to go; he was not used to them. And David said to Saul, I cannot go with these; for I am not used to them. And David took them off. And he took his staff in his hand, and chose five smooth stones from the brook, and put them in a shepherd's bag which he had, and in his knapsack; and his sling was in his hand; and he drew near to the Philistine. And the Philistine came on and drew near to David; and the man who carried the shield went before him. And when the Philistine looked around, and saw David, he disdained him; for he was but a youth, red haired (ruddy complexion) and good looking. - And the Philistine said to David, Am I a dog, that you come to me with sticks? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give your flesh to the birds of the air, and to the beasts of the field. - Then said David to the Philistine, You come to me with a sword, and with a spear, and with a javelin; but I come to you in the name of the L-rd of hosts, the G-d of the armies of Israel, whom you have defied. This day will the L-rd deliver you into my hand; and I will strike you, and take your head off you; and I will give the carcass of the camp of the Philistines this day to the birds of the air, and to the wild beasts of the earth; that all the earth may know that there is a G-d in Israel. And all this assembly shall know that the L-rd saves not with sword and spear; for the battle is the L-rd's, and He will give you to our hands. And it came to pass, when the Philistine arose, and came and drew near to meet David, that David hurried, and ran toward the army to meet the Philistine. - And David put his hand in his bag, and took from there a stone, and slung it, and struck the Philistine in his forehead, so that the stone sunk his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and struck the Philistine, and slew him; - but there was no sword in the hand of David. And David ran, and stood upon the Philistine, and took his sword, and drew it from its sheath, and slew him, and cut off his head with it. - And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until you come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, to Gath, and to Ekron. And the people of Israel returned from chasing after the Philistines, and they plundered their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent. And when Saul saw David go forth against the Philistine, he said to Abner, the captain of the army, Abner, whose son is this youth? - And Abner said, As your soul lives, O king, I cannot tell. And the king said, Inquire you whose son the young man is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son are you, young man? And David answered, I am the son of your servant Jesse the Bethlehemite. **Samuel I 17:16-58**

C.

א"ר יוחנן, דאמר קרא: (שמואל א' י"ז) וכראות שאול את דוד יוצא לקראת הפלשתי אמר אל אבנר שר הצבא בן מי זה הנער אבנר ויאמר אבנר חי נפשך המלך אם ידעת, ולא ידע ליה? והכתיב: (שמואל א' ט"ז) ויאהבהו מאד ויהי לו נושא כלים אלא אאבוה קא משאיל. ואביו לא ידע ליה? והכתיב: (שמואל א' י"ז) והאיש בימי שאול זקן בא כאנשים, 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' י"ז) וילבש שאול את דוד מדיו כמדתו, וכתיב ביה בשאול: (שמואל א' ט) 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 כ"ג) על אשר לא קדמו אתכם בלחם ובמים, דרכו של איש לקדם, ולא דרכה של אשה לקדם. היה להם לקדם אנשים לקראת אנשים, ונשים לקראת נשים אישתיק. מיד: ויאמר המלך שאל אתה בן מי זה העלם, התם קרי ליה נער, הכא קרי ליה עלם הכי קא אמר ליה: הלכה נתעלמה ממך, צא ושאל בבית המדרש. שאל, אמרו ליה: עמוני ולא עמונית, מואבי ולא מואבית. אקשי להו דואג כל הני קושייתא, אישתיקו. בעי לאכרוזי עליה, מיד: (שמואל ב' י"ז) ועמשא בן איש ושמו יתרא הישראלי אשר בא אל אביגיל בת נחש, וכתיב: (דברי הימים א' ב') יתר הישמעאל? אמר רבא: מלמד, שחגר חרבו כישמעאל ואמר: כל מי שאינו שומע הלכה זו ידקר בחרב, כך מקובלני מבית דינו של שמואל הרמתי: עמוני ולא עמונית, מואבי ולא מואבית. ומי מהימן? והאמר רבי אבא אמר רב: כל תלמיד חכם שמורה הלכה ובא, אם קודם מעשה אמרה שומעין לו, ואם לאו אין שומעין לו שאני הכא, דהא שמואל ובית דינו קיים. מכל מקום קשיא הכא תרגמו: (תהלים מ"ה) כל כבודה בת מלך פנימה. במערבא אמרי, ואיתימא ר' יצחק, אמר קרא: (בראשית י"ח) ויאמרו אליו איה שרה אשתך וגו'. כתנאי: עמוני - ולא עמונית, מואבי - ולא מואבית, דברי רבי יהודה רבי שמעון - אומר: (דברים כ"ג) על דבר אשר לא קדמו אתכם בלחם ובמים - דרכו של איש לקדם וכו'. דרש רבא, מאי דכתיב: (תהלים קט"ז) פתחת למוסרי? אמר דוד לפני הקב"ה: רבוננו של עולם, שני מוסרות שהיו עלי פתחתם, רות המואביה ונעמה העמונית. דרש רבא, מאי דכתיב: (תהלים מ') רבות עשית אתה ד' - אלהי נפלאותיך ומחשבותיך אלינו? אלי לא נאמר אלא אלינו, מלמד, שהיה רחבעם יושב בחיקו של דוד, אמר לו: עלי ועליך נאמרו שתי מקראות הללו. דרש רבא, מאי דכתיב: (תהלים מ') אז אמרתי הנה באתי במגילת ספר כתוב עלי? אמר דוד: אני אמרתי עתה באתי, ולא ידעתי שבמגילת ספר כתוב עלי, התם כתיב: (בראשית י"ט) (הנמצאות, הכא כתיב: (תהלים פ"ט) מצאתי דוד עבדי בשמן קדשי משחתיו. יבמות עו-עז).

R. Yohanan replied: Scripture stated (Samuel I 17:55), "And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host: Abner, whose son is this youth? And Abner said: As thy soul liveth, O King, I cannot tell." But did he not know him? Surely it is written (ibid. 16:21), "And he loved him greatly; and he became his armor bearer!" He rather made the inquiry concerning his father. But did he not know his father? Surely it is written (ibid.17:12), "And the man was an old man (*zaken*) in the days of Saul, stricken in years among them;" and Rav or, it might be said, R. Abba, stated that this referred to the father of David, Jesse. who came in with an army (throng of people) and went out with an army! It is this that Shaul meant: Whether he descended from Peretz, or from Zerah. If he descended from Peretz he would be king, for a king breaks for himself a way and no one can hinder him. If, however, he is descended from Zerah he would only be an important man. What is the reason why he gave instructions that enquiry be made concerning him? Because it is written (Samuel I

