

### Study Number Three — 1 Samuel 19:1-20:42

- v. 1 Saul told his son Jonathan and all the attendants to kill David. But Jonathan was very fond of David
- v. 2 and warned him, “My father Saul is looking for a chance to kill you. Be on your guard tomorrow morning; go into hiding and stay there.
- v. 3 I will go out and stand with my father in the field where you are. I’ll speak to him about you and will tell you what I find out.”
- v. 4 Jonathan spoke well of David to Saul his father and said to him, “Let not the king do wrong to his servant David; he has not wronged you, and what he has done has benefited you greatly.
- v. 5 He took his life in his hands when he killed the Philistine. The Lord won a great victory for all Israel, and you saw it and were glad. Why then would you do wrong to an innocent man like David by killing him for no reason?”
- v. 6 Saul listened to Jonathan and took this oath: “As surely as the Lord lives, David will not be put to death.”
- v. 7 So Jonathan called David and told him the whole conversation. He brought him to Saul, and David was with Saul as before.
- v. 8 Once more war broke out, and David went out and fought the Philistines. He struck them with such force that they fled before him.
- v. 9 But an evil spirit from the Lord came upon Saul as he was sitting in his house with his spear in his hand. While David was playing the harp,
- v. 10 Saul tried to pin him to the wall with his spear, but David eluded him as Saul drove the spear into the wall. That night David made good his escape.
- v. 11 Saul sent men to David’s house to watch it and to kill him in the morning. But Michal, David’s wife, warned him, “If you don’t run for your life tonight, tomorrow you’ll be killed.”
- v. 12 So Michal let David down through a window, and he fled and escaped.
- v. 13 Then Michal took an idol and laid it on the bed, covering it with a garment and putting some goats’ hair at the head.
- v. 14 When Saul sent the men to capture David, Michal said, “He is ill.”
- v. 15 Then Saul sent the men back to see David and told them, “Bring him up to me in his bed so that I may kill him.”

v. 16 But when the men entered, there was the idol in the bed, and at the head was some goats' hair.

v. 17 Saul said to Michal, "Why did you deceive me like this and send my enemy away so that he escaped?" Michal told him, "He said to me, 'Let me get away. Why should I kill you?'"

v. 18 When David had fled and made his escape, he went to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went to Naioth and stayed there.

v. 19 Word came to Saul: "David is in Naioth at Ramah";

v. 20 so he sent men to capture him. But when they saw a group of prophets prophesying, with Samuel standing there as their leader, the Spirit of God came upon Saul's men and they also prophesied.

v. 21 Saul was told about it, and he sent more men, and they prophesied too. Saul sent men a third time, and they also prophesied.

v. 22 Finally, he himself left for Ramah and went to the great cistern at Secu. And he asked, "Where are Samuel and David?" "Over in Naioth at Ramah," they said.

v. 23 So Saul went to Naioth at Ramah. But the Spirit of God came even upon him, and he walked along prophesying until he came to Naioth.

v. 24 He stripped off his robes and also prophesied in Samuel's presence. He lay that way all that day and night. This is why people say, "Is Saul also among the prophets?"

20:v. 1 Then David fled from Naioth at Ramah and went to Jonathan and asked, "What have I done? What is my crime? How have I wronged your father, that he is trying to take my life?"

v. 2 "Never!" Jonathan replied. "You are not going to die! Look, my father doesn't do anything, great or small, without confiding in me. Why would he hide this from me? It's not so!"

v. 3 But David took an oath and said, "Your father knows very well that I have found favor in your eyes, and he has said to himself, 'Jonathan must not know this or he will be grieved.' Yet as surely as the Lord lives and as you live, there is only a step between me and death."

v. 4 Jonathan said to David, "Whatever you want me to do, I'll do for you."

v. 5 So David said, "Look, tomorrow is the New Moon festival, and I am supposed to dine with the king; but let me go and hide in the field until the evening of the day after tomorrow.

v. 6 If your father misses me at all, tell him, 'David earnestly asked my permission to hurry to Bethlehem, his hometown, because an annual sacrifice is being made there for his whole clan.'

v. 7 If he says, 'Very well,' then your servant is safe. But if he loses his temper, you can be sure that he is determined to harm me.

v. 8 As for you, show kindness to your servant, for you have brought him into a covenant with you before the Lord. If I am guilty, then kill me yourself! Why hand me over to your father?"

v. 9 "Never!" Jonathan said. "If I had the least inkling that my father was determined to harm you, wouldn't I tell you?"

v. 10 David asked, "Who will tell me if your father answers you harshly?"

v. 11 "Come," Jonathan said, "let's go out into the field." So they went there together.

v. 12 Then Jonathan said to David: "By the Lord, the God of Israel, I will surely sound out my father by this time the day after tomorrow! If he is favorably disposed toward you, will I not send you word and let you know?"

v. 13 But if my father is inclined to harm you, may the Lord deal with me, be it ever so severely, if I do not let you know and send you away safely. May the Lord be with you as he has been with my father.

v. 14 But show me unfailing kindness like that of the Lord as long as I live, so that I may not be killed,

v. 15 and do not ever cut off your kindness from my family—not even when the Lord has cut off every one of David's enemies from the face of the earth."

v. 16 So Jonathan made a covenant with the house of David, saying, "May the Lord call David's enemies to account."

v. 17 And Jonathan had David reaffirm his oath out of love for him, because he loved him as he loved himself.

v. 18 Then Jonathan said to David: "Tomorrow is the New Moon festival. You will be missed, because your seat will be empty.

v. 19 The day after tomorrow, toward evening, go to the place where you hid when this trouble began, and wait by the stone Ezel.

v. 20 I will shoot three arrows to the side of it, as though I were shooting at a target.

v. 21 Then I will send a boy and say, 'Go, find the arrows.' If I say to him, 'Look, the arrows are on this side of you; bring them here,' then come, because, as surely as the Lord lives, you are safe; there is no danger.

v. 22 But if I say to the boy, 'Look, the arrows are beyond you,' then you must go, because the Lord has sent you away.

v. 23 And about the matter you and I discussed—remember, the Lord is witness between you and me forever."

v. 24 So David hid in the field, and when the New Moon festival came, the king sat down to eat.

v. 25 He sat in his customary place by the wall, opposite Jonathan, and Abner sat next to Saul, but David's place was empty.

v. 26 Saul said nothing that day, for he thought, "Something must have happened to David to make him ceremonially unclean—surely he is unclean."

v. 27 But the next day, the second day of the month, David's place was empty again. Then Saul said to his son Jonathan, "Why hasn't the son of Jesse come to the meal, either yesterday or today?"

v. 28 Jonathan answered, "David earnestly asked me for permission to go to Bethlehem.

v. 29 He said, 'Let me go, because our family is observing a sacrifice in the town and my brother has ordered me to be there. If I have found favor in your eyes, let me get away to see my brothers.' That is why he has not come to the king's table."

v. 30 Saul's anger flared up at Jonathan and he said to him, "You son of a perverse and rebellious woman! Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you?"

v. 31 As long as the son of Jesse lives on this earth, neither you nor your kingdom will be established. Now send and bring him to me, for he must die!"

v. 32 "Why should he be put to death? What has he done?" Jonathan asked his father.

v. 33 But Saul hurled his spear at him to kill him. Then Jonathan knew that his father intended to kill David.

v. 34 Jonathan got up from the table in fierce anger; on that second day of the month he did not eat, because he was grieved at his father's shameful treatment of David.

v. 35 In the morning Jonathan went out to the field for his meeting with David. He had a small boy with him,

v. 36 and he said to the boy, "Run and find the arrows I shoot." As the boy ran, he shot an arrow beyond him.

v. 37 When the boy came to the place where Jonathan's arrow had fallen, Jonathan called out after him, "Isn't the arrow beyond you?"

v. 38 Then he shouted, "Hurry! Go quickly! Don't stop!" The boy picked up the arrow and returned to his master.

v. 39 (The boy knew nothing of all this; only Jonathan and David knew.)

v. 40 Then Jonathan gave his weapons to the boy and said, "Go, carry them back to town."

v. 41 After the boy had gone, David got up from the south side [of the stone] and bowed down before Jonathan three times, with his face to the ground. Then they kissed each other and wept together—but David wept the most.

v. 42 Jonathan said to David, "Go in peace, for we have sworn friendship with each other in the name of the Lord, saying, 'The Lord is witness between you and me, and between your descendants and my descendants forever.'" Then David left, and Jonathan went back to the town.

