

שְׁמוּאֵל ב' פָּרָק י"ב פְּסוּקִים י"ג-כ"ה

Dovid said to Natan,

“I have sinned to Hashem!”

Natan said to Dovid,

“Also Hashem

has removed your sin

you shall not die.

יג וַיֹּאמֶר דָּוִד אֶל-נָתָן

חַטָּאתִי לַיהוָה ס

וַיֹּאמֶר נָתָן אֶל-דָּוִד

גַּם-יְהוָה

הֶעֱבִיר חַטָּאתְךָ

לֹא תָמוּת:

However,

since you have angered

the enemies of Hashem

with this matter

also the child who was born for you

shall die.”

יד אַפְס

כִּי-נִאֲצַתְךָ

אֶת-אֹיְבֵי יְהוָה

בְּדַבַּר תַּעֲגִית

גַּם הַבֵּן הַיֵּלֶד לְךָ

מֹת יָמוּת:

Natan went to his house

and Hashem plagued the child

טו וַיֵּלֶךְ נָתָן אֶל-בֵּיתוֹ

וַיִּנָּף יְהוָה אֶת-הַיֵּלֶד

שְׁמוּאֵל ב' פֶּרֶק י"ב פְּסוּקִים י"ג-כ"ה

that the wife of Uriyah gave
birth to

אֲשֶׁר יָלְדָה אִשְׁת־אֲוִיָּהּ

for Dovid

לְדָוִד

and he (the child) became critically ill.

וַיִּאֲנֶשׁ:

Dovid beseeched Hashem (in
prayer)

טז וַיִּבְקֶשׁ דָּוִד אֶת־הָאֱלֹהִים

for the sake of the child

בְּעַד הַנֶּעֱר

and Dovid fasted a fast

וַיִּצַם דָּוִד צוֹם

and he came

וַיָּבֹא

and he slept

וַיֵּלֶן

and he laid on the ground.

וַיִּשְׁכַּב אֶרְצָה:

The elders of his household
got up upon him

יז וַיִּקְמוּ זְקֵנֵי בֵּיתוֹ עָלָיו

to get him up from the ground

לְהַקְיֵמוֹ מִן־הָאָרֶץ

and he did not desire

וְלֹא אָבָה

שְׁמוּאֵל ב' פָּרָק י"ב פְּסוּקִים י"ג-כ"ה

and he did not eat with them
bread.

וְלֹא-בָרַח אִתָּם
לֶחֶם:

It was on the seventh day
and the child died.

יח וַיְהִי בַיּוֹם הַשְּׁבִיעִי
וַיָּמָת הַיֶּלֶד

The servants of Dovid were afraid
to tell him

וַיִּירָאוּ עֲבָדֵי דָוִד
לְתַגִּיד לוֹ

that the child had died

כִּי-יָמָת הַיֶּלֶד

for they said

כִּי אָמְרוּ

“Behold

הִנֵּה

when the child was alive

בְּהַיּוֹת הַיֶּלֶד חַי

we spoke to him

דִּבַּרְנוּ אֵלָיו

and he did not listen to our
voice

וְלֹא-שָׁמַע בְּקוֹלֵנוּ

and (therefore) how can we say to him

וְאֵיךְ נֹאמֵר אֵלָיו

‘The child has died’

מָת הַיֶּלֶד

שמואל ב' פרק י"ב פסוקים י"ג-כ"ה

and he will do bad.”

וַעֲשֶׂה רָעָה:

Dovid saw

יֵט וַיֵּרָא דָוִד

that his servants were whispering

כִּי עֲבָדָיו מְתַלְחָשִׁים

and Dovid understood

וַיֵּבֶן דָּוִד

that the child had died.

כִּי מֵת הַיֶּלֶד

Dovid said

וַיֹּאמֶר דָּוִד

to his servants,

אֶל-עֲבָדָיו

“Has the child died?”

הֲמֵת הַיֶּלֶד

And they said, “He has died.”

וַיֹּאמְרוּ מֵת:

Dovid got up from the ground

כ וַיָּקָם דָּוִד מִהָאָרֶץ

and he bathed

וַיִּרְתַּח

and he smeared oil

וַיִּסַּךְ

and he changed his clothing

וַיַּחֲלֵף שִׁמְלֹתָיו [שִׁמְלֹתָיו]

and he came to the house of Hashem

וַיָּבֹא בֵּית-יְהוָה

שְׁמוּאֵל ב' פָּרָק י"ב פְּסוּקִים י"ג-כ"ה

and he bowed

וַיִּשְׁתַּחֲוֶה

and he came to his house

וַיָּבֹא אֶל-בֵּיתוֹ

and he requested

וַיִּשְׁאַל

and they placed for him bread

וַיִּשְׂימוּ לוֹ לֶחֶם

and he ate.

וַיֹּאכַל:

His servants said to him,

כֹּא וַיֹּאמְרוּ עֲבָדָיו אֵלָיו

“What is this thing

מָה-תִּדְבַר תִּזְהָה

that you have done?”

אֲשֶׁר עָשִׂיתָה

For the live child

בְּעֵבֹר הַיֶּלֶד חִי

you fasted and cried

צָמַתָּ וַתִּבְךְּ

and when the child died

וּכְאֲשֶׁר מָת הַיֶּלֶד

you got up

קָמַתָּ

and you ate bread?

וַתֹּאכַל לֶחֶם:

He said,

כֹּב וַיֹּאמֶר

שמואל ב' פרק י"ב פסוקים י"ג-כ"ה

“As long as the child was alive

בְּעוֹד הַיֶּלֶד חַי

I fasted and I cried

צָמַתִּי וְאָבַכָּה

because I said

כִּי אָמַרְתִּי

‘Who knows?

מִי יוֹדֵעַ

(Perhaps) and Hashem will grant me
favor

יִתְּנֵנִי [וְיִתְּנֵנִי] יְהוָה

and the child will live.’

וְחַי הַיֶּלֶד:

And now that he has died,

כִּג וְעַתָּה | מֵת

why am I fasting?

לָמָּה זֶה אֲנִי צָם

Can I bring him back anymore?

הֲאֵיכָל לְהַשִּׁיבוֹ עוֹד

I am going to him

אֲנִי הֹלֵךְ אֵלָיו

and he will not return to me.”

וְהוּא לֹא-יָשׁוּב אֵלָי:

Dovid comforted

כִּד וַיִּנְחֵם דָּוִד

his wife Bat-Sheva

אֶת בַּת-שֶׁבַע אִשְׁתּוֹ

שְׁמוּאֵל ב' פָּרָק י"ב פְּסוּקִים י"ג-כ"ה

and he came to her

וַיָּבֹא אֵלֶיהָ

and he laid with her

וַיִּשְׁכַּב עִמָּהּ

and she gave birth to a son

וַתֵּלֶד בֵּן

and she called his name

וַיִּקְרָא [וַתִּקְרָא] אֶת-שְׁמוֹ

Sholomo.

שְׁלֹמֹה

And Hashem loved him.

וַיְהִי אֲהָבֹוֹ:

He (Hashem) sent (a message)

כֹּה וַיִּשְׁלַח

through the hand of Natan the prophet

בְּיַד נָתָן הַנָּבִיא

and He called his name

וַיִּקְרָא אֶת-שְׁמוֹ

“Yedidyah”

יְדִידְיָהּ

for the sake of Hashem.

בְּעֵבֶר יְהוָה: