

Unnamed But Not Untold: Stories of the Anonymous Characters of the Bible

Source Sheet by Rabbi Emily Langowitz

EACH OF US HAS A NAME
Zelda (Translation: Marcia Falk)

Each of us has a name
given by God
and given by our parents

Each of us has a name
given by our stature and our smile
and given by what we wear

Each of us has a name
given by the mountains
and given by our walls

Each of us has a name
given by the stars
and given by our neighbors

Each of us has a name
given by our sins
and given by our longing

Each of us has a name
given by our enemies
and given by our love

Each of us has a name
given by our celebrations
and given by our work

Each of us has a name
given by the seasons
and given by our blindness

Each of us has a name
given by the sea
and given by
our death.

לְכֹל אִישׁ יֵשׁ שֵׁם

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּן לֹא אֱלֹהִים

וְנָתַנּוּ לֹא אָבִיו וְאִמּוֹ

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּנוּ לֹא קוֹמָתוֹ וְאָפֶן חַיּוּכּוֹ

וְנָתַן לֹא הָאָרֶיג

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּנוּ לֹא הַהָרִים

וְנָתַנּוּ לֹא כְּתָלָיו

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּנוּ לֹא הַמַּזְלֹת

וְנָתַנּוּ לֹא שְׁכָנָיו

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּנוּ לֹא חֻטְאָיו

וְנָתַנּוּ לֹא כְּמִיקְתּוֹ

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּנוּ לֹא שׂוֹנְאָיו

וְנָתַנּוּ לֹא אֶהְבֵּתוֹ

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּנוּ לֹא חֲגָיו

וְנָתַנּוּ לֹא מְלֹאכְתּוֹ

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּנוּ לֹא תְּקוּפּוֹת הַשָּׁנָה

וְנָתַן לֹא עֲרוּבּוֹ

לְכֹל אִישׁ יֵשׁ שֵׁם

שָׁנַתָּן לֹא הַיָּם

וְנָתַן לֹא

מוֹתוֹ

Naming as a Creative Act

Genesis 1:1-5

(1) When God began to create heaven and earth— (2) the earth being unformed and void, with darkness over the surface of the deep and a wind from God sweeping over the water— (3) God said, “Let there be light”; and there was light. (4) God saw that the light was good, and God separated the light from the darkness. (5) God called the light Day, and the darkness God called Night. And there was evening and there was morning, a first day.

בראשית א':א'-ה'

(א) בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ: (ב) וְהָאָרֶץ הָיְתָה תֵהוֹ
וּבְהוֹ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם: (ג)
וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר: (ד)
וַיַּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: (ה)
וַיִּקְרָא אֱלֹהִים אֶת-הָאֹר יוֹם וְאֶת-הַחֹשֶׁךְ
לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם
אֶחָד: (פ)

Genesis 2:18-23

(18) The Eternal God said, “It is not good for man to be alone; I will make a fitting helper for him.” (19) And the Eternal God formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the man to see what he would call them; and whatever the man called each living creature, that would be its name. (20) And the man gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for Adam no fitting helper was found. (21) So the Eternal God cast a deep sleep upon

בראשית ב':י"ח-כ"ג

(יח) וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב
הַיְהוּת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לּוֹ עֲזָר
כַּנְגִדּוֹ: (יט) וַיִּצְרָה יְהוָה אֱלֹהִים מִן-
הָאֲדָמָה כָּל-חַיֵּי הַשָּׂדֶה וְאֶת כָּל-עוֹף
הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרְאוֹת מֶה-
יִקְרָא-לָּו וְכֹל אֲשֶׁר יִקְרָא-לָּו הָאָדָם
גִּפְשׁ תִּיְהִי הוּא שְׁמוֹ: (כ) וַיִּקְרָא הָאָדָם
שְׁמוֹת לְכָל-הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם
וּלְכָל חַיֵּי הַשָּׂדֶה וּלְאָדָם לֹא-מָצָא עֲזָר
כַּנְגִדּוֹ: (כא) וַיִּפֹּל יְהוָה אֱלֹהִים אֶת
תְּרֵדְמָה עַל-הָאָדָם וַיִּישָׁן וַיִּלָּח אַחַת
מִצַּלְעוֹתָיו וַיִּסְגֶּר בָּשָׂר תַּחְתָּנָה: (כב)
וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֵּלַע אֲשֶׁר-

the man; and, while he slept, God took one of his ribs and closed up the flesh at that spot. (22) And the Eternal God fashioned the rib that God had taken from the man into a woman; and God brought her to the man. (23) Then the man said, “This one at last Is bone of my bones And flesh of my flesh. This one shall be called Woman, For from man was she taken.”

