

6610-U

SILVER STAR BIBLE SCHOOL 2000

DAVID, A MAN AFTER GOD'S OWN HEART

A SHEPHERD AND FUGITIVE

Speaker: Bro. Ron Kidd

Study #4: Thy Love to Me was Wonderful

Reading: 1 Samuel 18:1-16

Good morning brethren and sisters! The Philistines on this side are much better than the Israelites on that side!

I think, b&s, in order to capture a little bit of the mood in chapter 18, we've got to go back to verse 53 of chapter 17, and pick up on some of the thoughts that we left off with yesterday. And there we read, 'And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent'. And immediately, b&s, we've got to ask the question, at what point did David take the head of Goliath to Jerusalem? because it is evident from the studies that we've done thus far, that Jerusalem was occupied by the Jebusites, and it would be like another 17 years or maybe 19 years, before David actually takes the city of Jerusalem, in 2 Samuel chapter 5. And it's hardly conceivable that during that period, that David would be carrying this grotesque piece of Goliath's body with him, all through that 17 to 19 year period. And so we believe that at some point shortly after the victory that David took the head of Goliath and he buried it at Jerusalem. And because it was an occupied city by the Jebusites, it is evident that David buried the head outside of the city walls. And that doesn't seem unreasonable!

But we have to ask ourselves the question, why was it that David felt the need to do such a thing? Why did he feel it was necessary to take the head of Goliath and bury it outside of the city walls in Jerusalem? And I think the answer perhaps, as far as we're concerned, is in the fact, that David was performing a symbolic act. It seems to be associated with the comments that we read about in Deuteronomy chapter 12, at least one of the reasons. And you'll recall when we looked at Deuteronomy 12 very briefly, in regards to David's love for Zion, that the purpose of God was centred in a particular place, where He would eventually establish His rest. And we read there at verse 10, 'When ye go over Jordan and dwell in the Land which the LORD your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell

in safety: THEN there shall be a place which the LORD your God shall choose, to cause His Name to dwell there'. So the promise of God, of establishing the rest wherein He would dwell and establish His Name, was contingent upon the Land being at rest and free from the oppression of the enemy. And what David did when he slew Goliath, he issued the first blow in accomplishing that purpose. And David took the head of Goliath to Jerusalem, because David believed that that was the place where God's rest was going to be established, it was a symbolic act, and David believed that Jerusalem was that place, because of the terms which are contained in the blessing which Melchizedek gave to Abraham.

Now let's just go back to Genesis chapter 14, and it's rather interesting some of the comments there: you remember as we've been reminded by bro. John, Melchizedek is interpreted by the apostle Paul in Hebrews chapter 7, as being Melchizedek, king of Salem, first by interpretation king of righteousness, and secondly, king of peace. And Jerusalem is to be the place in the prophets where righteousness, where God's righteousness will be established; the Law shall go forth from Zion and the Word of the LORD from Jerusalem', and it's the consequence of that Word, the effects of that Word will bring peace to the nations, as we read in Isaiah chapter 32. And so Melchizedek represented the king who would reign from Zion, who would establish righteousness; who would establish righteousness, the effects of which would bring peace, not only to Jerusalem but the world at large. And in the blessing which Melchizedek gave to Abraham, this is what he has to say, we'll look at verse 18 and we'll read through to verse 20 of Genesis 14, 'Melchizedek king of Salem brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth. And blessed be the Most High God which hath delivered thine enemies into thy hand. And he gave him tithes of all'. Now have we seen the bible echo there? b&s, have we seen the connection with David? He says, 'blessed be Abram of the Most High God, possessor of heaven and earth' and that word 'possessor' is a Hebrew word which means 'to own or to purchase or to redeem' (7069) and so God is the Redeemer of the heavens and earth. And that might seem rather strange, but if we recall the heavens and the earth is a reference to the Creation, and the apostle Paul tells us in Romans chapter 8 and verse 20, that the creation of God, as a result of the fall, was subject to vanity. There had been a glitch in the purpose of God, 'let them have dominion over all things' over all the earth, but sin had entered into the world and interrupted the purpose of God, and when God entered into His rest on the Sabbath day, man is still, as it were, catching up because of the way in which sin entered into the earth; and so God, He is the Redeemer of Creation, the Redeemer of heaven and earth.

