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## *Jonathan and David*

*"Then Jonathan and David made a covenant, because he loved him as his own soul." (1 Sam 18:3)*

Written by M. Larry Perrino

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King David's best friend was named Jonathan; (*which means "gift of Yahweh," or "Yahweh has given."*) When Jonathan came to an untimely death, David wrote of him, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: *thy love to me was wonderful*, passing the love of women" (2 Sam 1:26). He lamented of Jonathan, "how are the mighty fallen!" (2 Sam 1:19) We are going to learn that they shared a special "blood covenant" which turns out to be a picture of what Jesus accomplished for humanity!

Tonight we will look into the background of Jonathan's covenant with David. In order to proceed, it is important that we first capture the Biblical connotation behind a covenant. A covenant is much the same as a contract; however, it is even more binding. A contract is an agreement between two parties on any given issue; however, a covenant is more like the merging of future fortunes. A covenant is essentially an oath sealed not with pen and ink, but with blood! A covenant establishes a union marked by the peaceful shedding of blood! For this reason we observe that all Bible covenants are associated with the shedding of blood; for example, Abraham's covenant (*the Old Covenant*) demanded circumcision of male children. God even intended the shedding of blood into the marriage covenant by the breaking of the female hymen. Therefore, it is obvious that God considers marriage to be more of a covenant than a contract. Marriage is more than an agreement between two parties; it is the combining of their future into one flesh (*a child*)!

A COVENANT IS A **SOLEMN, BINDING OATH WITH BLOOD!** IT TAKES PLACE BETWEEN TWO PARTIES OR KINGDOMS OF PEOPLE. THE BIBLE ALSO ILLUSTRATES THAT A COVENANT RELATIONSHIP EXISTS BETWEEN GOD AND MAN! INDEED, THE MAJOR SUBDIVISIONS OF GOD'S COVENANT ARE ACKNOWLEDGED AS THE OLD TESTAMENT AND THE NEW TESTAMENT!

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We know that Jonathan felt so strongly about his identification with David that he wanted to formalize their relationship by involving a

covenant. Through that formal procedure, Jonathan honored David with gifts. Jonathan gave away his robe, symbolic of his royal inheritance, and his weapons, symbolic of his strength, power and might. Jonathan effectively proclaimed that David's friendship was more valuable to him than were all of his accomplishments, his political power, and even his position as heir apparent. Through it all, Jonathan was out of place! He did not act like the others who came from Saul's house, those others who hated David; on the contrary, He loved David more than himself! Often, he tried to work peace into the relationship linking David and Saul; however, the more he tried, the more Saul's anger grew toward David **and** toward Jonathan!

According to all known practices among the people of his time, Jonathan was the heir apparent and was in place to become the next king in Israel. Nevertheless, we observe in Scripture that much earlier Samuel anointed David to become the next king. David was poised to assume the status that would have been Jonathan's. This means that under normal circumstances, they would have been mortal enemies. Jonathan's father (*King Saul*) knew that it was only a matter of time before David would take Jonathan's position upon the throne of Israel! Even though Jonathan completely understood this situation, he remained loyal to his friend David.

The Bible first describes Jonathan and David's special relationship when David slew Goliath, "Abner (*Saul's general*) took him (*David*), and brought him before Saul with the head of the Philistine in his hand. 58 And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite" (1 Sam 17:57-58). Obviously, this took place right after David killed Goliath, "it came to pass, when he had made an end of speaking unto Saul, that ***the soul of Jonathan was knit with the soul of David***, and ***Jonathan loved him as his own soul***. 2 And Saul took him that day, and would let him (*David*) go no more home to his father's house. 3 ***Then Jonathan and David made a covenant, because he loved him as his own soul***. 4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam 18:1-4). Even though the Bible first

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mentions the meeting of David and Jonathan at this time, it is probable that they had first become acquainted earlier when King Saul employed David's musical abilities.

Regardless of when their relationship started, their hearts were tightly knit in close friendship! And as a result of that close friendship, they became blood brothers!



