



Non-comprehensive review questions for Chapter 25

- 1) Why do we record the death of Shemuel at the start of our chapter?
- 2) Why would we expect Naval to help Dovid, before Dovid's assistance?
- 3) Why is Naval hostile to Dovid?
- 4) Why does Dovid send ten men to request support from Naval?
- 5) What lesson may we learn from the word וינחמו ("And they rested") that mitigates Naval's wickedness?
- 6) What is wrong with Naval's response to Dovid?
- 7) Why did Dovid react so violently to Naval?
- 8) What do we see from the youth's report to Avigayil and her reaction?
- 9) What is the meaning of Avigayil's statement that Hashem sent her to Dovid?
- 10) What is the meaning of Avigayil's blessing that Dovid's soul should be bound in the bond of life?
- 11) What does Avigayil mean when she says that Dovid would be harmed as king if he killed Naval?
- 12) What does Avigayil mean when she asks Dovid to remember her?
- 13) What is the point of the parallels between Dovid/Naval and Yaakov/Lavan?
- 14) What is the point of the parallels between Dovid/Avigayil and Esav/Yaakov?
- 15) What happened to Naval's heart?
- 16) What is the role of the ten-day period before Naval's death?
- 17) Why did Shaul give Michal to Palti?
- 18) How could Shaul give Michal to Palti, and how could Dovid take her back in Shemuel II 3?

Outline of Chapter 26

- | | |
|----------|--|
| 26:1-3 | Shaul pursues Dovid in Givat haChachilah |
| 26:4-6 | Dovid decides to invade Shaul's military encampment |
| 26:7-12 | Dovid refuses to harm Shaul, but takes his spear and pitcher |
| 26:13-20 | Dovid proves that he could have harmed Shaul |
| 26:21-25 | Dovid and Shaul make peace and part ways |

1. Talmud, Sotah 48b

מאי "זיפים"? אמר רבי יוחנן בני אדם המזייפין דבריהם. ורבי אלעזר אומר על שם מקומן...

What is the meaning of *Zifim* [in Tehillim 54:2]? Rabbi Yochanan said: People who deceive with their words. Rabbi Elazar said: Their place of origin.

26:1-3 Shaul pursues Dovid in Givat haChachilah

2. Malbim to Shemuel I 25:44

וזה ג"כ עורר שנאה חדשה אצל שאול, ולכן התעורר דוד להרחיק נדוד ממדבר פארן אל מקום אחר להמלט מחמת שאול אשר בערה מחדש: And [the additional marriages] awakened new enmity in Shaul. Therefore Dovid was moved to distance from Midbar Parah to another place, to flee from Shaul's newly burning rage.

3. Nothing has changed 26:1 and 23:19

4. Talmud, Berachot 62b

אמר ליה הקב"ה למלאך טול לי רב שבהם שיש בו ליפרע מהם כמה חובות באותה שעה מת אבישי בן צרויה ששקול כרובה של סנהדרין Gd told the *malach*, "Take for Me the great among them, who would account for many of their debts." At that time Avishai ben Tzeruyah died, he was the equal of the majority of the Sanhedrin.

5. Why do we name Avishai with his mother? Three explanations from Prof. Kil

- Association with Dovid (seen in Radak Shemuel II 3:39 as well)
- Her husband passed away young, and she raised the children herself
- She was very righteous

6. Birth order? Shemuel II 2:18, Divrei haYamim I 2:16

7. An arc of circles 17:20 and 26:5

8. Talmud, Sanhedrin 49a

אילמלא דוד לא עשה יואב מלחמה ואילמלא יואב לא עסק דוד בתורה, דכתיב "ויהי דוד עשה משפט וצדקה לכל עמו ויואב בן צרויה על הצבא (שמואל ב ח:טו)" מה טעם דוד עשה משפט וצדקה לכל עמו? משום דיואב על הצבא. ומה טעם יואב על הצבא? משום דדוד עשה משפט וצדקה לכל עמו.

If not for David, Yoav could not have waged war. And if not for Yoav, David could not have been involved with Torah. As Shemuel II 8:15 says, "And David performed justice and righteousness for his entire nation, and Yoav son of Tzeruyah was over the army." Why was David able to perform justice and righteousness for his entire nation? Because Yoav was over the army. And why was Yoav able to lead the army? Because David performed justice and righteousness for his entire nation.

26:7-12 Dovid refuses to harm Shaul, but takes his spear and pitcher

9. Midrash Tehillim 58:1

ולמה שני פעמים ד' אלא אמר לו חי ד' אם תהרגנו, אל תהרגהו, ואם תהרגהו חי ד' אני אהרגך.

