

weeping behind her to Bachurim. Then said Avner unto him, Go, return. And he returned.

[17] And Avner had communication with the Ziknei Yisroel, saying, Ye sought for Dovid in times past to be melech over you; [18] Now then do it; for Hashem hath spoken of Dovid, saying, By the yad of Avdi Dovid I will save My people Yisroel out of the yad Pelishtim, and out of the yad of all their oyevim.

[19] And Avner also spoke in the oznayim of Binyamin; and Avner went also to speak in the oznayim of Dovid in Chevron all that seemed tov to Yisroel, and to the kol Bais Binyamin.

[20] So Avner came to Dovid to Chevron, and esrim anashim with him. And Dovid made Avner and the anashim that were with him a mishteh. [21] And Avner said unto Dovid, I will arise and go, and will gather kol Yisroel unto adoni HaMelech, that they may cut a Brit with thee, and that thou mayest reign over all that thine lev desireth. And Dovid sent Avner away; and he went in shalom.

[22] And, hinei, the avadim of Dovid and Yoav came from a raid, bringing in shalal rav (great plunder) with them; but Avner was not with Dovid in Chevron; he had sent him away, he was gone in shalom.

[23] When Yoav and all the tzava that was with him were come, they told Yoav, saying, Avner Ben Ner came to HaMelech, and he hath sent him away, and he is gone in shalom.

[24] Then Yoav came to HaMelech, and said, What hast thou done? Hinei, Avner came unto thee; why is it that thou hast sent him away, and he is quite gone?

[25] Thou knowest Avner Ben Ner, that he came to deceive thee, and to have da'as of thy going out and thy coming in, and to have da'as of all that thou doest.

[26] And when Yoav was come out from Dovid, he sent malachim after Avner, which brought him back from the well of Sirah; but Dovid knew it not.

[27] And when Avner was returned to Chevron, Yoav took him aside in the sha'ar to speak with him privately, and struck him there under the fifth rib, that he died, for the dahm of Asahel his brother.

[28] And afterward when Dovid heard it, he said, I and my mamlachah are naki (innocent) before Hashem ad olam from the dahm of Avner Ben Ner;

[29] Let it rest on the rosh Yoav, and on kol Bais Aviv; and let there never fail from the Bais Yoav one that hath a discharge, or that is a metzora (leper), or that leaneth on a pelech (stick, crutch), or that falleth on the cherev, or that lacketh lechem.

[30] So Yoav, and Avishai his brother slaughtered Avner, because he had slain their brother Asahel at Giveon in the milchamah.

[31] And Dovid said to Yoav, and to kol HaAm that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Avner. And Dovid HaMelech himself followed the mittah (bier, frame or bed holding corpse).

[32] And they buried Avner in Chevron; and HaMelech lifted up his voice and wept at the kever of Avner; and kol HaAm wept.

[33] And in a dirge HaMelech lamented over Avner, and said, Died Avner as a naval (fool) dieth?

[34] Thy hands were not bound, nor thy raglayim put into fetters; as a man falleth before wicked men, so fellest thou. And kol HaAm wept again over him.

[35] And when kol HaAm came to cause Dovid to eat lechem while it was yet day, Dovid swore a shevua (oath), saying, So do Elohim to me, and more also, if I taste lechem, or anything else, till the shemesh go down.

[36] And kol HaAm took notice of it, and it pleased them; whatsoever HaMelech did pleased kol HaAm.

[37] For kol HaAm and kol Yisroel had da'as that day that it was not of HaMelech to murder Avner Ben Ner.

[38] And HaMelech said unto his avadim, Know ye not that there is sar and gadol fallen this day in Yisroel?

[39] And I am this day weak, though moshuach melech (being anointed king); and these anashim the Bnei Tzeruyah are too harsh for me; Hashem shall reward the doer of evil according to his ra'ah (evil).

**4** And when Ben Sha'ul [Ish-Boshet] heard that Avner was dead in Chevron, his hands fell limp; kol Yisroel became alarmed. [2] And Ben Sha'ul had two anashim that were sarei gedudim (captains of raiding parties); the shem of the one was Ba'anah, and the shem of the other Rechav; these were the Bnei Rimmon HaBe'erot, of the Bnei Binyamin: (for [the town of] Be'erot was reckoned as part of Binyamin. [3] And the Be'erot fled to Gittayim, and were sojourners there until this day.) [4] And Yonatan Ben Sha'ul had a ben that was nekkeh raglayim (lame in both feet).