David – A Man After God’s Own Heart, Part 2

DAVID’S FRIENDSHIP WITH JONATHAN
1 Samuel 18:1-4, "Now it came about when he (David) had finished speaking to Saul, that the soul of Jonathan was knit to the soul of David, and Jonathan loved him as himself. And Saul took him (David) that day and did not let him return to his father's house. Then Jonathan made a covenant with David because he (Jonathan) loved him (David) as himself. And Jonathan stripped himself of the robe that was on him and gave it to David, with his armor, including his sword and his bow and his belt."

1) Jonathan's soul became knit to David's soul after watching David courageously defeat the giant Goliath and after listening to David speak with his father, Saul.

The phrase when he had finished is the Piel infinitive construct of the word kala, kah-lah, which in its basic root idea means "to bring a process to completion."
Here the process involved is David and Saul's conversation after David's victory over Goliath.
The Piel stem refers to the state of the conversation as ended without regard as to how it ended.
It refers to the fact that the conversation has come to its completion.
The Scriptures don't relate to us the particulars of the conversation but only that it had come to an end.

Kala is an infinitive construct which means that it is a verbal noun and is acting here in this passage as a noun.

Speaking is the word dabar, dah-var, and it too is an infinitive construct.

Dabar in the Piel stem means "to speak, address."

David had finished his conversation with Saul.

Soul is the word nephesh, neh-phasheh, meaning a "living soul."

Was knit is the Niphal perfect of the verb qashar, kah-shar, which means "to bind, join together, knot, conspire, to form an alliance."
The soul life of Jonathan was "bound together" with the soul life of David after seeing David in action against Goliath and hearing him speak with his father Saul.

In the Niphal stem, the action expressed by the verb qashar is affecting the subject, David.
The equivalent in the Greek would be the middle voice.
Jonathan is both doing and receiving the action of the verb.

His love for David is unconditional.
The perfect tense of qashar describes the present state of Jonathan's soul being bound together with David's at the completion of his father's conversation with David. Loved is Qal imperfect of ahaba, ah-havah, which means "to love." The word is used in the Old Testament of the love between a man and a woman, the love of God for his people Israel, and here of Jonathan's unconditional love for David. Ahaba is Qal stative verb which means that it is describing the state of unconditional love that Jonathan has adopted toward David. Ahaba is also a frequentive imperfect which means that it is independent of time. Jonathan's unconditional love for David is an habitual action that went on in his soul. From the moment the conversation David's conversation ended with Saul, Jonathan would always love David as his own soul. It was a love that would never quit.

1 Samuel 18:3-4, "Then Jonathan made a covenant with David because he (Jonathan) loved him (David) as himself. And Jonathan stripped himself of the robe that was on him and gave it to David, with his armor, including his sword and his bow and his belt."

Covenant is the noun berit, b'reeth, which means an "agreement, alliance, covenant." Berit or berith implies that there is an obligation involved. Here it refers to the "agreement of friendship" that Jonathan had established with David by giving his armor. The word is used in the Old Testament in reference to treaties between nations, pledges or agreements between individuals, obligation of a king to his subjects. It is also used in relation to God's covenant relationships and promises with individuals such as Noah and Abraham, and also with Israel. The Greeks and Romans used the term covenant in relation to "oath and commitment" and "love and friendship."

In the ancient world, people used covenants to form relationships with each other. Berit or berith is from the feminine noun brh which means "to dine, eat." In the ancient world when two parties formed a berit, they would conclude the ceremony by dining with each other.

It was also a common practice among the ancient's to set up a stone as a sign that a treaty between two parties had been established. Jacob and Laban are an example of this in the book of Genesis. Genesis 31:44-47, "So now come, let us make a covenant, you and I, and let it be a witness between you and me. Then Jacob took a stone and set it up as a pillar. And Jacob said to his kinsmen, 'Gather stones.' So they took stones and made a heap, and they ate there by the heap."

Jonathan's covenant with David was before the Lord.

