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Morality



Throughout the beginning perakim of Melachim Aleph we find many different cases that have stipulations:

Melachim Aleph 1:4592

Thereupon, all of Adonijah's guests rose in alarm and each went his own way.

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Adonijah, in fearof Solomon, went at once [to the Tent] and grasped the horns of the altar.

the altar, saying, 'Let King Solomon first swear to me that he will not put his servant to the sword."

$$\ddot{Y} \neg \ ^{TM} - \ ^{\bullet}\dot{C} \ - \ ^{\ddot{A}} \ ^{\bullet}\dot{C} \ ^{\bullet}\hat{I} \ \tilde{a} \ c^{\circ} \ ^{\bullet}\hat{I} \ \tilde{c} \ ^{\circ}\dot{E} \ \hat{E} \ n \ '_{\tilde{a}} \ \tilde{a} \ ^{\bullet}\dot{S} \ \ ^{TM} - \ \neg \ ^{\bullet}\dot{E} \ \tilde{A} \ Y \ ^{"\circ} \ ^{\bullet}\dot{\mathbb{R}} \ ^{\bullet}\dot{C} \ ^{\bullet}\dot{E} \ ^{\bullet}\dot{C} \ ^{\bullet}\dot{E} \ ^{\bullet}\dot{C} \ ^{\bullet}\dot{C}$$

So act in accordance with your wisdom, and see that his white hair does not go down to Sheol in peace.

Rashi—outrightly—seems to indicate that there should be a misdeed found on purpose to have a bsis for punishment:

For you are a wise man. Turn your attention to find for him a capital iniquity on account of another matter. This is [what it means by], "You will know how to deal with him."

TheMalbim states:

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, $\mathbf{R} \cdot \mathbf{q} \circ \dot{\mathbf{I}}$ | $\mathbf{l} \circ \mathbf{g} \circ \mathbf{e} \cdot \mathbf{p}$, $\mathbf{m} \circ \dot{\mathbf{g}} \circ \mathbf{l} \circ \mathbf{g}$, $\mathbf{p} \circ \dot{\mathbf{g}} \circ \mathbf{g}$, $\mathbf{p} \circ \dot{\mathbf{g}} \circ \mathbf{g}$, $\mathbf{p} \circ \dot{\mathbf{g}} \circ \mathbf{g}$