The Hebrew root "to cut" is the basis of the Hebrew word *B'rit* meaning covenant. The Hebrew phrase *Karât B'rit*; literally means to "*cut a covenant.*" When we think about covenant, we must realize that blood is connotatively implicated. We Christians must seek a deeper understanding of what a blood covenant entails. If you have not yet read the *Rivkah Ministries* Bible Study entitled "[Covenant](#)," you should obtain a copy of that Bible Study from <http://www.rivkah.org/>.

As a result of their covenant, Jonathan gave David gifts that evidently were established by ancient custom, "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." David had no gifts to exchange with Jonathan; nonetheless, Jonathan gave David his own possessions. Ancient peoples believed that an individual's clothes were an outward expression of the man. Clothes didn't make the man; instead, an individual's apparel was simply an expression of that man! In essence Jonathan gave **of himself** to David when he gave him those gifts. It is ironic that David had previously rejected the king's (*Saul's*) armor; however, in this instance, David accepted all of Jonathan's gifts.

Jonathan somehow recognized that he and David were men of like minds! They were also both men of faith and perceived life in the same way. What is more important, they were both willing to entrust themselves to the Lord no matter what it might cost. Notice what David told King Saul just before he confronted Goliath; "Thy servant slew both the lion and the bear: and **this uncircumcised Philistine** shall be as one of them" (1 Sam 17:36). In the same fashion, notice Jonathan's words prior to his own peril, "between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a **sharp rock on the one side and a sharp rock on the other side . . .** 6 And Jonathan said to the young man that bare his armour, Come, and **let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few**" (1 Sam 14:4-6). Clearly, Jonathan referred to the



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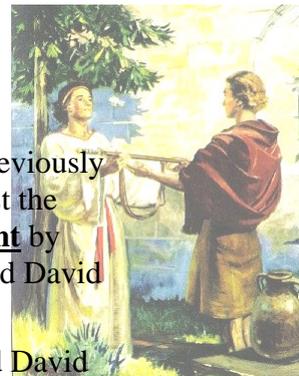
“**uncircumcised**” in the same way that David had previously referred to them. During Jonathan’s skirmish against the Philistine garrison, he made reference to his **covenant** by mentioning the “**uncircumcised!**” Both Jonathan and David

were covenant oriented and trusted in God!

Upwards of twenty years after cutting their original covenant, we find Jonathan and David yet again strengthening their first covenant, “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 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; 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. 14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not: 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. 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. 17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul” (1 Sam 20:11-17). Notice toward the end of this encounter, “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” (1 Sam 20:42). Here we find that Jonathan repeated his pledge of love and friendship toward David. Indeed, Jonathan loved David more than his own soul! In this covenant, David and Jonathan’s mercy toward one another was extended even to their future generations, they made a covenant to bless through each other their yet unborn children! They made a covenant of mutual kindness extending even to their descendants.

God watches very carefully over our human covenants! Not surprisingly, we discover that Saul (*Jonathan’s father*) was guilty of breaking covenant! Let’s take careful note of God’s own involvement in the covenants of His people, we will observe (1) A covenant that was established by Joshua; (2) Saul’s breaking of that covenant; and (3) The resulting punishment upon Israel for breaking their covenant!

- (1) **Several years earlier, the Gibeonites beguiled Israel into a covenant with Joshua** – “when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, 4 **They did work wilily**, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; 5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy. 6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: **now therefore**



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*make ye a league with us. 7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? 8 And they said unto Joshua, We are thy servants. And Joshua said unto*

*them, Who are ye? and from whence come ye? 9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt, 10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. 11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us. 12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy: 13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey. 14 And the men took of their victuals, and asked not counsel at the mouth of the LORD. 15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. 16 And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. 17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. 18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. (We should NEVER say, “I swear to God,” unless we fully intend to live by those words forever!) And all the congregation murmured against the princes. 19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them. 21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them. 22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? 23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God” (Josh 9:3-23).*



- (2) **Saul breaks Joshua’s covenant** – “Then there was a famine in the days of David three years, year after year; (*Whenever a famine lasts three years, it is obvious that God is involved.*) and David inquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. 2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel,

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but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah) (2 Sam 21:1-2).