1 Samuel 20:8a, "Therefore deal kindly with your servant, for you (Jonathan) have brought your servant (David) into A COVENANT OF THE LORD (ki berit Jehovah, kee b'reeth Jehovah) with you."

Ki (kee) is a particle expressing cause and is translated for. It is employed to introduce a fact already known which is the result of some past action. It is used by David in conversation to introduce in conversation a known fact between himself and Jonathan, i.e., their covenant (b'reeth) of friendship.
1 Samuel 23:18a, "So the two of them (Jonathan and David) made a COVENANT BEFORE THE LORD (berit lipne Jehovah)."

Before is the preposition lipne which means "in the presence of, before."

It's object is most always a person or God.

This covenant between Jonathan and David was viewed by God, it was under His watchful eye.

He was a witness to the agreement between the two.

It was also called a covenant of the Lord and a covenant before the Lord because the Lord (Jehovah) had witnessed the agreement between Jonathan and David, and the Lord watched to see that the agreement between the two was kept.

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JONATHAN'S COVENANT WITH DAVID WAS BEFORE THE LORD

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1 Samuel 18:4, "And Jonathan stripped himself of the robe that was on him and gave it to David, with his armor including his sword and his bow and his belt."

THIS ACT OF FRIENDSHIP BY JONATHAN WAS A COMMON PRACTICE IN THE ANCIENT WORLD

Homer, who lived in 8th or 9th century B.C., writes of this practice in his book the Iliad, book six, verse 230.

The exchange is between Diomedes and Glaukos.

"But let us exchange our armour, so that these others may know how we claim to be guests and friends from the days of our fathers."

The greatest Roman poet Virgil who lived from 70 B.C. to 18 B.C. writes of an exchange of armor between Aletus and Nisus in his epic, the Aeneid, book 9, page 240. "But if it befalls that we win the war and become masters of a conquered Italy, so that I portion out the spoils--You saw the horse which Turnus was riding, and his golden Armour--that same horse, that sheild and the red-plumed helmet I shall set aside; consider them yours, my reward to you, Nisus."

JONATHAN AND DAVID'S RELATIONSHIP FULFILLED THE LAW
Matthew 22:37-40, "And He (the Lord) said to him (a Pharisee), 'You shall love the
Lord your God with all your heart, and with all your soul, and with all your mind.
This is the great and foremost commandment. The second is like it, YOU SHALL
LOVE YOUR NEIGHBOR AS YOURSELF. On these two commandments depend the
whole Law and the Prophets."

Three times the Scriptures state that Jonathan loved David as
himself (1 Sam. 18:1, 3; 20:17).

THE WORD OF GOD, I.E., BIBLE DOCTRINE
1 Samuel 23:16-18a, "And Jonathan, Saul’s son, arose and went to David at Horesh,
and ENCOURAGED HIM (DAVID) IN GOD. Thus he (Jonathan) said to him (David),
'Do not be afraid, because the hand of Saul my father shall not find you, and you
will be king over Israel and I will be next to you; and Saul my father knows that
also.' So the two of them (Jonathan and Saul) MADE A COVENANT BEFORE THE
LORD."

THEY HAD AGAPE LOVE TOWARD EACH OTHER
1 Samuel 20:17, "And Jonathan made David vow again because of his love for him,
because he loved him as he loved his own life."

1 Samuel 20:23, "As for the agreement of which you (David) and I (Jonathan) have
spoken, behold, the Lord is between you and me forever."
1 Samuel 20:42, "And Jonathan said to David, 'Go in safety, inasmuch as we have
sworn to each other in the name of the Lord, saying, 'The Lord will be between me
and you, and between my descendants and your descendants forever.'"

SAUL BECOMES ANGRY AND JEALOUS OF DAVID’S SUCCESS ON THE
BATTLEFIELD
1 Samuel 18:5-9, "So David went out wherever Saul sent him, and prospered; and
Saul set him over the men of war. And it was pleasing in the sight of all the people
and also in the sight of Saul’s servants. And it happened as they were coming,
when David returned from killing the Philistine (Goliath), that the women came out
of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines,
with joy and with musical instruments. And the women sang as they played, and
said, 'Saul has slain his thousands, and David his ten thousands.' Then Saul
became very angry, for this saying displeased him; and he said, 'They have
ascribed to David ten thousands, but to me they have ascribed thousands. Now
what more can he have but the kingdom?' And Saul looked at David with suspicion
from that day on."
1 Samuel 18:5, "So David went out wherever Saul sent him, and prospered; and
Saul set him (David) over the men of war."

