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SUMMARY KEYWORDS

David and Jonathan, godly love, King Saul, biblical truth, covenant, God's will, peace, Messiah, prophetic significance, Kingdom of God, anti-Semitism, Israel, Messiah Yeshua, faithfulness, grace.

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:00

Hi, Shalom and welcome to via hafte Israel, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson,

Baruch Korman 00:42

One of the most godly relationships or friendships in the Bible is between David and shaul's oldest son by the name of Jonathan or jehonatan. Now we see in the scripture that they shared a Godly love for one another, and this love caused them to be loyal to one another in order that David would not die, but rather David would be spared by the help and the assistance that Jonathan gave him. And this is a beautiful relationship, and it is so sad and tragic today that people speak of this relationship in an incorrect in a disgusting way that misrepresents what the Bible is revealing. So with that said, take out your Bible and look with me to First Samuel and chapter 21st. Samuel and chapter 20. Now again, we need to remember what is going on here. There is a decision by King Saul in order that he would put David, whom he sees as an enemy. But biblically, David is not an enemy of King Shaul. Rather, he is a loyal servant of the kingdom, and he has not done anything in any way that has made himself a enemy of shoals. Rather, he has brought about victory after victory over the Philistines from the moment that Shaul put him in charge of the armies of Israel. So this is a biblical truth that we need to remember. Now when we look at this scripture, we're going to see something. We're going to see how God is moving through Yonatan in order to assist David in bringing about a good outcome. And what is that outcome? Well, we're going to see many times that the word good is used in this passage. And what does good represent? Good represents the will of God. We're going to see that God is going to use Yonatan in order to bring about God's will in the life of David, and that is that David is not going to die. So with that said, Look, with me, if you would, to First Samuel, chapter 20, and we're ready for verse 10, where it says And David said to yohonatan, who will tell me or what will your father answer you? And then we have a word that summarizes that response, that response from yonatan's father, King Shaul. The last word in the biblical text is the word kashey, which means harshly. So the question is

this, if you don't tell me, Jonathan, what your father is planning against me, who is it that will reveal this to me, and if his answer is not something that is good or relates to peace, and what is peace the fulfillment of God's will, if this is not what's happening, who is going to reveal to me what the truth is that is This harsh outcome that your father has for me. This is what's being asked. Look now to verse 11, and yohannatan said to David, go and we will go into the field. And the two of them went forth into the field. Now this is in the open. And why is that important? Because Yonatan is telling David, let's go to an open place. And what is he going to do? He is going to pledge to him his faithfulness, and we'll see that this is going to be found in an establishment. Word of a covenant. Read On now to verse 12, where it says And Jonathan said to David, the Lord the God of Israel, for I will investigate my father today, meaning at this time tomorrow and even on the third day. And behold, if it's good to David, meaning if the outcome is not something that is against God's will for you, but if it's a good outcome, then he says, Then I will. I would not send it unto you, meaning I wouldn't tell you this if it was a good outcome. And I would notice what he says at the end of verse 12, and I would reveal it to your ear. So what he's saying is I'm promising you that whatever the outcome is, and Yonatan thinks that hopefully it's going to be a good outcome, that his father does not have something harshly planned against David. But Yonatan does not know the reality of the situation, but what he is, and we'll see this in a moment, is a very loyal friend of David, so he says, I'm going to investigate my father now, at this time tomorrow, and even on the third day. What is this telling us? It's telling us that Yonatan wants to be sure that he is going to investigate this matter very thoroughly. And this is an important biblical truth, because we do not want to do something halfway, but we want to do it properly, correctly. And this is what Jonathan is promising to do to David. He says, you know, if it's good, would I not send it to you, meaning, reveal it to you and tell you into your ear. Look now to verse 13, for thus the Lord will do to Jonathan, and thus he will even add, for he says here, if it's good, meaning, in this case, it's that same word, good, but meaning, if my father thinks it's good that he should do evil, evil unto you, meaning, I will reveal it. I will tell you this is the outcome that comes from my father. He says again, and I will reveal it into your ear, and I will send you, meaning, I will send you forth, and you shall go and go in peace. What's peace? The fulfillment of God's will, meaning, my father's desires are not going to be fulfilled, but you will go and it says, Here it will come about that the Lord will be with you, just as He was with my father. Now this is an important point, because Jonathan is confessing something. He knows that previously, the Lord was with his father, but because of his father's disobedience, because he would not do what God had commanded him to do. He did not kill that evil king from the Amalek. He let him live. And we're going to see later on that this had some disastrous consequences for the Jewish people. God's faithful. He delivered them at this time. He delivered them later on. But nevertheless, we see that sheol's Disobedience had some serious implications in the generations to follow. Look, if you would, to the end of that 13th verse, he says, You shall go for peace and it will come about. The Lord was with you as he says, just as He was with my father. But again, the implication is he is no longer with my father. Look now to verse 14, he says, and not if I am still alive. And he goes on to say, Will I not do with you. And he says, hesit, that is grace. Will I not be with you when I'm still alive? Gracious, the grace of the Lord I will give. And he says, through this grace, and here's a perfect example of something, through this grace of God, we learn something. This word, Grace, as I mentioned not too long ago, is connected to the will of God. So when we receive God's grace, and that's what the gospel provides us, that that grace is going to work in our life in order that we are moved into the will of God, so that we can do the will of God. So David here, and Yonatan is affirming this. David wants Yonatan to be gracious unto him. Why? What is he desiring? He's desiring one thing, and what is that? That he might experience the will of God in his life?