לָקַח מִן־הָאָדָם לְאִשָּׁה וַיִּבְרָא אֱלֹהִים
הָאָדָם: (כג) וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם
עָצָם מִעֲצָמֵי וּבָשָׂר מִבָּשָׂרִי לְזֹאת
יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקָחָהּ זֹאת:

Namelessness and the Changing of Names

Genesis 32:25-31

(25) Jacob was left alone. And a man wrestled with him until the break of dawn. (26) When he saw that he had not prevailed against him, he wrenched Jacob's hip at its socket, so that the socket of his hip was strained as he wrestled with him. (27) Then he said, "Let me go, for dawn is breaking." But he answered, "I will not let you go, unless you bless me." (28) Said the other, "What is your name?" He replied, "Jacob." (29) Said he, "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed." (30) Jacob asked, "Pray tell me your name." But he said, "You must not ask my name!" And he took leave of him there. (31) So Jacob named the place Peniel, meaning, "I have seen a divine being face to face, yet my life has been preserved."

בראשית ל"ב:כ"ה-ל"א

(כה) וַיִּנְתֵּר יַעֲקֹב לְבַדּוֹ וַיִּאָבֶק אִישׁ
עִמּוֹ עַד עֲלֹת הַשָּׁחַר: (כו) וַיֵּרָא כִּי
לֹא יָכֹל לָוּ וַיִּגַע בְּכַף־יָרְכוֹ וַתִּקַּע כַּף־
יָרְדּוֹ יַעֲקֹב בְּהֶאֱבָקוֹ עִמּוֹ: (כז) וַיֹּאמֶר
שְׁלַחֲנִי כִּי עֹלָה הַשָּׁחַר וַיֹּאמֶר לֹא
אֲשַׁלְּחֶנּוּ כִּי אִם־בְּרִכְתּוֹנִי: (כח) וַיֹּאמֶר
אֵלָיו מַה־שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב: (כט)
וַיֹּאמֶר לֹא יַעֲקֹב יֵאמָר עוֹד שְׁמֶךָ כִּי
אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹהִים
וְעִם־אֲנָשִׁים וַתִּוְכַל: (ל) וַיִּשְׁאַל יַעֲקֹב
וַיֹּאמֶר הִגִּידָה־נָּא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה
תִּשְׁאַל לְשְׁמִי וַיַּבְרַךְ אֹתוֹ שֵׁם: (לא)
וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיֵאל כִּי־
רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים וַתִּנָּצַל
נַפְשִׁי:

Namelessness, Breaching of Names, and Punishment

Numbers 15:32-36

(32) Once, when the Israelites were in the wilderness, they came upon a man gathering wood on the sabbath day. (33) Those who found him as he was gathering wood brought him before Moses, Aaron, and the whole community. (34) He was placed in custody, for it had not been specified what should be done to him. (35) Then the Eternal said to Moses, "The man shall be put to death: the whole community shall pelt him with stones outside the camp." (36) So the whole community took him outside the camp and stoned him to death—as the Eternal had commanded Moses.

במדבר ט"ו:ל"ב-ל"ו

(לב) וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר
וַיִּמְצְאוּ אִישׁ מְקַשֵּׁשׁ עֵצִים בְּיוֹם
הַשַּׁבָּת: (לג) וַיִּקְרִיבוּ אֹתוֹ הַמְצַאִים
אֹתוֹ מְקַשֵּׁשׁ עֵצִים אֶל־מֹשֶׁה וְאֶל־
אַהֲרֹן וְאֶל כָּל־הָעֵדָה: (לד) וַיִּנְיְחוּ אֹתוֹ
בְּמִשְׁמַר כִּי לֹא פִרְשׂ מֵהַיַּעֲשֹׂה לוֹ:
(לה) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה מוֹת
יוּמַת הָאִישׁ רְגוּם אֹתוֹ בְּאֶבְנִים כָּל־
הָעֵדָה מִחוּץ לַמַּחֲנֶה: (לו) וַיִּצְיֵאוּ אֹתוֹ
כָּל־הָעֵדָה אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ
אֹתוֹ בְּאֶבְנִים וַיָּמָת כַּאֲשֶׁר צִוָּה יְהוָה
אֶת־מֹשֶׁה: (פ)

Ein Yaakov (Glick Edition), Shabbat 11:1

(1) (Fol. 96b) Our Rabbis taught: "The wood-gatherer was Zelaphehad, and so it is said (Num. 15, 32.) And while the children of Israel were in the wilderness, and they found a man gathering wood on the Sabbath, and it is further said (Ib. 27, 3.) Our father died in the wilderness. [We deduce this from the similar word Midbar (wilderness) which is found in both places.] Just as further [Our father died in the wilderness (Bamidbar)] refers to Zelaphehad, so the wood-gatherer [who died in consequence thereof] was also Zelaphehad." This is what R. Akiba said. R. Juda b. Bethyra then said to him: "Akiba! Whether your opinion be true or false, you will have to account for it [at the time of Divine Judgment]; for if your words are true, you disclosed the name of a man whom the Torah shielded; and if your opinion is not correct you have

slandered an upright person." (Fol. 97a.) Behold! R. Akiba inferred it by the rule of analogy. Such an analogy was not received by tradition [to R. Juda b. Bethyra]. A similar case occurred in the following incident: It is said (Ib. 12, 9.) And the anger of the Eternal was kindled against them and God went away. "We learn from this," said R. Akiba, "that Aaron also became leprous." R. Juda b. Bethyra then said to him: "Akiba! Whether your opinion be true or false, you will have to account for it at the time of Divine Judgment. For if your words be true you disclosed the name of a man whom the Torah desired to shield; and if your words are false, then you have slandered an upright man." But it is written And the anger of the Eternal was kindled against them [including Aaron]. This means that Aaron was merely rebuked. We are taught that Aaron also became leprous, for it is written (Ib. ib. 10) And Aaron turned toward Miriam, and beheld she was leprous. It is explained that this implies that Aaron cleansed himself of his leprosy."

Leviticus 24:10-16

(10) There came out among the Israelites one whose mother was Israelite and whose father was Egyptian. And a fight broke out in the camp between that half-Israelite and a certain Israelite. (11) The son of the Israelite woman pronounced the Name in blasphemy, and he was brought to Moses—now his mother's name was Shelomith daughter of Dibri of the tribe of Dan— (12) and he was placed in custody, until the decision of the Eternal should be made clear to them. (13) And the Eternal spoke to Moses, saying: (14) Take the blasphemer outside the camp; and let all who were within hearing lay their hands upon his head, and let

ויקרא כ"ד:י'-ט"ז

(י) וַיֵּצֵא בֶן-אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן-אִישׁ מִצְרַיִם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וַיִּנְצֹוּ בַּמַּחְנֶה בֵּן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי: (יא) וַיִּקַּב בֶּן-הָאִשָּׁה הַיִּשְׂרָאֵלִית אֶת-הַשֵּׁם וַיִּקְלֹל וַיִּבְיֵאוּ אֹתוֹ אֶל-מֹשֶׁה וַיַּשְׁמֵן אֶת-שְׁלֹמִית בַּת-דִּבְרִי לְמַטֵּה-דָן: (יב) וַיִּנְיִחֻהוּ בַּמִּשְׁמֶר לְפָרֶשׁ לָהֶם עַל-פִּי יְהוָה: (פ) (יג) וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: (יד) הוֹצֵא אֶת-הַמְּקַלֵּל אֶל-מַחוּץ לַמַּחֲנֶה וְסָמְכוּ כָּל-הַשֹּׁמְעִים אֶת-יְדֵיהֶם עַל-רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל-הָעֵדָה: (טו) וְאֶל-בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי-יִקְלַל אֱלֹהֵיו וַיִּשָּׂא הַטָּאוֹ: (טז) וַיִּקַּב שֵׁם-יְהוָה מוֹת יוּמָת רָגוּם

the whole community stone him.
(15) And to the Israelite people
speak thus: Anyone who
blasphemes his God shall bear his
guilt; (16) if he also pronounces the
name Eternal, he shall be put to
death. The whole community shall
stone him; stranger or citizen, if he
has thus pronounced the Name, he
shall be put to death.

יְרַגְמוּ-בּוֹ כָּל-הָעֵדָה כִּגְרַל כְּאֲזַרְחַ
בְּנִקְבוֹ-נֶשֶׁם יוֹמֵת:

Rashi on Leviticus 24:11:5

(5) OF THE TRIBE OF
DAN — This mention also of the
parent and tribe of the woman
teaches us that the wrong doer
brings shame upon himself, shame
upon his parent, shame upon his
whole tribe. Similarly we find the
name of the tribe Dan mentioned to
express praise; (Exodus 31:6)
“Oholiab, the son of Ahisamach, of
the tribe of Dan”, where the details
of Oholiab’s descent imply praise
for him, praise for his father and
praise for his tribe (Sifra, Emor,
Section 14 4).