Principle: David was authority oriented and as a result he
prospered and was promoted.
Principle: Promotion and success in life is not determined by age
but by God's grace.
Principle: Promotion and success in life is directly related to
authority orientation to life.
Principle: Inordinate competition and pettiness will accompany
arrogance.
Principle: Cowards will attack individuals who are brave because
they lack this virtue.
Principle: Covetousness is a result of jealousy.
Prospered is the Hiphil imperfect of sakal (shah-kahl) and can have
several meanings.
It can mean to give one's attention to something.
Also, sakal can refer to an individual having insight into
something, or, to act prudently or wisely in one's dealings in
life.
Sakal can also mean "intelligent reasoning," or "good practical
common sense."
And lastly, as in the case with David in our passage, sakal refers to being “successful,” or “prosperous.”

Hiphel stem is causative which means that God caused David to be successful and prosperous.

1 Samuel 18:7, "And it happened as they were coming, when David returned from killing the Philistine (Goliath), that the women came out of ALL THE CITIES OF ISRAEL, singing and dancing, to meet King Saul, with tambourines, with joy and with musical instruments. And the women sang as they played, and said, "Saul has slain his thousands, and David his ten thousands.'"

DAVID BECAME A NATIONAL HERO OVERNIGHT FOR HIS VICTORY OVER THE PHILISTINE CHAMPION, GOLIATH.

1) Saul the King was overshadowed by the shepherd boy, David. This song by the women in Israel was a confirmatory sign that he was rejected as king of Israel by God.

2) Saul's rejection took place because he rebelled against the word of the Lord, i.e., Bible Doctrine.

1 Samuel 15:22-29, "And Samuel said, 'Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams. For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry. BECAUSE YOU (SAUL) HAVE REJECTED THE WORD OF THE LORD, He has rejected you from being king.' Then Saul said to Samuel, 'I have sinned; I have indeed transgressed the command of the Lord and your words, because I feared the people and listened to their voice. Now therefore, please pardon my sin and return with me, that I may worship the Lord.' But Samuel said to Saul, 'I will not return with you; for you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel.' And as Samuel turned to go, Saul seized the edge of his robe, and it tore. So Samuel said to him, 'The Lord has torn the kingdom of Israel from you today, and has given it to your neighbor who is better than you. And also the Glory of Israel (the Lord Jesus Christ) will not lie or change His mind; for He is not a man that He should change His mind.'"

SEVEN PRINCIPLES CONCERNING SAUL'S REJECTION AS KING OF ISRAEL BY GOD

First: Saul was rejected as king because he rejected Bible Doctrine.

Saul was commanded by God through the prophet Samuel to annihilate Amalek by killing both men and women, child and infant, and their animals (1 Sam. 15.3).

Second: Saul was a considered a rebel by God because he rejected Bible Doctrine.

Third: Saul does not acknowledge the WORD of the Lord.

Fourth: Saul was a people pleaser, and not a God pleaser (1 Sam. 15:24).

Fifth: Saul was not authority oriented, and therefore, was not fit for promotion.

Sixth: Saul didn't seek forgiveness from God but from Samuel.

Seventh: The Lord rejects those who dishonor His WORD, i.e., Doctrine.

SEVEN PRINCIPLES CONCERNING SAUL'S REACTION TO THE SONG SUNG BY THE WOMEN

First: Saul's arrogance was a result of his rejection of Bible Doctrine.

Second: Arrogant people easily become bitter towards others.

Third: Arrogant people easily become petty and jealous of others.

Fourth: Arrogant people are implacable and are never satisfied.
Fifth: Arrogant people who reject Bible Doctrine lose touch with reality.