## INTRODUCTION:

“Deliver me from my enemies, O my God. Set me securely on high, away from those who rise up against me. Deliver me from those who do iniquity against me. Deliver me from those who do iniquity and save me from men of bloodshed. For behold they have set an ambush for my life; fierce men launch an attack against me, not for my transgression nor for my sin, O Lord. For no guilt of mine they run and set themselves against me; arouse thyself to help me and see. But as for me, I shall sing of thy strength. Yes, I shall joyfully sing of thy lovingkindness in the morning; for thou hast been my stronghold and a refuge in the day of my distress. O my strength, I will sing praises to thee, for God is my stronghold, the God who shows me lovingkindness.”

Psalm 59:1-4, 16, 17

In our two previous episodes we have seen David anointed by Samuel in anticipation of him being the future king of Israel. Man looks on the outward . . .

8th born son of Jesse.

In our second episode we have seen David exercise faith, and trust in the living God, and as a result of that, win the victory over Goliath.

The battle is the Lord's

Popped that big Gorilla between the running lights and sent him to his final resting place.

I have left chapter 18 out of this series of studies because it was treated in the series on the life of King Saul.

There are just a number of things that need to be mentioned with regard to the content of that chapter so that we might be prepared for this third episode in the life of David.

We left King Saul and his military commander Abner speaking with David, raising the question, “Whose son are you, young man?”

Jonathan, Saul's son, was listening to this conversation. Jonathan is a tremendous spiritual man, and his heart really went out to David. He had a similar encounter with the Philistines when he and his armor bearer went against a regiment and began a battle with the Philistines that ended in a tremendous victory.

What is to hinder the Lord from saving by many or by few?

Jonathan entered into a covenant of friendship with David.

Gave him several personal things!!

On the way back from the Valley of Elah, David and Saul and the armies of Israel were met by a lot of dancing ladies, singing a brand new hit song that immediately went to the top of the charts, and it wasn't "When Johnny Comes Marching Home Again." It was like an awful lot of our present day songs. It just had two lines: "Saul has slain is thousands, and David his ten thousands."

1 Samuel 18:8 records Saul's response:

"Then Saul became very angry, for this saying displeased him, and he said, "They have ascribed to David ten thousand, but to me they have ascribed thousands. Now, what more can he have but the kingdom?"

David instantly became a national hero. I mean, they were selling T-shirts, hats, souvenir mugs with the statement "In the Valley of Elah David slew Goliath, August 4, 9:34 a.m., 1032 B.C."

I survived the Philistine war . . .

Toy companies picked up on Goliath monsters and David dolls, and they couldn't keep sling shots in stock.

Every kid on the block had to have the latest David and Goliath video cartridge, or you couldn't see hide nor hair of 'em because they're over at the neighbors playing it.

Saul did not let David return to Bethlehem but kept him in the palace. He became so jealous of David that he tried twice while David was playing the harp to pin him to the wall with his spear.

Having failed in these encounters, he made him a commander over a thousand men, hoping that he might fall by the hand of the Philistines in battle.

However, he had greater and greater success because the Lord was with him.

Saul's older daughter Merab, whose hand David had won by the fact that he had slain Goliath, was given to a man by the name of Adriel.

Michal, Saul's second daughter, fell hopelessly in love with David. Now Saul had got a real problem because both Jonathan and Michal really love David, and his own heart is so filled with bitter jealousy and resentment by contrast.

Saul decides that he will capitalize on this love relationship by requiring David to kill a hundred Philistines. He went out and got 200 for good measure.

Late teens; early twenties!

As the scene of our chapter opens today, he is now married to Michal, Saul's daughter. And the text in chapter 18 concludes by saying, "His name became well known."

Luis Palau points out, "David knew he was going to be king, and he was popular, the talk of all Israel. He'd beaten Goliath with a single stone, and ballads on his bravery were topping the charts from Dan to Beersheba. Yet because of his humility, David turned down Saul's initial offer to become a son-in-law. When the young warrior returned from upending the Philistine champion, women from across Israel came out singing, dancing, and playing musical instruments. Their song, 'Saul has slain his thousands, and David his ten thousands.' The tune was an immediate hit. Young girls sang it in the streets. Soldiers whistled it in formation. Housewives hummed it washing their clothes in the river. Every time Saul heard the song it was like smoke in his eyes and sand in his teeth."

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v. 1 Saul told his son Jonathan and all the attendants to kill David. But Jonathan was very fond of David

Saul calls a cabinet meeting and tells Jonathan and the attendants to kill David.

1 Sam. 16:15

“Saul’s attendants said to him, ‘See an evil spirit from God is tormenting you. Let our lord command his servants here to search for someone who can play the harp. He will play when the evil spirit from God comes upon you, and you will feel better.’”

Saul is convinced that life will be better, and he will breathe a lot easier once David’s life is taken.

David was really quite poor and only a shepherd.

The rest of our verse says, “but Jonathan was very fond of David.”

The friendship of someone who has everything and someone who has nothing . . .

Jonathan was rich and a prince. He has a plan to protect David.

A man for all seasons.

Jonathan is truly a man after God’s own heart, too.

Back in chapter 14 he is willing to trust God in a battle against the Philistines, and the Lord gives a tremendous victory.

He and David probably have the closest relationship of any two men in the Scripture. They are truly a picture of Christian friendship.

Spencer points out, “The purpose of this study was to demonstrate by means of an examination of David’s relationship both with God and Jonathan that intimacy with God is inseparable from intimacy with one’s fellow man. It is shown that although intimacy with God is the central experience of the Christian life, true intimacy with God can never be viewed apart from intimacy with one’s own fellow man. As a matter of fact, the study of David’s relationships with God and Jonathan has offered strong evidence to show that being intimate with God will serve to increase the degree of intimacy experienced in one’s relationships with other people, and intimacy with others will in turn to enhance one’s relationship with God.”

Young points out, “Saul’s fourth downfall was jealousy. Remember when this green-eyed monster appeared. David had killed Goliath and Saul was marching back from the battlefield victorious over the Philistines. Then he heard some girls singing, ‘Saul hath killed his thousands; David has killed his ten thousands.’ The song became a hit. Soldiers whistled it. Girls sang it, and it went right to the top of the charts in Israel. Everybody was humming the tune and singing the words. Everytime Saul heard it he couldn’t stand it. The Bible says, ‘From that time he first heard the song of praise to David, Saul eyed David from that day on.’ Jealousy overcame the king.”

Paul Jorden points out, “When Jonathan saw David walking toward Saul and carrying Goliath’s head under his arm, he saw a young man who had done an impossible thing in the strength of God. These young men were like two peas in a pod, and Jonathan must have thought, ‘Wow! this guy is just like a brother.’”

Palau says, “The word went out. David, the instant hero, was a marked man. He didn’t need his face on a wanted poster in all the post offices; the word just got around. Saul wanted to retire David permanently, and anyone in Israel who wanted to gain an immediate five-level raise in his civil service rating without taking the exam knew what he had to do. David may as well have embroidered a target on the back of his coat.”

Mug shots on most wanted posters at the post office . . . Artist’s descriptions in all the newspapers.

Saul in this situation places David at the top of the FBI's Most Wanted List.

The edict from the king is to SHOOT ON SIGHT.

Barber points out, "There are three primary causes of ANGER common to all of us. There is:

1. The FRUSTRATION we feel when things do not go according to our plan.
2. The HUMILIATION we suffer when people look down on us.
3. The RESENTMENT we experience when we face the rejection of others.

"Saul illustrates what happens when perverted emotions begin to poison our attitudes, distort our sense of reality, and upset our interpersonal relations."

It should be remembered that in the preceding chapter, Saul did not accept Goliath's challenge. Now when he hears David's virtues extolled, his long-smoldering anger is aroused, his hurt pride, his guilt because he has abdicated his position and responsibility and loss of self-esteem, humiliation. Add pressure to the anger—producing machinery of his personality—the results are the production of a deep and agonizing depression, an uncontrolled expression of his resentment and the over-flowing of the reservoir of slush in a hostile action.

When he was first told that his dynasty would not continue, and then later confronted with the fact that God had rejected him as king over Israel, his response could have been the same as Samuel's. When Samuel faced rejection, he sought the Lord in prayer and submitted to His will. By acknowledging God's sovereignty and yielding himself in obedience to God's overriding providence, Saul's emotional equilibrium could have been preserved.

The rest of verse 1, by contrast says, "But Jonathan was very fond of David."

Getz points out, “The word ‘knit’ literally means ‘chained,’ that is, the soul of Jonathan was chained to the soul of David. They were bound to each other in an inseparable relationship and union. In their minds and hearts they became one soul. They were in a true sense soul brothers. Though their friendship was definitely initiated by Jonathan, it quickly became a reciprocal relationship. The friendship that is only one way is really no friendship at all.”