- (3) **Seven of Saul’s heirs were killed; they became a curse and hanged on tree!** “3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? (*Perhaps, they had earlier placed a curse upon Israel.*) 4 And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you. 5 And they answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, 6 **Let seven men of his sons be delivered unto us, and we will hang them up** unto the LORD in Gibeah of Saul, whom the LORD did choose. And the king said, I will give them. 7 **But the king spared Mephibosheth, the son of Jonathan** (*We are going to discover that this is the second time that David intervened in the life of Mephibosheth.*) the son of Saul, **because of the LORD's oath that was between them, between David and Jonathan** the son of Saul. 8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, (*It is interesting that King Saul had earlier given Michal to David; however King Saul took her back and gave her to another.*) whom she brought up for Adriel (*Adriel was Michal’s sister.*) the son of Barzillai the Meholathite: 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. (*The barley harvest takes place in March-April.*) 10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, (*The “water drops out of heaven” (or the rainy season) comes after the fall holy days. Therefore these seven men were hung and left unburied for six months!*) and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. 11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. 12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. 14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land” (2 Sam 21:3-14).

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Here we find that David fulfilled his covenant with Jonathan by protecting Mephibosheth while at the same time the Gibeonites wanted to execute seven of Saul’s descendants

because he had broken covenant. More importantly, we see here that God Himself brought a drought upon Israel because Saul had carelessly broken the covenant established by Joshua with the Gibeonites. God is a God of covenants; Scripture calls Him, “the faithful God, **which keepeth covenant**” (Deut 7:9). God keeps covenant; He is serious about them and observes that our covenants are kept also! Jonathan’s story is all about covenant.

Let’s take note of some things concerning the covenant between Jonathan and David. Their covenant was made in secret; therefore, no one knew about their mutual pledge except God! We must also realize, at that point in time Jonathan was dead.

- (1) That covenant had been made many years before, perhaps 30—some years earlier;
- (2) That covenant had been made during a time of great adversity for David;
- (3) Their covenant concerned their children and grandchildren.

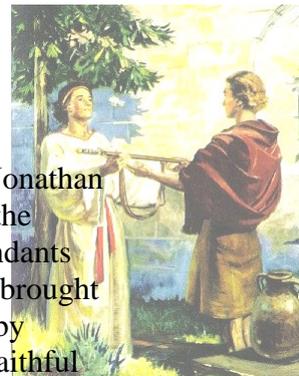
The whole nation of Israel was aware of the covenant made by Joshua and the Gibeonites; nevertheless, King Saul openly broke that covenant. On the other hand, nobody knew about the covenant made between Jonathan and David and that covenant was kept! We should begin to understand why God said, “I have found David the son of Jesse, **a man after mine own heart**, which shall fulfil all my will” (Acts 13:22). It would have been so easy for David to simply ignore his covenant with Jonathan, nevertheless, he remembered!

We should try to imagine the horror that Saul’s family must have experienced when they first heard that Saul and Jonathan had been killed during battle! They all understood that Saul had considered David to be an enemy; therefore, all of Saul’s clan sought after the life of David for twenty years! It follows that once Saul was dead, David was free to take over the throne of Israel; however in the eyes of Saul’s family, this was not good news; in those days it was common for the new king to kill all of the previous king’s male heirs to ensure that nobody from the previous dynasty would try to reestablish the old throne!

Obviously, David had no such notion in mind; nonetheless, Saul’s family did not know that and they all fled in great fear. Notice what happened to Jonathan’s little boy who, “was five years old when the tidings came of Saul and Jonathan out of Jezreel, and **his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame**. And his name was Mephibosheth (*meaning to dispel shame*)” (2 Sam 4:4).

