

Yehonatan said to him,

יח וַיֹּאמֶר-לוֹ יְהוֹנָתָן

“Tomorrow is the new moon

מָחָר חֹדֶשׁ

and you shall be examined (and
noted as missing)

וְנִבְקְדָתָּ

when your seat shall be
examined (and found empty).

כִּי יִבְקַד מוֹשְׁבֶךָ:

For three (days)

יט וּשְׁלֹשֶׁת

you shall go down very far (and hide)

תִּירַד מְאֹד

and you shall come to the place

וּבֵאתָ אֶל-הַמָּקוֹם

that you hid there

אֲשֶׁר-נִסְתַּרְתָּ שָׁם

on the day of action – (see פָּרָק י"ט פְּסוּק ב')

בַּיּוֹם הַמַּעֲשֶׂה

and you shall sit

וַיֹּשְׁבֶתָ

next to the stone of Ezel.

אֶצְלֵ הָאֶבֶן הָאֵזֶל:

And I

כ וַאֲנִי

שְׁמוּאֵל א' פָּרַק כ' פְּסוּקִים י"ח-ל"ד

three arrows

שְׁלֹשֶׁת הַחֲצִיִּים

will shoot to the side

צָדָה אֶרְחֶה

as though I shot at a target.

לְשִׁלַּח-לִי לְמִטְרָה:

And behold

כֹּה וְהִנֵּה

I will send the lad (and say)

אֶשְׁלַח אֶת-הַנֶּעֱרָר

'Go

לְךָ

find the arrows.'

מֵצֵא אֶת-הַחֲצִיִּים

If I shall say to the lad

אִם-אֶמְרֶה אֵלַי לְנֶעֱרָר

'Behold are the arrows

הִנֵּה הַחֲצִיִּים |

on the side of you.'

מִמֶּנִּי וְהִנֵּה

(You Dovid) take them and come

קַחנִי | וּבֵאתָ

for there is peace to you

כִּי-שָׁלוֹם לְךָ

and there is nothing (bad going
to happen to you)

וְאֵין דָּבָר

(so I swear) by the life of Hashem.

חַיֵּי:

But if I shall say so
to the young boy,
'Behold the arrows
are beyond you.'
(You Dovid should) go
for Hashem has sent you.

כִּבּ וְאִם־כֹּה אֹמֵר
לְעֶלְמָם
הִנֵּה הַחֲצִיִּים
מִמֶּנִּי וְהַלְּאָה
לְךָ
כִּי שְׁלַחְךָ יי:

And the matter
that we have spoken
me and you (i.e. our treaty),
behold Hashem
is between me and you
forever (to insure it is kept)."

כִּנּוּ וְהַדְּבָר
אֲשֶׁר דִּבַּרְנוּ
אֲנִי וְאַתָּה
הִנֵּה יי
בֵּינִי וּבֵינְךָ
עַד־עוֹלָם:

Dovid hid

כִּד וַיִּסְתֵּר דָּוִד

in the field

בשדה

and it was the new moon

ויְהִי הַחֹדֶשׁ

and the king sat

ויִשָּׁב הַמֶּלֶךְ

by the meal

אֶל [עַל] - הַלֶּחֶם

to eat.

לֶאֱכֹל:

The king sat

כִּהַּ וַיִּשָּׁב הַמֶּלֶךְ

on his seat

עַל-מוֹשְׁבֹו

like each time

כַּכָּעַם | בַּכָּעַם

by the seat at the wall.

אֶל-מוֹשֵׁב הַקִּיר

Yehonatan got up

ויָקָם יְהוֹנָתָן

and Avner sat

ויִשָּׁב אַבְנֵר

on the side of Shaul

מִצַּד שָׁאוּל

and the place of Dovid was noticed (as being empty).

ויִפָּקַד מְקוֹם דָּוִד:

Shaul did not speak

כִּי וְלֹא-דִבֶּר שְׁאוּל

anything

מֵאוּמָּה

on that day

בַּיּוֹם הַהוּא

because he said,

כִּי אָמַר

“It is a (chance) occurrence

מִקְרָה הוּא

he is not pure

בְּלִתי טָהוֹר הוּא

for he did not become purified.”