17:38), “And Saul clad David with his apparel.” Evidently, he was the same size as his, and about Saul it is written (Samuel I 9:2), “From his shoulders and upward he was higher than any of the people.” - Doeg the Edomite then said to him, “Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter (marry within) the assembly or not.” What is the reason? Because he is descended from Ruth the Moabitess. Said Avner to him, “We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess!” [Doeg replied:] But in that case, [if you make such an inference,] a bastard (*mamzer*) would imply: But not a female bastard? [Avner replied:] It is written *mamzer* [i.e. mum (*blemish*) zar (*of foreign relations*)] Which implies] anyone objectionable. [Doeg replied:] Does then Egyptian exclude the Egyptian woman? [Avner replied:] Here it is different, since the reason for the Scriptural text is explicitly stated (Deuteronomy 23:5), “Because they met you not with bread and with water;” it is customary for a man to meet [wayfarers]; It is not, however, customary for a woman to meet [them]. - [Doeg replied:] The men should have met the men and the women the women! [Avner then] remained silent, Thereupon. the King said, “Inquire you whose son the young man is.” Elsewhere he calls him youth (*naar*); and here he calls him, young man (*alem*)! It is this that he implied, “You have overlooked (*alem*) an halachah, go and enquire at the yeshiva!” On enquiry, he was told: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess. As, however, Doeg submitted to them all those objections and they eventually remained silent, he desired to make a public announcement against [David]. Presently [an incident occurred]: Now [it is written] Amasa was the son of a man, whose name was Ithra the Israelite, that went in to Abigail, the daughter of Nahash. (Samuel II 17:25) But elsewhere it is written (Chronicles I 2:17): Jether the Ishmaelite! This teaches, Rava explained, that he (Amasa) girded on his sword like an Ishmaelite and exclaimed, “Whosoever will not obey the following halachah will be stabbed with the sword; I have this tradition from the *Beth Din* of Shmuel the Ramathite: An Ammonite but not an Ammonitess; A Moabite, but not a Moabitess!” Could he, however, be trusted? Surely R. Abba stated in the name of Rav: Whenever a learned man gives directions on a point of law, and such a point comes up [for a practical decision], he is obeyed if his statement was made before the event; but if it was not so made he is not obeyed! Here the case was different, since Shmuel and his *Beth Din* were still living. The difficulty [raised by Doeg], however, still remains! The following interpretation was given: All glorious is the king's daughter within. (Psalms 45:14) In the West (the Land of Israel) it was explained, others quote it in the name of R. Yitzchak: Scripture said (Genesis 18:9), “And they said unto him: Where is Sarah your wife? [and he answered, ‘Behold in the tent’].” The question is a matter in dispute between Tannaim: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess. This is [the interpretation of] R. Yehudah. R. Shimon, however, said: Because they met you not with bread and with water; it is customary for a man to meet etc. Rava made the following exposition: What was meant by, “You have loosed my bonds!” (Psalms 116:16)? David said to the Holy One, blessed be He, “O Master of the world! Two bonds were fastened on me, and you loosed them: Ruth the Moabitess and Naamah the Ammonitess.” Rava made the following exposition: What was meant by the Scriptural text (Psalms 40:6), “Many, O L-rd my G-d, are Your wonderful works which You have done, and Your thoughts which are toward us; none can compare with You; if I would declare and tell of them, they would be more than can be numbered”? It is not written, “toward *me*”, but toward *us*. This teaches that Rehoboam sat on the lap of David when the latter said to him. “Those two Scriptural verses” were said concerning me and you. Rava made the following exposition: What was meant by the Scriptural text (Psalms 40:8), “Then I said, behold, I come; in the scroll of the Book it is written about me”? David said, I thought I have come [to a special position] only now; but I did not know that in the scroll of the Book it was already written about me. For there it is written (Genesis 19:15), “That are found,” [referring to the daughters of Lot, from whom descended Moab and Ammon] and here it is



written (Psalms 89:21), “I have found David my servant; with my holy oil have I anointed him.”  
**Yevamos 76b-77a**

D.

(שמואל ב' כא) ואת ארבעת אלה יולדו להרפה בגת ויפלו ביד דוד וביד עבדיו מאי נינהו אמר רב חסדא: סף, ומדון, גלית, וישבי בנוב. ויפלו ביד דוד וביד עבדיו דכתיב: (רות א) ותשק ערפה לחמותה ורות דבקה בה, אמר רבי יצחק, אמר הקדוש ברוך הוא: יבואו בני הנשוקה ויפלו ביד בני הדבוקה. דרש רבא: בשכר ארבע דמעוות שהורידה ערפה על חמותה זכתה ויצאו ממנה ארבעה גבורים, שנאמר: (רות א) ותשאנה קולן ותבכינה עוד. סוטה מב:

“These four were born to Harafah in Gath; and they fell by the hand of David, and by the hand of his servants.” (Samuel II 21:22) Who were they? R. Hisda said: Saph, Madon, Goliath and Ishbi-benob. “And they fell by the hand of David, and by the hand of his servants,” (ibid.) as it is written (Ruth 1:14), “And Orpah kissed her mother-in-law, but Ruth cleaved unto her.” R. Yitzchak said: The Holy One, blessed be He, said, “May the sons of the one who kissed (Orpah) come and fall by the hand of the sons of the one who cleaved (Ruth).” Rava expounded: As a reward for the four tears which Orpah dropped upon her mother-in-law, she merited that four mighty warriors should issue from her; as it is said (ibid.), “And they lifted up their voice and wept again.” **Sotah 42b**

### III. Royal Paranoia

A.

וַיְהִי כִכְלֹתוֹ לְדַבֵּר אֶל שָׁאוּל וַנִּפֶשׂ יְהוֹנָתָן נִקְשְׁרָה בְּנֶפֶשׁ דָּוִד וַיֶּאֱהָבֵהוּ יְהוֹנָתָן כְּנַפְשׁוֹ: וַיִּקְחֵהוּ שָׁאוּל בַּיּוֹם הַהוּא וְלֹא נָתַנוּ לְשׁוֹב בַּיִת אָבִיו: וַיִּכְרַת יְהוֹנָתָן וְדוֹד בְּרִית בְּאֶהְבְּתוֹ אֹתוֹ כְּנַפְשׁוֹ: וַיִּתְפַּשֵּׁט יְהוֹנָתָן אֶת הַמַּעִיל אֲשֶׁר עָלָיו וַיִּתְּנֵהוּ לְדָוִד וּמַדְיּוֹ וְעַד חֲרָבּוֹ וְעַד קִשְׁתּוֹ וְעַד חֲגָרוֹ: וַיֵּצֵא דָוִד בְּכָל אֲשֶׁר יִשְׁלַחֲנוּ שָׁאוּל יִשְׁכִּיל וַיִּשְׁמָהוּ שָׁאוּל עַל אֲנָשֵׁי הַמְּלַחְמָה וַיִּיטֹב בְּעֵינָיו כָּל הָעָם וְגַם בְּעֵינָיו עַבְדֵי שָׁאוּל: וַיְהִי בְּבוֹאֵם בְּשׁוֹב דָּוִד מֵהַכּוֹת אֶת הַפְּלִשְׁתִּי וַתִּצְאָנָה הַנָּשִׁים מִכָּל עָרֵי יִשְׂרָאֵל לְשִׁיר וְהַמְּחֻלוֹת לְקִרְאֵת שָׁאוּל הַמֶּלֶךְ בַּתְּפִים בְּשִׁמְחָה וּבְשִׁלְשִׁים: וַתַּעֲנִינָה הַנָּשִׁים הַמְּשַׁחֲקוֹת וַתֹּאמְרֵן הֲכָה שָׁאוּל בְּאַלְפֵי וְדוֹד בְּרַכְבְּתָיו: וַיַּחַר לְשָׁאוּל מְאֹד וַיִּרְעַע בְּעֵינָיו הַדְּבָר הַזֶּה וַיֹּאמֶר נָתַנוּ לְדָוִד רַכְבוֹת וְלִי נָתַנוּ הָאֲלָפִים וְעוֹד לוֹ אֲךָ הַמְּלוּכָה: וַיְהִי שָׁאוּל עֹוִין אֶת דָּוִד מֵהַיּוֹם הַהוּא וְהִלְאָה: וַיְהִי מִמְּחֻרָת וַתִּצְלַח רוּחַ אֱ-לֹהִים | רָעָה | אֶל שָׁאוּל וַיִּתְּנָבֵא בְּתוֹךְ הַבַּיִת וְדָוִד מִנְגֵן בִּידּוֹ כַּיּוֹם | בַּיּוֹם וְהַחֲנִית בְּיַד שָׁאוּל: וַיִּטֹּל שָׁאוּל אֶת הַחֲנִית וַיֹּאמֶר אֲכָה בְּדוֹד וּבִקְרִי וַיִּסַּב דָּוִד מִפְּנֵי פַעְעָמִים: וַיֵּרָא שָׁאוּל מִלְּפָנָי דָּוִד כִּי הָיָה ד' עֲמוֹ וּמַעַם שָׁאוּל סָר: וַיִּסְרֵהוּ שָׁאוּל מֵעַמּוֹ וַיִּשְׁמָהוּ לוֹ שֵׁר אֶלְף וַיֵּצֵא וַיָּבֵא לְפָנָי הָעָם: וַיְהִי דָוִד לְכָל דְּרָכָיו מְשֻׁכָּל וְד' עֲמוֹ: וַיֵּרָא שָׁאוּל אֲשֶׁר הוּא מְשֻׁכָּל מְאֹד וַיִּגַּר מִפְּנֵיו: וְכָל יִשְׂרָאֵל וַיְהוּדָה אֶהָב אֶת דָּוִד כִּי הוּא יוֹצֵא וְבָא לְפָנֵיהֶם: שְׁמוּאֵל א יח-טז