But Jonathan, like David, when he later went out to meet Goliath, believed that God could win the battle for him. This is why he said to the young man carrying his armor, “Come and let us cross over to the garrison of those uncircumcised Philistines. Perhaps the Lord will work for us, for the Lord is not restrained to save by many or by few.” In other words, Jonathan believed in his heart that if God so desired, He could deliver the whole Philistine army into his hands.

In many respects the relationship between David and Jonathan constitutes an Old Testament picture of a New Testament reality—the relationship in the body of Christ. What characterized this unique friendship in Israel was to be a norm in the church.

Whyte shares with us that, “Jonathan was the eldest son of Saul, and he was thus the heir apparent to the throne of Israel. The crown prince was a young man of great mental gifts, and he was endowed with many most impressive moral qualities. Handsome and high mettled, full of nerve and full of heart, Jonathan was the pride of the army, and the darling of the common people. The piety, the humility, the generosity, the absolutely Christ-like loyalty, tenderness, self-forgetfulness, and self-sacrifice of Jonathan—all that the son has drawn from some far higher source than from his fast-falling father Saul.”

Deane says, “Pythagoras said, ‘Friendship is one soul and two bodies.’ Addison says, ‘Great souls by instinct to each other turn; demand alliance and in friendship burn.’ The young minstrel, during his absence of a year of more from the court, or from about his 19th year to his 20th, had doubtless

changed in outward appearance. He was just at that time of life when a single year would work a striking change, when the youth was growing rapidly into the man.”

And it came to pass, when David had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David. The same word which is here translated ‘knit’ is used to express the love of Jacob for his youngest son Benjamin. His life is bound up in the lad’s life (Genesis 44:30). So was it here.

Blaikie points out, “If David lost the hand of the king’s daughter, he gained what could not have been promised—the heart of the king’s son.”

Never had any really close friends! He and his dad were never close! Could be why he has such a problem with his own kids later on!

David’s family wasn’t really very close, and probably Jonathan was the only real close friend David ever had. These soul brothers were knit together in the Lord.

v. 2 and warned him, “My father Saul is looking for a chance to kill you. Be on your guard tomorrow morning; go into hiding and stay there.

Since Saul is given this edict in verse 1 and Jonathan is very fond of David, he immediately goes and warns David. He says, “My father Saul is looking for a chance to kill you.” Then he commands him, “Be on your guard tomorrow morning; go into hiding and stay there.”

Palau points out, “That’s the kind of world we live in—a world that’s haughty and proud on the outside but crushed with loneliness and longing inside. God created within us the need for commitment and security in our relationships, in our relationship with God, in our relationship with family, and in our relationship with friends. To the point we remain true to our own commitments, to the point we are willing to sacrifice our own best interests, to promote and build in other lives, to that point we find our deepest longings fulfilled.”

v. 3 I will go out and stand with my father in the field where you are. I'll speak to him about you and will tell you what I find out."

Jonathan's plan is to have David go into hiding, and he will have a private conference out in the field with his father Saul. He then promises that he will tell David what he finds out.

v. 4 Jonathan spoke well of David to Saul his father and said to him, "Let not the king do wrong to his servant David; he has not wronged you, and what he has done has benefited you greatly.

Jonathan honors David here before his father in speaking well of him.

He admonishes Saul not to do wrong to his servant David. The reason being, David has not wronged Saul in any way, and on top of all that, what David has done has benefited Saul and his kingdom greatly.

Barber points out, "If Jonathan had been living today peer group pressure would have counseled, remain neutral. Steer a middle course. Avoid being drawn into conflicting relationships, keep your own future in mind. Look out for number one."

v. 5 He took his life in his hands when he killed the Philistine. The Lord won a great victory for all Israel, and you saw it and were glad. Why then would you do wrong to an innocent man like David by killing him for no reason?"

Here Jonathan interceded in the behalf of his friends.

David literally took his life in his hands when he went out against the Philistine and killed him.

The Lord is the one who gets the glory. “The Lord won a great victory for all Israel, and you saw it and were glad.” It wasn’t David who won the great victory. It was the Lord. David was only an instrument in the Lord’s hands.

Saul, you saw it and were glad.

Question: “When then would you do wrong to an innocent man like David by killing him for no reason?”

v. 6 Saul listened to Jonathan and took this oath: “As surely as the Lord lives, David will not be put to death.”

Obviously, Jonathan got a favorable response from his father and his logic was so overwhelming that Saul could not do anything but make a promise in giving an oath to Jonathan that “As surely as the Lord lives, David will not be put to death.”

Pink points out, “Be very slow, dear reader, in resting upon the promises of a fallen creature.”

1 Sam. 18:14

“And David was acting wisely in all his ways, for the Lord was with him.”

What a contrast this is to the way Saul is conducting himself in these matters.

Pink points out, “And David behaved himself wisely in all his ways and the Lord was with him.’ Observe the little word ‘all’ and turn it into prayer and practice—whether on the farm, in the court, or on the battlefield. The man after God’s own heart conducted himself prudently. Here, too, he foreshadowed Him of whom it was declared, ‘He hath done all things well’ (Mark 7:37). Let this ever be our desire and aim: ‘And the Lord was with him, protecting and prospering.’”

Redpath points out, “God was a living reality in the life of the young shepherd. How had that come about? That which marked the difference between these two men was what they did when they were alone. David worshiped God. He meditated upon his Lord day and night, when he was alone with the sheep. Saul was self-indulgent. What a man does when he is alone with his thoughts will decide what he is when he is in public with other people. It is there that either by self-indulgence a man’s character is wrecked, or by self-discipline a man’s character is made. Alone with God, David meditated and nourished his soul in the Lord. He learned how to bear quietly the sneers of his brothers as he came to do battle with Goliath. He was able to bear rebuke meekly, to take misrepresentation gently, to pass unruffled through the scathing criticism of those who should have known better. That was possible only because his heart was in tune with God. David learned that to be strong is to be gentle when provoked, and that the Lord would give his strength in the battle.”

v. 7 So Jonathan called David and told him the whole conversation. He brought him to Saul, and David was with Saul as before.

The result of Jonathan’s plea is a reconciliation between David and Saul.

David was with Saul as before, carrying on his duties and responsibilities in the court of King Saul.

Barber points out, “Our earthly friendships are also designed to lead us into a greater appreciation of the blessings of God’s love for us and the possibility of being, as was Abraham, a friend of God. Hugh Black pointed out that a man must discover that there is an infinite in him which only the infinite can match and supply. So the human heart has ever craved for a relationship deeper and more lasting than any possible among men, undisturbed by change, unmenaced by death, unbroken by fear, unclouded by doubt. The limitations and losses of earthly friendship are meant to drive us to the higher friendship. Life is an education in love, but the education is not complete until we learn the love of the eternal.”



1. He and Michael got a house — talking about a family.
2. He and Jonathan work out three times a week.
3. Plays at the palace as he is needed!
4. Cheer like made until you fall and that's how long you last!

Things have settled down now, and everything is at peace.

Calm between the storms!! Here we go again!!

v. 8 Once more war broke out, and David went out and fought the Philistines. He struck them with such force that they fled before him.

Because the Lord was with David and His spirit was upon him in power, David was tremendously successful in fighting the Lord's battles in this situation.

Success, however, has a bitter barb in it for David because every time something good happens, Saul becomes more deeply ingrained in his jealousy and hatred.

Gehrke says, "Despite a number of attempts by Saul to check the rise of his young page, David emerges from each test stronger and more successful, whereas Saul becomes progressively more fearful and terrified. His own son, Crown Prince Jonathan and his daughter Michal, end up being firmly allied to this rival."

I am sure the shouts of joy and the singing of the #1 hit song in Israel, "Saul has slain his thousands, and David his ten thousands" began to be sung with even greater gusto; and Saul became more deeply entrenched in his personal opinion that David had to be gotten out of the way.

Soldiers in formation

Women washing at the river.

Kids with stereo and head phones.

Singing and dancing in the streets.

Men at the palace are even whistling it in the hot tubs!

Riding their skateboards!

v. 9 But an evil spirit from the Lord came upon Saul as he was sitting in his house with his spear in his hand. While David was playing the harp,

David has been called upon once again to come and try to ease the torment of Saul by his musical compositions.

Moves from military to music. Puts down his sword and picks up his harp!!

I doubt very much if David ever expanded his musical repertoire to include this song!

Deane and Kirk point out, “Saul eyed David from that day and forward, giving himself up to this wicked passion when he saw himself, as he thought, put in slighting comparison with his servant. He is said to have been mightily troubled with an evil spirit from the Lord. This was a messenger of God allowed to hold sway over him and execute the divine judgment upon his soul. He was left to his own willfulness and evil has undisputed control in his diseased mind. His intellect gave way under the working of his morbid passion, and a new phase of frenzy developed itself.”