And this is to be accomplished by establishing righteousness and peace; not only that, b&s, but the effect of that is that 'God hath delivered thine enemies into thine hand'. And, of course, we have a link there, don't we? in those two references to Psalm 8, because Psalm 8 begins, 'O LORD our Lord, how excellent is thy Name in all the earth; thy glory is above the heavens'. And not only does he open the psalm with those words, he goes on to say in verse 2, 'out of the mouth of babes and sucklings hast Thou

ordained strength because of thine enemies, that Thou mightest still the enemy and the avenger'. And the blessing of Melchizedek was that 'they had been delivered or the enemies had been delivered into thine hand', and so David in this symbolic act, b&s, takes the head of Goliath and he buries it outside of the walls of Jerusalem, because he looked forward to the day when there would be One who would bring in everlasting righteousness, and bring reconciliation or peace between the God of heaven and His creation. And it seems to me, that it is not without significance, b&s, that the Lord Jesus Christ was crucified, as the apostle Paul tells us in Hebrews chapter 13, 'without the camp'; and John chapter 19 and verse 20 reminds us, that when they crucified the Lord Jesus Christ, 'the place was nigh unto the city' (it was outside of the city walls), and even more significantly, it was in a place which was called 'Golgotha' (the place of the skull). And so 1,000 years later, the Lord Jesus Christ was crucified, the righteousness of God was upheld, sin, the flesh was condemned to death, and Jesus brought reconciliation between the Creator and His creation. And David anticipated that, in taking the head of Goliath and burying it at Jerusalem!

Now before he did that, b&s, if we go back to 1 Samuel chapter 17, he did something else with the head of Goliath, and we have a tremendous contrast between the reception that David got from Saul, and Saul's son Jonathan. And the record tells us in verse 57, 'And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand'. Now there's an added detail for us, of what happened when David returned from the slaughter of the Philistine in chapter 18. Look at verse 6, 'It came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul with tabrets, with joy and with instruments of music. And the women answered one another as they played and said, Saul hath slain his thousands, and David his ten thousands', and so they gave greater honour to David than they did to Saul. And the response of Saul, in verse 8 is, 'Saul was very wroth, and the saying displeased him: and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?' Now just keep that in mind, b&s, and reflect on what God had said when He spoke to Samuel in chapter 15. He says at verse 28, 'That Yahweh hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou', and so when David comes from the slaughter, he brings before him, the head of the Philistine, and the people are ascribing greater honour to David than they are to Saul.

And Saul says to him in verse 58 of chapter 17, 'Who do you belong to? where do you come from? And David answered, I am the son of Jesse the Beth-lehemite'. And immediately, b&s, Saul is face to face with that man who is better than he! and he was better than him, because he had the head of Goliath in his hands; and that's what Saul should have done. Saul was the king of Israel, and he had failed with Amalek and now he'd fail with Goliath; and here was this young man, this 18 or 19 year old boy standing there with the head of Goliath in his hand, and he was a Beth-lehemite; a man who lived not 12 miles away from Saul of Gibeah, a man who was his neighbour and was better

than he.