רש"י על ויקרא כ"ד:י"א:ה'
(ה) למטה דן. מגיד שְהַרְשַׁע גוֹרֵם
גְּנָאֵי לוֹ, גְּנָאֵי לְאָבִיו, גְּנָאֵי לְשִׁבְטוֹ;
כִּיּוֹצֵא בּוֹ "אֶהְיָא בֶן אַחִיסַמַּךְ לְמִטָּה
דָּן" (שמות ל"א), שְׁבַח לוֹ, שְׁבַח
לְאָבִיו, שְׁבַח לְשִׁבְטוֹ (ספרא):

Nameless Leadership

II Samuel 20:1-22

(1) A scoundrel named Sheba son of Bichri, a Benjaminite, happened to be there. He sounded the horn and proclaimed: “We have no portion in David, No share in Jesse’s son! Every man to his tent, O Israel!” (2) All the men of Israel left David and followed Sheba son of Bichri; but the men of Judah accompanied their king from the Jordan to Jerusalem. (3) David went to his palace in Jerusalem, and the king took the ten concubines he had left to mind the palace and put them in a guarded place; he provided for them, but he did not cohabit with them. They remained in seclusion until the day they died, in living widowhood. (4) The king said to Amasa, “Call up the men of Judah to my standard, and report here three days from now.” (5) Amasa went to call up Judah, but he took longer than the time set for him. (6) And David said to Abishai, “Now Sheba son of Bichri will cause us more trouble than Absalom. So take your Eternal’s servants and pursue him, before he finds fortified towns and eludes us.” (7) Joab’s men, the Cherethites and Pelethites, and all the warriors, marched out behind him. They left Jerusalem in pursuit of Sheba son of Bichri. (8) They were near the great stone in Gibeon when Amasa appeared before them. Joab was wearing his military dress, with his sword girded over it and fastened

שמואל ב כ:א'-כ"ב

(א) וְשָׁם נִקְרָא אִישׁ בְּלִיעֵל וְשָׁמוֹ
שָׁבַע בֶּן-בִּכְרִי אִישׁ יְמִינִי וַיִּתְקַע
בַּשֹּׁפָר וַיֹּאמֶר אֵין-לָנוּ חֵלֶק בְּדָוִד וְלֹא
נַחֲלָה-לָנוּ בְּבֶן-יִשְׂרָאֵל אִישׁ לְאֹהֲלָיו
יִשְׂרָאֵל: (ב) וַיַּעַל כָּל-אִישׁ יִשְׂרָאֵל
מֵאַחֲרֵי דָוִד אַחֲרֵי שָׁבַע בֶּן-בִּכְרִי וְאִישׁ
יְהוּדָה דָּבְקוֹ בְּמֶלֶךְ מֶן-הַיַּרְדֵּן וְעַד-
יְרוּשָׁלַם: (ג) וַיָּבֵא דָוִד אֶל-בֵּיתוֹ
יְרוּשָׁלַם וַיִּקַּח הַמֶּלֶךְ אֶת עֶשְׂרֵי-נָשִׁים ו
פְּלִגְשִׁים אֲשֶׁר הֵנִיחַ לְשֹׁמֵר הַבַּיִת
וַיִּתְּנֵם בֵּית-מִשְׁמֶרֶת וַיִּכְלְכְלֵם וְאֵלֵיהֶם
לֹא-בָּא וַתִּהְיֶינָה צָרִיכוֹת עַד-יוֹם מָתוּ
אֶלְמָנוֹת חַיּוֹת: (ד) וַיֹּאמֶר הַמֶּלֶךְ
אֶל-עֲמָשָׂא הַזְּעֵק-לִי אֶת-אִישׁ-יְהוּדָה
שֶׁלֶשֶׁת יָמִים וְאַתָּה פֹּה עֹמֵד: (ה) וַיִּלְדֹּף
עֲמָשָׂא לְהַזְעִיק אֶת-יְהוּדָה וַיִּיחַר
[וַיִּזְחַר] מֶן-הַמוֹעֵד אֲשֶׁר יָעָדוּ: (ו)
(ו) וַיֹּאמֶר דָּוִד אֶל-אַבִּישַׁי עֲתָה יָרַע
לָנוּ שָׁבַע בֶּן-בִּכְרִי מֶן-אַבְשָׁלוֹם אֲתָה
קָח אֶת-עַבְדֵי אֲדֹנָיְךָ וְרִדְף אַחֲרָיו פֶּן-
מִצָּא לּוֹ עָרִים בְּצָרוֹת וְהִצִּיל עַיְנָנוּ:
(ז) וַיִּצְאוּ אַחֲרָיו אַנְשֵׁי יוֹאָב וְהַכֹּרֶתִי
וְהַפְּלִתִי וְכָל-הַגִּבּוֹרִים וַיִּצְאוּ מִיְרוּשָׁלַם
לְרִדְף אַחֲרֵי שָׁבַע בֶּן-בִּכְרִי: (ח) הֵם
עִם-הָאָבִן הַגְּדוֹלָה אֲשֶׁר בְּגִבְעוֹן
וְעֲמָשָׂא בָּא לִפְנֵיהֶם וַיּוֹאֵב חָגוֹר וּמָדוּ
לְבָשׁוֹ וְעָלוּ [וְעָלְיוֹ] חָגוֹר חֶרֶב מִצְמַדֶּת
עַל-מִתְּנָיו בְּתַעֲרָה וְהוּא יָצָא וַתִּפֹּל:

around his waist in its sheath; and, as he stepped forward, it fell out. (9) Joab said to Amasa, “How are you, brother?” and with his right hand Joab took hold of Amasa’s beard as if to kiss him. (10) Amasa was not on his guard against the sword in Joab’s [left] hand, and [Joab] drove it into his belly so that his entrails poured out on the ground and he died; he did not need to strike him a second time. Joab and his brother Abishai then set off in pursuit of Sheba son of Bichri, (11) while one of Joab’s henchmen stood by the corpse and called out, “Whoever favors Joab, and whoever is on David’s side, follow Joab!” (12) Amasa lay in the middle of the road, drenched in his blood; and the man saw that everyone stopped. And when he saw that all the people were stopping, he dragged Amasa from the road into the field and covered him with a garment. (13) Once he was removed from the road, everybody continued to follow Joab in pursuit of Sheba son of Bichri. (14) [Sheba] had passed through all the tribes of Israel up to Abel of Beth-maacah; and all the Beerites assembled and followed him inside. (15) [Joab’s men] came and besieged him in Abel of Beth-maacah; they threw up a siegemound against the city and it stood against the rampart. All the troops with Joab were engaged in battering the wall, (16) when a clever woman shouted from the city, “Listen! Listen! Tell Joab to come over here so I can talk to him.” (17) He approached her, and the

(ס) (ט) וַיֹּאמֶר יוֹאָב לְעַמְשָׂא הַשְּׁלֹם אַתָּה אָחִי וַתִּחַז גִּד־יָמִין יוֹאָב בְּזָקוֹ עַמְשָׂא לְנִשְׁק־לוֹ: (י) וְעַמְשָׂא לֹא־נִשְׁמַר בַּחֲרָב | אֲשֶׁר בְּיַד־יוֹאָב וַיַּכֶּהוּ בָּהּ אֶל־הַחֲמֹשׁ וַיִּשְׁפֹּף מֵעֵיו אַרְצָה וְלֹא־שָׁנָה לוֹ וַיָּמָת (ס) וַיּוֹאָב וְאַבִּישָׁי אַחֲיוּ רִדְף אַחֲרָי נִשְׁבַּע בְּוַבְכָּרִי: (יא) וַאִישׁ עָמַד עָלָיו מִמַּנְעֲרֵי יוֹאָב וַיֹּאמֶר מִי אֲשֶׁר חָפֵץ בְּיוֹאָב וּמִי אֲשֶׁר־לִדְוֹד אַחֲרָי יוֹאָב: (יב) וְעַמְשָׂא מִתְגַּלְל בַּדָּם בַּתּוֹךְ הַמַּסְלָה וַיֵּרָא הָאִישׁ כִּי־עָמַד כָּל־הָעָם וַיִּסַּב אֶת־עַמְשָׂא מִן־הַמַּסְלָה הַשְּׂדֵה וַיִּשְׁלַף עָלָיו בָּגָד כַּאֲשֶׁר רָאָה כָּל־הַבָּא עָלָיו וְעָמַד: (יג) כַּאֲשֶׁר הִגֵּה מִן־הַמַּסְלָה עָבַר כָּל־אִישׁ אַחֲרָי יוֹאָב לְרִדְף אַחֲרָי נִשְׁבַּע בְּוַבְכָּרִי: (יד) וַיַּעֲבֹר בְּכָל־שִׁבְטֵי יִשְׂרָאֵל אַבְלָה וּבֵית מַעֲכָה וְכָל־הַבְּגָרִים (ס) וַיִּקְלְהוּ [וַיִּקְהָלוּ] וַיָּבֹאוּ אַף־אַחֲרָיו: (טו) וַיָּבֹאוּ וַיִּצְרּוּ עָלָיו בְּאַבְלָה בֵּית הַמַּעֲכָה וַיִּשְׁפְּכוּ סִלְלָה אֶל־הָעִיר וַתַּעֲמַד בַּחֹל וְכָל־הָעָם אֲשֶׁר אֶת־יוֹאָב מִשְׁחִיתָם לְהַפִּיל הַחוּמָה: (טז) וַתִּקְרָא אִשָּׁה חֲכָמָה מִן־הָעִיר שָׁמְעוּ שָׁמְעוּ אָמְרוּ־נָא אֶל־יוֹאָב קִרְבַּ עַד־הַנָּה וְאֲדַבְּרָה אֵלָיךָ: (יז) וַיִּקְרַב אֵלֶיהָ וַתֹּאמֶר הָאִשָּׁה הַאֲתָה יוֹאָב וַיֹּאמֶר אָנֹכִי וַתֹּאמֶר לוֹ שָׁמַע דְּבָרֵי אִמְתְּךָ וַיֹּאמֶר שָׁמַע אָנֹכִי: (יח) וַתֹּאמֶר לֵאמֹר דַּבֵּר דַּבְּרוּ בְּרֵאשִׁיטָה לֵאמֹר שְׂאֵל יִשְׁאֲלוּ בְּאַבְל וְכֵן הִתְמִו: (יט) אָנֹכִי שְׁלָמִי אָמוּנִי