An evil spirit from the Lord was upon him—This terrible fit of insanity was a judicial punishment of his impenitence and hardness of heart.

And what lessons could he and his followers learn from this occurrence but these, that God holds in his hands the hearts of men and turns them as he wills, that the Lord did not allow the destruction of David; and that in endeavoring to compass it, they were fighting against God. The transient emotion passed. Saul forget the lesson. The warning took no hold of his fickle will, and being disregarded, added to the hardness of his heart.

v. 10 Saul tried to pin him to the wall with his spear, but David eluded him as Saul drove the spear into the wall. That night David made good his escape.

Here we have the same song, 3rd verse,  
A little bit louder and a whole lot worse.

This is the 3rd time that Saul has tried to kill David.

You would start getting a little bit gun-shy after the third try.

So hard it is quivering stuck in the wall “Boing!”

Pink points out, “How wonderful is the care of God for His own. Though invisible, how real are His protecting arms. Not a shaft of hate can hit ‘til the God of love sees fit. What peace and stability it brings to the heart when faith realizes that the angels of the Lord encampeth around about them that fear him, and delivereth them (Psalm 34:7).”

Krummacher in commenting on this verse says, “But this time his gentle music did not calm the tiger-like ferocity of the tyrant. Before the harper was aware of it, the king was seized his spear, which he always carried with him, instead of the scepter, as kings in ancient times were generally wont to do. And with the whole weight of his vigorous arm, hurtled it against the savior of his crown, that he might smite him even to the wall with it. The murderous dart, however, missed its aim and, quivering, remained fixed in the wall over against him whose life had been thus greatly endangered.”

Laney says, “Saul’s attempt to pin David to the wall with his spear is the first illustration of the destructive effects of jealousy. That happened twice before Saul had David removed from his position as minister of music, and had given him a commission in the military. Saul was apparently hoping that David, a young and inexperienced officer would be killed leading his men in battle.”

v. 11 Saul sent men to David’s house to watch it and to kill him in the morning. But Michal, David’s wife, warned him, “If you don’t run for your life tonight, tomorrow you’ll be killed.”

Jonathan first, now Michael . . .

At the beginning of our study, it was Jonathan who warned David and came up with the plan. And now it’s Saul’s younger daughter Michal, who not only has fallen in love with David but has become his wife. She it is who has a warning for him this time, “If you don’t run for your life tonight, tomorrow you’ll be killed.”

Michal is a lot like her daddy, she never deals God into the picture!!

Maclaren says, “David’s calm indifference to outward circumstances affecting himself is very strikingly expressed in his conduct. Partly from his poetic temperament, partly from his sweet natural unselfishness, and chiefly from his living trust in God, he accepts whatever happens with equanimity and makes no effort to alter it. He originates nothing, prosperity comes unsought and dangers unfeared. He does ask for Jonathan’s love or the people’s favor, or the women’s songs or Saul’s daughter. if Saul gives him command, he takes it, and does his work. If Saul flings his javelin at him, he simply

springs aside and lets it whiz past. If his high position is taken from him, he's quite content with the lower. If a royal alliance is offered, he accepts it. If it is withdrawn, he is not ruffled. If renewed, he is still willing. If a busy web of intrigue is woven round him, he takes no notice. If reconciliation is proposed, he cheerfully goes back to the palace. If his life is threatened, he goes home. He will not stir to escape but for the urgency of his wife. So well had he already begun to learn the worthlessness of life's trifles. So thoroughly does he practice his own precept: 'Fret not thyself because of evil doers. Rest in the Lord and wait patiently for Him' (Psalm 37:1, 7)."

Can you imagine just how difficult it must have been for David, though, to have Jonathan, in the midst of a crisis, come and tell him to go hide because Saul is trying to kill him; and then after a brief time of reprieve, he finds himself again being warned by Michal to run for his life because Saul is trying to kill him.

Gien Karssen points out, "It is no wonder that Michal loved David. He was handsome, courageous, but also sensitive. Next to being a brave warrior, he was an artistic man who wrote songs and composed music. He was popular with the people and had been appointed to be their next king. The most striking characteristic of David's life, however, was his relationship with God. This relationship gave him a certain charm which, though not always definable, was clearly present."

Rugged outdoorsman. Musician. Military Man. Relationship with God. Won His God and country award in scouting at the earliest possible age. Made of the right stuff!!

Alan Redpath says of this verse, "It is this context which I prefer to accept and thus place the 59th Psalm at the point we have reached in our studies of David. Saul also sent messengers unto David's house to watch him and to slay him in the morning. This was the beginning of a very unhappy time in David's life, a dark and lonely experience which nevertheless played a tremendous part in the making of his character."

Hard time for a while! Heartbreak Hill. Running uphill into the wind and can't understand why the course has to go this way!

Next ten years are going to be tough!!

“Deliver me from my enemies, O my God. Set me securely on high, away from those who rise up against me. Deliver me from those who do iniquity and save me from men of bloodshed. For behold, they have set an ambush for my life. Fierce men launch an attack against me; not for my transgression nor for my sin, O Lord. For no guilt of mine they run and set themselves against me. Arouse thyself to help me and see. But as for me, I shall sing of thy strength. Yes, I shall joyfully sing of thy lovingkindness in the morning; for thou hast been my stronghold and a refuge in the day of my distress. O my strength, I will sing praises to thee, for God is my stronghold, the God who shows me lovingkindness.”

Psalm 59:1-4, 16, 17

Krummacher says, “The Lord in every way takes care that his servant David may not raise his head, adorned with its laurel too loftily. David richly experienced the truth of the apostle’s word, ‘Whom the Lord loveth, he chasteneth and scourgeth every son whom he receiveth.’ If was the safety of our young friend that he knew how to interpret to himself the mystery of his wonderful guidance, and amid all the adversities which befall him, to hold fast the faith which he expresses in these words of the 18th Psalm, ‘Thy right hand hath held me up, and thy gentleness hath made me grate.’ A new storm burst over his head.”

Deane points out, “The love of Michal for David was genuine, though not so deep and noble as that of her brother Jonathan. She loved him for his manly beauty, his musical gifts, and his military fame. But unlike her brother Jonathan, she had little sympathy with his heroic faith and ardent piety.”

v. 12 So Michal let David down through a window, and he fled and escaped.

Michal’s plan was to let David down through one of the back windows where the guards were not watching so that he could escape.

This must have been a terribly painful experience for David, knowing that he is separating from his young love, and not knowing when he is ever going to be able to be back with her once more.

He blew her a kiss! When his feet touched the ground . . .

### Acts 9:23-25

“And when many days had elapsed, the Jews plotted together to do away with him. But their plot became known to Saul, and they were also watching the gates day and night so that they might put him to death. But his disciples took him by night and let him down through an opening in the wall, lowering him a basket.”

The Plan  
The Promise  
The Provision

#1 King  
#2 Goliath  
#3 Jonathan  
Michal  
Saul

v. 13 Then Michal took an idol and laid it on the bed, covering it with a garment and putting some goats' hair at the head.

Michal's plan is to get David out of the house by letting him down through one of the rear windows, and then making up the bed with an idol so it looks like David is laying in the bed. She puts some goats' hair at the head so that it looks like he is sleeping.

Blaikie points out, “We see plainly that David and his wife are not one in religion. There was discord there. The use of the images implied an unspiritual or superstitious state of mind, or at least a mind more disposed to follow its own fancies as to the way of worshiping God than to have a severe and strict regard to the rule of God. It is impossible to suppose that David could have either used or countenanced the use of these images. God was too

much a spiritual reality to him to allow such material media of worship to be even thought of. He knew too much of worship inspired by the Spirit to dream of worship inspired by shapes of wood or stone.”

Krummacher points out, “She brought out from a corner of her house a carved image of wood, some house idol which David had probably brought back with him as a trophy from the war with the Philistines as a memorial of the triumphs won by the help of God over the heathen.”

Starting out any piece of furniture or nick nacks to fill an empty room was important.

Taxidermy—ducks, deer, bear, turkeys, bass, and sail fish.

Goliath’s javelin and spear hanging over the fireplace.



Winter, in describing this, says, “Teraphim were little household images. The fact that Michal had these in her house reveals that she was not purely a worshiper of the Lord. Teraphim were found in the house of Laban, and Rachel stole them when she left her father’s house (Genesis 31:19). These images were not large, for Rachel was able to hide her father’s teraphim in the camel’s baggage and sit on them. If Michal had larger images, so that only one of the teraphim was put in the bed to look like a human form, they must have been larger than those stolen by Rachel, since it would be hard for Rachel to hide an image of this size.”

v. 14 When Saul sent the men to capture David, Michal said, “He is ill.”

