

He (Dovid) got up

א וַיָּקָם

and he went

וַיֵּלֶךְ

and Yehonatan

וַיְהוֹנָתָן

came to the city.

בָּא הָעִיר:

Dovid came to (the city of) Nov

ב וַיָּבֹא דָוִד לְנוֹבָה

to Achimelech the priest

אֶל-אַחִימֶלֶךְ הַכֹּהֵן

and Achimelech hurried

וַיַּחְרֹד אַחִימֶלֶךְ

toward Dovid

לְקַרְאֵת דָּוִד

and he said to him,

וַיֹּאמֶר לוֹ

“Why are you alone

מִדְּוַע אַתָּה לְבַדְּךָ

and there is no man with you?”

וְאִישׁ אֵין אִתְּךָ:

Dovid said

ג וַיֹּאמֶר דָּוִד

to Achimelech the priest,

לְאַחִימֶלֶךְ הַכֹּהֵן

“The king commanded me something

הַמֶּלֶךְ צִוְּנִי דְבָר

and he said to me

וַיֹּאמֶר אֵלַי

‘No man should know

אִישׁ אֶל-יָדַע

anything

מֵאִוְמָה

about the matter

אֶת-הַדְּבָר

that I am sending you (on)

אֲשֶׁר-אֲנֹכִי שֹׁלְחָךְ

and that which I have commanded you.’

וְאֲשֶׁר צִוִּיתְךָ

And the lads

וְאֶת-הַנְּעָרִים

I troubled (to go)

יֹדְעָתִי

to a certain unnamed place.

אֶל-מְקוֹם פְּלוֹנִי אֶלְמוֹנִי:

And now,

ד וְעַתָּה

“What do you have

מִה-יֵשׁ

in your possession?

בְּתַת-יָדְךָ

Five loaves of bread?

חֲמִשָּׁה-לֶחֶם

Give (them) in my hand

תִּתֵּן בְּיָדִי

or whatever (other food) you have.”

אוֹ הַנִּמְצָא:

The priest answered Dovid

הַ כֹּהֵן הַכֹּהֵן אֶת־דָּוִד

and he said,

וַיֹּאמֶר

“There is no plain (i.e. not holy) bread

אֵין־לָחֶם חֹל

in my possession,

אֶל־תַּחַת יָדִי

but only holy bread there is

כִּי־אֵם־לָחֶם קֹדֶשׁ יֵשׁ

(and only) if the lads have
watched themselves (and not
become *tamei*)

אֵם־נִשְׁמְרוּ הַנְּעָרִים

only from (being with) a woman.”

אֶךְ מֵאִשָּׁה:

Dovid answered the priest

וַיַּעַן דָּוִד אֶת־הַכֹּהֵן

and he said to him,

וַיֹּאמֶר לוֹ

“A woman has been
withheld from us

כִּי אֵם־אִשָּׁה עֲצָרָה־לָנוּ

like yesterday and the day before
yesterday,

בְּתִמּוֹל שְׁלֹשָׁם

when I have left

בְּצֵאתִי

and the vessels (i.e. clothing)
of the lads were holy,

וְנִהְיוּ כְּלֵי-הַנְּעָרִים קֹדֶשׁ

and even though we travelled “plain”
(i.e. without planning on needing to be
pure, still we purified ourselves),

וְהוּא בְּרֶדֶךְ חָל

and certainly today that it (i.e. the
bread) will become holy in a vessel (we
shall be careful not to become *tamei*).”

וְאֵף כִּי הַיּוֹם
יִקְדָּשׁ בַּכֵּלִי:

The priest gave him holy (bread)

וַיִּתֵּן-לוֹ הַכֹּהֵן קֹדֶשׁ

for there was no bread there

כִּי לֹא-הָיָה שָׁם לֶחֶם

but the (holy) showbread

כִּי-אֵם-לֶחֶם הַפָּנִים

which was removed

הַמּוֹסְרִים

from before Hashem

מִלִּפְנֵי יי

to place hot (i.e. new and fresh) bread

לְשׁוֹם לֶחֶם חָם

on the day it was taken (off).

בַּיּוֹם הַלְקָחוּ:

And there was a man

ח וְשֵׁם אִישׁ

from the servants of Shaul

מֵעֲבָדֵי שָׁאוּל

on that day

בַּיּוֹם הַהוּא

closed in before Hashem

נִעְצָר לְפָנַי יי

and his name was

וְשֵׁמוֹ

Doeg the Edomite

דֹּאֵג הָאֱדוֹמִי

the chief shepherd

אֲבִיר הָרְעִים

that was for Shaul.