That's what David wants. He wants to serve God. He wants to be faithful to God. He wants to play a part in God's Will being achieved through him. So he says, here that you or David is speaking, and I will not die. Look now to verse 15,

Baruch Korman 10:38

he says, but it shall not be cut off your grace from my house forever. So now we see something. We see this commitment that Yonatan has, that this grace is not going to be cut off from my house forever. And then he goes on to say, and the Lord will not cut off. The Lord will he not cut off the enemies of David. Now this is a promise, and this is saying what God's will ultimately is, and that is this, that the enemies of David will not God cut them off. And it says here a man, meaning no man will be left upon the face of the ground. So what is this speaking of? Well, we're talking about David, but the implication is this promise, and this promise has to do with the son of David. What does that term mean? Son of David? It means the Messiah that in the end, there's not going to be any enemies of Messiah left. We have this being prophetically taught to us in the life of King David, and it's going to be fulfilled completely later on. And that's why we have that term in the middle of verse 15, ad Olam, meaning forever. So God is at work. Look now to verse 16, and it says, Yonatan. He did something. He cut. Now, I've made mention before that this word for cutting is always used in regard to establishing a covenant, and that's what's happening at this time. Look again at verse 16, and Yonatan, he cut with the house of David, and it says that the Lord that He will seek from the hands of the enemies of David, meaning that he is going to act against those who are against David's household. David's called David's purpose, and ultimately that is referring to a messianic fulfillment. The enemies of Messiah are not going to triumph. In other words, look now to verse 17 and Jonathan again caused David to take an oath that is to make a promise, a solemn promise. And it says, Here he did so how in the love that he loved him for he loved him with his soul. That's how he loved him. Now, again, all of that. When we understand the biblical language, something's being taught, what's being taught? Well, very simply, this love that Jonathan has for David, it is a righteous love. It is a pure love. It is a covenantal love. And what's the purpose of a covenant? Well, we talked about this earlier, where we mentioned that the primary purpose of a covenant is to bring purity and to maintain that relationship. And that's why Yonatan caused David again to come into this covenantal relationship with Him, because it was out of love, a commitment that Yonatan had for his friendship with David, and that this is going to produce some good outcome. Look, if you would, to verse 18 and and Jonathan said to him, that is Yonatan is speaking to David, and he says, tomorrow is Hodesh, meaning the new month. And he says, and your will be missed for your place, meaning where you sit will be vacant, so you're not going to be there. And then he goes, Look at Verse 19 now, and he says, and on the third day, you shall utterly go down, go down, and you shall come to the place where you hid. There on the day of the deed. Now, again, we're going to be getting into a few things that that we really don't know based upon the biblical text. What is being addressed, what is being alluded to in this passage, it says biomase, most Bible will say in the day of the action, that deed, that that occurrence, it says when you set where, when you sit near the stone of Hazel. So again, this is the place where it's mentioned, and we don't have any other reference to know what we're talking about here. But most scholars will say this, this must be a place where God had moved mightily in David's life previously. And some will say this stone was set up as a monument as a testimony to God's faithfulness. And again, what is being said was always, God is faithful. God can be trusted. You can depend upon God. And at the heart of what's being taught here are these biblical truths, a truth that God is righteous and holy and pure, and therefore, when we are committed to the

things of God, and we are living in the character of God, and we're walking anointed through the grace of God, then what's going to be the outcome? Very simply, God's will is going to be done. Let's press on to verse 20, where he says, and I three arrows I will shoot, he says to the side,