Sixth: Saul entered into the emotional revolt of the soul.

Seventh: Saul became involved with inordinate competition and ambition.

SAUL BECOMES PARANOID BECAUSE OF HIS ARROGANCE

1 Samuel 18:9, "And Saul looked at David with suspicion from that day on."

Looked at with suspicion is the Qal active participle of the word 'in which pronounced gah-van and means "to eye with suspicion and envy."

Carl Schultz in "Theological Wordbook of the Old Testament" states that in the Old Testament, "the eye is used to express knowledge, character, attitude, inclination, opinion, passion, and response. The eye is a good barometer of the inner thoughts of man."

The Qal active stem expresses that Saul is performing the action of the verb. The participle here denotes a linear of repeated action. Saul was "habitually" or "incessantly eyeing" David with "suspicious because of envy" from the day he heard the women of Israel sing the song.

DAVID ESCAPES TWO ATTEMPTS BY SAUL TO KILL HIM

1 Samuel 18:10-11, "Now it came about on the next day that an evil spirit from God came mightily upon Saul, and he (Saul) raved in the midst of the house, while David was playing the harp with his hand as usual; and a spear was in Saul's hand. And Saul hurled the spear for he thought, 'I will pin David to the wall.' But David escaped from his presence twice."

An evil spirit from God is ruah (roo-agh) Elohim (Eloh-heem) ra'a (rag-ah) in the Hebrew. Ra'a (evil) qualifies the noun ruah (spirit), and it describes the harmful activity that this spirit performs. This spirit is an angel which is sent by God to bring distress of soul to Saul. This spirit rushed upon him. Naba (nah-vah) is the Hebrew word for raved. This word is in the Hithpael stem and in the imperfect tense. Naba is used most extensively of the ecstatic announcements of the prophets. The word "prophesy" is the most frequently used English word to translate naba. The word here refers to Saul becoming agitated to the point of using violence. The imperfect tense expresses that this action is directly caused by the evil spirit rushing upon Saul. The Hithpael stem is reflexive which denotes that Saul acted in an excited manner like a prophet, he was acting like a raving madman.

1) David's escape from Saul's two attempts to kill him prompted Saul to fear David and to send him away to be a commander in the army.

1 Samuel 18:11-13, "And Saul hurled the spear for he thought, 'I will pin David to the wall.' But David escaped from his presence twice. Now Saul was afraid of David, for
the Lord was with him but had departed from Saul. Therefore Saul removed him (David) from his (Saul's) presence, and appointed him as his commander of a thousand; and he (David) went out and came in before the people."

Was afraid is the Qal imperfect of the word yare (yah-reh) which means that Saul became emotional and greatly feared David for he knew that the Lord was with David. The imperfect tense expresses that this action is directly caused by the evil spirit rushing upon Saul.

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The Qal stem denotes the "state" of fear that Saul was in.

The imperfect tense expresses the fact that his state of fear was a direct result of him not being able to kill David and realizing that the Lord was indeed with David and not with him.

Saul had lost the filling of the Spirit because he rejected Bible Doctrine.

David was now filled with the Spirit because of positive volition to Bible Doctrine.


The Church Age believer can "grieve" the Holy Spirit (Eph. 4:30), which refers to the believer living in Cosmic One.

The believer gets involved with immorality or lasciviousness.

Or, the believer can "quench" the Spirit which refers to the believer living in Cosmic Two.

The believer is antagonistic towards grace and lives in human power and not Divine power which is a result from being filled with the Spirit.

This is commanded of the believer in Ephesians 5:18.

Psalm 51:11, "Do not cast me away from Thy presence, and do not take Thy Holy Spirit from me."

John 14:16, "And I (the Lord Jesus Christ) will ask the Father, and He (the Father) will give you another Helper (the Holy Spirit), that He (the Holy Spirit) may be with you FOREVER."

Hebrews 13:5b, "I will never desert you, nor will I ever forsake you."

Principle: The Lord gives grace to the humble such as David, but He makes war with the proud such as Saul.

