

1 Samuel 20 - Jonathan Advocates for David; David & Jonathan Make a Covenant; Saul's Anger at David & Jonathan; Jonathan & David Part Ways

IV. Transition from the house of Saul to the house of David (1 Samuel 16:1—31:13)

(2) David at enmity with Saul (18:1—20:42)

(D) Saul's royal household protects David from death (19:1—20:42)

(d) David protected by Jonathan (20:1-42)

1 Samuel 20

(d) David protected by Jonathan (20:1-42)

1 Then David fled from Naioth in Ramah, and he came and said to Jonathan, "What have I done? What is my guilt? And what is my sin before your father, that he is seeking my life?"

1 Then David fled from Naioth in Ramah, and came and said to Jonathan, "What have I done? What is my iniquity? And what is my sin before your father, that he is seeking my life?"

1 David fled from Naioth in Ramah. He came to Jonathan and said, "What have I done? What is my crime, and how have I wronged your father so that he's determined to kill me?"

1 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

- David was wondering if he had done something wrong to provoke Saul's hatred

— Walking with God is sometimes confusing. We need to learn, as David did, that when we try to follow God faithfully some people will oppose us simply because we want to do God's will. Their antagonism is not the result of our sinfulness, but theirs.

2 He said to him, "Far from it, you shall not die! Behold, my father does nothing either great or small without informing me. So why would my father hide this thing from me? It is not so!"

2 He said to him, "Far from it, you shall not die. Behold, my father does nothing either great or small without disclosing it to me. So why should my father hide this thing from me? It is not so!"

2 Jonathan told him, "Far from it! You won't die. Look, my father never does anything, great or small, without telling me; so why should my father hide this thing from me? It's not like that!"

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

- Jonathan assured David that he had done nothing wrong (Cf. 14:45), but Jonathan did not understand the intensity of Saul's hatred for David (Cf. 19:6). He was in a state of denial.

3 Yet David vowed again, saying, "Your father is well aware that I have found favor in your sight, and he has said, 'Jonathan is not to know this, otherwise he will be worried.' But indeed as the LORD lives and as your soul lives, there is just a step between me and death."

3 Yet David vowed again, saying, "Your father knows well that I have found favor in your sight, and he has said, 'Do not let Jonathan know this, or he will be grieved.' But truly as the LORD lives and as your soul lives, there is hardly a step between me and death."

3 David again took an oath: "Your father certainly knows that I've found favor with you, and so he told himself, 'Jonathan must not know this so he won't be upset.' But as certainly as the LORD is alive and living, and as certainly as I'm alive and living, too, there is only a step between me and death."

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

- David's oath shows that he believed he was in mortal danger; at last, it seems, Jonathan understood the threat David believed he faced, and agreed to do whatever his friend needed

4 Then Jonathan said to David, "Whatever you say, I will do for you."

4 Then Jonathan said to David, "Whatever you say, I will do for you."

4 Jonathan told David, "Whatever you say, I'll do."

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 So David said to Jonathan, "Behold, tomorrow is the new moon, and I am obligated to sit down to eat with the king. But let me go so that I may hide myself in the field until the third evening.

5 So David said to Jonathan, "Behold, tomorrow is the new moon, and I ought to sit down to eat with the king. But let me go, that I may hide myself in the field until the third evening.

5 David told Jonathan, "Look, the New Moon is tomorrow, and I'm expected to sit down with the king to eat. Let me go so I can hide in the field until the evening of the day after tomorrow.

5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

- Having become persuaded of the irreconcilable nature of Saul's hostility toward him, David sought to learn its source and to determine if there might be a means of reconciliation

— The test would be Saul's response to David's absence from the New Moon feast, held on the first day of every month

- For the observance of new moon festivals in Israel, see 2 Kings 4:23; Is 1:13; Amos 8:5

— It was not merely a religious festival (Num 10:10; 28:11-15), but also a civil festival. David, as a member of the royal household, was expected to be present at the new moon sacrificial meal.