Jonathan's response is quite different! Verse 1 of chapter 18, 'And it came to pass when David had made an end of speaking with Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul'. I'd like us, before we get into chapter 18, just to have a look at Jonathan, the man. Just go back a little bit to chapters 13 and 14 and have a look at the kind of man that Jonathan was, because we have to ask the question, 'why was it that Jonathan didn't accept the challenge of Goliath?' Why was it for that 40 days when that uncircumcised Philistine challenged and defied the God of Armies, why didn't Jonathan take up the challenge and dispatch him like he'd done before; because when we look at the activities of Jonathan, let's just go back to chapter 13 for a moment, and we'll just trace some of the exploits of Jonathan. Here was a man who was a mighty man of valour, now in chapter 13 we're told according to the chart, we can see that Saul took 2,000 men and he put them in Michmash, and Jonathan took 1,000 men and he placed them in Gibeah of Benjamin and it was Jonathan who took a band of his men, to where the Philistine garrison was in Geba, and Jonathan attacked the Philistine garrison and we read there in verse 3, 'He smote the garrison of the Philistines that was in Geba, and the Philistines heard it; and Saul blew the trumpet throughout all the land saying, let the Hebrews hear!' And again we've got some idea of what sort Saul was, 'let the Hebrews hear', what did they hear, b&s? Saul had smitten the garrison of the Philistines; it wasn't Saul at all! It was Jonathan, Jonathan had moved up from Gibeah to Geba, Saul was on the other side of the valley, and he'd smitten the Philistine garrison. And so the Philistines were wiped out in that particular area, and the rest of the armies of the Philistines heard it, and it says, verse 4, 'Israel also was had in abomination with the Philistines', they became despised in the eyes of the Philistines. And Saul does a very stupid thing! instead of cashing in on the triumphs of Jonathan, what does he do? The people were called together at the end of verse 4 to Gilgal (it's not on the map) but Saul decides to move his camp from Michmash and he takes it to the river Jordan, to Gilgal. So he removes his army from the battle front even though a great victory had been achieved by Jonathan.

Now the result of that is that the Philistines move into this strategic point, at Michmash; and the people of Israel are with Saul and they are trembling (some of them were distressed, others fled and crossed over Jordan from Gilgal) and went onto the other side. And then we find a little later on, that Samuel himself, verse 15, 'He arises and gat him up from Gilgal and he goes back to Gibeah of Benjamin, where Jonathan was', so Samuel moves from Gilgal back to Gibeah and Saul follows him. And so now, all the armies of Israel are gathered together in Gibeah, and the armies of the Philistines are settled in this fortress at Michmash. And it's there that the Philistines establish three incursions into the land of Israel. Verse 17, 'Spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual: And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness'. And we see there 3 excursions: they went northwards,

they went westward, and they went eastward and in the south is Saul with his armies, and in effect, the Philistines divided the Land. They cut off Saul from the section of the north; and you can imagine when we come to chapter 14, the frustration of this young man, of Jonathan. Jonathan, who had wrought such a victory in Geba in rooting the Philistines, and he's frustrated as he watched the armies of Israel melt away because of his father's foolishness, and now the Philistines have become entrenched in a very strategic location at Michmash; and they're down in the south at Gibeah.

And so we find the frustration of Jonathan being overcome by his zeal for the truth! And chapter 14 verse 1 says, 'It came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father'. And where's his father? Verse 2, 'Saul tarried in the uttermost part of Gibeah (he's right at the back end, as far away from the battle as he could be) he's is the uttermost part of Gibeah, sitting under a pomegranate tree, of all things, (notice the irony of that little detail, he's sitting under a pomegranate tree, which is in Migron). And now the people that are with him are about 600 men. He started off with 2,000! Now the pomegranate tree, of course, the pomegranate was that piece of fruit that was located on the hem of the priest's garments, and it represented the one body of Israel, all the little seeds joined together in that blood-like juice of the pomegranate, and they were embroidered upon the bottom of the high priest's garment, who represented Israel. And that's what Saul should have been doing, uniting Israel; but because of his foolishness, he created a division in the Land. It allowed the Philistines to divide the Land in 2 by these 3 incursions, and there's a certain irony in this situation.

