



## Introduction

### 1. Samuel I 8:11-18

And he said: This will be the law of the king who will reign upon you: He will take your sons for his chariots and charioteers, and they will run before his chariots, and he will make them his officers of thousands and fifties, and to plow his plowing and to harvest his harvest, and to fashion his weapons and riding equipment. He will take your daughters for perfumers and chefs and bakers. He will take your good fields, vineyards and olive trees, and give them to his servants. He will tithe your planting and vineyards for his officers and servants. He will take your servants and good youths and donkeys and use them for his labour. He will tithe your sheep, and you will be his servants. And then you will call out before your king, whom you chose, and Gd will not answer you on that day.

### 2. Rambam, Mishneh Torah, Laws of Kings 2:1

We give the king great honour, placing his awe and fear in the heart of every man... One may not ride his horse or sit on his throne, and one may not use his sceptre, nor his crown, nor any of his implements...

### 3. Rambam, Mishneh Torah, Laws of Kings 2:6

Just as the Torah assigned great honour to the king, and all are obligated to honour him, so the Torah instructed him to keep his heart humble and low within himself, as was written [by King David], "And my heart is low within me." He may not act with undue arrogance toward the nation, as it is written, "lest his heart become elevated above his brothers." He must be generous and merciful for small and great, he must exit and enter at their desire and for their good, and he must care for the honour of the smallest of the small. When he speaks to the community at large he must speak gently... He must always act with a surfeit of humility. We have none greater than Moshe Rabbeinu, and he said, "And what are we? Your complaint is not upon us." He should bear their labours, burdens, complaints and anger as a nursemaid bears a nursling. The Torah calls him a shepherd, "To herd his nation Jacob," and the shepherd's way is explained by tradition as, "As a shepherd herds his flock, directing them with his arm, gathering in the ewes, carrying them in his arm, etc."

### 4. Zohar, Parshat Vayechi pg. 238a

Zecharyah 9 calls the Messiah a 'pauper' – but should the king, Messiah, be called a pauper? But Rabbi Shimon said thus: Because he has nothing of his own, and we call him "King, Messiah." This is the sacred Moon above, which has no light other than from the Sun.

## The Story of Nov – Samuel I 21-22

### 5. Opportunities to learn Samuel in-depth, resuming after Succot

- Women           Thursdays 1:30 PM on ZOOM at <http://tiny.cc/weeklymt>
- Men                Tuesdays 7:30 PM on ZOOM at <http://tiny.cc/weeklymt>

### 6. Samuel I 21:2-4, 8, 9-10

<sup>2</sup>And David came to Nov, to Achimelech the kohen. And Achimelech trembled in greeting David, and he said to him, "Why are you alone, and no one is with you?" And David told Achimelech the kohen, "The king gave me an order, and he told me, 'No one shall know anything of the mission on which I am sending you and that I have commanded you.' And I have sent the youths to a certain place."...

<sup>8</sup>And there, a man from Saul's servants was present that day, kept before G-d, and his name was Doeg of Edom, the mightiest shepherd of Saul.

<sup>9</sup>And David said to Achimelech, "And is there here, beneath your hand, a spear or sword? For also my sword, also my equipment, I did not take in my hand, for the king's mission was urgent." And the kohen said, "The sword of Goliath the Philistine, whom you struck in the Valley of Elah, is wrapped in a garment after the Ephod. If you will take that for yourself, take it, for there is no other here." And David said, "There is none like it; give it to me."

7. Samuel I 22:7-8, 9-10, 17, 18-19

<sup>7</sup>And Saul said to his servants who were standing upon him, "Listen, now, Benjaminites! To all of you will the son of Jesse also give fields and vineyards? Will he make all of you officers over thousands and officers over hundreds? For all of you have conspired against me, and no one opens my ear [to inform me] that my son made a covenant with the son of Jesse. And none of you feel ill for me and open my ear, for my son established my servant in an ambush upon me, like this very day."

<sup>9</sup>And Doeg of Edom replied, and he was standing upon the servants of Saul, saying, "I saw the son of Jesse come to Nov, to Achimelech, son of Achituv. And he inquired of Gd for [David], and he gave [David] food, and he gave [David] the sword of Goliath the Philistine."

<sup>17</sup>And the king said to the runners who stood upon him, "Turn and kill the kohanim of Gd, for their hand is also with David, and they knew that he was a fugitive and they did not open my ear!" But the king's servants did not send forth their hand to strike the kohanim of Gd.

<sup>18</sup>And the king said to Doeg, "You turn and strike the kohanim." And Doeg of Edom turned and struck the kohanim. And on that day 85 men, wearers of the linen Ephod, died. And Nov, the city of the kohanim, he struck by the sword, from man to woman, from infant to nursing, and ox and donkey and sheep, by the sword.

8. Midrash, Vayikra Rabbah Emor 26:7

Shaul died for five sins: [The first:] "And Shaul died for his trespass, trespassing against Gd" killing Nov, city of Kohanim, and sparing Agag, king of Amalek...

9. Talmud, Sanhedrin 106b

And Rabbi Yitzchak said: What is the meaning of "So Gd will tear you down forever (Tehillim 52:7)"? Gd said to David: Shall Doeg make it into the next world? He said before Gd: "So Gd will tear you down forever." What is the meaning of "will break you and pluck you from your tent, and root you out of the land of the living. Selah."? Gd said: Shall they repeat lessons in his name in the study hall? He said before Gd, "[Gd] will break you and pluck you from the tent." Shall his children be sages? "And [Gd will] root you out of the land of the living. Selah."

10. Samuel I 22:21-22

<sup>21</sup>And Evyatar told David that Saul had killed the kohanim of Gd. And David told Evyatar, "I knew that day that Doeg of Edom was there, that he would surely tell Saul. I caused [the death of] all of the lives of your father's house."

11. Rabbi Yaakov Yeshayah Blau, Pitchei Choshen IV 7:31

Under Divine law, an employer is liable for any harm, physical or financial, which strikes a worker while working.

David takes the blame

12. Samuel I 25:33, Samuel II 12:13, 16:7-10, 21:1, 24:10

<sup>33</sup>And your logic is blessed and you are blessed, for you saved me today from entering bloodshed...

<sup>13</sup>And David said to Nathan: I have sinned before Gd.

<sup>7</sup>And so said Shimi when he cursed, "Depart, depart, man of blood, evil man! Gd has repaid you for the blood of the house of Saul, in whose place you reigned, and Gd has given the throne to your son Avshalom. You are still in your evil, for you are a man of blood." And Avishai son of Tzeruyah said to the king, "Why should this dead dog curse my master the king! Let me cross [the water] and remove his head!" And the king said, "What do I need with you, sons of Tzeruyah? For Gd told him, 'Curse David.' Who is to say, 'Why did You do this?'"

<sup>1</sup>And there was a famine in the days of David for three years, year after year. And David sought the face of Gd. And Gd said, "It is due to Saul and the house of blood, for he killed the Givonim."

<sup>10</sup>And David's heart struck him after he counted the nation. And David said to Gd, "I have sinned greatly in what I did! And now, Gd, remove the sin of Your servant, for I was very foolish."

13. Tosefta Berachot 4:17

Why did Yehudah merit the throne? Because he admitted it to Tamar.