And why mention Hashem twice? But he said, "By Gd if you kill him – don't kill him. And if you kill him, by Gd, I will kill you."

10. Radak to Shemuel I 26:10

וזה אמר דוד מלבו, כי אמר בלבו כיון שמאס בו ד' ית' מהיות מלך וצוה למשחני לא יתכן שיאריך הזמן. או אפשר כי מפי שמואל אמר שימות בקרוב.

Dovid said this on his own, saying to himself, "Since Gd rejected [Shaul] as king and commanded [Shemuel] to anoint me, it isn't possible that this would take long." Or, perhaps he heard from Shemuel that [Shaul] would die soon.

11. The spear Shemuel I 18:10-11, 19:9-10, 20:33, 22:6, 26:11, Shemuel II 1:6

12. Midrash Tehillim 58:1

היינו "שוכב" היינו "ישן"! אלא שניתנה להם שינת תרדמה.

"Lying" and "sleeping" are the same! But deep sleep was placed upon them.

13. Ralbag to Shemuel I 26:10

יתכן בבאו במקום הסכנה שימות בלא עתו, וכבר זכרו זה בעלי חכמת משפטי הכוכבים בספריהם והוא עוד דעת תורתנו השלמה, ולזה צותה לעשות מעקה לגגים למלט הבאים שם מהנפילה:

It is possible that he might die when it is not his time if he enters a dangerous position. Astrologers have already mentioned this in their texts, and it is also the view of our perfect Torah. Therefore the Torah commanded to make a fence on rooves, to save those who go there from falling.

14. Talmud, Shabbat 32a

"כי יפל הנפל ממנו" - ראוי זה ליפול מששת ימי בראשית שהרי לא נפל והכתוב קראו נופל אלא שמגלגלין זכות על ידי זכאי וחובה על ידי חייב.

"...should one who falls fall from it." – This person was suited to fall from the six days of Creation, for even before he fell the text called him "one who falls." But [Gd] brings merit to the meritorious and guilt to the guilty.

15. Sefer haChinuch (13th century) #546

עם היות ד' ברוך הוא משגיח בפרטי בני אדם ויודע כל מעשיהם, וכל אשר יקרה להם טוב או רע בגזרתו ובמצותו לפי זכותו או חיובו, וכענין שאמרו זכרונם לברכה [חולין ז' ע"ב] "אין אדם נוקף אצבעו מלמטה אלא אם כן מכריזין עליו מלמעלה," אף על פי כן צריך האדם לשמור עצמו מן המקרים הנהוגים בעולם, כי הקל ברא עולמו ובנאו על יסודות עמודי הטבע, וגזר שיהיה האש שורפת והמים מכבין הלהבה, וכמו כן יחייב הטבע שאם תפול אבן גדולה על ראש איש שתרצץ את מוחו או אם יפול האדם מראש הגג הגבוה לארץ שימות, והוא ברוך

הוא חנן גופות בני אדם ויפח באפיו נשמת חיים בעלת דעת לשמור הגוף מכל פגע... ואמנם יהיו קצת מבני אדם אשר המלך חפץ ביקרם לרוב חסידותם...

Even though Gd watches the specifics of people's lives and knows their deeds, and all that happens to them, good or bad, is at His decree and command based on their merit and guilt, as the Sages said (Chullin 7b), "One does not bang his finger below unless it has been decreed upon him from above," nonetheless, one must guard himself from commonplace events, for Gd created His world and built it upon the foundations of the pillars of nature, and He decreed that fire should burn and water should extinguish a flame, and so, too, nature may require that if a large stone should fall on a person's head, it would crush his skull, or if a person would fall from the top of a high roof to the ground he would die. And He was generous to the bodies of people, blowing into their nostrils the breath of life with intellect to guard the body from all harm... And in truth, some people, who the King values due to their great piety...

16. Rabbi Naftali Tzvi Yehudah Berlin (19th-20th century Russia), *Emek haNetziv*, Sifri Naso 42

הרעה שעשה לעצמו עושה את שלה, והטוב עושה את שלה... כך עלה במחשבתו יתברך ביצירת העולם, ש"ישלט האדם באדם לרע לו" (קהלת ח:ט), או צבא ל"אדם עלי ארץ" (איוב כ:ד) במזלו הרע.

The evil a person commits generates its own evil, and the good generates its own good... This is what Gd desired when He created the world, that "one human being could affect another, even to harm him", and even for a force to [affect] "a person on earth" because of his bad mazal.

17. Malbim to Shemuel I 26:8

חשב שזה ודאי השגחיי שישנו כולם כדי שיכהו:

He thought this was certainly from [Divine] supervision, that all of them were sleeping, so that he could strike [Shaul].