

It was
when Shaul returned
from (going) after the Plishtim.
They told him saying,
“Behold Dovid (is)
in the desert of Ein Gedi.”

א וַיְהִי
כַּאֲשֶׁר שָׁב שְׂאוּל
מֵאַחֲרַי פְּלִשְׁתִּים
וַיִּגְדּוּ לוֹ לֵאמֹר
הִנֵּה דָוִד
בְּמִדְבַר עֵין גִּדִי:

Shaul took
three thousand chosen men
from all of Yisroel
and he went
to seek Dovid and his men
on the face of
the cliffs of the ibexes.

ב וַיִּקַּח שְׂאוּל
שְׁלֹשָׁת אֲלָפִים אִישׁ בְּחֹר
מִכָּל-יִשְׂרָאֵל
וַיֵּלֶךְ
לְבַקֵּשׁ אֶת-דָּוִד וְאֶנְשָׁיו
עַל-פְּנֵי
צוּרֵי הַיַּעֲלִים:

* Note: In some נְבִיאִים the last *posuk* of the previous *perek* is printed as the first *posuk* of this *perek* and as such all *psukim* numbers will be off by one (e.g. what is *posuk* ב' here will be *posuk* ג' in those editions).

He came	ג וַיָּבֹא
to the corrals of the sheep	אֶל-גְּדֵרוֹת הַצֹּאן
on the way	עַל-הַדֶּרֶךְ
and there was a cave	וַשָּׁם מְעָרָה
and Shaul came	וַיָּבֹא שָׂאֹל
to cover his feet (i.e. to relieve himself)	לְהַסְדֵּךְ אֶת-רַגְלָיו
and Dovid and his men	וַדָּוִד וְאֲנָשָׁיו
were sitting at the edge of the cave.	בְּיַרְכְּתֵי הַמְּעָרָה יֹשְׁבִים:
The men of Dovid said to him,	ד וַיֹּאמְרוּ אֲנָשֵׁי דָוִד אֵלָיו
“Behold is the day	הִנֵּה הַיּוֹם
about which Hashem said to you,	אֲשֶׁר-אָמַר יְיָ אֵלֶיךָ
‘Behold I will give	הִנֵּה אֲנֹכִי נֹתֵן

your enemy into your hand’.

אֶת-אֹיְבֶךָ [אֹיְבֶיךָ] בְּיָדְךָ

And you shall do to him

וַעֲשִׂיתָ לוֹ

like it will be good in your eyes.”

כַּאֲשֶׁר יֵטֵב בְּעֵינֶיךָ

Dovid got up

וַיָּקָם דָּוִד

and he cut

וַיִּכְרֹת

the corner of the coat

אֶת-כַּנְּף-הַמָּעִיל

which belonged to Shaul

אֲשֶׁר-לְשָׂאוֹל

in secret.

בַּלַּיִט:

And it was after this

וַיְהִי אַחֲרֵי-כֵן

and Dovid’s heart struck him

וַיִּגַּךְ לֵב-דָּוִד אֹתוֹ

because he cut

עַל אֲשֶׁר כָּרַת

the corner (of the coat)

אֶת-כַּנְּף

which belonged to Shaul.

אֲשֶׁר לְשָׂאוֹל:

He said to his men,

וַיֹּאמֶר לְאֲנָשָׁיו

“It is forbidden to me from Hashem

חֲלִילָה לִי מִיְיָ

if I shall do

אִם־אֶעֱשֶׂה

this thing

אֶת־הַדְּבָר הַזֶּה

to my master,

לְאֲדֹנָי

to the anointed one of Hashem,

לְמָשִׁיחַ יְיָ

to extend my hand

לְשַׁלַּח יָדִי

against him

בּוֹ

for he is the anointed one of Hashem.” כִּי־מָשִׁיחַ יְיָ הוּא:

Dovid separated

ז וַיִּשְׁסַע דָּוִד

his men

אֶת־אֲנָשָׁיו

with words

בְּדְבָרִים

and he did not allow them

וְלֹא נָתַתָּם

to get up against Shaul.

לְקוּם אֶל־שָׂאוּל

And Shaul

וּשְׂאוּל

got up from the cave

קָם מִהַמְעָרָה

and he went on the way.

וַיֵּלֶךְ בַּדֶּרֶךְ:

Dovid got up after this

ח וַיָּקָם דָּוִד אַחֲרֵי־כֵן

and he went out from the
cave

וַיֵּצֵא מִהַמְעָרָה [מִן־הַמְעָרָה]

and he called after Shaul

וַיִּקְרָא אַחֲרֵי־שְׂאוּל

saying,

לְאֵמֹר

“My master the king!”

אֲדֹנָי הַמֶּלֶךְ

Shaul looked behind him

וַיִּבֹט שְׂאוּל אַחֲרָיו

and Dovid bowed

וַיִּקֹּד דָּוִד

his face to the ground

אֶפְסִים אֶרְצָה

and he prostrated (laid himself flat on the
ground).

וַיִּשְׁתַּחֲוֶה:

Dovid said to Shaul,

“Why do you listen

to the words of man

saying,

‘Behold Dovid

seeks your harm?’

ט וַיֹּאמֶר דָּוִד לְשָׂאוּל

לָמָּה תִשְׁמָע

אֶת־דְּבָרֵי אָדָם

לֵאמֹר

הֲנִיָּה דָּוִד

מִבְּקִשׁ רָעָתְךָ:

Behold on this day

your eyes have seen

how Hashem has given you

today

in my hand

in the cave,

and he (a certain person) said to kill you.

And (yet my soul) had pity on you.

י הֲנִיָּה הַיּוֹם הַזֶּה

רְאוּ עֵינֶיךָ

אֵת אֲשֶׁר־נָתַתְּךָ יי |

הַיּוֹם |

בְּיָדִי

בַּמְעָרָה

וַאֲמַר לְהַרְגֶךָ

וַתַּחַס עָלַיְךָ

And I said,

וְאָמַרְ

'I shall not extend my hand

לֹא-אֶשְׁלַח יָדִי

against my master

בְּאֲדֹנָי

for he is the anointed one of Hashem!' כִּי-מְשִׁיחַ יְיָ הוּא:

And my father you should also see

יָא וְאָבִי רְאֵה גַם רְאֵה

the corner of your coat

אֶת-כַּנְּף מְעִילָךְ

(which is) in my hand.

בְּיָדִי

For when I cut

כִּי בִכַרְתִּי

the corner of your coat

אֶת-כַּנְּף מְעִילָךְ

and I did not kill you –

וְלֹא הִרְגַתִּיךָ

know and see

דַּע וּרְאֵה

that there is not in my hand

כִּי אֵין בְּיָדִי

evil or rebelliousness

רָעָה וּפְשָׁע

and I have not sinned to you.

וְלֹא-חָטַאתִי לָךְ

And (yet) you
trap my soul
to take it.

וְאַתָּה
צִדְדָה אֶת־נַפְשִׁי
לְקַחְתָּהּ:

Hashem should judge
between me and you
and Hashem should take my revenge
from you
and (yet) my hand
shall not be against you.

יְבִי יִשְׁפֹּט יי
בֵינִי וּבֵינְךָ
וְיִקְמֵנִי יי
מִיָּדְךָ
וְיָדִי
לֹא תִהְיֶה־בְּךָ:

Like the ancient parable
says,

יְיָ כְּאֲשֶׁר יֹאמַר מִשַּׁל הַקֶּדְמוֹנִי

'From the wicked
evil comes out.'

מִרְשָׁעִים
יֵצֵא רָשָׁע

and (therefore) my hand

וְיָדִי

shall not be against you.

לֹא תִהְיֶה-בְּךָ:

After whom

יֵד אַחֲרַי מִי

has the king of Israel gone out?

יֵצֵא מֶלֶךְ יִשְׂרָאֵל

After whom

אַחֲרַי מִי

are you chasing?

אַתָּה רֹדֵף

After a dead dog

אַחֲרַי כְּלָב מֵת

after one flea.

אַחֲרַי פְּרֹעַשׁ אַחַד:

Hashem should be a judge

טו וְתִהְיֶה יי לְדוֹן

and He should judge

וְשָׁפֵט

between me and you

בֵּינִי וּבֵינֶךָ

and He should see,

וַיִּרְאֵ

and He should fight my fight

וַיִּרְבֵּ אֶת-רִיבִי

and He should judge me (favorably and save me)

וַיִּשְׁפֹּטֵנִי

שְׁמוּאֵל א' פֶּרֶק כ"ד פְּסוּקִים א"-ט"ו

from your hand.”

מִיָּדְךָ:

* Note: The online quiz for this section is through the end of the *perak*.