



FEED MY SHEEP

PUBLISHED BY DR. JAMES W. BRUGGEMAN
STONE KINGDOM MINISTRIES
P. O. Box 5695
ASHEVILLE, NC 28813 U.S.A.

See my blog at www.Stone-Kingdom.net

Issue #240

February 2019

The evil king targets the shepherd boy *Part 12—The Covenants of the Bible*

The story of David and Jonathan is a poignant tale and is instructive to us in understanding covenants in the Bible. At this point in our story, David and Jonathan have made a blood covenant with each other. Jonathan's father, King Saul, is intent upon killing young David, whom he sees as a rival and threat to his throne. David outlines a plan whereby he—with Jonathan's help—can escape from Saul.

1 Samuel 20:5 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.

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.

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.

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?

Because we are studying this story 3,000 years removed from David and Jonathan, we tend to forget some things. For example, we all know that David is one of the most prominent persons in the whole Bible; whereas Jonathan had only a brief role. Yet, at the time when this was occurring, Jonathan was the *Crown Prince*. In other words, he was the presumptive king-in-waiting. And that is why we see here that David, in addressing Jonathan, constantly refers to himself as Jona-

than's servant—because that is what he was! That was the relationship between the two at that time. Jonathan was royalty. David was a peasant boy who happened to have been promoted to a military rank by the king. He was a top commander, but he was not royalty.

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

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 show 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 show 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 show 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.

Do you see how this covenant is so very powerful?
It is not merely a covenant between the two men. Jonathan had come to understand that he would never become king, because the Lord had chosen David to be the next king. Who knows? As close as these two men were, perhaps at one point David had confided in Jonathan that the prophet Samuel had anointed him to be king when David was only just a boy?

In any case, Jonathan knows that much. And so he asks David to agree to this covenant not just for their own lifetimes, but for his descendants “forever”; meaning, on down into future generations indefinitely. David’s descendants were bound by this covenant to treat the descendants of Jonathan with lovingkindness for all generations.

1 Samuel 20:18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

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.

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

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

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

I would interject that *forever* again refers to the descendants, the houses of David and Jonathan. You see, when they make the covenant between them, it is clear that each man stood as the *representative* head, or as the term is sometimes used, each man stood as the *federal* head of his family line in perpetuity. The descendants were bound by the words of covenant of their federal head.

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

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.

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.

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?

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

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.

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 [shame], and unto the [shame] confusion of thy mother's nakedness?

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.

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

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

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.

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

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

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.

“exceeded” ...means that David wept more than Jonathan.

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.

Thus David and Jonathan separate. David is now in absolute exile and on the run until the death of Saul. The next thing that happens is that in chapter 21, David goes to the city of Nob, which was a city of priestly families. The entire lives of Saul and David, we have studied in great detail in the series *The Character of Saul and David*. So we will pass over this with only a comment or two.

You recall how Saul had one of his men, named Doeg the Edomite, who was hanging around Nob. Doeg ultimately executed all the priests in Nob, about 80 of them, if I recall. Except for Abiathar who escaped to link up with David and he had the ephod with him, which no doubt included the sacred divination lots called the Urim and Thummim.

By chapter 23, David is taking refuge around the mountainous southern wilderness of Ziph. Somehow, Prince Jonathan found out that David was there and so he goes secretly to meet with him once again.

1 Samuel 23:14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand

in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

So what then is the essence of this covenant? It is this: it is that *Jonathan dies to self*. He was the Crown Prince. By every law, custom and tradition, he had the right of succession to the throne of Israel. And if he really wanted to insure his ascension to the throne then he should have joined with his father in trying to murder David.

Instead, Jonathan had come to know and believe that God had anointed and appointed David to be king. He tells David that even his father recognizes that David will be king. Therefore, Jonathan says *amen* to the plan of God. Jonathan humbles himself and relinquishes his right to the throne. He is a man of great character.

He swears his allegiance to David. Furthermore, he envisions himself as standing at David's right hand. Being his servant...which is a tremendous act of humility and self-denial on the part of Jonathan. Yet we know from the rest of the story that such a vision would never come to pass.

