

פרק ל"א - מות שאול ובניו ויחל מאד מהמורים

4. מלכים א פרק כב - מות אחאב

(לד) ואיש משך בקשת לתמו ויכה את מלך ישראל בין הדבקים ובין השרון ויאמר לרכבו הפך ודד והוציאני מן המחנה **כי החליתי**: (לה) ותעלה המלחמה ביום ההוא והמלך היה מעמד במרכבה נכח ארם וקמת בערב ויצק דם המכה אל חיק הרכב:

5. דברי הימים ב פרק לה - מות יאשיהו

(כג) וירו הירים למלך יאשיהו ויאמר המלך לעבדיו העבירוני **כי החליתי** מאד:

1. תרגום יונתן

(ג) ... ודחיל לחדא מקשתיא:

2. רד"ק

ויחל - ענין חיל ופחד כי לא הכוהו עדיין אבל פחד מהם:

3. מצודת ציון

ויחל - מלי חלחלה ופחד:

6. Josephus, Antiquities, Book VI:14:4

But I shall speak farther upon another subject; which will afford me the opportunity of discoursing on what is for the advantage of cities, and people, and nations, and suited to the taste of good men: and will encourage them all in the prosecution of virtue; and is capable of shewing them the method of acquiring glory, and an everlasting fame: and of imprinting in the Kings of nations, and the rulers of cities, great inclinations and diligence of doing well: as also of encouraging them to undergo dangers, and to die for their countries: and of instructing them how to despise all the most terrible adversities. And I have a fair occasion offered me to enter on such a discourse by Saul, the King of the Hebrews. **For although he knew what was coming upon him; and that he was to die immediately, by the prediction of the Prophet; he did not resolve to fly from death; nor so far to indulge the love of life, as to betray his own people to the enemy; or to bring a disgrace on his royal dignity.** But exposing himself, as well as all his family and children to dangers, he thought it a brave thing to fall together with them, as he was fighting for his subjects: and that it was better his sons should die thus, shewing their courage, than to leave them to their uncertain conduct afterward: while instead of succession and posterity, they gained commendation, and a lasting name. Such an one alone seems to me to be a just, a courageous, and a prudent man: and when **any one has arrived at these dispositions, or shall hereafter arrive at them, he is the man that ought to be by all honoured, with the testimony of a virtuous or courageous man.** For as to those that go out to war with hopes of success,

and that they shall return safe; supposing they should have performed some glorious action; I think those do not do well who call these valiant men: as so many historians and other writers who treat of them are wont to do: although I confess those do justly deserve some commendation also. But those only may be stiled courageous and bold in great undertakings, and despisers of adversities, who imitate Saul. For as for those that do not know what the event of war will be as to themselves; and though they do not faint in it, but deliver themselves up to uncertain futurity; and are tossed this way and that way; this is not so very eminent an instance of a generous mind: although they happen to perform many great exploits. **But when mens minds expect no good event; but they know beforehand they must die; and that they must undergo that death in the battel also; after this, neither to be affrighted, nor to be astonished at the terrible fate that is coming; but to go directly upon it, when they know it beforehand: this it is that I esteem the character of a man truly courageous. Accordingly this Saul did:** and thereby demonstrated that all men who desire fame after they are dead, are so to act, as they may obtain the same: this especially concerns Kings; who ought not to think it enough in their high station that they are not wicked in the government of their subjects; but to be no more than moderately good to them. I could say more than this about Saul, and his courage: the subject affording matter sufficient: but that I may not appear to run out improperly in his commendation, I return again to that history from which I made this digression.