Michal uses a diversionary tactic here by telling the men that he is ill. I am sure they saw the form that looked like David in the bed.

v. 15 Then Saul sent the men back to see David and told them, “Bring him up to me in his bed so that I may kill him.”

Saul has taken an oath back in verse 6, “As surely as the Lord lives, David will not be put to death.” and now he tells his men to go and bring David on his sickbed so that Saul can be the one who kills him.

v. 16 But when the men entered, there was the idol in the bed, and at the head was some goats’ hair.

The men come to get the bed and they discover what Michal has done.

v. 17 Saul said to Michal, “Why did you deceive me like this and send my enemy away so that he escaped?” Michal told him, “He said to me, ‘Let me get away. Why should I kill you?’”

Saul's question to his daughter is "Why did you deceive me and send my enemy away so that he escaped?" What a horrible position to put your daughter in acting like this!!

Michael then tells a lie: "He said to me, 'Let me get away. Why should I kill you?'"

Laney points out, "Michal resorted to situation ethics in order to save David. But God's word declares that lies and deception are never justified, no matter how noble the purpose. Sad to say, the presence of the house-hold idol, usually kept in a small shrine in the home, also reflects some compromise in David's faith. That example would later have devastating consequences for his son Solomon."

v. 18 When David had fled and made his escape, he went to Samuel at Ramah and told him all that Saul had done to him. Then he and Samuel went to Naioth and stayed there.

Barrett points out, "David had gone to Samuel's house in Ramah, and Samuel had taken him to Naioth, which was a sort of seminary for prophets. Saul had sent his men to pursue David; and when they failed, Saul went himself. He was bound he was going to capture David; but every time Saul got close to doing it, David seemed to slip out of his grasp, the way an apple seed pops out from between your thumb and finger when you squeeze it. So, finally Saul gave up and went back home."

Krummacher points out, "We seek out the son of Jesse where we last left him, in that stormy night when he fled under the open heaven of God. There he wanders over mountain and valley, a banished man, who could nowhere feel himself safe. If there was a rustling among the bushes, he thought of an ambush. if he saw the glimmering of a light in the darkness, it was perhaps the torches of the hired murderers who pursued him. How easily might it happen that he might miss the direction, and in the darkness of the night stumble into a marsh or into a deep chasm. A critical situation this, and we find in it one who was peculiarly the object of Jehovah's love, and was destined by God to great things."

You really just start looking for a friendly face!! Doesn't anybody care about what's happening to me?

Saul was his real hero!

Having reached the little town of Ramah, he knocks at Samuel's door. And how his heart leaps with joy when the venerable servant of God receives him with a hearty salutation of peace. It is probably that this was the first time after his heroic exploit that Samuel had seen the famed crowned conqueror. Yet, we do not read that in their conversation any mention was made of the victory over Goliath. Both of them well know to whom the honor of that victory alone was due. The history only informs us that David poured into the bosom of his fatherly friend all the evil that Saul had done to him. And I seem to hear how Samuel comforted him, how he exhorted him under all circumstances, to hold fast by the promises of his God, who could not lie; and how he then, for David's refreshing, laid open to him the rich fullness of his own life experience through many years in the way of the Lord, and pointed out to him that the counsel of the Lord was indeed wonderful, but that he always knew the Lord was indeed wonderful, but that he always knew how gloriously to carry it into effect.

Samuel like a real dad!! What a comfort Samuel could be? I know what you are going thru! I've been there! Last time these two guys get to be together!

This could be truly said also, and perhaps in a higher sense, of the aged Samuel. I am inclined to believe, indeed, that it was he who sat for the beautiful portrait which David has drawn for us in the words of the first psalm.

Deane and Kirk point out, "David, on account of the secluded character of the town, remained undiscovered for two or three weeks. And this period of communion and worship with Samuel and the young prophets would be to David a most precious and delightful season, serving to prepare him for the sore trials and the great career which lay before him."

Blaikie points out, "Can we think of a more desolate condition than that in which he found himself after his wife let him down through a window? It is night and he is alone. Who could be unmoved when placed in such a position, forced to fly from his home and his young wife, just after he had begun to know their sweets, and no prospect of a happy return; driven forth by the murderous fury of the king whom he had served with a loyalty and a devotion that could not have been surpassed, his home desolated, and his life threatened by the father of his wife, the man whom even nature should have inspired with a kindly interest in his welfare."

Herzberg says, “Naioth refers to the place where the prophets would live. They were, in fact, accustomed to assemble at sanctuaries. Perhaps Naioth is the description of a settlement of prophets, just as Nob, which we meet later is that of a settlement of priests. Samuel’s journey with David to Naioth, begun as soon as he learns of David’s position, surely suggests that he hopes to find safety for his protégé in the sanctuary there.”

Frances Ridley Havergal writes,

“Hidden in the hollow  
Of His blessed hand.  
Never foe can follow,  
Never traitor stand.

Not a surge of worry,  
Not a shade of care.  
Not a blast of hurry  
Touched the spirit there.”

You tell me where a man goes when he’s in trouble, and I’ll tell you what kind of a man he is.

David on this occasion finds that when he’s all alone, he flees to Samuel, the one who anointed him in the earlier years.

v. 19 Word came to Saul: “David is in Naioth at Ramah”;

The ICA report makes the statement that “David is in Naioth at Ramah.” This probably brought a flood of memories for old Saul when he mentions the name of Samuel.

The donkey hunt, the Late Night Conversation, the Anointing.

How different life would have been for Saul if he had listened to Samuel and taken him in as his counselor and advisor.

Epp points out, “David full of faith, full of joy and full of confidence isn’t presumptuous. But when the opportunity to flee was given, he made his escape and went to Samuel. Word was brought to Saul as to David’s

whereabouts, and Saul sent soldiers to arrest him. When they came near to where Samuel was, the Spirit of God came upon them and they prophesied. They returned to Saul and he sent a second group, and they likewise prophesied. The same thing happened to the third group, and finally Saul himself came and he prophesied. They could not touch David because God was with him and would not turn him over to his enemy. Saul stripped himself of his armor and his outer garments and fell down in what appeared to be a trance. So once again David was saved from the envy and hatred of Saul.”

v. 20 so he sent men to capture him. But when they saw a group of prophets prophesying, with Samuel standing there as their leader, the Spirit of God came upon Saul’s men and they also prophesied.

Evidently, Saul sent a group of 50 of his men, probably, to come and to apprehend David. But when they get near to the school of the prophets, the Spirit of god comes upon Saul’s men and they also prophesy.

It is interesting to note that God delivers David by a **STONE** in chap. 17 and by the **SPIRIT** in chap. 19.

Restraining Power of God’s Spirit.

v. 21 Saul was told about it, and he sent more men, and they prophesied too. Saul sent men a third time, and they also prophesied.

This is probably three groups of 50, or 150 of Saul’s men are now prophesying.

v. 22 Finally, he himself left for Ramah and went to the great cistern at Secu. And he asked, “Where are Samuel and David?” “Over in Naiioth at Ramah,” they said.

Saul is frustrated after sending three groups, one after the other, and each of them are unsuccessful. So he finally decides to go himself and take care of the matter.

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v. 23 So Saul went to Naioth at Ramah. But the Spirit of God came even upon him, and he walked along prophesying until he came to Naioth.

The same plight that had fallen to the three groups is now the plight of Saul. He, once again, is prophesying just like he did after he was anointed by Samuel at the beginning of his reign as king.

v. 24 He stripped off his robes and also prophesied in Samuel's presence. He lay that way all that day and night. This is why people say, "Is Saul also among the prophets?"

Getz points out, "The message to David which is most significant, is that God could and would protect and deliver David from Saul, and before David's eyes the Lord visually and dramatically demonstrated this fact. Without God's permission, Saul and his men could not touch David. In these events God was showing David that He could protect him just as He had when David confronted Goliath. David's problem, however, focused on the fact that he was not trusting God to protect and deliver him. He had lost perspective on the past. What about the lion, the bear, and the giant Goliath? Seemingly, he even ignored totally what had just transpired in Ramah. Lost in the maze of his personal circumstances, he proceeded to take matters into his own hands. The results were tragic."

John 10:28, 29

Sometimes we don't even catch the Lord's signals or observe what He is doing or learn what He is teaching.

Sees Saul and says: "I've got to get out of here! This is dangerous!" Lord never made any armor for the back!! Sees Saul and it just blows him away. Went home and called Jonathan.