And it came to pass, when he had finished speaking to Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even his sword, and his bow, and his girdle. And David went out wherever Saul sent him, and was successful; and Saul set him over the men of war, - and he was accepted in the sight of all the people, and also in the sight of Saul's servants. - And it came to pass as they came, when David returned from slaying the Philistine, that the women came from all the cities of Israel, singing and dancing, to meet king

Saul, with tambourines, with joyful song, and with lutes. And the women answered one another as they danced, and said, Saul has killed (with) his thousands, and David (with) his ten thousands. - And Saul was very angry, and the saying displeased him; and he said, They have ascribed to David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? And Saul regarded David with hostility from that day and onward. - And it came to pass on the next day, that the evil spirit from G-d came upon Saul, and he prophesied in the midst of the house; - and David played with his hand, as at other times; and there was a spear in Saul's hand. And Saul raised the spear; for he said, I will strike David to the wall with it. And David turned outside of his presence twice. - And Saul was afraid of David, because the L-rd was with him, and had departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people. And David succeeded in all his ways; and the L-rd was with him. Therefore when Saul saw that he succeeded so well, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them. **Samuel I 18:1-16**

B.

וַיֹּאמֶר שָׁאוּל אֶל דָּוִד הִנֵּה בְּתִי הַגְּדוּלָה מְרַב אֵתָּה אֶתָּן לְךָ לְאִשָּׁה אֲךָ הֲיִהְיֶה לִּי לְבֶן חַיִל וְהִלָּחֵם מִלְחָמוֹת ד' וְשָׁאוּל אָמַר אֵל תְּהִי יָדִי בּוֹ וְתִהְיֶה בּוֹ יַד פְּלִשְׁתִּים: וַיֹּאמֶר דָּוִד אֶל שָׁאוּל מִי אֲנֹכִי וּמִי חַיִּי מִשְׁפַּחַת אָבִי בְּיִשְׂרָאֵל כִּי אֶהְיֶה חֹתֵן לְמִלָּךְ: וַיְהִי בְעֵת תַּת אֶת מְרַב בֶּת שָׁאוּל לְדָוִד וְהָיָא נִתְּנָה לְעֵדְרִיאֵל הַמַּחְלָתִי לְאִשָּׁה: וַתֵּאָהֵב מִיכַל בֶּת שָׁאוּל אֶת דָּוִד וַיִּגְדּוּ לְשָׁאוּל וַיִּשֶׁר הַדָּבָר בְּעֵינָיו: וַיֹּאמֶר שָׁאוּל אֶתְּנֶנָּה לוֹ וְתִהְיֶה לוֹ לְמוֹקֵשׁ וְתִהְיֶה בּוֹ יַד פְּלִשְׁתִּים וַיֹּאמֶר שָׁאוּל אֶל דָּוִד בְּשִׁתִּים תִּתְּחַתֵּן בֵּי הַיּוֹם: וַיִּצֹו שָׁאוּל אֶת עֲבָדָיו דַּבְּרוּ אֶל דָּוִד בְּלֹט לֵאמֹר הִנֵּה חֲפִץ בְּךָ הַמֶּלֶךְ וְכָל עֲבָדָיו אֶהְבוּךָ וְעַתָּה הִתְחַתֵּן בְּמִלָּךְ: וַיִּדְּבְרוּ עֲבָדֵי שָׁאוּל בְּאָזְנֵי דָוִד אֶת הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר דָּוִד הִנְקִלָהּ בְּעֵינֵיכֶם הִתְחַתֵּן בְּמִלָּךְ וְאֲנֹכִי אִישׁ רֶשֶׁת וְנִקְלָה: וַיִּגְדּוּ עֲבָדֵי שָׁאוּל לוֹ לֵאמֹר כַּדְּבָרִים הָאֵלֶּה דִּבֶּר דָּוִד: וַיֹּאמֶר שָׁאוּל כֹּה תֹאמְרוּ לְדָוִד אִין חֲפִץ לְמִלָּךְ בְּמִהָרָה כִּי בְּמִאָה עֲרְלוֹת פְּלִשְׁתִּים לְהִנָּקֵם בְּאִיבֵי הַמֶּלֶךְ וְשָׁאוּל חָשַׁב לְהַפִּיל אֶת דָּוִד בְּיַד פְּלִשְׁתִּים: וַיִּגְדּוּ עֲבָדָיו לְדָוִד אֶת הַדְּבָרִים הָאֵלֶּה וַיִּשֶׁר הַדָּבָר בְּעֵינֵי דָוִד לְהִתְחַתֵּן בְּמִלָּךְ וְלֹא מְלֹאוֹ הַיָּמִים: וַיִּקָּם דָּוִד וַיִּלָּךְ | הוּא וְאֲנָשָׁיו וַיִּךְ בַּפְּלִשְׁתִּים מְאֹדִים אִישׁ וַיָּבֵא דָוִד אֶת עֲרְלוֹתֵיהֶם וַיִּמְלְאוּם לְמִלָּךְ לְהִתְחַתֵּן בְּמִלָּךְ וַיִּתֵּן לוֹ שָׁאוּל אֶת מִיכַל בְּתוֹ לְאִשָּׁה: וַיֵּרָא שָׁאוּל וַיֵּדַע כִּי ד' עִם דָּוִד וּמִיכַל בֶּת שָׁאוּל אֶהְבְּתָהּ: וַיֹּאסֶף שָׁאוּל לְרֹא מִפְּנֵי דָוִד עוֹד וַיְהִי שָׁאוּל אִיב אֶת דָּוִד כָּל הַיָּמִים: וַיִּצְאוּ שְׁרֵי פְלִשְׁתִּים וַיְהִי | מִדֵּי צֵאתֶם שָׁכַל דָּוִד מִכָּל עֲבָדֵי שָׁאוּל וַיִּיקֶר שְׁמוֹ מְאֹד: שְׁמוֹאֵל אִי־יִז-ל

And Saul said to David, Behold my elder daughter Merab, her will I give you for a wife; only be brave for me, and fight the L-rd's battles. For Saul said, Let not my hand be upon him, but let the hand of the Philistines be upon him. And David said to Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king? - 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 for a wife. - And Michal, Saul's daughter, loved David; and they told Saul, and the thing pleased him. And Saul said, I will give her to him, that she may be a snare to him, and that the hand of the Philistines may be against him. Therefore Saul said to David, You shall this day be my son-in-law through the second. - And Saul commanded his servants, saying, Talk with David secretly, and say, Behold, the king has delight in you, and all his servants love you; now therefore be the king's son-in-law. And Saul's servants spoke those words in the ears of David. And David said, Seems it to you a light thing to be a king's son-in-law, seeing that I am a poor man, and insignificant? And the servants of Saul told him, saying, On this manner spoke David. And Saul said, Thus shall you say to David, The king desires no dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it

pleased David well to be the king's son-in-law. And before the days expired, David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full number to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter for a wife. And Saul saw and knew that the L-rd was with David, and that Michal, Saul's daughter, loved him. And Saul was still the more afraid of David; and Saul became David's enemy continually. Then the princes of the Philistines went forth; and it came to pass, after they went forth, that David had more success than all the servants of Saul; so that his name was highly considered. **Samuel I 18:17-30**

C.

וַיְדַבֵּר שָׁאוּל אֶל יוֹנָתָן בְּנוֹ וְאֵל כָּל עֲבָדָיו לְהַמִּית אֶת דָּוִד וַיהוֹנָתָן בֶּן שָׁאוּל חָפֵץ בְּדוֹד מְאֹד: וַיִּגְדֹּר יְהוֹנָתָן לְדָוִד לֵאמֹר מִבְּקֵשׁ שָׁאוּל אָבִי לְהַמִּיתְךָ וְעַתָּה הֲשֹׁמֵר נָא בְּבִקְרִי וַיִּשְׁבֹּת בְּסִתְרִי וַנְּחַבְּאֵת: וְאֲנִי אֶצֵּא וְעַמְדַּתִּי לְיַד אָבִי בְּשֹׁדֵה אֲשֶׁר אַתָּה שָׁם וְאֲנִי אֲדַבֵּר בְּךָ אֵל אָבִי וְרֵאִיתִי מָה וְהִגַּדְתִּי לָךְ: וַיְדַבֵּר יְהוֹנָתָן בְּדָוִד טוֹב אֵל שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו אֵל יַחְטֵא הַמֶּלֶךְ בְּעַבְדּוֹ בְּדָוִד כִּי לֹא חָטָא לָךְ וְכִי מֵעַשְׂוֹי טוֹב-לָךְ מְאֹד: וַיִּשֶׁם אֶת נַפְשׁוֹ בְּכַפּוֹ וַיֵּךְ אֶת הַפְּלִשְׁתִּי וַיַּעַשׂ ד' תְּשׁוּעָה גְדוּלָה לְכָל יִשְׂרָאֵל רֵאִיתָ וַתִּשְׁמַח וְלָמָּה תַחְטֵא בְּדָם נָקִי לְהַמִּית אֶת דָּוִד חֲנָם: וַיִּשְׁמַע שָׁאוּל בְּקוֹל יְהוֹנָתָן וַיִּשְׁבַּע שָׁאוּל חֵי ד' אִם יוֹמֵת: וַיִּקְרָא יְהוֹנָתָן לְדָוִד וַיִּגְדֹּר לוֹ יְהוֹנָתָן אֶת כָּל הַדְּבָרִים הָאֵלֶּה וַיָּבֵא יְהוֹנָתָן אֶת דָּוִד אֵל שָׁאוּל וַיְהִי לִפְנֵי כְּאֶתְמוֹל שְׁלֹשׁוֹם: וַתּוֹסֶף הַמֶּלֶךְ חֲמָה לְהִיּוֹת וַיֵּצֵא דָוִד וַיִּלְחַם בַּפְּלִשְׁתִּים וַיֵּךְ בָּהֶם מִכָּה גְדוּלָה וַיִּנְסוּ מִפְּנָיו: שְׁמוּאֵל א יט-א-ח

And Saul spoke to Jonathan his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeks to kill you; now therefore, I beg you, take heed to yourself until the morning, and stay in a secret place, and hide yourself; And I will go out and stand beside my father in the field where you are, and I will talk with my father of you; and what I see, that I will tell you. And Jonathan spoke good of David to Saul his father, and said to him, Let not the king sin against his servant, against David; because he has not sinned against you, and because his works have been towards you very good; For he did put his life in his hand, and slew the Philistine, and the L-rd wrought a great salvation for all Israel; you saw it, and rejoiced; why then will you sin against innocent blood, to slay David without a cause? And Saul listened to the voice of Jonathan; and Saul swore, As the L-rd lives, he shall not be killed. And Jonathan called David, and Jonathan told him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past. And there was war again; and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. **Samuel I 19:1-8**

D.

(1) וַתְּהִי רוּחַ ד' | רָעָה אֶל שָׁאוּל וְהוּא בְּבִיתוֹ יוֹשֵׁב וַחֲנִיטוֹ בְּיָדוֹ וְדָוִד מְנַגֵּן בַּיָּד: וַיִּבְקֹשׁ שָׁאוּל לְהַכּוֹת בְּחִנִּית בְּדָוִד וַיִּפְטֹר מִפְּנֵי שָׁאוּל וַיֵּךְ אֶת הַחֲנִית בְּקִיר וְדָוִד נָס וַיִּמְלֹט בַּלְיִלָה הַזֹּאת: וַיִּשְׁלַח שָׁאוּל מַלְאָכִים אֶל בֵּית דָּוִד לְשַׁמְרוֹ וְלְהַמִּיתוֹ בְּבִקְרִי וַתִּגְדֹּר לְדָוִד מִיִּכָּל אֲשֶׁתּוֹ לֵאמֹר אִם אֵינְךָ מִמְּלֹט אֶת-נַפְשְׁךָ הַלִּילָה מִחָר אַתָּה מוֹמֵת: וַתֵּרֶד מִיִּכָּל אֶת דָּוִד בְּעַד הַחֲלוֹן וַיִּלְךָ וַיִּבְרַח וַיִּמְלֹט: וַתִּקַּח מִיִּכָּל אֶת הַתְּרָפִים וַתִּשֶׂם אֶל הַמָּטָה וְאֵת כְּבִיר הָעֵזִים שָׁמָּה מְרֹאשְׁתּוֹ וַתַּכֵּס בַּבָּגָד: וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת דָּוִד וַתֹּאמֶר חֲלָה הוּא: וַיִּשְׁלַח שָׁאוּל אֶת הַמַּלְאָכִים לְרְאוֹת אֶת דָּוִד לֵאמֹר הֲעֵלוּ אֹתוֹ בַּמָּטָה אֵלַי לְהַמְתּוֹ: וַיָּבֵאוּ הַמַּלְאָכִים וַהֲנִה הַתְּרָפִים אֶל הַמָּטָה וּכְבִיר הָעֵזִים מְרֹאשְׁתּוֹ: וַיֹּאמֶר שָׁאוּל אֵל מִיִּכָּל לָמָּה כָּכָה רַמִּיתָנִי וַתִּשְׁלַחֵנִי אֶת אִיבִי וַיִּמְלֹט וַתֹּאמֶר מִיִּכָּל אֵל שָׁאוּל הוּא אָמַר אֵלַי שְׁלַחֵנִי לָמָּה אֲמִיתְךָ: וְדָוִד בָּרַח וַיִּמְלֹט וַיָּבֵא אֵל שְׁמוּאֵל הַרְמֵתָה וַיִּגְדֹּר לוֹ אֶת כָּל אֲשֶׁר עָשָׂה לוֹ שָׁאוּל וַיִּלְךָ הוּא וּשְׁמוּאֵל וַיִּשְׁבוּ בְּנֵיֹת: וַיִּגְדֹּר לְשָׁאוּל לֵאמֹר הִנֵּה דָוִד בְּנֵיֹת בָּרְמָה: וַיִּשְׁלַח שָׁאוּל מַלְאָכִים

לְקַחַת אֶת דָּוִד וַיֵּרָא אֶת לְהַקֵּת הַנְּבִיאִים נְבִאִים וּשְׂמוּאֵל עִמָּד נֹצֵב עֲלֵיהֶם וַתְּהִי עַל מְלֹאכֵי שְׂאוּל רוּחַ אַל־לֵהִים וַיִּתְנַבְּאוּ גַם הֵמָּה: וַיִּגְדּוּ לְשְׂאוּל וַיִּשְׁלַח מְלֹאכִים אַחֲרָיו וַיִּתְנַבְּאוּ גַם הֵמָּה וַיִּסָּף שְׂאוּל וַיִּשְׁלַח מְלֹאכִים שְׁלֹשִׁים וַיִּתְנַבְּאוּ גַם הֵמָּה: וַיִּלֶּךְ גַּם הוּא הָרְמָתָה וַיָּבֵא עַד בּוֹר הַגְּדוֹל אֲשֶׁר בְּשֹׂכוֹ וַיִּשְׁאֵל וַיֹּאמֶר אֵיפֹה שְׂמוּאֵל וְדָוִד וַיֹּאמֶר הִנֵּה בְּנֵיֹת בְּרָמָה: וַיִּלֶּךְ שָׁם אֶל נֵיֹת בְּרָמָה וַתְּהִי עָלָיו גַּם הוּא רוּחַ אַל־לֵהִים וַיִּלֶּךְ הַלֹּךְ וַיִּתְנַבֵּא עַד בָּאוּ בְּנֵיֹת בְּרָמָה: וַיִּפְשֹׁט גַּם הוּא בְּגָדָיו וַיִּתְנַבֵּא גַּם הוּא לִפְנֵי שְׂמוּאֵל וַיִּפֹּל עָרֶם כָּל הַיּוֹם הַהוּא וְכָל הַלַּיְלָה עַל כֵּן יֹאמְרוּ הַגַּם שְׂאוּל בְּנְבִיאִים: שְׂמוּאֵל יֵט־ט כֹּד

And the evil spirit from the L-rd was upon Saul, as he sat in his house with his spear in his hand; and David played with his hand. And Saul sought to strike David to the wall with the spear; but he slipped away from Saul's presence, and he struck the spear into the wall; and David fled, and escaped that night. - Saul also sent messengers to David's house, to watch him, - and to slay him in the morning; and Michal, David's wife, told him, saying, If you save not your life tonight, tomorrow you shall be killed. So Michal let David down through a window; and he went, and fled, and escaped. And Michal took the teraphim, and laid them on the bed, and put a pillow of goats' hair at its head, and covered it with a cloth. - And when Saul sent messengers to take David, she said, He is sick. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. And when the messengers came in, behold, there were teraphim in the bed, with a pillow of goats' hair at its head. And Saul said to Michal, Why have you deceived me so, and sent away my enemy, that he is escaped? And Michal answered Saul, He said to me, Let me go; why should I kill you? - So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. - And it was told Saul, saying, Behold, David is at Naioth in Ramah. And Saul sent messengers to take David; and when they saw the company of the prophets prophesying, and Samuel standing as chief over them, the spirit of G-d was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, - and came to a great pit that is in Sechu; and he asked and said, Where are Samuel and David? And one said, Behold, they are at Naioth in Ramah. And he went there to Naioth in Ramah; and the spirit of G-d was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Therefore they say, Is Saul also among the prophets? **Samuel I 19:9-24**

(2) דרש רבא, מאי דכתיב: (שמואל א יט) וילך דוד ושמואל וישבו בנויות ברמה, וכי מה ענין נויות אצל רמה? אלא, שהיו יושבין ברמה ועוסקין בנויו של עולם, אמרי, כתיב: (דברים יז) וקמת ועלית אל המקום, מלמד שבית המקדש גבוה מכל ארץ ישראל, וארץ ישראל גבוהה מכל ארצות, לא הוו ידעי דוכתיא היכא, אייתו ספר יהושע, בכולהו כתיב: (יהושע יח) וירד ועלה הגבול ותאר הגבול, בשבט בנימין ועלה כתיב וירד לא כתיב, אמרי: ש"מ הכא הוא מקומו. סבור למבנייה בעין עיטם דמדלי, אמרי: ניתתי ביה קליל, כדכתיב: (דברים לג) ובין כתפיו שכן. ואיבעית אימא: גמירי, דסנהדרין בחלקו דיהודה ושכינה בחלקו דבנימין, ואי מדלינן ליה מתפליג טובא, מוטב דניתתי ביה פורתא, כדכתיב: ובין כתפיו שכן. ועל דבר זה נתקנא דואג האדומי בדוד, כדכתיב: (תהילים סט) כי קנאת ביתך אכלתני, וכתיב: (תהילים קלב) זכור ד' לדוד את כל ענותו אשר נשבע לד' וגו' אם אבא באהל ביתי אם אתן שנת לעיני לעפעפי תנומה עד אמצא מקום לד' וגו' הנה שמענוה באפרתה מצאנוה בשדה יער, באפרתה זה יהושע דקאתי מאפרים, מצאנוה בשדה יער זה בנימין, דכתיב: (בראשית מט) בנימין זאב יטרף. זבחים נד.

Raba lectured: What is meant by the verse (Samuel I 19:18), “[So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him.] And he (David) and Samuel went and dwelt in Naioth.” What connection then has Naioth with Ramah? It means, however, that they sat at Ramah and were engaged with the glory [beauty] of the world. (i.e. to locate the exact location of the Temple). Said they, “It is written (Deuteronomy 17:8), “Then shall you arise, and get to the place which the L-rd your G-d shall choose.” This teaches that the Temple was higher than the whole of Eretz Israel, while Eretz Israel is higher than all other countries. They did not know where that place was. Thereupon they brought the Book of Joshua [to study the topography of the land]. In the case of all [tribal territories] it is written (Joshua Chapters 15-18), “And the border went down” - “and the border went up” - “and the border passed along,” whereas in reference to the tribe of Benjamin “and it went up” is written, but not “and it went down.” Said they: This proves that this (i.e. the end of the border of Benjamin which is the well of Eitam) is its site. They intended building it at the well of Etam, which is raised, but [then] they said: Let us build it slightly lower, as it is written (Deuteronomy 33:12), “And He dwells between [Benjamins’s] shoulders.” Alternatively, there was a tradition that the Sanhedrin should have its locale in Judah's portion, while the Divine Presence was to be in Benjamin's portion. If then we build it in the highest spot, [said they,] there will be a considerable distance between them. Better then that we build it slightly lower, as it is written: “And He dwelleth between his shoulders.” And for this Doeg the Edomite envied David, as it is written (Psalms 69:10), “For zeal (envy) for Your house has consumed me; and the taunts of those who taunted You have fallen upon me.” And it is written (Psalms 132 1-6), “L-rd, remember unto David all his affliction; how he swore unto the L-rd, and vowed unto the Mighty One of Jacob: Surely I will not come into the tent of my house, nor go up into the bed that is spread for me; I will not give sleep to mine eyes, nor slumber to mine eyelids; until I find out a place for the L-rd, a habitation for the mighty One of Jacob. Behold, we heard of it at Ephratah; we found it in the fields of Jaar (forest);” “In Ephrath” means in the Book of Joshua, who [Joshua] was descended from Ephraim. “In the field of the forest” alludes to [the territory of] Benjamin, as it is written (Genesis 49:27), “Benjamin is a ravenous wolf.” **Zevachim 54a**

(3) ושמואל קיבל מעלי ובית דינו. ודוד קיבל משמואל ובית דינו. הקדמה ליד החזקה לרמב"ם

Shmuel received his teachings from Eli and the members of his *Beth Din* (Court of Law). David received his teachings from Shmuel and his *Beth Din*. **Preface to Rambam's Mishneh Torah**

#### IV. David Flees

##### A.

וַיִּבְרַח דָּוִד מִנְיֹוֹת בְּרָמָה וַיָּבֵא וַיֹּאמֶר | לִפְנֵי יְהוֹנָתָן מֶה עָשִׂיתִי מֶה עֲוֹנִי וּמָה חָטָאתִי לִפְנֵי אָבִיךָ כִּי מִבְּקֶשׁ אֶת נַפְשִׁי: וַיֹּאמֶר לוֹ חֲלִילָה לֹא תָמוֹת הִנֵּה לֹא יַעֲשֶׂה אָבִי דָבָר גְּדוֹל אוֹ דָבָר קָטָן וְלֹא יִגְלֶה אֶת אָזְנִי וּמִדּוֹעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת הַדָּבָר הַזֶּה אֵינְךָ זֹאת: וַיִּשָׁבַע עוֹד דָּוִד וַיֹּאמֶר יָדַע וַיִּדַע אָבִיךָ כִּי מִצָּאתִי חָן בְּעֵינֶיךָ וַיֹּאמֶר אֵל יָדַע זֹאת יְהוֹנָתָן פֶּן יַעֲצֹב וְאוֹלֵם חֵי ד' וְחֵי נַפְשֶׁךָ כִּי כִפְשַׁע בֵּינִי וּבֵין הַמְּוֹת: וַיֹּאמֶר יְהוֹנָתָן אֵל דָּוִד מָה תֹּאמַר נַפְשֶׁךָ וְאַעֲשֶׂה לָּךְ: וַיֹּאמֶר דָּוִד אֵל יְהוֹנָתָן הִנֵּה חֹדֶשׁ מִתָּר וְאֲנֹכִי יָשׁב אִשָּׁב עִם הַמֶּלֶךְ לְאָכּוֹל וְשִׁלַּחְתָּנִי וְנִסְתַּרְתִּי בַשָּׂדֶה עַד הָעֶרֶב הַשְּׁלִישִׁית: אִם פָּקֵד יִפְקְדֵנִי אָבִיךָ וְאָמַרְתָּ נִשְׁאֵל נִשְׁאֵל מִמֶּנִּי דָּוִד לְרוּץ בֵּית לָחֵם עִירוֹ כִּי זָבַח הַיָּמִים שָׁם לְכָל הַמִּשְׁפָּחָה: אִם כֹּה יֹאמֶר טוֹב שְׁלוֹ' לְעַבְדְּךָ וְאִם חָרָה יַחֲרֶה לוֹ יָדַע כִּי כָלְתָה הָרַעַה מֵעַמּוֹ: שְׁמוּאֵל א כ:א-ז

And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is my iniquity? and what is my sin before your father, that he seeks my life? And he said to him, G-d forbid; you shall not die; behold, my father will do nothing either great or small, that he will not tell me; and why should my father hide this thing from me? It is not so. And David swore moreover, and said, Your father certainly knows that I have found grace in your eyes; and he said, Let not Jonathan know this, lest he be grieved; but truly as the L-rd lives, and as your soul lives, there is but a step between me and death. Then said Jonathan to David, Whatever your soul desires, I will do it for you. And David said to Jonathan, Behold, tomorrow is the new moon, and I should not fail to sit with the king at the meal; but let me go, that I may hide myself in the field until the third day at evening. - If your father should miss me, then say, David earnestly asked leave of me that he might run to Beth-Lehem, his city; for there is a yearly sacrifice there for all the family. If he says thus, It is well; your servant shall have peace; but if he should be very angry, then you should know that he is determined to do evil. **Samuel I 20:1-7**

B.

ויסתר דוד בשדה ויהי החדש וישב המלך אל הלחם לאכול: וישב המלך על מושבו כפעם | כפעם אל מושב הקיר ויקם יהונתן וישב אבנר מצד שאול ויפקד מקום דוד: ולא דבר שאול מאומה ביום ההוא כי אמר מקרה הוא בלתי טהור הוא כי לא טהור: ויהי ממחרת החדש השני ויפקד מקום דוד ויאמר שאול אל יהונתן בנו מדוע לא בא בן ישי גם תמול גם היום אל הלחם: ויען יהונתן את שאול נשאל נשאל דוד מעמדי עד בית לחם: ויאמר שלחני נא כי זבח משפחה לנו בעיר והוא צוה לי אחי ועתה אם מצאתי חן בעיניך אמלטה נא ואראה את אחי על בן לא בא אל שלחן המלך: ויחר אף שאול ביהונתן ויאמר לו בן נעות המרדות הלוא ידעת כי בחר אתה לבן ישי לבשת ערות אמי: כי כל הימים אשר בן ישי חי על האדמה לא תכון אתה ומלכותך ועתה שלח וקח אתו אלי כי בן מות הוא: ויען יהונתן את שאול אביו ויאמר אליו למה יומת מה עשה: ויטל שאול את החנית עליו להכתו וידע יהונתן כי כלה היא מעם אביו להמית את דוד: ויקם יהונתן מעם השלחן בחרי אף ולא אכל ביום החדש השני לחם כי נעצב אל דוד כי הכלמו אביו: שמואל א כ:כד-לד