woman asked, “Are you Joab?” “Yes,” he answered; and she said to him, “Listen to what your handmaid has to say.” “I’m listening,” he replied. (18) And she continued, “In olden times people used to say, ‘Let them inquire of Abel,’ and that was the end of the matter. (19) I am one of those who seek the welfare of the faithful in Israel. But you seek to bring death upon a mother city in Israel! Why should you destroy the Eternal’s possession?” (20) Joab replied, “Far be it, far be it from me to destroy or to ruin! (21) Not at all! But a certain man from the hill country of Ephraim, named Sheba son of Bichri, has rebelled against King David. Just hand him alone over to us, and I will withdraw from the city.” The woman assured Joab, “His head shall be thrown over the wall to you.” (22) The woman came to all the people with her clever plan; and they cut off the head of Sheba son of Bichri and threw it down to Joab. He then sounded the horn; all the men dispersed to their homes, and Joab returned to the king in Jerusalem.

יִשְׂרָאֵל אַתָּה מִבְּקֹשׁ לְהַמִּית עֵיר וְאִם
 בְּיִשְׂרָאֵל לָמָּה תִּבְלַע נַחֲלַת יְהוָה: (פ)
 (כ) וַיַּעַן יוֹאָב וַיֹּאמֶר חֲלִילָה חֲלִילָה
 לִי אִם-אֲבַלְע וְאִם-אֲשַׁקֵּית: (כא) לֹא-
 כֵּן הַדָּבָר כִּי אִישׁ מֵהָר אֶפְרָיִם שָׁבַע
 בְּוַבְכְּרֵי שְׁמוֹ נִשְׂא יָדוֹ בַּמֶּלֶךְ בְּדָוִד
 תְּגוּ-אֶתּוֹ לְבָדּוֹ וְאֶלְכָה מֵעַל הָעֵיר
 וּתְאֹמַר הֲאִשָּׁה אֶל-יֹאָב הֲיִנָּה רֹאשׁוֹ
 מִשְׁלָךְ אֵלַיךְ בְּעַד הַחֹמָה: (כב)
 וּתְבוֹא הָאִשָּׁה אֶל-כָּל-הָעָם בְּחֻכְמָתָהּ
 וַיִּכְרְתוּ אֶת-רֹאשׁ שָׁבַע בֶּן-בְּכָרִי
 וַיִּשְׁלְכוּ אֶל-יֹאָב וַיִּתְקַע בַּשּׁוֹפָר וַיִּפְצוּ
 מֵעַל-הָעֵיר אִישׁ לְאֶהְלֵיו וַיֹּאָב שָׁב
 יְרוּשָׁלַם אֶל-הַמֶּלֶךְ: (ס)