20:v. 1 Then David fled from Naioth at Ramah and went to Jonathan and asked, "What have I done? What is my crime? How have I wronged your father, that he is trying to take my life?"

When you are most eager to act is when you will make the most pitiful mistakes . . .

Why did David flee from Naioth? I am sure it is probably out of fear that he takes matters into his own hands and leaves.

You never flee into the will of God . . .

One is reminded of ELIJAH in 1 Kings 19 after he receives a telegram from Jezebel that she is going to commit herself to make his life like that of one of her slain prophets that had died the day before.



God had just sent fire and rain and He could surely handle a wicked queen.

The text says:       He was AFRAID.  
                              He AROSE and  
                              he RAN.

Up to this point in Elijah's life, he has always been directed. There is a little phrase that always stands out. "The word of the Lord came to him saying . . ."

There was none such word on this occasion, as Elijah ran out of the will of God.

Fear has stalked and overtaken David on this occasion. He has focused his attention upon himself and upon Saul whom he has just seen prophesying.

Safe in Gibeah with Michal and Jonathan while Saul is in Ramah!

You will notice how many times the word "I" and "my" occur in this first verse.

David asks Jonathan three questions:

1.     What have I done?
2.     What is my crime?
3.     How have I wronged your father that he is trying to take my life?

Young points out, "David had a problem. He had to kill Saul or run away. Saul had as much chance against David as Goliath did. This was a mismatch in David's favor. The Bible gives us the account of 10 years in which David ran as an outcast, an outlaw, a renegade. Anyone who associated with David or helped him was under the king's condemnation of death."

Dipping in and out of the will of God!

Redpath points out, "Before going further, I would pause to ask if you are facing something like this from one quarter or another, the pressure on you is being applied until it has almost overwhelmed and broken you. As far as you know, you are clear of guilt. You have done nothing to justify the attack that is being made upon you. Yet this cloud has gathered. You saw it coming and tried to avoid it but you could not. You find yourself in the middle of a cyclone and there is no escape. How real is the pressure of a gathering cloud.

How true it is for those in Christian work—the pressure of criticism, the pressure of financial problems, the pressure of a thousand and one details, the gathering cloud that presses deeply upon you is very real. It may be in your home life; it may be in terms of sorrow or hardship, suffering or persecution. All of us at one time or another know an experience of the gathering cloud which we cannot avoid. We find ourselves right in the path of a hurricane.”

The burden presses you down to the point where you have begun to doubt God, and even to doubt your friends. The one always follows the other. When a man begins to loosen his hold upon the promises of God, he begins to lose his contact with spiritual friendships. A chill in our relationship with heaven is always followed by a chill in our relationships down here. O how readily the sheer pressure of some situation that is absolutely overwhelming throws us completely off balance until we learn the lesson that God has for us right in the middle of it.

Getz points out, “But all was not well in David’s heart and life. A change was gradually taking place. Little by little, his faith in God’s protection was being replaced by fear of what man could do to him, and that man, of course, was King Saul. Rather than trusting the Lord, as he had done so frequently in different situations, he began to lose his spiritual and emotional bearings. As we’ll see, David ignored God’s protection and took matters into his own hands. And when he did, things went from bad to worse.”

Hertzberg points out, “It is therefore important that one after another, Saul’s daughter Michal, the prophetic leader Samuel, and now too, the crown prince and heir to the throne should all have helped David’s flight.”

Pink speaks to this verse too when he says, “Instead of continuing at Naioth, quietly waiting the next token of God’s goodness, David became alarmed and took matters into his own hands. It is solemn to see David preferring a conference with Jonathan rather than with the prophet of God. Do not the questions David put to Jonathan reveal to us the state of his heart? The I, mine, my, my show plainly enough the condition of his mind. God was not now in all his thoughts. Yea, He was not mentioned at all.”

v. 2 “Never!” Jonathan replied. “You are not going to die! Look, my father doesn’t do anything, great or small, without confiding in me. Why would he hide this from me? It’s not so!”

Jonathan is quite outspoken in this verse. The verse begins with “never” and ends with “It’s not so!”

The reason that he is so adamant about this matter is that his father doesn’t do anything like this without confiding in him first. Then Jonathan has his own question, “Why would he hide this from me?”

v. 3 But David took an oath and said, “Your father knows very well that I have found favor in your eyes, and he has said to himself, ‘Jonathan must not know this or he will be grieved.’ Yet as surely as the Lord lives and as you live, there is only a step between me and death.”

Here David takes an oath: “Honesty Injun, man, I’ll swear on a stack of Bibles.”

David now endeavors to relation to Jonathan Saul’s subconscious thinking in this verse.

The verse ends with the statement, “There is only a step between me and death.”

Better than any soap!

The Lord is left out of the situation completely. Where is the statement: “The battle is the Lord’s”? Where is the God of the slingshot?

David has his eyes on Saul and the circumstances. There is really no excuse for this because God has just handled Saul at Naioth in this miraculous way, and David has thus been delivered again.

Country song: “Walk out backwards so I’ll think you’re coming in.”

The melancholy is really coming out here! Pessimism. If you want to get negative and down, just get your eyes off the Lord!

Jeremiah 32:27

“Behold, I am the Lord God of all flesh. Is anything too hard for me?”

Jeremiah 33:3

“Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not.”

Matt. 10:28

“And fear not them which kill the body, but are not able to kill the soul. But rather fear him who is able to destroy both soul and body in hell.”

Pink points out, “It is easier to trust God in days of sunshine than in times of gloom and darkness. He appeared no longer to intend raising David about circumstances but to allow him to be overcome by them. David’s heart seemed unable to bear this. To trust God while overcoming is one thing. To trust Him when being overcome is another.”

v. 4 Jonathan said to David, “Whatever you want me to do, I’ll do for you.”

Jonathan, even though he feels David’s fears are ungrounded, makes a commitment to David in this 4th verse saying, “Whatever you want me to do, I’ll do for you.”

I’m ready to help! I’ll hang in there with you! I’m totally available! What a friend!

McGee points out, “Jonathan was a real friend to David. It is wonderful to have a friend like that. Proverbs 18:24 says, ‘A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother.’ A brother may sometimes let you down, but a real friend never will. A friend, we are told, is one who is born for adversity. A man proves he is your friend when you are in trouble. When David was in trouble, Jonathan proved to be his friend, and he would do anything to protect David.”

Krummacher says, “Where in the wide world do we meet with such an example of self-sacrificing submission to the divine determination and of hallowed friendship so full of self-denial as this which now lays claim to our admiration.”

Spencer points out, “Did not David take a risk when he opened his heart before Jonathan? Jonathan could have betrayed David to his father but he did not. To the contrary, Jonathan said, ‘Whatever you say I will do for you.’ David had no way of knowing that Jonathan would reply in such a positive manner, but he had come to trust him, even with his life. What a beautiful picture of intimacy.”

v. 5 So David said, “Look, tomorrow is the New Moon festival, and I am supposed to dine with the king; but let me go and hide in the field until the evening of the day after tomorrow.

David has now got a plan that he shares here with Jonathan.

v. 6 If your father misses me at all, tell him, ‘David earnestly asked my permission to hurry to Bethlehem, his hometown, because an annual sacrifice is being made there for his whole clan.’

v. 7 If he says, ‘Very well,’ then your servant is safe. But if he loses his temper, you can be sure that he is determined to harm me.

David tells Jonathan that he can take a reading on Saul’s response to David’s absence and be able to determine what is going to happen to David.

v. 8 As for you, show kindness to your servant, for you have brought him into a covenant with you before the Lord. If I am guilty, then kill me yourself! Why hand me over to your father?”

David calls himself the servant of Jonathan, and he reminds Jonathan of the covenant of friendship that they had made, and that this covenant had been made before the Lord.

David then issues the challenge to Jonathan, “If I’m guilty, then kill me yourself! Why hand me over to your father?”

Winter asks the question, “What covenant of the Lord was between David and Jonathan? The covenant of friendship into which David and Jonathan had entered (1 Sam. 18:1, 2). This was considered a holy covenant by David. It was more than a statement of friendship between two men. David did not take it lightly. He had sworn unto the Lord that he would show kindness to Jonathan. Jonathan had made the same vow to him. This covenant was renewed time and time again throughout the lives of the two men. It bound them together inseparably.”

Krummacher points out, “David first returned from Naioth to Gibeah. A sense of duty and a longing after his bosom friend may have principally moved him to this. It became him also to let Michal his wife see that whatever storms might burst upon him, he was not forsaken by God. We meet him again by his own hearth and at the very moment when he is opening to Jonathan his overflowing heart, moved with the deepest feeling. After relating to him what had befallen him at Ramah and at Naioth, we hear him say with a tone of painful sadness, ‘What have I done? What is my iniquity and what is my sin before thy father that he seeks my life?’”

v. 9 “Never!” Jonathan said. “If I had the least inkling that my father was determined to harm you, wouldn’t I tell you?”