- Hiding in a field seems like an extreme measure, instead of going home to Bethlehem or staying with friends who would keep his whereabouts secret

— Perhaps David did not trust anyone except Jonathan

6 If your father misses me at all, then say, 'David earnestly requested *leave* of me to run to Bethlehem, his city, because it is the yearly **sacrifice** there for the whole family.'

6 If your father misses me at all, then say, 'David earnestly asked *leave* of me to run to Bethlehem his city, because it is the yearly sacrifice there for the whole family.'

6 If your father actually notices that I'm not there, then you are to say, 'David urgently requested that I allow him to run to his hometown of Bethlehem because the yearly sacrifice for the entire family was taking place there.'

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family.

- "...sacrifice" - "feast"

- Jonathan lied to his father about David's whereabouts (v6,28), but he had to wait a few days to see how the matter would end

— Meanwhile, he and David made a covenant together that David would protect Jonathan's family when he became king (v14-15), a promise that David fulfilled (2 Sam 9)

7 If he says, '*That is good,*' your servant *will be safe*; but if he is very angry, be aware that he has decided on evil.

7 If he says, '*It is good,*' your servant *will be safe*; but if he is very angry, know that he has decided on evil.

7 If he says, 'Good,' then your servant will be safe. But if he actually gets angry, you will know that his intentions are evil.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

- David proposed this test to show Jonathan that Saul really intended to kill him

At the beginning of this period of being a fugitive from Saul, David resorted to trickery as well as trust in God. As this trial wore on, he learned to trust God more completely. His trials purified his character (Cf. James 1).

8 So deal kindly with your servant, for you have brought your servant into a covenant of the LORD with you. But if I am guilty of wrongdoing, kill me yourself; for why then should you bring me to your father?"

8 Therefore deal kindly with your servant, for you have brought your servant into a covenant of the LORD with you. But if there is iniquity in me, put me to death yourself; for why then should you bring me to your father?"

8 Now, show gracious kindness to your servant because you have entered into a sacred covenant with your servant. If there is iniquity in me, then kill me yourself—why should you bring me to your father?"

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

- The covenant David referred to was the one between he and Jonathan (Cf. 18:3-4)

- David wanted to die at the hand of his friend rather than the hand of his enemy

— It appears from this oath that David temporarily lost sight of God's promise that he would rule over Israel

9 Jonathan said, "Far be it from you! For if I in fact learn that my father has decided to inflict harm on you, would I not inform you?"

9 Jonathan said, "Far be it from you! For if I should indeed learn that evil has been decided by my father to come upon you, then would I not tell you about it?"

9 "Nonsense!" Jonathan replied. "If I actually knew that my father intended evil against you, wouldn't I tell you about it?"

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then David said to Jonathan, "Who will inform me if your father answers you harshly?"

10 Then David said to Jonathan, "Who will tell me if your father answers you harshly?"

10 Then David told Jonathan, "Who will tell me if your father answers you harshly?"

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 Jonathan said to David, "Come, and let's go out to the field." So both of them went out to the field.

11 Jonathan said to David, "Come, and let us go out into the field." So both of them went out to the field.

11 Then Jonathan told David, "Come, let's go into the field." So the two of them went into the field.

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 Then Jonathan said to David, "The LORD, the God of Israel, *is my witness!* When I have sounded out my father about this time tomorrow *or* the third day, behold, *if he has a good feeling* toward you, shall I not then send *word* to you and inform you?

12 Then Jonathan said to David, "The LORD, the God of Israel, *be witness!* When I have sounded out my father about this time tomorrow, *or* the third day, behold, if there is good *feeling* toward David, shall I not then send to you and make it known to you?

12 Jonathan told David, "The LORD God of Israel is my witness that I'll carefully question my father by tomorrow or the next day. And if the response is favorable for David, will I not then send word to you and let you know?