As far as we can tell from the Scriptures, that was the last time David and Jonathan saw each other in this lifetime. ... Can you imagine the joy that each of those men will experience in the resurrection when they recognize each other in their glorified bodies?! What a reunion that will be!

Over the next many, many years David fled from Saul continually, and in the course of doing so, he had the opportunity *twice* to kill him. But David realized that as wicked a man as Saul was, as evil a ruler as he was, that he was still the Lord's anointed. God had put him in place and God would remove him on God's own timetable.

Can we apply that to ourselves and our modern Israel nation today? I think it is quite obvious. Our quadrennial presidential election is still 11 months away, but the candidates' campaigns have been in full -speed-ahead-mode for many months. [Note to readers: I initially wrote and presented this as part of a Bible lecture delivered in December 2007. The following comments still apply; just change the date to 2020.] You and I do not know who will be elected

president in 2008, but we do know this: that whoever it is—whether that person is godly or evil, that God put that person in the White House.

I don't care how many dirty tricks may have been employed by the winner. I don't care how the mainstream media may have manipulated and fooled the voters into thinking so-and-so would make a good president. I don't even care if the powers-that-be have controlled the election through rigging the electronic voting machines.

Well, I *do* care—what I mean is, the point is, that none of those circumstances are out of, or beyond God's control. Nothing that ever happens is outside of His Plan, is it? Or is God sitting on His throne in heaven all frustrated and befuddled because the Bilderbergers and the Skull and Bones and the Trilateralists have out-smarted Him? They are all clay in His hands. He fashions some into vessels of honor and some He creates for the day of evil. Listen to the word of God from...

Daniel 4:17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

I am sure that you and I both agree that we have seen many examples among our 42 presidents of exactly that—that God has put the *basest* of men in the White House. Back to David. In the course of his years of fleeing King Saul, David met and married a wonderful lady named Abigail. During those years, he also fled from, fought against and finally moved in with the Philistines! And you will recall from our Saul and David studies that it was not just David and Abigail, but 600 men and their families who for one reason or another linked up under David's leadership.

But finally one day, God's hourglass for the life of Saul had dropped its last grain of sand, and so God planned for the Philistines to attack Israel once again. By this time Saul was so far from God that he consulted a witch for guidance. In the battle the next day, the Philistines mortally wounded Saul so that he decided to commit assisted suicide. But sadly, Saul's sons, Jonathan, Abinadab and Malchi-shua, were also slain in battle.

Then, on that very day, or as soon as news got back to the palace of the deaths of the king and three of his sons, another tragic event occurred. I will first set the stage. We have noted in other lectures over the years how that one of the occupational hazards of be-

ing royalty is that you are likely to die a violent death. Kings get overthrown. The first thing that usually happens in or after a coup d'état is off with king's head.

But not only the king's head, but the foreign conquerors or the domestic conspirators usually take no chances of having themselves overthrown by royal relatives, so they murder all the royal relatives as well. It's just part of the rules of the game when you're playing "king of the mountain" in real life, the adult version.

So when news arrived at Saul's castle that he and three sons had been killed in battle, there was pandemonium in the palace. Everyone was in a mad rush to flee and hide. The royal nursemaids ran to the nursery. One of them quickly grabbed Jonathan's five year old son, whose name was Mephibosheth. She was running as fast as she could to escape before the conquering Philistines arrived at the palace to kill them all. But in her haste, she accidentally tripped and fell! Poor Mephibosheth!

(To be continued)

Note to readers: My 54-lecture series, *The Character of Saul and David* is available for **free** in both audio and printed format on my website (web address on masthead). For reading or downloading the printed version, go to my website home page, click on Feed My Sheep; then click on the year 2002. Almost all the issues from #38, January 2002 through #123, February 2009 are part of that series.

To access the audio version, go to the home page and click on Teachings, then click on Audios, then scroll to near the bottom and click on "The Character of Saul and David Series." That will bring up descriptions of each of the 54 lectures with a link to begin listening.

Feed My Sheep is a part of the teaching ministry of Dr. James W. Bruggeman and it is sent out freely. However, we reserve the right to discontinue sending it at any time to any one. The donations and tithes of those who are blest, taught and fed by this publication make it possible for us to continue in ministry. Gifts can be sent to PO Box 5695, Asheville, NC 28813. Thank you.