Once again, Jonathan is quite outspoken when he responds with the word “Never!”

He then asks his own question, “If I had the least inkling that my father was determined to harm you, wouldn’t I tell you?”

Vanderwall says, “But probably Jonathan’s most outstanding characteristic is his loyalty. Despite the fact that King Saul almost had Jonathan slain for violating in ignorance a foolish oath, Jonathan continued to serve his father as a field leader in battle. Despite the fact that King Saul hated and tried to kill David, Jonathan’s best friend, Jonathan maintained his filial loyalty as a son and his deep friendship with David, who would take his own place as the next ruler of Israel. Thus, when David laments in reference to Jonathan, “How have the mighty fallen?” he speaks of a man known for his valiant deeds in battle and for his unswerving loyalty to his family and his friends.”

v. 10 David asked, “Who will tell me if your father answers you harshly?”

v. 11 “Come,” Jonathan said, “let’s go out into the field.” So they went there together.

Just as Saul and Jonathan were out in the field earlier discussing David’s fate, now David and Jonathan are out in the field together.

v. 12 Then Jonathan said to David: “By the Lord, the God of Israel, I will surely sound out my father by this time the day after tomorrow! If he is favorably disposed toward you, will I not send you word and let you know?”

v. 13 But if my father is inclined to harm you, may the Lord deal with me, be it ever so severely, if I do not let you know and send you away safely. May the Lord be with you as he has been with my father.

The wish of Jonathan for David is that the Lord will be with him as he has been with my father.

Saul is a ‘has-been.’ Saul is a man who no longer has the Spirit of God dwelling within him. Saul’s rejection is already known by his son.

v. 14 But show me unfailing kindness like that of the Lord as long as I live, so that I may not be killed,

Jonathan now is speaking in faith, knowing that David truly is the king-designate. He is requesting that when David takes the throne, that Jonathan, as a member of the family of Saul, will not be killed.

v. 15 and do not ever cut off your kindness from my family—not even when the Lord has cut off every one of David’s enemies from the face of the earth.”

What a phenomenal statement of faith on the part of Jonathan, knowing with a certainty that the Lord is the one who gives the victory, and that the Lord is in fact going to cut off from the face of the earth all of David’s enemies.

v. 16 So Jonathan made a covenant with the house of David, saying, “May the Lord call David’s enemies to account.”

v. 17 And Jonathan had David reaffirm his oath out of love for him, because he loved him as he loved himself.

What a friend! He is indeed the king’s son.

v. 18 Then Jonathan said to David: “Tomorrow is the New Moon festival. You will be missed, because your seat will be empty.

v. 19 The day after tomorrow, toward evening, go to the place where you hid when this trouble began, and wait by the stone Ezel.

Ezel—the stone that shapes or shows the way! The stone of destiny!

v. 20 I will shoot three arrows to the side of it, as though I were shooting at a target.



v. 21 Then I will send a boy and say, ‘Go, find the arrows.’ If I say to him, ‘Look, the arrows are on this side of you; bring them here,’ then come, because, as surely as the Lord lives, you are safe; there is no danger.

v. 22 But if I say to the boy, ‘Look, the arrows are beyond you,’ then you must go, because the Lord has sent you away.

Jonathan realizes the hand of the Lord is in this also, and he says, If I come back with this negative message from my point of view, you must go because the Lord has sent you away.

v. 23 And about the matter you and I discussed—remember, the Lord is witness between you and me forever.”

v. 24 So David hid in the field, and when the New Moon festival came, the king sat down to eat.

Vos points out, “A way of reconciling all of this is as follows: After Jonathan and David parted, David hid in the field for awhile. Then apparently, he left and went somewhere else. There was no food or water or clothing for him there. He may have gone to Bethlehem. Finally he returned to his hiding place on the third night, two nights after their parting, or early the following morning to keep the appointment with Jonathan.”

v. 25 He sat in his customary place by the wall, opposite Jonathan, and Abner sat next to Saul, but David’s place was empty.

v. 26 Saul said nothing that day, for he thought, “Something must have happened to David to make him ceremonially unclean—surely he is unclean.”

This is the expression of Saul’s thinking at the absence of David.

v. 27 But the next day, the second day of the month, David's place was empty again. Then Saul said to his son Jonathan, "Why hasn't the son of Jesse come to the meal, either yesterday or today?"

Saul asks his son the question and does not call him David but calls him the son of Jesse.

v. 28 Jonathan answered, "David earnestly asked me for permission to go to Bethlehem.

v. 29 He said, 'Let me go, because our family is observing a sacrifice in the town and my brother has ordered me to be there. If I have found favor in your eyes, let me get away to see my brothers.' That is why he has not come to the king's table."

Redpath, in speaking about the stone in verse 19, says, "I have called this place 'the stone of David's destiny.' The margin of verse 19 interprets it as the stone that sharpeth or showeth the way. The literal translation of the Hebrew word would suggest the stone of departure. Driven by all the pressure of circumstances, David is brought to the place where he sees that the decision is not in his hands. Therefore, I beg of you, my dear besieged fellow believer in Christ, out of my heart I say to you at this moment, Stand still and see the salvation of God. Wait, the decision is beyond you. The battle is not yours, but God's. Let him decide. 'The stone which the builders disallowed—the same is made the head of the corner' (1 Peter 2:7). The Lord Jesus himself is the stone of destiny, and how precious to those who hide in His wounded side."

v. 30 Saul's anger flared up at Jonathan and he said to him, "You son of a perverse and rebellious woman! Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you?"

Winter points out, “Why would Jonathan’s love for David cause confusion? Under normal circumstances, Jonathan would have been heir to Saul’s throne. The love that Jonathan had for David led him to honor David as the leading man in Israel. By doing this, he was taking a second place himself, and was not filling the prominent role which Saul thought belonged to the crown prince. Saul, evidently, believed that Jonathan would rather see David sitting on the throne than to sit on the throne himself. Such a situation would lead to a break in the genealogy of the house of Saul, or at least to a change of dynasties.”

Barrett points out, “‘You blankety-blank!’ Saul shrieked at his son, and he called him a foul name. ‘Don’t you think I know what you are up to! Don’t you think I know you want this son of a nobody to be king instead of you. You know as long as he is alive you will never be king. I want him killed.’ Jonathan had been frightened before, but now he was angry. ‘What has he done?’ he cried, ‘that he should be killed? Why?’ he watched as Saul scrambled to his feet, knocking his seat over. Jonathan instead he grabbed his javelin that was standing against the wall behind him. He took a step forward to clear the wall and then whoosh! hurled it straight at Jonathan—straight at his own son. Jonathan ducked instinctively before he had time to realize what was happening. The javelin hit the wall, bounced and fell to the floor with a clatter. Jonathan glared at his father in fierce anger and he arose from the table and stalked out without a word. His own father!”

Jorden points out, “Some people seem to have a natural gift for alienating those close to them. Their actions frequently result from the way they relate to authority and to property. Saul recognized no authority as being over him. he acted as if everything belonged to him, the kingdom, the office of prophet, the priests, the souls of his children. In his more violent times he did a good job of keeping his family in an uproar. For instance, he suddenly canceled his daughter’s wedding, he swears at dinner guests, he planned to kill his son-in-law, as well as his son, he asks his daughter to help him kill her husband, he humiliated his son in public.”

Deane and Kirk point out, “Thou son of a perverse, rebellious woman’ seems more natural and satisfactory. This insulting remark is a window, and the only window through which we get a glimpse of the character of Ahinoam. (So proud of our son!! Probably talked to Saul allot about spiritual things and David too!! So lucky to have such a great son-in-law. David married a girl by that name after Saul gives Michal to someone else! Like a mother to both of the boys.) It seems to imply that Jonathan and his mother were kindred spirits, one in their faith in God and one in their love to David. The piety of the mother helps to account for the remarkable piety of the son and their common affection for David for the strain of bitterness with which Saul associates the two.”

v. 31 As long as the son of Jesse lives on this earth, neither you nor your kingdom will be established. Now send and bring him to me, for he must die!”

You have sided with the son of Jesse to your shame. Now send and bring him to me, for he must die.

Once again, Saul reiterates the fact that he is out to kill David. He made an oath back early in chapter 19 that David will not be put to death but then he commands his men to bring him to him on the sickbed so that he can kill him. Now again he commands Jonathan even as he has commanded him in chap. 19:1, as well as the rest of the governmental officials to kill David. He must die!

v. 32 “Why should he be put to death? What has he done?” Jonathan asked his father.