So David hid himself in the field; and when the new moon came, the king sat down to eat the meal. And the king sat upon his seat, as at other times, upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spoke not any thing that day; for he thought, Something has befallen him (קרי), he is not clean; surely he is not clean. - And it came to pass on the next day, which was the second day of the month, that David's place was empty; - and Saul said to Jonathan his son, Why does not the son of Jesse come to the meal, neither yesterday, nor today? And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-Lehem; And he said, Let me go, I beg you; for our family has a sacrifice in the city; and my brother has commanded me to be there; and now, if I have found favor in your eyes, let me get away, I pray you, to see my brothers. Therefore he does not come to the king's table. Then Saul's anger was kindled against Jonathan, and he said to him, You son of a perverse and rebellious woman, do I not know that you have chosen the son of Jesse to your own shame, and to the shame of your mother's nakedness? - For as long as the son of Jesse lives on the ground, you shall not be established, nor your kingdom. Therefore now send and fetch him to me, for he shall surely die. And Jonathan answered Saul his father, and said to him, Why shall he be killed? What has he done? And Saul raised the spear to strike him; whereby Jonathan knew that his father was determined to slay David. So Jonathan arose from the table in fierce anger, and ate no food on the second day of the new moon; for he was grieved for David, because his father had put him to shame. **Samuel I 20:24-34**

C.

וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם ד' לֵאמֹר ד' יִהְיֶה | בֵּינִי וּבֵינְךָ וּבֵין זְרַעִי וּבֵין זְרַעֲךָ עַד-עוֹלָם: שְׁמוּאֵל א כ:מב

And Jonathan said to David, Go in peace, as we have sworn both of us in the name of the L-rd, saying, The L-rd be between me and you, and between my seed and your seed forever. **Samuel I 20:42**

D.

וַיֵּלֶךְ דָּוִד מִשָּׁם וַיִּמְלֹט אֶל מְעֵרַת עַדְלָם וַיִּשְׁמְעוּ אַחֵיו וְכָל בֵּית אָבִיו וַיֵּרְדוּ אֵלָיו שָׁמָּה: וַיִּתְקַבְּצוּ אֵלָיו כָּל אִישׁ מִצּוֹק וְכָל אִישׁ אֲשֶׁר לוֹ נִשְׂאָה וְכָל אִישׁ מֵר נֶפֶשׁ וַיְהִי עֲלֵיהֶם לְשׁוֹר וַיְהִיו עִמּוֹ כְּאַרְבַּע מֵאוֹת אִישׁ: וַיֵּלֶךְ דָּוִד מִשָּׁם מִצְפָּה מוֹאָב וַיֹּאמֶר | אֶל מֶלֶךְ מוֹאָב יֵצֵא נָא אָבִי וְאִמִּי אִתְּכֶם עַד אֲשֶׁר אֲדַע מַה יַעֲשֶׂה לִּי א-לֹהִים: וַיִּנְחַם אֶת פְּנֵי מֶלֶךְ מוֹאָב וַיֵּשְׁבוּ עִמּוֹ כָּל יְמֵי הַיּוֹת דָּוִד בְּמִצְוֹדָה: וַיֹּאמֶר גַּד הַנְּבִיא אֶל דָּוִד לֹא תֵשֶׁב בְּמִצְוֹדָה לָךְ וּבָאתָ לָךְ אֶרֶץ יְהוּדָה וַיֵּלֶךְ דָּוִד וַיָּבֵא יַעֲר חֲרַת: וַיִּשְׁמַע שְׂאוּל כִּי נֹדַע דָּוִד וְאֲנָשִׁים אֲשֶׁר אִתּוֹ וְשְׂאוּל יוֹשֵׁב בְּגִבְעָה תַּחַת הָאֵשֶׁל בְּרִמָּה וַחֲנִיתוֹ בְּיָדוֹ וְכָל עַבְדָּיו נֹצְצִים עָלָיו: וַיֹּאמֶר שְׂאוּל לְעַבְדָּיו הַנּוֹצְצִים עָלָיו שְׁמְעוּ נָא בְנֵי יְמִינִי גַם לְכַלְכֶּם יַתֵּן בֶּן יִשִׁי שְׂדוֹת וּכְרָמִים לְכָלְכֶם יִשִׁים שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת: כִּי קִשְׁרַתֶּם כָּלְכֶם עָלַי וְאֵין גְּלָה אֶת אֲזֹנֵי בְּכֶרֶת בְּנֵי עַם בֶּן יִשִׁי וְאֵין חִלָּה מִכֶּם עָלַי וְגָלָה אֶת אֲזֹנֵי כִּי הָקִים בְּנֵי אֶת עַבְדֵי עָלַי לְאַרְבַּ פְּיֹם הַזֶּה: וַיַּעַן דָּאָג הָאֲדָמִי וְהוּא נֹצֵב עַל עַבְדֵי שְׂאוּל וַיֹּאמֶר רְאִיתִי אֶת בֶּן יִשִׁי בָּא נֹכַח אֶל אַחִימֶלֶךְ בֶּן אַחִיטוֹב: וַיִּשְׁאַל לוֹ בְּד' וַצִּידָה נָתַן לוֹ וְאֶת חֶרֶב גְּלִית הַפִּלְשֵׁתִי נָתַן לוֹ: וַיִּשְׁלַח הַמֶּלֶךְ לְקַרְא אֶת אַחִימֶלֶךְ בֶּן אַחִיטוֹב הַכֹּהֵן וְאֶת כָּל בֵּית אָבִיו הַכֹּהֲנִים אֲשֶׁר בְּנֹב וַיָּבֵאוּ כָּלֶם אֶל הַמֶּלֶךְ: וַיֹּאמֶר שְׂאוּל שְׁמַע נָא בֶּן אַחִיטוֹב וַיֹּאמֶר הַנְּנִי אֲדָנִי: וַיֹּאמֶר אֵלָיו שְׂאוּל לְמָה קִשְׁרַתֶּם עָלַי אֶתְּהָ וּבֶן יִשִׁי בְּתַתֶּךָ לוֹ לְחַם וְחֶרֶב וְשְׂאוּל לוֹ בָּא-לֹהִים לְקוֹם אֵלַי לְאַרְבַּ פְּיֹם הַזֶּה: וַיַּעַן אַחִימֶלֶךְ אֶת הַמֶּלֶךְ וַיֹּאמֶר וּמִי כָכָל עַבְדֶּיךָ כְּדוֹד נֶאֱמָן וַחֲתָן הַמֶּלֶךְ וְסָר אֶל מִשְׁמַעְתֶּךָ וְנִכְבַּד בְּבִיתְךָ: הַיּוֹם הַחֲלִיתִי לְשְׁאֵל לוֹ בָּא-לֹהִים חֲלִילָה לִי אֵל יִשָּׁם הַמֶּלֶךְ בְּעַבְדוֹ דְּבָר בְּכָל בֵּית אָבִי כִּי לֹא יָדַע עַבְדְּךָ בְּכָל זֹאת דְּבָר קִטָּן אוֹ גְּדוֹל: וַיֹּאמֶר הַמֶּלֶךְ מוֹת תָּמוּת אַחִימֶלֶךְ אֶתְּהָ וְכָל בֵּית אָבִיךָ: וַיֹּאמֶר הַמֶּלֶךְ לְרָצִים הַנּוֹצְצִים עָלָיו סָבוּ וְהִמִּיתוּ | כִּהְנִי ד' כִּי גַם יָדָם עִם דָּוִד וְכִי יָדְעוּ כִּי בָרַח הוּא וְלֹא גָלוּ אֶת אֲזֹנֵי וְלֹא אָבוּ עַבְדֵי הַמֶּלֶךְ לְשְׁלַח אֶת יָדָם לְפָגַע בְּכֹהֲנֵי ד': וַיֹּאמֶר הַמֶּלֶךְ לְדוֹאָג סָב אֶתְּהָ וּפְגַע בְּכֹהֲנִים וַיִּסַּב דוֹאָג הָאֲדָמִי וַיִּפְגַּע הוּא בְּכֹהֲנִים וַיָּמָת | בְּיֹם הַהוּא שְׁמָנִים וַחֲמִשָּׁה אִישׁ נִשְׂאָ אֶפֶוד בָּד: וְאֶת נֹב עִיר הַכֹּהֲנִים הִכָּה לְפִי חֶרֶב מֵאִישׁ וְעַד אִשָּׁה מְעוֹלָל וְעַד יוֹנָק וְשׁוֹר וְחִמּוֹר וְשָׂה לְפִי חֶרֶב: וַיִּמְלֹט בֶּן אַחַד לְאַחִימֶלֶךְ בֶּן אַחִיטוֹב וְשְׁמוֹ אַבְיָתָר וַיִּבְרַח אַחֲרָי דָּוִד: וַיִּגַּד אַבְיָתָר לְדָוִד כִּי הָרַג שְׂאוּל אֶת כֹּהֲנֵי ד': וַיֹּאמֶר דָּוִד לְאַבְיָתָר יָדַעְתִּי בְּיֹם הַהוּא כִּי שָׁם דוֹאָג הָאֲדָמִי כִּי הִגִּד יָגִיד לְשְׂאוּל אֲנֹכִי סָבַתִּי בְּכָל נֶפֶשׁ בֵּית אָבִיךָ: שְׁבָה אֵתִי אֵל תִּירָא כִּי אֲשֶׁר יִבְקֶשׂ אֶת נַפְשִׁי יִבְקֶשׂ אֶת נַפְשֶׁךָ כִּי מִשְׁמַרְתָּ אֶתְּהָ עַמְדִּי: שְׁמוּאֵל א כב:א-כב