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

- Jonathan appealed to the Lord in an oath, showing the seriousness of the situation

- These verses indicate that Jonathan believed David would someday be king and subdue his enemies, including Saul

13 If it pleases my father *to do* you harm, may the LORD do so to me and more so, if I *fail* to inform you and send you away, so that you may go in safety. And may the LORD be with you as He has been with my father.

13 If it please my father *to do* you harm, may the LORD do so to Jonathan and more also, if I do not make it known to you and send you away, that you may go in safety. And may the LORD be with you as He has been with my father.

13 But if my father intends to harm you, may the LORD strike me dead if I don't let you know and send you away so you may go safely. May the LORD be with you as he has been with my father.

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

- If Saul lost his temper at the fact that David did not attend the New Moon feast, the Lord was sending David away

14 And if I am still alive, will you not show me the **faithfulness** of the LORD, so that I do not die?

14 If I am still alive, will you not show me the lovingkindness of the LORD, that I may not die?

14 If I remain alive, don't fail to show me the LORD's gracious love so that I don't die.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: - "...faithfulness" - *hesed*, loyal love, loving-kindness; a covenant term of commitment — Jonathan had come to understand God's loyal love, and now asked David to show the same with his descendants in the future

15 And you shall never cut off your loyalty to my house, not even when the LORD cuts off every one of the enemies of David from the face of the earth."

15 You shall not cut off your lovingkindness from my house forever, not even when the LORD cuts off every one of the enemies of David from the face of the earth."

15 And don't stop showing your gracious love to my family forever, not even when the LORD eliminates each of David's enemies from the surface of the earth."

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

- Previously David and Jonathan had made a covenant that Jonathan would yield the throne to David and support him (18:3-4)

— Now David promised not to kill Jonathan's descendants after David became king. It was common in the ancient Near East for kings who began a new dynasty to kill all the descendants of the former king to keep them from rising up and trying to reclaim the throne.

16 So Jonathan **made** a *covenant* with the house of David, *saying*, "May the LORD demand *it* from the hands of David's enemies."

16 So Jonathan made a *covenant* with the house of David, *saying*, "May the LORD require *it* at the hands of David's enemies."

16 Jonathan made a covenant with the house of David: "May the LORD punish any violation of this covenant by the hand of David's enemies."

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

- "...made" - "cut"

- Jonathan called on God to require an accounting from David's enemies if David did not adhere to the oath

17 And Jonathan made David vow again because of his love for him, because he loved him as he loved his own life.

17 Jonathan made David vow again because of his love for him, because he loved him as he loved his own life.

17 Jonathan made David vow again out of his love for him, because he loved him as himself.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed since your seat will be empty.

18 Then Jonathan said to him, "Tomorrow is the new moon, and you will be missed because your seat will be empty.

18 Jonathan told him, "Tomorrow is the New Moon, and you will be missed because your seat is empty.

18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

- David's absence from the feast would have raised question in Saul about David's commitment to him

19 When you have stayed for three days, you shall go down quickly and come to the place where you hid yourself on that eventful day, and you shall remain beside the stone Ezel.

19 When you have stayed for three days, you shall go down quickly and come to the place where you hid yourself on that eventful day, and you shall remain by the stone Ezel.

19 On the third day go down quickly and come to the place where you hid earlier. Remain beside the rock at Ezel.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

- Scripture does not identify the location where David "hid earlier," but evidently it was by the Ezel Stone (a site unknown today, but well-known then)

— Jonathan chose the location probably because it was convenient, secure and evidently near Gibeah

20 And I will shoot three arrows to the side, as though I shot at a target.

20 I will shoot three arrows to the side, as though I shot at a target.

20 I'll shoot three arrows to the side of the rock as though I were shooting at a target.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 Then behold, I will send the boy, *telling him*, 'Go, find the arrows.' If I specifically say to the boy, 'Behold, the arrows are on this side of you, get them,' then come, because it is safe for you and there is nothing *to harm you*, as the LORD lives.