אֲשֶׁר לְשָׁאוּל:

Dovid said to Achimelech,

ט וַיֹּאמֶר דָּוִד לְאַחִימֶלֶךְ

“Is there not here

וְאִין יֵשׁ-פֹּה

under your hand

תַּחַת-יָדְךָ

a spear or a sword?

תַּנִּית אוֹ-תַּרְבַּ

For also my sword

כִּי גַם-חֶרֶבִי

and also my weapons

וְגַם-כִּלְיָי

I have not taken in my hands

לֹא-לָקַחְתִּי בְיָדִי

for the matter of the king was

כִּי-הָיָה דְבַר-הַמֶּלֶךְ

urgent.”

נְחֻיץ:

The priest said,

י וַיֹּאמֶר הַכֹּהֵן

“The sword of Golyat the Plishti

חָרַב גִּלְיָת הַפְּלִשְׁתִּי

that you have hit

אֲשֶׁר-הִכִּיתָ |

in the valley of Eilah

בְּעֵמֶק הָאֵילָה

behold it is

הִנֵּה-הִיא

wrapped in a garment

לוּטָה בְּשֵׁמֶלָהּ

behind the *ephod*.

אַחֲרַי הָאֶפֹּדִי

If it you would take for yourself –

אִם-אֲתָה תִּקַּח-לָךְ

(then) take,

קַח

for there is no other
except for this.”

Dovid said,

“There is nothing like it,
give it to me.”

כִּי אֵין אַחֶרֶת

זוֹלָתָהּ בְּזֶה

וַיֹּאמֶר דָּוִד

אֵין כָּמוֹתָהּ

תִּתְּנֶנָּה לִּי:

Dovid got up

and he fled on that day

from before Shaul

and he came to Achish

the king of Gat.

וַיָּקָם דָּוִד

וַיִּבָּרַח בַּיּוֹם-הַהוּא

מִפְּנֵי שָׁאוּל

וַיָּבֹא אֶל-אָכִישׁ

מֶלֶךְ גַּת:

The servants of Achish said

to him,

“Is this not Dovid

יב וַיֹּאמְרוּ עֲבָדַי אָכִישׁ

אֵלָיו

הַלֹּא-זֶה דָּוִד

the king of the land?

מֶלֶךְ הָאָרֶץ

Is it not about this one

הַלּוֹא לְזֶה

they respond (i.e. sing to) when dancing

יַעֲנוּ בַמְּחִלוֹת

saying,

לְאמֹר

‘Shaul hit his thousands

הִכָּה שָׁאוּל בְּאַלְפָיו [בְּאַלְפֹו]

and Dovid his tens of
thousands?’”

וְדָוִד בְּרִבְבֹתָיו [בְּרִבְבֹתָו]:

Dovid placed

יָג וַיִּשֶׂם דָּוִד

these words

אֶת־הַדְּבָרִים הָאֵלֶּה

into his heart

בְּלִבּוֹ

and he was very afraid

וַיִּרָא מְאֹד

because of Achish the king of Gat.

מִפְּנֵי אַכִּישׁ מֶלֶךְ־גֹּת:

He changed his reasoning

יָד וַיִּשְׁנוּ אֶת־טַעְמוֹ

in their eyes

בְּעֵינֵיהֶם

and he acted insane in their hands,

וַיִּתְהַלֵּל בְּיָדָם

and he made markings

וַיִּתְּיוֹ [וַיִּתְּוֹ]

on the doors of the gates

עַל-דְּלָתוֹת הַשַּׁעַר

and his spit came down

וַיִּוָּרַד רִירֹו

to his beard.

אֶל-זִקְנוֹ:

Achish said to his servants,

טו וַיֹּאמֶר אַכִּישׁ אֶל-עַבְדָּיו

“Behold you see

הִנֵּה תִרְאוּ

a person who is being crazy!

אִישׁ מְשֻׁתָּע

Why do you bring him

לָמָּה תָּבִיאוּ אֹתוֹ

to me?

אֵלַי:

Do I lack crazy people

טז חֲסֵר מְשֻׁנְעִים אֲנִי

that you have brought this one

כִּי-תָבֵאתֶם אֶת-זֶה

to be crazy around me?

לְהִשְׁתָּע עָלַי

שְׁמוּאֵל א' פָּרָק כ"א

Shall this one come to my house?"

הֲיָבֹא אֶל-בֵּיתִי: