

[22] Then went he also to Ramah, and came to a bor hagadol (great pit) at Sechu; and he asked and said, Where are Shmuel and Dovid? And one said, Hinei, they are at the dwellings of the nevi'im in Ramah.

[23] And he went there to the dwellings of the nevi'im at Ramah; and the Ruach Elohim was upon him also, and he walked along prophesying, until he came to the dwellings of the nevi'im at Ramah.

[24] And he stripped off his beged also, and prophesied before Shmuel in like manner, and lay down arom (naked) all that day and all that lailah. Thus they say, Is Sha'ul also among the nevi'im?

20 And Dovid fled from Naiot in Ramah, and came and said before Yonatan, What have I done? What is mine avon? And what is my chattat before avicha, that he seeketh my nefesh?

[2] And he said unto him, Chalilah (may it never be!); thou shalt not die: hinei, avi will do nothing either gadol or katon, but that he will reveal it to me; and why should avi hide this thing from me? It is not so.

[3] And Dovid took an oath, moreover, and said, Avicha certainly knoweth that I have found chen in thine eyes; and he saith, Let not Yonatan know this, lest he be grieved; but truly as Hashem liveth, and as thy nefesh liveth, there is hardly a peysah (step) between me and mavet.

[4] Then said Yonatan unto Dovid, Whatsoever thy nefesh saith, I will even do it for thee.

[5] And Dovid said unto Yonatan, Hinei, makhar (tomorrow) is Rosh Chodesh,

and I should not fail to sit with HaMelech for tish; but let me go, that I may hide myself in the sadeh unto the erev hashlishit.

[6] If avicha at all miss me, then say, Dovid earnestly asked leave of me that he might run to Beit-Lechem his town; for there is a zevach hayamim there for kol mishpakhat.

[7] If he say thus, It is tov; thy eved shall have shalom; but if he be very wrathful, then be sure that ra'ah is determined by him.

[8] Therefore thou shalt deal with chesed unto thy eved; for thou hast brought thy eved into Brit Hashem with thee; notwithstanding, if there be in me avon (iniquity), slay me thyself; for why shouldst thou bring me to avicha?

[9] And Yonatan said, Chalilah (far be it) from thee; for if I had da'as certainly that ra'ah were determined by Avi to come upon thee, then would not I tell it thee?

[10] Then said Dovid to Yonatan, Who shall tell me? Or what if avicha answer thee roughly?

[11] And Yonatan said unto Dovid, Come, and let us go out into the sadeh. And they went out both of them into the sadeh.

[12] And Yonatan said unto Dovid, Hashem Elohei Yisroel, when I have sounded out Avi at this time on Yom HaShishi from now, and, hinei, if there be tov toward Dovid, and I then send not unto thee, and reveal it in thy ozen (ear);

[13] Hashem do so and much more to Yonatan; but if it please Avi to do thee ra'ah, then I will reveal it in thy ozen (ear), and send thee away, that thou mayest go in shalom; and Hashem be with thee, as He hath been with Avi.

[14] And thou shalt not only while yet I live show me the chesed Hashem, that I die not;

[15] But also thou shalt not cut off thy chesed from my bais ad olam; no, not when Hashem hath cut off the oyevim of Dovid, every one from the pnei ha'adamah.

[16] So Yonatan made Brit with the Bais Dovid, saying, Let Hashem even require it at the hands of the oyevim of Dovid.

[17] And Yonatan caused Dovid to swear a shevua again, because he loved him; for he loved him with the ahavat nafsho (with the love of his own nefesh, self).

[18] Then Yonatan said to Dovid, Makhar (tomorrow) is Rosh Chodesh; and thou shalt be missed, because thy moshav (seat) will be empty.

[19] And when thou hast stayed three days, then thou shalt go down quickly, and come to the makom (place) where thou didst hide thyself on the day of the ma'aseh (deed, *i.e. the eventful earlier day, see v.12*), and shalt remain by the even (stone) Ezel.

[20] And I will shoot three khitzim (arrows) on the side thereof, as though I shot at a matarah (target).

[21] And, hinei, I will send a na'ar, saying, Go, find the khitzim (arrows). If I expressly say unto the na'ar, Hinei, the khitzim (arrows) are on this side of thee, take them; then come thou, for there is shalom to thee, and no davar (problem, concern); as Hashem liveth.

[22] But if I say thus unto the elem (youth, young man), Hinei, the khitzim (arrows) are beyond thee, go thy way; for Hashem hath sent thee away.

[23] And as touching the matter which thou and I have spoken of, hinei,