Now we get the confrontation between father and son. There is a WHY and a WHAT. “Why should he be put to death? What has he done?”

v. 33 But Saul hurled his spear at him to kill him. Then Jonathan knew that his father intended to kill David.

v. 34 Jonathan got up from the table in fierce anger; on that second day of the month he did not eat, because he was grieved at his father’s shameful treatment of David.

Jonathan expresses anger, loses his appetite, and is grieved over the shameful treatment of David by his father Saul.

Vos points out, “The abuse language, the attack on his person, and the death sentence on his friend kindled Jonathan’s fierce anger and killed his appetite, and he probably spent a sleepless night.”

v. 35 In the morning Jonathan went out to the field for his meeting with David. He had a small boy with him,

v. 36 and he said to the boy, “Run and find the arrows I shoot.” As the boy ran, he shot an arrow beyond him.

v. 37 When the boy came to the place where Jonathan’s arrow had fallen, Jonathan called out after him, “Isn’t the arrow beyond you?”

Redpath points out, “Picture David standing by the stone Ezel waiting. From a distance he sees his dear friend coming out, the man he loved with all his heart. David tensely watches its flight as it arches over him, landing beyond him. I wonder what his feelings were then. What was the message of that arrow to his heart. He knew it meant the Lord was sending him away. It wasn’t mere chance that the arrow fell where it did. It had, in fact, come from the very hand of God. It was a symbol of the will of God, and behind its flight was the loving purpose of God for his harassed child.”

Come on take my hand. I’ll show you the way and we’ll go for it!!

Stone of destiny. His home. His wife. His job. His best friend.

You’ve got to trust me!

Prov. 3:5, 6

I know the way that I take . . .

Nail pierced hand—broken bread—poured out wine. launch out into the deep  
. . .

To all of us the Lord Jesus is holding out nail-pierced hands and saying, "Come ye after me, and I'll make you to become." Trust not in the shelter of home and family ties. They will not last, no matter how precious they are. Live sacramentally, like broken bread and poured out wine. Let God empty you out, that He may save you from becoming spiritually stale, and lead you ever onward. He is always calling us to pass beyond the thing we know into the unknown. A throne is God's purpose for you. A cross is God's path for you. Faith is God's plan for you. The arrow of God on the target may leave a scar on your heart. In the years to come, you may look back upon this time, and your eyes fill with tears as you remember the moment when the arrow went beyond. But the Savior is alongside. He is reminding you that the blood which He shed for you, which takes you within the veil to the place of constant access to his presence is the blood that takes you outside the camp to the place of consecrated availability for his plan."

F. B. Meyer says, "The arrows are beyond thee. You have hoped against hope. You have tried to keep your position. You have done your duty; pleaded your cause; sought the intercession of your friends; prayed, wept, agonized. But it is all in vain. The arrow's flight proves that you must go whither you may. Behind you is the sunny morning; before you a lowering sky. Behind you the blessed enjoyment of friendship, wife, home, royal favor and popular adulation. Before you an outcast's life. The heart clings to the familiar and beloved, but the message of those arrows cannot be resisted. There is no alternative but to tear yourself away. Take your life in your hand and go forth, though you know not whither."

v. 38 Then he shouted, "Hurry! Go quickly! Don't stop!" The boy picked up the arrow and returned to his master.

Krummacher points out, "Feelings in harmony with those then rose up in the soul of David, when he was informed by Jonathan that a heavy thundercloud hung over his head, threatening his life, and that only a speedy flight could save him, are frequently expressed in his psalms. Among others they are found expressed in the 86th psalm."

v. 39 (The boy knew nothing of all this; only Jonathan and David knew.)

v. 40 Then Jonathan gave his weapons to the boy and said, "Go, carry them back to town."

v. 41 After the boy had gone, David got up from the south side [of the stone] and bowed down before Jonathan three times, with his face to the ground. Then they kissed each other and wept together—but David wept the most.

David is really hurting. He's losing both Michal and Jonathan all in one fell swoop.

He doesn't know what to do, where to go, how the future is going to work out.

David just is weeping uncontrollably in this set of circumstances.

v. 42 Jonathan said to David, "Go in peace, for we have sworn friendship with each other in the name of the Lord, saying, 'The Lord is witness between you and me, and between your descendants and my descendants forever.'" Then David left, and Jonathan went back to the town.

Barrett points out, "Remember,' Jonathan said at last, 'we've entrusted ourselves to God forever.' David nodded, 'And if we have children,' he began. 'When we have children,' Jonathan corrected, 'For you are not going to die, David. When we have children, remember our covenant with each other. If anything happens to me, you will be good to my children.' It was several minutes before they finally wiped their tears and David turned away. 'Goodbye, my brother!' Jonathan called after him. It was true. They were the only family each other had. David turned and watched Jonathan for a long time, until he finally disappeared in the distance. Then he walked away, not knowing where he was going. He was an outcast now, but he was in God's hand."

Jorden points out, "Jonathan and David met in the fields for an emotional farewell. They both wept, especially David. American men have been told that big boys don't cry. In my opinion, this is not healthy. David was freely expressing great sorrow for the terrible situation in Saul's family, which was his family also. And sorrow also at leaving his friend."

F. B. Meyer speaking about Jonathan's decision to go back to the court of his father, says, "The temptation was specious and masterful, but it fell blunt and ineffectual at his feet. Stronger than the ties of human love are those of duty, sonship, loyalty to God's anointed king and in some supreme moment he turned his back on the appeal of his heart and elected to stand beside his father. From that choice he never flinched. When David departed whither he would, Jonathan went back to the city. Conflicts like this await us all. When the appointment of God says one thing, and the choice of the heart says another, when the winds sets in from one quarter and the tide from the opposite one, whenever this befalls us, may God's grace enable us to follow as straight a course as true to the loftiest dictates of conscience as Jonathan, the son of Saul."

J. Vernon McGee speaks of the place where David is going when he says, "During these days of exile, possibly a period of ten years, David is hunted like a wild animal. He is a nomad, a vagabond, living in caves in the wilderness, he endures many hardships and privations. However, he is being tested and trained in God's school. He takes the full course and graduates magna cum laude. He becomes Israel's greatest king, in fact, the world's greatest king, and a man after God's own heart. Many of the wonderful psalms of David are written during this rough and rugged period."

And so we see David leaving his wife and his friend, and all the privileges of royalty. I am sure the big question that comes to his broken heart is "Lord, do you really know what you are doing?" With tears in his eyes and a hurt in his heart, he really doesn't know where he's going.

Stan Cottrell in No Mountain Too High says: "I was sitting in the living room, hardly able to focus on what was going on around me, when the doorbell rang. Out of my fog I answered. At the door a deputy sheriff handed me a paper. Charlene had filed for a divorce before leaving. She not only wanted a divorce, but the house and custody of our two children. As soon as he left, tears started to flow. I was upset over everything. But the thought of losing the children was the hardest for me to cope with! I grabbed Michelle and Stan and hugged them. They were far too young to understand what was going on. I hugged and kissed them both. Daddy's with you. I'm never going to leave. I'll always be with you, no matter what happens."



## CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: The Lord is the one who wins the victories  
2 Corinthians 2:14

LESSON #2: Jonathan is a friend who got involved in his friend's needs.

LESSON #3: "My little children, keep yourself from idols" (1 John 5:21).

LESSON #4: It is never right to do wrong in any given situation.

LESSON #5: Where a man goes when he is in trouble tells you the kind of man he is.

LESSON #6: God has been faithful to deliver David in every situation.

LESSON #7: Fear is the result of getting our eyes off the Lord and on our circumstances.

LESSON #8: Jealousy plus hate plus anger = murder.

LESSON #9: It is never the right time to take matters into your own hands.

Psalm 25:16

“Turn to me and be gracious to me, for I am lonely and afflicted.”

Psalm 56:3

“When I am afraid, I will put my trust in thee.”

Psalm 69:20

“Reproach has broken my heart, and I am so sick; and I looked for sympathy, but there was none, and for comforters, but I found none.”

Psalm 73:25, 26

“Whom have I in heaven but thee? And besides thee, I desire nothing on earth. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.”

Dr. Charles Hagood formerly president of La Grange college in Georgia:  
“Remember how a victorious military group was described not as being braver than its defeated adversary, but as being brave five minutes longer. In those moments of weary despair when life is falling apart, we discover the stuff of which we’re really made by our ability to go on. That strength we did not know we possessed is the bit of God’s divine spirit planted in every human personality. None of us has a superior supply, but the difference comes in our willingness to hold on until His power is released. If you are just now hovering near the brink of collapse, take heart.”