Baruch Korman 16:47

as one shoots as a target, so as I shoot at a target, I'm going to do this. Look now to verse 21 Behold, this is something important. Behold, I will send a young one, meaning an attendant, a young servant. This would be probably someone in the age of 14, 1516, years of age, that attends to Yonatan, and he says, Go and find the arrows. And if I should say to this young one, Behold, the arrows are from you, meaning are closer to you. He says, Behold, go and take and bring for now with this happens, so they're in the field, and what's happening? Well, we find that Yonatan is going to shoot three arrows out, and he says, If, at the end of this, I say to this young man that the arrows are closer, so go and fetch them. Go and bring them. If that's the case, there's a meaning for that. And what is that? It is come and take them, for peace is to you. And there is no matter meaning. There is no threat unto you. And then he says, hai Adonai, which means, as the Lord lives, so Yonatan is setting up a strategy. And he says, if these arrows that I shoot, when this young boy goes out to get those arrows and bring them back to me, if I say to him, the arrows are closer, go and take them and bring them to me. That is a sign to David that everything is well for him, that there is no harsh words or evil intent from from King Shaul to put David to death. But there's another possibility. Look, if you would, to verse 22 if Thus, I should say to the young man, behold the arrows from you are father, meaning that you need to go further. He says, For the Lord has sent you. Meaning, if that's the case, this is a sign that God is sending you away, that you need to lead, that you need to depart, because in reality, there is this plot in order to put you to death from my father. Now, there is no question that Yonatan is sincere. He is operating out of love, and he has made this love within a covenantal relationship. He is using biblical things in biblical terms in order to express this commitment, this loyalty, this friendship with David. And it just grieves me. And. And as I said earlier, it disgusts me that people can take this relationship and portray it as something that there is no biblical evidence to support, something that is ungodly, something that is an abomination to the Lord. So we need to be very careful and not allow society and the evilness that dominates this society that we're living in, and the confusion and the evil perspective that many people have, don't let that affect the way that we look at and understand a biblical account in the Scripture. So again, what is the Scripture telling us that God is at work, that God has once again, and he's always faithful to provide help that he has raised up, Yonatan, a man of God, even though that he is King sheol's son, we see that, once more, God is showing his sovereignty by using individuals that from a family standpoint, we would think would be more more faithful and more loyal to the Father, but we see both Yonatan and also the daughter of King Shaul Michal, who has been given to David. Both of these are acting in an obedient way to the will of God, the purposes of God. Look now to one more verse, verse 23 where it says,

Baruch Korman 21:38

And the matter which we spoke of, I and you, behold the Lord is between me and between you. And again, we have that same expression, ad Olam, which means forever. Now that expression, we see it here at the end of verse 23 and then we also saw it at another place in the Scripture. We saw it being given to us where, well, we saw it in the middle of verse 15, where it says, And the Lord will not cut off your grace from my house forever. Now these two terms that are mentioned in verse 15 and also in the

end of verse 23 this has a hermeneutical significance. Now, what is hermeneutics? It is a methodology for interpreting the scripture, and because we see that word or phrase *ad Olam*. This tells us that this has Kingdom implications. And when we talk about Kingdom implications, what should come into our mind? Well, the king of that kingdom. And of course, I'm speaking of Messiah Yeshua. When we look at this account in First Samuel. There are many things that give us a hint that we're not so much speaking about simply what's going on at that time in the life of David and Yonatan and King Shaul and others. But we see that this this time has a prophetic significance. God is revealing things in order to give us some insight and wisdom and understanding of what he's going to do in the future. Now I say all this for one primary reason, and that is to show us that God is at work. He's at work nearly 3000 years ago, when this was happening. And guess what? He's also the same God, the God of Israel, is also at work today. And what is he doing? He's working to accomplish his purposes, his plans, his will, and he is moving things in this world. We see much in regard to anti semitism. Why? Well, if you understand the prophets, none of this should surprise you. Why not? Because we know something. We know biblically, that Israel is the key to the establishment of the Kingdom of God. Now, how do we know that? Well, Messiah taught in Matthew chapter 23 at the end of of that chapter, he says this, how I wanted to gather you up. Who's he speaking about Israel, how I wanted to gather you up, but you were not willing. Now he wanted to gather up the children of Israel. The Scripture says, As a mother hen gathers up her chicks. But again, the problem was that the people were not willing. So what does God say? Well, the Son of God says, I will not come again until you should say, Blessed is he who comes in the name of the Lord? Now, literally, it is the one who is blessed and the one who is brought in the name of the Lord. All of this speaks to the the purpose of Messiah. What is his purpose to bless us, to bless us with a kingdom experience, and then he's the one that is made to come, not the one who comes that would be active. If you look at this verse, it's in the passive. What does that signify? It signifies that Messiah is always humble, always obedient, always submissive. He does nothing of his own initiative, and the Son of Man is an example for us, we need to realize that we don't do things on our own initiative, but we should be waiting and listening and responding to what God has said. That is how a servant, let me say it differently. That is how Messiah's disciples behave and Yeshua himself. I'm speaking of Jesus. Of Nazareth was a perfect example of this. So when we look at this scripture, we see something, we see that there are examples, there are hints, there are certain terms that appear in this passage that lets us know that it has, in times significance. And what I mean by that is this in the same way that God is showing Himself faithful to David in all of his circumstances, and in the end, what did we learn? Well, that God is going to move mightily in order that none of the enemies of David are alive are on this earth. Now, when is that going to happen? Well, it's not so much going to happen just with David, but it's going to happen with primarily the son of David. And of course, the son of David is who it is, the Messiah. He is the Savior of the world. That's what God wants to do. God is going to move. He is going to act faithfully. He has said, in the last days, he's going to bring the children of Israel back to the promised land. That's happening, and we see that the world is all in uproar over that. Why? Because those who belong to this world, they do not want the kingdom of God. But when we look, be encouraged. Don't be second guessing. Don't be doubting, because God is at work. He is moving in this world, and he is going to establish His promises. He is going to establish His kingdom.

Intro Voice 27:57

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