Saul’s family greatly feared King David. Nonetheless, we can see David’s real attitude toward Saul’s family, “And David said, Is there yet any that is left of the house of Saul, **that I may shew him kindness for Jonathan's sake?** 2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he. 3 And the king said, Is there not yet any of the house of Saul, **that I may shew the kindness of God unto him?** And Ziba

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said unto the king, Jonathan hath yet a son, which is lame on his feet. 4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar. (*Lo-debar means*

*"pastureless;" however, the Hebrew roots means "no or without" and "good word!" Lo-debar is on the wrong side of the Jordan!)* 5 Then king David sent, and fetched him out of the house of Machir, (*Machir literally means to sell (as merchandise, a daughter in marriage, into slavery)! Figuratively, it means to surrender!*) the son of Ammiel, (*Ammiel means "the people of God"*) from Lo-debar. (*That last verse literally says that to dispel shame, David brought to himself the people of God who were in the house of surrender because of no good word!*) 6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, **he fell on his face, and did reverence**. And David said, Mephibosheth. And he answered, Behold thy servant! 7 And David said unto him, Fear not: for I will surely shew thee kindness **for Jonathan thy father's sake**, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. 8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am? 9 Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house. 10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants. 11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, **he shall eat at my table, as one of the king's sons**. 12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem: for **he did eat continually at the king's table**; and was lame on both his feet" (2 Sam 9).



Mephibosheth was completely stunned! He went from utter despair to great joy in a matter of moments! He had done nothing to merit this favor from the king! David did not especially care for Mephibosheth because he had compassion upon the lame; David sought out to care for Mephibosheth because he had much earlier entered into a blood covenant with his father Jonathan!

Obviously, this story is appealing in the natural; however, this story is much more than a tender tale from Israel's illustrious past. This story forms an analogy of the relationship between God and mankind! David represents God the King who loves all of His creation; indeed, He wants to show mercy and kindness to humanity! Unfortunately, humanity is represented by the family of Saul! We have all been rebellious against the will of God! What we needed was someone to make a covenant between God and rebellious humanity.

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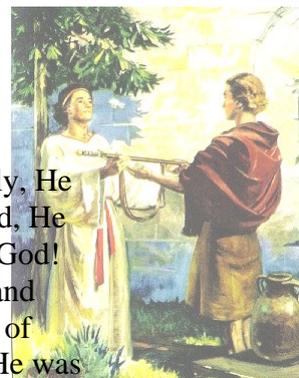
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Even though Jonathan was a member of Saul’s family, He did not hate David like a normal son of Saul! Instead, He was more like David and delighted to do the will of God!

Jesus Christ represents Jonathan, (*which means Jehovah’s Gift*). He became flesh and dwelt among us! Like Jonathan, He really did not fit in with the rest of Saul’s sons of rebellion; nevertheless, He was one of us (*the son of man*)! He was like God; yet, He was like man, “in him dwelleth **all the fulness of the Godhead** bodily” (Col 2:9). Since He was the Creator, He was worth more than all of His creation! All of us human beings put together do not equal His magnificence! He did not carry our blood disease, which is our sin nature! Therefore, He was worthy to take our place in a covenant relationship with God Almighty!

He was, “the Lamb slain from the foundation of the world” (Rev 13:8). Therefore, when He shed his blood, we were in Him! Like Mephibosheth was blessed in Jonathan, we were in Jesus when He made a blood covenant with God! God made a covenant with Jesus and since we are “in Him,” we are qualified (*based upon our knowledge of and faith in the work of Jesus*) to receive the benefits of His covenant. All of our diseases, all of our lameness was placed upon Him when He went to the cross, “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our **griefs**, (*Hebrew word khol-ee’ which means sicknesses*) and carried our **sorrows** (*Hebrew word mak-obe’ meaning pain and sorrow*): yet we did esteem him stricken, smitten of God, and afflicted. 5 But **he was wounded for our transgressions, he was bruised for our iniquities**: the chastisement of our peace was upon him; and **with his stripes we are healed**. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death” (Isa 53:3-9).