Proverbs 3:32-34, "For the crooked man is an abomination to the Lord; But He (the Lord) is intimate with the upright. The curse of the Lord is on the house of the wicked, but He (the Lord) blesses the dwelling of the righteous. Though He scoffs at the scoffers, yet He gives grace to the afflicted."

James 4:6, "But He (the Lord) gives a greater grace. Therefore it says, 'God is opposed to the proud, but gives grace to the humble.'"

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1 Peter 5:5b, "God is opposed to the proud, but gives grace to the humble."

1) David prospered because the Lord was with him, and he grew in stature in the eyes of the people while on the other hand, Saul's stature declined.

1 Samuel 18:13-16, "Therefore Saul removed him (David) from his (Saul's) presence, and appointed him as his commander of a thousand; and he (David) went out and came in before the people. And David was prospering in all his ways for the Lord was with him. When Saul saw that he was prospering greatly, he (Saul) dreaded him (David). But all Israel and Judah loved David, and he went out and came in before them."

**Was prospering** is the Hebrew expression sakal (sah-chal) haya (hah-yah). **Haya** is a Qal imperfect fientive verb and means "to be, become, exist, happen."

Verbs in the Qal stem can be either fientive or stative. 
Here **haya** is fientive designating a dynamic situation. 
It answers the question, what was David doing? 
The imperfect tense denotes that David's prospering was viewed by the writer as an action that was ongoing or continual. 
Everything David did turned to gold so to speak. 
**Sakal** is a hiphal participle and means here in this passage "to prosper," or "to have success."

David **was prospering** because the Holy Spirit was with him to guide him in all that he did. 
The Hiphal stem is causitive and expresses that someone is causing him to prosper. 
Who was causing David to prosper? 
The Lord! 
As a participle, **sakal** is expressing the idea that David's success was ongoing and active. 
David was not just prospering in some things, he was prospering in all that he was involved in. 
**Dreaded** is the Qal imperfect of the word gur (goor), and means "to stand in awe."

Saul was in awe of David because he was continually prospering in all that he did. 
The Holy Spirit in actively and continually working in a believers life can cause others to stand in awe of them. 
And in Saul's case cause jealousy, anxiety and inordinate competition. 
The Qal stem denotes that Saul was in a state of fear, and the imperfect tense expresses that this was perpetual. 
The expression **he went out and came in** is used twice in the section. 
It is the Hebrew expression yasa' bo' (yah-tzah boh), and speaks of David's conduct as a military commander. 
This same expression is used in the same manner in Joshua 14:11 and 1 Kings 3:7. 
Joshua 14:11, "I (Joshua) am still strong today as I was in the day Moses sent me; as my strength was then, so my strength is now, for war and FOR GOING OUT AND COMING IN." 
1 Kings 3:7, "And now, O Lord my God, Thou hast made Thy servant (Solomon) king in place of my father David, yet I am but a little child; I do not know how to GO OUT OR COME IN."
SAUL PLOTS DAVID’S DOWNFALL THROUGH HIS DAUGHTER MICHAL AND BY PLANNING TO HAVE DAVID KILLED BY THE PHILISTINES IN BATTLE

1 Samuel 18:20-21, “Now Michal, Saul's daughter, loved David. When they told Saul, the thing was agreeable to him. And Saul thought, 'I will give her (Michal) to him (David) that she may become a snare to him, and that the hand of the Philistines may be against him. Therefore Saul said to David, 'For a second time you may be my son-in-law today.' Then Saul commanded his servants, 'Speak to David secretly, saying, 'Behold, the king delights in you (David) (a lie), and all his servants love you; now therefore, become the king's son-in-law.' So Saul's servants spoke these words to David. But David said, 'Is it trivial in your sight to become the king's son-in-law, since I am a poor man and lightly esteemed?' And the servants of Saul reported to him according to these words which David spoke. Saul then said, 'Thus you shall say to David, 'The king does not desire any dowry except a hundred foreskins of the Philistines, to take vengeance on the king's enemies.' Now Saul planned to make David fall by the hand of the Philistines."