21 And behold, I will send the lad, *saying*, 'Go, find the arrows.' If I specifically say to the lad, 'Behold, the arrows are on this side of you, get them,' then come; for there is safety for you and no harm, as the LORD lives.

21 Then I'll send a servant, *saying*, 'Go, find the arrows.' If I specifically say to the servant, 'Look, the arrows are on this side of you, get them,' then come out because it's safe for you, and, as surely as the LORD lives, there is no danger.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth.

22 But if I say to the youth, 'Behold, the arrows are beyond you,' go, because the LORD has sent you away.

22 But if I say to the youth, 'Behold, the arrows are beyond you,' go, for the LORD has sent you away.

22 But if I say this to the young man: 'Look, the arrows are beyond you,' then go, for the LORD has sent you away.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 As for the agreement of which you and I have spoken, behold, the LORD is between you and me forever."

23 As for the agreement of which you and I have spoken, behold, the LORD is between you and me forever."

23 As for the matter about which you and I spoke, remember that the LORD is a witness between us forever."

23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

Friendships are one of the most enriching of life's experiences: how poor is the man or woman who is friendless! Friends enrich life because they *give*, without counting the cost. Jonathan was a man who gave to David more than he received, and in doing so he showed how different he was from the typical king described in 8:11-17, whose sole function was to *take*. Life has its givers and its takers; Jonathan was supremely a giver—and David, though destined to become a king, persistently declined to take anything away from Saul. He patiently waited for God to give him the crown of Israel.

24 So David hid himself in the field; and when the new moon came, the king sat down to eat food.

24 So David hid in the field; and when the new moon came, the king sat down to eat food.

24 David hid in the field. When the New Moon arrived, the king sat down to eat.

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 Now the king sat on his seat as usual, the seat by the wall; then Jonathan stood up and Abner sat down by Saul's side; but David's place was empty.

25 The king sat on his seat as usual, the seat by the wall; then Jonathan rose up and Abner sat down by Saul's side, but David's place was empty.

25 The king sat down at his place as before, in the seat by the wall. Jonathan stood while Abner sat next to Saul, but David's place was empty.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

- Saul occupied the place of honor, with his back to the wall opposite the entrance; Jonathan was opposite him, Abner and David to his right and left. Apparently these four sat alone at a round table; so David's absence was conspicuous.

26 Nevertheless Saul did not say anything that day, because he thought, "*It must have been an accident; he is not clean, undoubtedly he is not clean.*"

26 Nevertheless Saul did not speak anything that day, for he thought, "It is an accident, he is not clean, surely *he is not clean.*"

26 Saul didn't say anything that day because he told himself, "Something has happened; he's unclean; surely he's not clean."

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

- At first Saul thought David was absent because he was ceremonially unclean (Num 9:6-11; 2 Chr 30:17-19)

— Saul seemed to believe that David would not avoid him for any other reason

27 But it came about the next day, the second *day* of the new moon, that David's place was empty *again*; so Saul said to his son Jonathan, "Why has the son of Jesse not come to the meal, either yesterday or today?"

27 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?"

27 But the next day, on the second day of the New Moon, David's place was empty, and so Saul told his son Jonathan, "Why didn't Jesse's son come to the festival, either yesterday or today?"

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

- The king knew that uncleanness could not be the reason for his second absence, since the impurity Saul had in mind lasted only until sunset (Lev 15:16)

- Saul hated David so much that he could not bring himself to use his name (Cf. v27,31)

28 And Jonathan answered Saul, "David earnestly requested leave of me *to go* to Bethlehem.

28 Jonathan then answered Saul, "David earnestly asked leave of me *to go* to Bethlehem,

28 Jonathan answered Saul, "David urgently requested that I let him go to Bethlehem.

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem:

29 He said, 'Please let me go, because our family has a sacrifice in the city, and my brother has ordered me *to attend*. So now, if I have found favor in your sight, please let me slip away so that I may see my brothers.' For this reason he has not come to the king's table."