David used his covenant with Jonathan to endow special benefits of the covenant upon Mephibosheth, likewise, God the Father will take all of the benefits of the covenant of Jesus Christ and place them upon us based upon (1) our knowledge of and (2) faith in the finished work of Jesus Christ upon the Cross! We are Mephibosheth (*which means to dispel shame*). Here are the terms of the new covenant that we receive through our Lord! Jesus took all of our liabilities and all of our sins and placed them upon Himself! He became sin for us! He forgave our iniquities and remembers them no more! He took our self-righteousness and gave us His own righteousness! We must completely give Him our clothing, (*self righteousness*) which is filthy rags, and in turn He clothed us with His own



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garments of salvation and righteousness! We became part of Him and He lives in our hearts! We feast at His table and He is a Father to us; He adopted us as His own sons! Here are the actual scriptures that reference those specific



promises:

- (1) “I will make **a new covenant** with the house of Israel, and with the house of Judah: 32 Not according to the **covenant** that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my **covenant** they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the **covenant** that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jer 31:31-33);
- (2) “I will make **a new covenant** with the house of Israel and with the house of Judah: 9 Not according to the **covenant** that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my **covenant**, and I regarded them not, saith the Lord. 10 For this is the **covenant** that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Heb 8:8-10);
- (3) “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: 20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God” (Ezek 11:19-20);
- (4) “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God” (Ezek 36:25-28);

The souls of Jonathan and David were closely knit together; Jonathan was of one spirit with David. They shared the kind of relationship that most people only long to have. They were like the Lone Ranger and Tonto, or perhaps Batman and Robin. However, Jonathan and David were equals. Without question, David was just a man; however, he was also a flawed human. Jonathan obviously shared this common humanity with David. On the other hand, Christ is perfect, and “was in all points tempted like as we are, **yet without sin**” (Heb 4:15). Jesus is fully God and fully man. Because he is fully God, we cannot relate to him as an equal; however, because he is fully man, we can have a coequal relationship of friendship with him and we can live under the covenant he has with the father!

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## Jonathan and David

*"Then Jonathan and David made a covenant, because he loved him as his own soul." (1 Sam 18:3)*

Our relationship is real; but it is not a relationship of equals. Think back to Jonathan's friendship with David. Since his heart was one with David's, our hearts should likewise be

one with Christ! If Jonathan formalized his relationship with David through a covenant, how much more should we formalize our relationship with Christ through the terms of the covenant as identified in the New Testament?

Jonathan was an extraordinary man; the Biblical record does not one time show where he lacked faith or made a poor decision. He was certainly a different cut of cloth than was king Saul. Jonathan was a man of commitment and he was filled with integrity. Jonathan provides for us the best human Biblical picture of true friendship and loyalty.

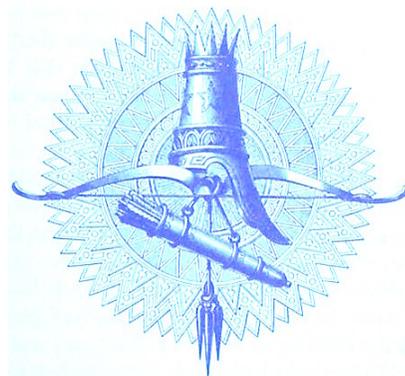
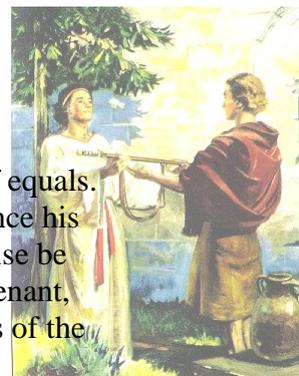
Jonathan (*Yahweh's gift*) was the legitimate successor to his father's throne; however, Jonathan took his armour, sword, bow and belt and gave them to David. This symbolically indicated that he was willing to give up that right in order for David to be crowned in his stead. We should recognize Jesus in this example! Jesus (*Yahweh's gift*) – (*who was glorified in*

*God's presence*) gave up all of that glory in order to become a human who would make a covenant with God for us, "***This cup is the new testament (covenant) in my blood, which is shed for you***" (Luke 22:20). John 15:13, teaches us that, "Greater love has no one than this, that he lay down his life for his friends." Jonathan provides the best human Biblical picture of true friendship and loyalty; however, Jesus' example is unsurpassed!

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