



Chapter 26 Non-Comprehensive Review Questions

- 1> Why does Dovid move from Paran to Zif?
- 2> What do we know about Avishai ben Tzeruyah, who accompanies Dovid into Shaul's military camp?
- 3> Why does Avishai think Dovid will agree to harm Shaul, when Dovid rejected it in Perek 24?
- 4> Why does Dovid call out to Avner?
- 5> What does Dovid mean when he says that Shaul has chased him from Gd's portion, telling him to worship foreign gods?
- 6> Why doesn't Avner recognize Dovid's voice?
- 7> How do we know Dovid still doesn't trust Shaul?
- 8> How does Shaul's apology here transcend his apology in Chapter 24?
- 9> What changes do we see in Dovid, from Perek 24 to Perek 26, that we might link with Avigayil?
- 10> Why doesn't Dovid trust his success with Shaul?

Outline of Chapter 27

- 27:1-4 Dovid and his men flee to Achish in Gat
27:5-6 Achish sends Dovid to the city of Tziklag, at his request
27:7-12 Dovid raids local tribes, pretending to be attacking the Jews

Round One Shemuel I 21:11-16

27:1-4 Dovid and his men flee to Achish in Gat

1. Ralbag, Shemuel II 1, Lesson 42

להודיע שאין ראוי לאדם שיסמך על הנס אף על פי שרואה תמיד עיני אלקיו בו לשמרו, אבל ראוי שירחק מן הסכנה לפי מה שאפשר.

To inform that one should not rely on a miracle, even though he sees that Gd's eyes are always upon him to protect him, but he should distance himself from danger to the extent possible.

2. Signs of trouble

- Pursuit at the end of Chapter 24 (Metzudat David)
- Avner's hostility
- Reasons for Shaul to be upset (Abarbanel)

3. Why did going to the Philistines make sense this time?

- Achish != Achish (Rabbi Yosef ibn Kaspi)
- No disguise (Radak)
- With an entourage (Radak, Malbim)
- The falling-out with Shaul is well-known (Radak, Abarbanel)

4. Midrash, Bereishit Rabbah 34:10

"ויאמר ד' אל לבו, "הרשעים הן ברשות לבן (תהלים יד) "אמר נבל בלבו, " (בראשית כז) "ויאמר עשו בלבו, " (מלכים א יב) "ויאמר ירבעם בלבו, " (אסתר ו) "ויאמר המן בלבו, " אבל הצדיקים לבן ברשותן (שמואל א א) "והנה היא מדברת על לבה, " (שם כז) "ויאמר דוד אל לבו, " (דניאל א) "וישם דניאל על לבו."

"And Gd said in His heart."

The wicked are always under the control of their hearts: "The repellent one says in his heart" (Tehillim 14), "And Esav said in his heart" (Bereishit 27), "And Yeravam said in his heart" (Melachim I 12), "And Haman said in his heart" (Esther 6).

But the righteous, their hearts are in their control: "And Chanah spoke upon her heart" (Shemuel I 1), "And David spoke in his heart" (Shemuel I 27), "And Daniel placed upon his heart" (Daniel 1).

27:5-6 Achish sends Dovid to the city of Tziklag, at his request

5. Tel Shera

https://he.wikipedia.org/wiki/%D7%AA%D7%9C_%D7%A9%D7%A8%D7%A2

<https://web.archive.org/web/20070310131548/http://www.bibleage.com/site/sera.html>

6. Yehoshua 15:31, 19:5

7. Malbim to Shemuel I 27:5

מה שהקפיד שישב דוקא בעיר המלוכה הוא:

או מפני שירא ממנו פן ימרוד בו ובעיר המלוכה יש חיל המלך, ועז"א "אם נא מצאתי חן", בל תחשדני.

או מפני שירא שהפלשתים ירעו לו בהיותו אתם שלא בעיר המלכות, ע"ז בקש "יתנו לי מקום", היינו מקום מיוחד נבדל מפלשתים.

או מפני שירא למסור לו עיר חומה דלתים ובריח פן ישגב שם, עז"א "בערי השדה", היינו עיר פרזי:

That which [Achish] would insist that [David] live specifically in the capital would be:

- Either because he feared David, lest he rebel against him, and in the capital there would be royal soldiers. Therefore [David] said, "If I find favour," lest you suspect me.
- Or because he feared that the Philistines would harm [David] when he was with them outside the capital. Therefore [David] asked, "Let them give me a place," meaning an exclusive place, apart from the Philistines.
- Or because he feared to give [David] a city with walls, doors and a bolt, lest he use it as a fortress. Therefore [David] said, "In the field cities," meaning an open city.