

THE COVENANT BETWEEN DAVID AND JONATHAN



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One of the most profound relationships mentioned in the Bible is the friendship between Jonathan and David. Their covenant relationship is a legacy that reminds us of our covenant relationship with God and His everlasting, unconditional love and provision for us.



1 Samuel 18:1 And 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 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.

There was a time that Saul and David had trouble in their relationship. Jonathan, Saul's son, had not seen David for some time and planned a way to get away from his father without him knowing it so he could make contact with David. He would shoot arrows repeatedly and send his servant after them. He would then go meet the servant, which got him away from the castle. David came out to meet him. The love of the king's son for David is a type of the Lord's love for us. The love between Jonathan and David was not a homosexual love. It was a covenant friendship.



1 Samuel 20:41 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.

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.

Saul had four sons—Jonathan, Malchishua, Abinadab and Eshbaal. The son of Jonathan was Meribbaal. Meribbaal is the Chaldean name for the Hebrew name Mephibosheth.



1 Chronicles 8:33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

34 And the son of Jonathan was Meribbaal; and Meribbaal begat Micah.

David had been king for awhile and had gotten his government in order. Even though Saul and his four sons, including Jonathan, were dead, David remembered his covenant with Jonathan and that their covenant would be between them and their seed forever. David looked for any of the family members of Saul that he could bless in order to keep his covenant with Jonathan.



2 Samuel 9:1 *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 said unto the king, Jonathan hath yet a son, which is lame on his feet.*

Jonathan's son, Mephibosheth, was lame because his nurse believed the bad things Saul had spoken about David. When she heard of Saul and Jonathan's death, she fled for fear of what David might do to her and the child. Mephibosheth fell when they were running and as a result became lame.



2 Samuel 4:4 *And Jonathan, Saul's son, had a son that was lame of his feet. He 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.*

Those without covenant will flee when no one pursues them.



Leviticus 26:17 *And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.*



2 Samuel 9:4 *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 Lodebar.*

In 2 Samuel 9:4, “**Machir**” means salesman. “**Lodebar**” means dry places.

The devil lied and told Mephibosheth that if it wasn’t for David, he would not be lame. Mephibosheth, living in dry places and outside the blessings of God, is a type of the world living outside of relationship with the Lord Jesus Christ. The world is living in dry places in ignorance not knowing the covenant is available for them and has already been ratified (approved, confirmed). The devil has convinced them that it is God’s fault they are in the problem they are in.

The king (a type of God) was not against the child. He was very much **for** him! Mephibosheth thought David was sending for him because he was going to kill him. On the contrary, David’s only intent was to bless him and keep the covenant he had made with Jonathan.



2 Samuel 9:5 *Then king David sent, and fetched him out of
the house of Machir, the son of Ammiel, from Lodebar.*

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.*

Mephibosheth had nothing to offer David, but everything to receive from him. He was blessed for Jonathan's sake, not his own, because of covenant rights. **We are blessed because of God's covenant with Jesus Christ and not because of who we are, what we do or what we are in ourselves!**



2 Samuel 9:8 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.

David did not acknowledge Mephibosheth's negative words (verse 8). He did not see Mephibosheth in the way he spoke of himself as he bowed before David.

David saw Mephibosheth as a son because of his covenant with Jonathan. David appointed servants to care for his land and promised him that he would **always** eat at the king's table.



2 Samuel 9:11 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 Micah. 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.

Mephibosheth's walk—good or bad—did not bring him the blessings. **Accepting the covenant that had previously been made is what brought the blessings into his life!**

THE COVENANT BETWEEN DAVID AND JONATHAN REVIEW

- *Jonathan's love for David is a type of the Lord's love for us.*
- *After Jonathan died, David remembered his covenant with him and sought out Jonathan's seed that he could bless and keep his covenant with Jonathan.*
- *Those without covenant will flee when no one pursues them.*
- *Mephibosheth, living in dry places and outside the blessing of God, is a type of the world living outside of relationship with the Lord Jesus Christ.*
- *The king (a type of God) was not against the child. He was **for** him. He wanted only to bless him and keep the covenant he had made with Jonathan.*
- *Mephibosheth had nothing to offer David, but everything to receive from him. He was blessed for Jonathan's sake, not his own, because of covenant rights. We are blessed because of God's covenant with Jesus Christ and not because of who we are, what we do or what we are in ourselves.*
- *Mephibosheth's walk—good or bad—did not bring him the blessings. Accepting the covenant that had previously been made brought the blessings into his life.*