SAUL’S PLAN BACKFIRES ON HIM

1 Samuel 18:27-30, “David rose up and went, he and his men, and struck down two hundred men among the Philistines. Then David brought their foreskins, and they gave them in full number to the king, that he might become the king's son-in-law. So Saul gave him Michal his daughter for a wife. When Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him, then Saul was even more afraid of David. Thus Saul was David's enemy continually. Then the commanders of the Philistines went out to battle, and it happened as often as they went out, that David behaved himself more wisely than all the servants of Saul. So his name (David) was highly esteemed.”

Principle; What Saul meant for evil, God meant for good.

Genesis 50:19-20, “But Joseph said to them (his brothers), 'Do not be afraid, for am I in God's place? And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.”

David still had respect for Saul's authority even though Saul had twice attempted to kill David. David didn't attempt to conspire against Saul to exact his revenge, instead David remains submissive to Saul's authority.

Romans 12:17-21, "Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'Vengeance is Mine, I will repay,' says the Lord. But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; For in so doing you will heap burning coals upon his head.' Do not be overcome by evil, but overcome evil with good.”

Proverbs 24:21, "My son, fear the Lord and the king.”

Fear is the word yah-reh, which refers to "respect" or "reverence" for both the leader of your nation and the Lord who put him in authority.

David had respect for both Saul and the Lord.

David knew the doctrine of authority.

JONATHAN AND MICHAL RISK THEIR LIVES FOR DAVID TO PROTECT HIM FROM SAUL

1) Jonathan protects David (1 Samuel 19:1–6).

1 Samuel 19:1-6, "Now Saul told Jonathan his son and all his servants to put David to death. But Jonathan, Saul's son, greatly delighted in David. So Jonathan told
David saying, 'Saul my father is seeking to put you to death. Now therefore, please be on guard in the morning, and stay in a secret place and hide yourself. And I will go and stand beside my father in the field where you are, and I will speak with my father about you; if I find out anything, then I shall tell you.' Then Jonathan spoke well of David to Saul his father, and said to him, 'Do not let the king sin against his servant David, since he has not sinned against you, and since his deeds have been very beneficial to you. For he took his life in his hand and struck the Philistine, and the Lord brought about a great deliverance for all Israel; you saw it and rejoiced, why then will you sin against innocent blood, by putting David to death without a cause?' AND SAUL LISTENED TO THE VOICE OF JONATHAN, and Saul vowed, 'As the Lord lives, he shall not be put to death.'

Jonathan because of his virtue love for David risks his life to save David's.

Saul hated David without a cause just as the world hated the Lord Jesus Christ without a cause (John 15:25).

David had risked his life in battle for Saul and yet Saul sought to repay his loyalty by killing him.

David was innocent just as our Lord was innocent (Matt. 27:4, 24).

SAUL BREAKS HIS VOW THAT HE MADE BEFORE THE LORD
1 Samuel 19:9-10, "Now there was an evil spirit from the Lord on Saul as he was sitting in his house with his spear in his hand, and David was playing the harp with his hand. And Saul tried to pin David to the wall with the spear, but he (David) slipped away out of Saul's presence, so that he stuck the spear into the wall. And David fled and escaped that night."

Principle: Saul violates the commandment that you must keep a vow that you make unto the Lord.

Numbers 30:2, "If a mana makes a vow to the Lord, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth."

1 Samuel 19:6, "Saul vowed, 'As the Lord lives, he (David) shall not be put to death.'"

Saul has no respect for God's Word.
Saul's word was worthless.
Saul had no character and integrity.
Saul was a fool for not keeping his vow unto the Lord.

Ecclesiastes 5:4-5, "When you make a vow to God, do not be late in paying it, for He takes no delight in fools. Pay what you vow! It is better that you should not vow than that you should vow and not pay."

Principle: The Lord will require it of Saul for his vow.

Deuteronomy 23:21, "When you make a vow to the Lord your God, you shall not delay to pay it, for it would be sin in you, and the Lord your God will surely require it of you."

1) David's wife Michal protects him (1 Samuel 19:11-18).

1 Samuel 19:11-18, "Then Saul sent messengers to David's house to watch him, in order to put him to death in the morning. But Michal, David's wife, told him, saying, 'If you do not save your life tonight, tomorrow you will be put to death.' So Michal let David down through a window, and he went out and fled and escaped. And Michal took the household idol and laid it on the bed, and put a quilt of goats' hair at its head, and covered it with clothes. When Saul sent messengers to take David, she said, 'He is sick.' Then Saul sent messengers to see David, saying, 'Bring him up to me on his bed, that I may put him to death.' When the messengers entered behold, the household idol was on the bed with the quilt of goats' hair at its head. So Saul said to Michal, 'Why have you deceived me like this and let my enemy go, so that he has escaped?' And Michal said to Saul, 'He said to me, let me go! Why
should I put you to death?' Now David fled and escaped and came to Samuel at Ramah, and told him all that Saul had done to him. And he and Samuel went and stayed in Naioth."

David’s wife Michal exercises her unconditional, virtue love for David by risking her own life for her husbands. David’s escape is reminiscent of the apostle Paul’s escape in Acts 9:23-25.

THE SPIRIT OF THE LORD COMES UPON SAUL TO PREVENT HIM FROM KILLING DAVID (1 Samuel 19:19-24).

1 Samuel 19:19-24, "And it was told Saul, saying, 'Behold, David is at Naioth in Ramah.' Then Saul sent messengers to take David, but when they saw the company of the prophets prophesying, with Samuel standing and presiding over them, the Spirit of God came upon the messengers of Saul; and they also prophesied. And when it was told Saul, he sent other messengers, and they also prophesied. So Saul sent messengers again the third time, and they also prophesied. Then he (Saul) himself went to Ramah, and came as far as the large well that is in Secu; and he asked and said, 'Where are Samuel and David?' And someone said, 'Behold, they are at Naioth in Ramah.' And he proceeded there to Naioth in Ramah; and the Spirit of God came upon him also, so that he went along prophesying continually until he came to Naioth in Ramah. And he (Saul) also stripped off his clothes, and he too prophesied before Samuel and lay down naked all day and all that night. Therefore they say, 'Is Saul also among the prophets?'

JONATHAN RISKS HIS LIFE TO SAVE DAVID

1 Samuel 20:27-33, "And it came about the next day, the second day of the new moon, that David’s place was empty; So Saul said to Jonathan his son, 'why has the son of Jesse not come to the meal, either yesterday or today?' Jonathan then answered Saul, 'David earnestly asked leave of me to go to Bethlehem. for he said, 'please let me go, since our family has a sacrifice in the city, and my brother has commanded me to attend. And now, if I have found favor in your sight, please let me get away that I may see my brothers.' For this reason he has not come to the king’s table.' Then Saul's anger burned against Jonathan and he (Saul) said to him (Jonathan), 'you son of a perverse, rebellious woman! Do I not know that you are choosing the son of Jesse to your own shame and to the shame of your mother’s nakedness? For as long as the son of Jesse lives on the earth, neither you (Jonathan) nor your kingdom will be established. Therefore now, send and bring him (David) to me, for he must surely die.' But Jonathan answered Saul his father and said to him, 'why should he be put to death? What has he done?' Then Saul hurled his spear at him (Jonathan) to strike him down; so Jonathan knew that his father had decided to put David to death."

Jonathan honors and defends God’s choice for king of Israel, David.

The Lord no longer considers Saul as king of Israel at this time.

1 Samuel 15:26-28, "But Samuel said to Saul, 'I will not return to you; for you have rejected the word of the Lord (he did not completely destroy the Amalekites), and the Lord has REJECTED YOU (Saul) from being king over Israel.' And as Samuel turned to go, Saul seized the edge of his robe, and it tore. So Samuel said to him, 'the Lord has torn the kingdom of Israel from you TODAY, and has given it to your neighbor (David) who is better than you.'"

Once again, Saul rejects God’s word by stating that Jonathan’s kingdom will not be established when it is David that God has set up as king.