29 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."

29 He said, 'Please let me go because our family has a sacrifice in the town, and my brother has ordered me to come. Now, if it's acceptable to you, please let me get away so I can see my brothers.' That's the reason he didn't come to the king's table."

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

- The eldest brother, acting then as the head of the family, arranged the sacrificial meal. This implies that Jesse was well advanced in years.

30 Then Saul's anger burned against Jonathan, and he said to him, "**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?"

30 Then Saul's anger burned against Jonathan and he said to him, "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?"

30 Saul flew into a rage and told Jonathan, "You son of a perverse and rebellious woman! Don't I know that you have chosen Jesse's son to your shame and to the shame of your mother who bore you?"

30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?"

- "...You son of a perverse, rebellious woman!" - by insulting Jonathan's mother, Saul intensified his insult; various translations of this phrase include:

— Today's English Version: "You bastard!"

— New Jerusalem Bible: "You son of a rebellious slut!"

— NET Bible (note): "You stupid son of a bitch!"

- Jonathan had chosen David as his friend to his own shame in the sense that because he had made him his friend, rather than killing him as Saul wanted him to do, so David would take Jonathan's place as the king of Israel. That would be a shame for Jonathan.

— Jonathan had chosen David to the shame of his mother's nakedness; Jonathan's conception and birth were useless if David replaced him

- Saul was disclaiming Jonathan and suggesting that people would think he was the fruit of an adulterous union

— Saul did not believe Jonathan's story (v24-33), and his reaction almost cost Jonathan his life!

— When God abandons a person and the devil takes over, there is no end to the wickedness that results

— Jonathan left the table and met David the next morning; they wept together and said farewell

- When reason or righteousness drives an argument, few resort to name-calling; however, pure hatred fueled Saul's curses

31 For, as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Now then, send *men* and bring him to me, for he is doomed to die!"

31 For as long as the son of Jesse lives on the earth, neither you nor your kingdom will be established. Therefore now, send and bring him to me, for he must surely die."

31 As long as Jesse's son lives on the earth, neither you nor your kingdom will be established! Now send someone and bring David to me. He's a dead man!"

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

- Saul accused Jonathan of acting foolishly against his own interests. By protecting David, Jonathan would fail to achieve the purpose for which he had been born, in Saul's way of thinking.

— Saul perceived David as a threat to his continuing dynasty, not just to his personal rule

— Clearly Saul was rejecting and opposing God's will that his reign and his dynasty would not endure. Saul said he would kill David so that David could not do what God had said he would do.

32 But Jonathan replied to his father Saul and said to him, "Why must he be put to death? What has he done?"

32 But Jonathan answered Saul his father and said to him, "Why should he be put to death? What has he done?"

32 Jonathan asked his father Saul, "Why should he be killed? What did he do?"

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

- Jonathan bravely tried to call his father back to godly thinking

— Jonathan's ambitions were not the same as Saul's; he wanted God's plans to succeed more than he wanted to become Israel's next king

33 Then Saul hurled his spear at him to strike and kill him; so Jonathan knew that his father had decided to put David to death.

33 Then Saul hurled his spear at him to strike him down; so Jonathan knew that his father had decided to put David to death.

33 Then Saul threw the spear that was beside him to strike Jonathan down. So Jonathan realized that his father was determined to kill David.

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

- After Jonathan interceded for David again (Cf. 19:4), Saul tried to execute David's advocate in the same way he tried to kill David himself (Cf. 18:11; 19:10)

34 Then Jonathan got up from the table in the heat of anger, and did not eat food on the second day of the new moon, because he was worried about David since his father had insulted him.

34 Then Jonathan arose from the table in fierce anger, and did not eat food on the second day of the new moon, for he was grieved over David because his father had dishonored him.