כִּי-לֹא טָהוֹר:

It was

כִּי וַיְהִי

on the second day of the new
moon

מִמַּחֲרַת הַחֹדֶשׁ הַשֵּׁנִי

and the place of Dovid was
noticed (as being empty)

וַיִּפְקֹד מְקוֹם דָּוִד

and Shaul said

וַיֹּאמֶר שְׁאוּל

to Yehonatan his son,

אֶל-יְהוֹנָתָן בְּנוֹ

“Why

מִדּוּעַ

שְׁמוּאֵל א' פָּרַק כ' פְּסוּקִים י"ח-ל"ד

has the son of Yishai not come

לֹא-בָא בֶן-יִשַׁי

also yesterday

גַּם-תְּמוּל

also today

גַּם-הַיּוֹם

to the meal?"

אֶל-הַלֶּחֶם:

Yehonatan answered Shaul

כַּח וַיַּעַן יְהוֹנָתָן אֶת-שָׂאֻל

"Dovid asked of me

נִשְׂאֵל נִשְׂאֵל דָּוִד מֵעַמְדִי

(permission to go) to Beit Lechem.

עַד-בַּיִת לָחֶם:

He said,

כַּט וַיֹּאמֶר

'Please send me

שְׁלַחֵנִי נָא

for we have a family
sacrifice in the city

כִּי זָבַח מִנְשִׁפָּחָה לָנוּ בְּעִיר

and my brother commanded me
about it (to come).

וְהוּא צִוָּה-לִי אָחִי

And now

וְעַתָּה

if I have found favor

אִם־מָצָאתִי חֵן

in your eyes

בְּעֵינֶיךָ

let me please slip away

אֶמְלֹטָה נָא

and I shall see my brothers.'

וְאֶרְאֶה אֶת־אֶחָי

Therefore

עַל־כֵּן

he has not come

לֹא־בָא

to the table of the king.”

אֶל־שֻׁלְחַן הַמֶּלֶךְ:

The anger of Shaul flared

לִיָּחַר־אַף שְׁאוּל

against Yehonatan

בֵּיתְהוֹנָתָן

and he said to him,

וַיֹּאמֶר לוֹ

“The son of a loose rebellious
(woman you are)!

בֶּן־נָעוּת תַּמְרָדִית

Do I not know

הֲלוֹא יָדַעְתִּי

that you choose

כִּי־בָחַר אֶתְהָ

the son of Yishai

לְבֶן־יִשָּׁי

שְׁמוּאֵל א' פָּרָק כ' פְּסוּקִים י"ח-ל"ד

over your own embarrassment

לְבִשְׁתְּךָ

and over the embarrassment

וּלְבִשְׁת

of the nakedness of your mother?

עֲרֹת אִמֶּךָ:

For all the days

לֹא כִּי כָל-הַיָּמִים

that the son of Yishai is alive

אֲשֶׁר בֶּן-יִשַׁי חַי

on the earth

עַל-הָאָרֶץ

you and your kingdom will
not be established!

לֹא תִכּוֹן אֶתְּךָ וּמַלְכוּתְךָ

And now

וְעַתָּה

send

שְׁלַח

and bring him to me

וּקַח אֵתוֹ אֵלַי

for he is deserving of death!"

כִּי בֶן-מָוֶת הוּא:

Yehonatan answered

לֵב וַיַּעַן יְהוֹנָתָן

Shaul his father

אֶת-שָׂאוֹל אָבִיו

שְׁמוּאֵל א' פָּרַק כ' פְּסוּקִים י"ח-ל"ד

and he said to him,

וַיֹּאמֶר אֵלָיו

“Why shall he die?

לָמָּה יוּמָת

What has he done?”

מָה עָשָׂה:

Shaul threw

לֵג וַיִּטֹּל שָׁאוּל

the spear onto him

אֶת־הַחֲנִית עָלָיו

to hit him.

לְהַכֹּתוֹ

Yehonatan knew

וַיֵּדַע יְהוֹנָתָן

that it was determined

כִּי־כָּלָה הִיא

from his father

מֵעַם אָבִיו

to kill Dovid.

לְהַמִּית אֶת־דָּוִד:

Yehonatan got up

לָדַ וַיִּקָּם יְהוֹנָתָן

from the table

מֵעַם הַשֻּׁלְחָן

with flaring anger

בַּחֲרֵי־אָף

and he did not eat

וְלֹא־אָכַל

שְׁמוּאֵל א' פָּרָק כ' פְּסוּקִים י"ח-ל"ד

on the second day of the month בְּיוֹם-הַתְּחִלַּת הַחֹדֶשׁ הַשֵּׁנִי

bread (i.e. the meal) לֶחֶם

because he was upset about Dovid כִּי נִעְצַב אֶל-דָּוִד

(and) because his father had
shamed him (i.e. Yehonatan). כִּי הִכְלִמוּ אָבִיו: