

ו וילך המלך ואנשיו ירושלים, אל-היבסי יושב הארץ; ויאמר לדוד לאמר, לא-תבוא הנה, כי אם-תסירך העורים והפסחים לאמר, לא-יבוא דוד הנה.

6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who spoke unto David, saying: 'Except thou take away the blind and the lame, thou shalt not come in hither'; thinking: 'David cannot come in hither.'

ז וילכד דוד, את מצודת ציון--היא, עיר דוד.

7 Nevertheless David took the stronghold of Zion; the same is the city of David.

ח ויאמר דוד ביום ההוא, כל-מבנה יבסי ויגע בצנור, ואת-הפסחים ואת-העורים, שמו (שמואל) נפש דוד; על-כן, לאמר, עור ופסח, לא יבוא אל-הבית.

8 And David said on that day: 'Whosoever smiteth the Jebusites, and getteth up to the gutter, and [taketh away] the lame and the blind, that are hated of David's soul--'. Wherefore they say: 'There are the blind and the lame; he cannot come into the house.'

ט וישב דוד במצודה, ויקרא-לה עיר דוד; ויבן דוד סביב, מן-המלוא וכלתה.

9 And David dwelt in the stronghold, and called it the city of David. And David built round about from Millo and inward.

י וילך דוד, הלוד וגדול, ויהנה אלהי צבאות, עמו. {פ}

10 And David waxed greater and greater; for the LORD, the God of hosts, was with him. {P}

יא וישלח חירם מלך-צר מלאכים, אל-דוד, ועצי ארזים, וסרשי צץ וסרשי אבן קיר; ויבנו-בית, לדוד.

11 And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David a house.

יב וידע דוד, כי-הכינו יהנה למלך על-ישראל; וכי נשא ממלכתו, בצביון עמו ישראל. {ס}

12 And David perceived that the LORD had established him king over Israel, and that He had exalted his kingdom for His people Israel's sake.

Samuel 2 chapter 5

סג ואת-היבסי יושבי ירושלים, לא-יוכלו (יכללו) בני-יהודה להורישם; וישב היבסי את-בני יהודה, בירושלים, עד, היום הזה. {פ}

63 And as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out; but the Jebusites dwelt with the children of Judah at Jerusalem, unto this day.

Yehoshua 15

כא ואת-היבסי יושבי ירושלים, לא הורישו בני בנימן; וישב היבסי את-בני בנימן, בירושלים, עד, היום הזה.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwelt with the children of Benjamin in Jerusalem, unto this day.

Shoftim 1

כב ויהי, בעת ההוא, ויאמר אבימלך ופיקל שר-צבאו, אל-אברהם לאמר: אלהים עמך, בכל אשר-אתה עשה.

22 And it came to pass at that time, that Abimelech and Phicol the captain of his host spoke unto Abraham, saying: 'God is with thee in all that thou doest.

כג ועתה, השבעה לי באלהים הנה, אם-תשקר לי, ולגויי ולגנדי; כחסד אשר-עשיתי עמך, תעשה עמדי, ועם-הארץ, אשר-פרתה

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the

land wherein thou hast sojourned.'

כד ויאמר, אברהם, אנכי, אשבע.

24 And Abraham said: 'I will swear.'

Bereishit 21

1 And David consulted with the captains of thousands and of hundreds, even with every leader.

א וינצח דוד, עם-שְׂרֵי הָאֲלָפִים וְהַמֵּאוֹת --לְכָל-נָגִיד.

2 And David said unto all the assembly of Israel: 'If it seem good unto you, and if it be of the LORD our God, let us send abroad everywhere unto our brethren that are left in all the land of Israel, and with them to the priests and Levites that are in their cities that have open land about them, that they may gather themselves unto us;

ב ויאמר דוד לכל קהל ישראל, אם-עליכם טוב ומן-יהוה אלהינו נקצה ושלחה על-אחינו הושערים בכל ארצות ישראל, ועממם הכהנים והלויים, בערי מגרשיהם; ויבקצו, אלינו.

3 and let us bring back the ark of our God to us; for we sought not unto it in the days of Saul.'

ג ונסבה את-ארון אלהינו, אלינו: כי-לא דרשנוה, בימי שאול.

4 And all the assembly said that they would do so; for the thing was right in the eyes of all the people.

ד ויאמרו כל-הקהל, לעשות כן: כי-ישר הדבר, בעיני כל-העם.

Divrei Hayamim 13

ב אבד תאבדון את-כל-המקומות אשר עבדו-שם הגוים, אשר אתם ירשים אתם--את-אלהיהם: על-ההרים הרמים ועל-הגבעות, ותחת כל-עץ רענן.

2 Ye shall surely destroy all the places, wherein the nations that ye are to dispossess served their gods, upon the high mountains, and upon the hills, and under every leafy tree.

ג ונתצתם את-מזבחתם, ושבצתם את-מזבחתם, ואת-אשריהם תשרפון באש, ופסילי אלהיהם תגדעו; ואבדתם את-שקמם, מן-המקום ההוא.

3 And ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place.

ד לא תעשון כן, ליהוה אלהיכם.

4 Ye shall not do so unto the LORD your God.

ה כי אם-אל-המקום אשר-יבחר יהוה אלהיכם, מקל-שבטיכם, לשום את-שמו, שם--לשכן תדרשו, ובאת שמה.

5 But unto the place which the LORD your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither thou shalt come;

Devarim 12

"Rejoicing in the fulfillment of a commandment and in love for God, who had prescribed the commandment, is a supreme act of divine worship ... If one is arrogant and stands

on his own dignity, and thinks only of his own honor on such occasions, he is both a sinner and a fool. Contrariwise, one who humbles and demeans himself on such occasions, achieves greatness and honor, for he serves the Lord solely out of love. This is the sentiment expressed by David, king of Israel, when he said: 'And if I be demeaned more than this, and be abased in mine own eyes'. True greatness and honor are achieved only by rejoicing before the Lord, as it is said, 'king David hopping and whirling before the Lord etc. (v. 16)'. — Maimonides, Laws of Lulav, Ch. 8, law 15.

"David thought, 'Solomon my son is young and tender, and the Temple that is to be built for HASHEM must be exceedingly grand, to be a source of fame and glory throughout all the lands. I will now make preparations for it.' So David prepared a great deal before his death." David consecrated "a hundred thousand talents of gold, a million talents of silver, and an amount of copper and iron which is not weighed because of its abundance" (Ibid. 22:14). He had masons hew the stones for the Temple and even the nails were prepared in advance (Ibid. 22:2-3). He divided up all the Levite families into divisions according to their lineage, as described in Chapter 23, and the Kohen families were also arranged into twenty-four groupings (Chapter 24). Several Levites were designated as directors of song in the Temple; other Levite families were delegated to become gatekeepers (Chapters 25-26). He even drew up detailed plans — through Divine inspiration (28:19) — of the Temple building, which he handed over to Solomon before his death (28:11). David's appeal to the people to donate as much materials for the Temple as possible, and his famous prayer upon that occasion ("Yours, HASHEM, is the greatness...") are described in Ch. 29.

excerpts from
Divrei Hayamim

טו וַיָּמָו יִהְיֶה דָּבָר בְּיִשְׂרָאֵל, מִהַבֹּקֶר וְעַד-צֶת מוֹעֵד; וַיָּמָו מִן-הָעָם, מִדָּן וְעַד-בְּעֹר שִׁבְעָה, שִׁבְעִים אָלֶף, אִישׁ.
15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beer-sheba seventy thousand men.

טז וַיִּשְׁלַח יְדֹ הַמַּלְאָךְ יְרוּשָׁלַם, לְשִׁמְתָהּ, וַיָּנֹחַם יִהְיֶה אֶל-הָרָעָה, וַיֹּאמֶר לַמַּלְאָךְ הַמַּשְׁחִית בָּעֵם רַב עֲתָה הֲרִף יָדְךָ; וַיִּמְלֹאךְ יִהְיֶה הֵיחָ, עִם-גֶּרֶן הָאוֹרֶנָה (הָאַרְנוֹנָה) הַיְּבֻסִי. {ס}
16 And when the angel stretched out his hand toward Jerusalem to destroy it, the LORD repented Him of the evil, and said to the angel that destroyed the people: 'It is enough; now stay thy hand.' And the angel of the LORD was by the threshing-floor of Araunah the Jebusite. {S}

יז וַיֹּאמֶר דָּוִד אֶל-יִהְיֶה בְּרָאוֹת אֶת-הַמַּלְאָךְ הַמַּכָּה בָּעָם, וַיֹּאמֶר הִנֵּה אֲנִי חַטָּאתִי וְאֲלֹכֵי הַעֲוִיטָה, וְאַלְהֵי הַצִּיּוֹן, מֶה עָשִׂי: תְּהִי נָא יָדְךָ בִּי, וּבֵית אָבִי. {פ}
17 And David spoke unto the LORD when he saw the angel that smote the people, and said: 'Lo, I have sinned, and I have done iniquitously; but these sheep, what have they done? let Thy hand, I pray Thee, be against me, and against my father's house.' {P}

יח וַיָּבֹא גָד אֶל-דָּוִד, בַּיּוֹם הַהוּא; וַיֹּאמֶר לוֹ, עֲלֶה הָקֵם לִיהְיֶה מִזְבֵּחַ, בְּגֶרֶן, אֲרֹנִיָה (אַרְנוֹנָה) הַיְּבֻסִי.
18 And Gad came that day to David, and said unto him: 'Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.'

יט וַיַּעַל דָּוִד כְּדֹבַר-גָּד, כַּאֲשֶׁר צִוָּה יִהְיֶה.
19 And David went up according to the saying of Gad, as the LORD commanded.

כ וַיִּשְׁקֹף אֲרֹנָה, וַיֵּרָא אֶת-הַמַּלְאָךְ וְאֶת-עַבְדּוֹ, עֹבְרִים, עָלָיו; וַיֵּצֵא אֲרֹנָה, וַיִּשְׁתַּחוּ לַמַּלְאָךְ אַפְּיוֹ אֶרְצָה.
20 And Araunah looked forth, and saw the king and his servants coming on toward him; and Araunah went out, and bowed down before the king with his face to the ground.

כא וַיֹּאמֶר אֲרֹנָה, מִדּוּעַ בָּא אֲדֹנִי הַמַּלְאָךְ אֶל-עַבְדּוֹ; וַיֹּאמֶר דָּוִד לְקוֹת מַעֲמֹד אֶת-הַגֶּרֶן, לְבָנוֹת מִזְבֵּחַ
21 And Araunah said: 'Wherefore is my lord the king come to his servant?' And David said: 'To buy the threshing-floor of thee, to build

לִיהְיֶה, וְתַעֲצֹר הַמַּגֵּפָה, מֵעַל הָעָם.
an altar unto the LORD, that the plague may be stayed from the people.'

כב וַיֹּאמֶר אֲרֹנָה אֶל-דָּוִד, יִקַּח וַיַּעַל אֲדֹנִי הַמַּלְאָךְ הַטּוֹב בְּעֵינָיו; רְאֵה הַבֹּקֶר לְעֹלָה, וְהַפְּרִיָּים וְכָלִי הַבֹּקֶר לְעִצִּים.
22 And Araunah said unto David: 'Let my lord the king take and offer up what seemeth good unto him; behold the oxen for the burnt-offering, and the threshing-instruments and the furniture of the oxen for the wood.'

כג הִכֵּל, וְנָתַן אֲרֹנָה הַמַּלְאָךְ--לַמַּלְאָךְ; {ס} וַיֹּאמֶר אֲרֹנָה אֶל-הַמַּלְאָךְ, יִהְיֶה אֱלֹהֶיךָ יִרְצֶה.
23 All this did Araunah the king give unto the king. {S} And Araunah said unto the king: 'The LORD thy God accept thee.'