And David departed from there (Gath), and escaped to the cave Adullam; and when his brothers and all his father's house heard it, they went down there to him. - And every one who was in distress, and every one who was in debt, and every one who was discontented, gathered themselves to him; and he became a captain over them; and there were with him about four hundred men. - And David went from there to Mizpah of Moab; and he said to the king of Moab, Let my father and my mother, I beg you, come forth, and be with you, till I know what G-d will do for me. And he brought them before the king of Moab; and they lived with him all the while that David was in the fortress. And the prophet Gad said to David, Remain not in the fortress; depart, and go to the land of Judah. Then David departed, and came to the forest of Hareth. - When Saul heard that David had been discovered, and the men who were with him, now Saul sat in Gibeah under a tamarisk tree in Ramah, holding his spear in his hand, and all his servants were standing around him; - Then Saul said to his servants who stood around him, Hear now,

you Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; - That all of you have conspired against me, and there is none who tells me that my son has made a covenant with the son of Jesse, and there is none of you who is sorry for me, or tells me that my son has stirred up my servant against me, to lie in wait, as at this day? - Then answered Doeg the Edomite, who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub. And he inquired of the L-rd for him, and gave him provisions, and gave him the sword of Goliath the Philistine. - Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were in Nob; and they came all of them to the king. And Saul said, Hear now, you son of Ahitub. And he answered, Here I am, my lord. And Saul said to him, Why have you conspired against me, you and the son of Jesse, in that you have given him bread, and a sword, and have inquired of G-d for him, that he should rise against me, to lie in wait, as at this day? Then Ahimelech answered the king, and said, And who is so faithful among all your servants as David, who is the king's son-in-law, and gives heed at your bidding, and is honored in your house? Did I then begin to inquire of G-d for him? be it far from me; let not the king impute any thing to his servant, nor to all the house of my father; for your servant knew nothing of all this, less or more. And the king said, You shall surely die, Ahimelech, you, and all your father's house. And the king said to the runners who stood around him, Turn, and slay the priests of the L-rd; because their hand also is with David, and because they knew when he fled, and did not tell me. But the servants of the king would not put forth their hand to fall upon the priests of the L-rd. And the king said to Doeg, Turn, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day eighty five persons who wore a linen ephod. And Nob, the city of the priests, he struck with the edge of the sword, both men and women, children and babies, and oxen, and donkeys, and sheep, with the edge of the sword. And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar told David that Saul had killed the L-rd's priests. And David said to Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul; I have caused the death of all the persons of your father's house. Remain with me, fear not; for he who seeks my life seeks your life; but with me you shall be in safekeeping. **Samuel I 22:1-23**

E.

דרוש ביה. כתיב דואג וכתוב דוייג. אמר רבי יוחנן: בתחילה יושב הקדוש ברוך הוא ודואג שמא יצא זה לתרבות רעה, לאחר שיצא אמר: ווי שיצא זה. אמר רבי יצחק: מאי דכתיב (תהלים נ"ב) מה תתהלל ברעה הגבור חסד אל כל היום, אמר לו הקדוש ברוך הוא לדואג: לא גבור בתורה אתה, מה תתהלל ברעה? לא חסד אל נטוי עליך כל היום? ואמר רבי יצחק: מאי דכתיב (תהלים נ') ולרשע אמר א-להים מה לך לספר חקי. אמר לו הקדוש ברוך הוא לדואג הרשע: מה לך לספר חקי? כשאתה מגיע לפרשת מרצחים ופרשת מספרי לשון הרע מה אתה דורש בהם? (תהלים נ') ותשא בריתי עלי פיך. אמר רבי אמי: אין תורתו של דואג אלא משפה ולחוך. סנהדרין קו:

Scripture writes Doeg (i.e. anxious) and Doeeg: (i.e. woe) R. Yohanan said: At first, the Holy One, blessed be He, sat and was anxious lest he go out on an evil course. But when he had already done so, He exclaimed, "Woe, that he has entered [on an evil path]!" R. Yitzchak said: What is meant by the verse (Psalms 52:3), "Why do you boast of evil, O mighty man? [Doesn't] the love of G-d lasts for all time?" The Holy One, blessed be He, said to Doeg, "Aren't you a mighty man in Torah? Why then do you boast of evil?" Is not the love of G-d continually spread over you? R. Yitzchak also said: What is meant by the verse (Psalms 50:16), "But to the wicked man G-d says, What right have to you to declare My statutes, or to take My covenant in your mouth?" The Holy One, blessed be He, said to the wicked Doeg, "What right have to you to declare [i.e., study] my statutes: when you come to the sections dealing with murderers and



slanderers, how do you expound them? Or that you should take My covenant in your mouth?" R. Ammi said: Doeg's learning was only from the lips outward. **Sanhedrin 106b**