



14:46-51 Shaul's Reign Proceeds (continued)

1. Where is Ishboshet?

- Radak These three are the ones who are old enough to fight
- Abarbanel These three are the ones who are already born, and not destined to take the throne
- Abarbanel Perhaps Ishboshet is not from Achinoam
- Metzudat David Perhaps Ishboshet is Yishvi

2. Rashi to Shemuel I 14:51

ונר היה דוד שאול, אחיו של קיש, ושניהם בני אביאל. וגם אביאל נקרא "נר" בדברי הימים שהיה מדליק נרות לרבים במבואות האפלים:

Ner was Shaul's uncle, the brother of Kish; both were sons of Aviel. Aviel was also called Ner in Divrei haYamim, for he lit lamps for the public on dark streets.

3. Professor Yehudah Kil, Daat Mikra to Shemuel I pg. 138, footnote 86

במעשה זה פותחת הפרשה (יג:ב)... ובמעשה זה היא גם חותמת (יד:ב)

This event begins the section (13:2)... And this event also closes it (14:52)

Who are Shaul and Yehonatan?

4. Shaul's righteousness

- Bringing those korbanot
- His desire to right the wrong with the meat, and construction of an altar
- His sensitivity when the urim v'tummim didn't answer
- His desire to right the wrong of someone eating
- His strong attitude toward justice when Yehonatan was identified as guilty
- And possibly with his oath re eating according to view it was for atonement

5. Professor Yehudah Kil, Daat Mikra to Shemuel I pg. 138, footnote 86

השווה למשל את הדו-שיח בינו לבין נערו לדו-שיח שבין שאול ובין נערו (ט:ה-י). כאן יהונתן הוא היוזם והנער מסכים אליו, ואילו שם הנער הוא היוזם ושאול הוא המסכים לדבריו.

For example, compare the dialogue between [Yonatan] and his youth and the dialogue between Shaul and his youth. Here Yonatan is the planner and the youth agrees, while there the youth is the planner and Shaul agrees.

6. Professor Yehudah Kil, Daat Mikra to Shemuel I pp. 138-139

לכאורה היו לשאול נמוקים סבירים להעלות העולה בידי עצמו... הרי היה לו להניח לפחות שהחיל 'אשר נגע אלקים בלבם' (י:כו) ישארו עמו, והיה לבטוח כבטחון יהונתן בנו "כי אין לד' מעצור להושיע ברב או במעט" (יד:ו)...

Presumably, Shaul had logical reasons to bring the burnt offering himself... He should have assumed, at least, that the soldiers "whose hearts Gd had touched" would remain with him, and to trust, like the trust of his son Yehonatan, "that nothing can prevent Gd from saving, with many or with a few"...

7. Yehoshua 9:27, Melachim I 2:35

ויתגם יהושע ביום ההוא חטבי עצים ושאבי מים לעדה ולמזבת ד' עד היום הנה אל המקום אשר יבקר: ויתן המלך את בניהו בן יהוידע תחתיו על הצבא, ואת צדוק הכהן נתן המלך תחת אביתר:

8. Is Shaul always hesitant?

- War against Nachash
- Sparing those who doubted him
- Bringing korbanot without Shemuel
- Going to war without the urim v'tummim
- Taking the oath not to eat
- Righting the wrong with the meat