כד וַיֹּאמֶר הַמַּלְאָךְ אֶל-אֲרֹנָה, לֹא בִי-קֶנֶה אֶקְנֶה מֵאוֹתָךְ בְּמַחִיר, וְלֹא אֶעֱלֶה לִיהְיֶה אֱלֹהִי, עֹלֹת חֹתָם; וַיִּקֶּן דָּוִד אֶת-הַגֶּרֶן וְאֶת-הַבֹּקֶר, בְּכֶסֶף שְׁקָלִים חֲמִשִּׁים.
24 And the king said unto Araunah: 'Nay; but I will verily buy it of thee at a price; neither will I offer burnt-offerings unto the LORD my God which cost me nothing.' So David bought the threshing-floor and the oxen for fifty shekels of silver.

כה וַיִּבֶן שָׁם דָּוִד מִזְבֵּחַ לִיהְיֶה, וַיַּעַל עֹלֹת וּשְׁלָמִים; וַיַּעֲתֵר יִהְיֶה לְאַרְצָה, וְתַעֲצֹר הַמַּגֵּפָה מֵעַל יִשְׂרָאֵל. {ש}
25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

9 7. Brakhot 30a

Our Rabbis have taught: A blind man or one who is unable to locate the directions should direct his heart to his Father in Heaven; as it is said, "And they pray unto the Lord" (I Kings viii. 44). If he is standing outside the [Holy] Land, he must direct his heart towards the land of Israel; as it is said, "And pray unto Thee toward their land" (ibid. v. 48). If he is standing in the land of Israel, he must direct his heart towards Jerusalem; as it is said, "And they pray unto the Lord toward the city which Thou hast chosen" (ibid. v. 44). If he is standing in Jerusalem, he must direct his heart towards the Temple; as it is said, "And pray toward this house" (II Chron. vi. 32). If he is standing in the Temple, he must direct his heart towards the Holy of Holies, as it is said, "And they pray toward this place" (I Kings viii. 35). If he is standing in the Holy of Holies, he must direct his heart towards the mercy-seat. If he is standing behind the mercy-seat, he must imagine himself to be in front of it. Consequently, if he is standing in the East, he must turn West; if in the West, he must turn East; if in the South, he must turn North; if in the North, he must turn South. As a result, all Israel will be directing their heart to one spot.

10 וּמַלְכֵי צֶדֶק מֶלֶךְ שָׁלֵם – BUT MALCHIZEDEK, KING OF SALEM.

[The Midrash comments on the significance of the name "Malchizedek" (lit., *King of Righteousness*):]

הַמָּקוֹם הַזֶּה מַצְדִּיק אֶת יוֹשְׁבָיו – This place (Salem – i.e., Jerusalem) bestows the title of righteousness (Zedek) upon its inhabitants. מַלְכֵי צֶדֶק אֲדוֹנֵי צֶדֶק – Therefore its kings had names like *Malchizedek* ("King of Zedek") and *Adoni-zedek*^[61] ("Master of Zedek").

Jerusalem itself is called *Zedek*, as it is stated regarding Jerusalem, *righteousness* [צֶדֶק] lodges in her (Isaiah 1:21).^[62]

11 וַיֵּרָא אֶת הַמָּקוֹם מֵרֶחֱוֹק] – AND HE SAW THE PLACE FROM AFAR.]

The Midrash gives a homiletic interpretation of this phrase:

אָמַר רַבִּי יִצְחָק: עַתִּיד הַמָּקוֹם לִירְחֹק מִבְּעָלָיו – R' Yitzchak said: He saw prophetically that in the future this place (Jerusalem) would become distanced from its owners.^[66] בִּלְעוּלָם – But will this situation last forever?^[27] לֵאמֹר לֹאמַר "וְאֵת מְנוּחָתִי עָדִי" – To teach us that it will not last forever, Scripture states regarding Jerusalem, *This is My resting place for ever and ever, here* [פֹּה] *I will dwell* (Psalms 132:14).^[28] לְבָשִׁיבָא – That is: I will return^[29] when the one comes concerning whom it is written, *a humble man riding upon a donkey* (Zechariah 9:9).^[30]

קִרְבָּנִים נִהְיָה