Jonathan has no right to the kingdom because of birth or because he is Saul son.
Saul fails to see that it is by God's grace that he was initially chosen as king of Israel, and not because of his own virtue (1 Sam. 9:15-17). Saul even tried to kill his own son because of his hatred and jealousy for David.

**SAUL THINKS JONATHAN A FOOL FOR TWO REASONS**

1) Wrongly, and ignorance of God's word, Saul thinks that Jonathan by protecting David is acting as a fool and jeopardizing his chance to sit on the throne someday, as would be the case with the Gentile kings.
2) Saul feels that by protecting David, Jonathan is also jeopardizing his own mother's position, as would be the case among the Gentile kings where the wife of the dethroned king would become apart of the new king's harem. This is not the case with God's people.

Jonathan displayed his tremendous courage and his unconditional, undying, virtue love for David by defending him and by risking his life through bearing the attack of his father Saul.

**DAVID FLEES SAUL AFTER SAYING A FINAL GOODBYE TO HIS TRUE FRIEND JONATHAN**

1 Samuel 20:41-42, "When the lad was gone, David rose from the south side and fell on his face to the ground, and bowed three times. And they kissed each other and wept together, but David more. And Jonathan said to David, 'Go in safety, inasmuch as we have sworn to each other in the name of the Lord, saying, 'The Lord will be between me and you, and between my descendants and your descendants forever.' Then he (David) rose and departed, while Jonathan went into the city."

David appreciated all that Jonathan had done for him since they had known each other.

David and Jonathan renew their covenant between each other that is in the name of the Lord.

*Bowed* is the Hithpael imperfect of the verb *shaha* (*shah-ghah*), which means here "to do homage," or "to pay respect to, to reverence."

It is often translated in the Old Testament, "worship."

David is honoring his friend Jonathan by performing this act of homage.

The imperfect tense describes David's act of bowing in homage in front of Jonathan as occurring not once, not twice, but three times in a row.

Three consecutive times David bows to the ground. The Hithpael stem signifies that David bowed "repeatedly" to the ground in front of Jonathan.

*Kissed* is the Qal imperfect of the verb *nashaq* (*nah-shak*). The kiss in the ancient Near East held special significance.

There was the kiss of affection between family members and friends, also between lovers.

There was a kiss of respect between individuals as well as greeting.

Here, the kiss refers to the respect and love that Jonathan and David had for each other.

This would be the last time they would ever see each other since Jonathan would be killed in battle with his father.

*Wept* is also the Qal imperfect of the verb *baka* (*bah-chah*), and refers to the fact that both David and Jonathan wept aloud.

The Jews as well as the Arabs weep aloud. Tears are associated with the eyes, whereas, weeping is associated with the voice.
**Baka** refers to the strong emotion that there was at this meeting between David and Jonathan. Maybe, they understood that they might not see each other again in this life. 

**More** is the Hiphil perfect of *gadal* (gah-dal), which means that David's weeping "greatly" exceeded that of Jonathan's. David's weeping was more intense than Jonathan's. Gesenius says that David wept "violently." The Hiphil stem signifies a cause. There was a cause or a reason why David wept greater than Jonathan. David knew that it was not likely that he would see Jonathan again. In fact, 1 Samuel 20:14 reveals that Jonathan knew the likelyhood of the two not seeing each other again after this meeting. The perfect tense of the verb signifies a completed action. David's weeping ended and then Jonathan spoke of their covenant together before the Lord.

**Principle**: True friendship is based upon BIBLE DOCTRINE.

**Principle**: True friends will display unconditional, impersonal, virtue love for each other. 
**Principle**: True friends will be willing to die for each other. 

The Lord Jesus Christ displayed agape love for us by going to the cross. 

**John 15:12-13**, "This is my commandment, that you (His disciples) love one another, just as I have loved (agape) you. Greater love has no one than this, that one lay down his life for his friends." The Lord Jesus Christ died not only for His friends, the disciples, but He died for those who hated him without a cause. 

**Romans 5:6-8**, "For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love (agape) toward us, in that while we were yet sinners, Christ died for us."