34 So on the second day of the New Moon Jonathan angrily got up from the table without eating because he was upset about David, and because his father had humiliated him.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

- Jonathan departed in anger because of Saul's attitude toward David and because of Saul's attitude toward him

— Saul had said David would not allow Jonathan to rule, but Saul himself almost prevented that from happening by attacking the crown prince himself

— Jonathan's departure from Saul's table symbolized his departure from his father's fellowship

35 Now it came about in the morning that Jonathan went out to the field at the time agreed upon with David, and a little boy *was* with him.

35 Now it came about in the morning that Jonathan went out into the field for the appointment with David, and a little lad *was* with him.

35 In the morning Jonathan, accompanied by a servant, went out to the field for the appointment with David.

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 He said to his boy, "Run, find now the arrows which I am about to shoot." The boy ran, and he shot an arrow past him.

36 He said to his lad, "Run, find now the arrows which I am about to shoot." As the lad was running, he shot an arrow past him.

36 Jonathan told his servant, "Run, find the arrows that I'm shooting." As the servant ran, Jonathan shot the arrow beyond him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him.

37 When the boy reached the location of the arrow which Jonathan had shot, Jonathan called after the boy and said, "Is the arrow not beyond you?"

37 When the lad reached the place of the arrow which Jonathan had shot, Jonathan called after the lad and said, "Is not the arrow beyond you?"

37 The servant came to the place where Jonathan had shot it, and Jonathan called out to him, "The arrow is beyond you, isn't it?"

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 Then Jonathan called after the boy, "Hurry, be quick, do not stay!" And Jonathan's boy picked up the arrow and came to his master.

38 And Jonathan called after the lad, "Hurry, be quick, do not stay!" And Jonathan's lad picked up the arrow and came to his master.

38 Jonathan called out to the servant, "Hurry, be quick, don't stand around." Jonathan's servant picked up the arrow and brought it to his master.

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the boy was not aware of anything; only Jonathan and David knew about the matter.

39 But the lad was not aware of anything; only Jonathan and David knew about the matter.

39 The servant was not aware of anything. Only Jonathan and David understood what had happened.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 Then Jonathan gave his weapons to his boy and said to him, "Go, bring *them* to the city."

40 Then Jonathan gave his weapons to his lad and said to him, "Go, bring *them* to the city."

40 Then Jonathan gave his equipment to the servant who was with him and told him, "Go, take these things to the city."

40 And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them to the city.

41 When the boy was gone, David got up from the south side, then he fell on his face to the ground and bowed three times. And they kissed each other and wept together, until David *wept* immeasurably.

41 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 *wept* the more.

41 The servant went. Then David came out from the south side of the rock, fell on his face, and bowed down three times. The men kissed each other, and both of them cried, but David even more.

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

- David gave proper respect to the king's son, even though David was anointed king, and the two were best friends

42 Then Jonathan said to David, "Go in safety, since 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.'" So *David* set out and went *on his way*, while Jonathan went into the city.

42 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 rose and departed, while Jonathan went into the city.

42 Jonathan told David, "Go in peace since both of us swore in the name of the LORD: 'May the LORD be between me and you, and between my descendants and your descendants forever.'"

Then David got up and left, while Jonathan went to the city.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

- Jonathan beautifully illustrated the One who would sacrifice what was rightfully His for His Father's will

- God permitted David and Jonathan to say goodbye face to face

— They previously thought such a parting may be possible (v22)

— Saul's rebellion against God's will made their companionship impossible

Jonathan's attitude toward God's will contrasts positively with Saul's attitude. Rather than opposing God's will and His anointed, as Saul did, Jonathan humbled himself before God's will and supported David. Jonathan faced a terrible tension since Saul's attitude divided his loyalty. He solved this problem by putting God's will first. He submitted to the domestic authority of his father, and to the civil authority of his king, by obeying Saul, except when obedience to Saul conflicted with obedience to God (Cf. 1 Peter 2:13-17).