And so Jonathan in his impatience, decides to deal with the stalemate, and he takes his armor-bearer to the garrison at Michmash. Chapter 14 verse 4, 'And 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: and the name of the one was Bozez, and the name of the Seneh. The forefront of the one was situated northward over against Michmash and the other southward over against Gibeah'. Now just have a look for a moment, at the kind of conditions that Jonathan was faced with: (there's the passage of Michmash and it's very rocky and hilly terrain, and you can see it going through the passage there and you've got the rocks on either side, very, very steep) And it says that when Jonathan and his armor-bearer decided to attack the camp, verse 13, 'Jonathan climbed up upon his hands and his feet, and his armor-bearer after him'. Now you can imagine the Philistines on the top of the hill, and Jonathan having to put his sword away and scurry up that mountainside on his hands and his feet; he was the most vulnerable individual that you could imagine; it wasn't the best strategic move for a mighty man of valour. But Jonathan didn't do it as a warrior after the flesh, Jonathan was a man of faith, he was a man who relied on the strength of the God of Israel; and in verse 6 it says, 'And Jonathan said to the young man that bare his armor, come, and let us go over unto the garrison of these uncircumcised: it may be that Yahweh will work for us: for there is no restraint to Yahweh to save by many or by few'. And what we see, b&s, in the attitude of Jonathan is the same faith that was

manifested by Joshua and Caleb.

Just go back with me for a moment to Number chapter 14, and we remember the incident of the 12 spies; and when everybody melted as a result of the reports that came back from 10 of the spies, it was Joshua and Caleb that attempted to stir up the hearts of the people; and Joshua says in verse 8, 'If the LORD delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey'. And, of course, the LORD did delight in them, God had gone to great pains to bring them thus far; He had lead them for 40 years, He had clothed them and shod their feet; He provided them with food, God delighted in them, and Joshua and Caleb knew that because they had a different spirit. Look at verse 24, 'My servant, Caleb, because he had another spirit with him and hath followed Me fully; him will I bring into the land, whereinto he went, and his seed shall possess it'. And that was the spirit that Jonathan had, b&s, 'it may be that the LORD will work for us; for there is no restraint for the LORD to save by many or by few', and they devised a means, didn't they? in verse 10. Jonathan said, 'If they say thus, come up unto us, then we will go up for the LORD hath delivered them into our hands'. Notice, the LORD will deliver, it doesn't say that, 'if they say, come up unto us, the LORD hath delivered them into our hands', there was the confidence of Jonathan, and we're told there, verse 13, 'And Jonathan climbed up, and they fell before Jonathan and his armor-bearer slew after him. And that first slaughter, which Jonathan and his armor-bearer made, was about twenty men, within as it were, about a half acre of land, which a yoke of oxen might plow. And there was a trembling in the host in the field among all the people'.

There was Jonathan, that's the kind of man that was standing, side by side with Saul. And we've got to ask the question why then, b&s, did Jonathan stand by and apparently ignore the challenge of Goliath? And I believe the answer is, that he stood there because possibly when Samuel by the voice of Yahweh rejected Saul, it's quite possible that Jonathan stood there and heard the kingdom would be given 'to a neighbour of thine that is better than thou', and whilst we're not given the full content of the conversation that David had with Saul, we're given sufficient information to connect it with verse 1 of chapter 18. 'I am the son of thy servant Jesse, the Beth-lehemite', and Jonathan was waiting, he was like Anna in the temple in Luke chapter 2 and verse 38, he was looking for redemption in Jerusalem. He was aware that Saul his father had been rejected and he was waiting to see if that one individual would manifest himself. And there he was, he stood before Saul with the head of Goliath in his hand, reminding them that he was a neighbour of theirs.

And the similarities, b&s, between David and Jonathan are remarkable! Both of them were mighty men of valour; both of them described the Philistines as the uncircumcised, in chapter 14:6 that's what Jonathan said of that group of Philistines in the garrison, and of course, David said that of Goliath in chapter 17:26; and both of them acknowledge the deliverance they wrought was God's deliverance; they were men of faith. There was a unity of mind, a harmony of thought in these two individuals. Saul and Jonathan couldn't be more different: Saul whose name means 'asked' (7586) had been given to

Israel because that's what they asked for, whereas Jonathan whose name means 'giveth' (3129) is appropriately named, b&s, because he was to be given to David. And as we shall see in some of our studies for the remainder of the week, he was given to David to help him, and sustain him, in his darkest hours. What an appropriate name for a man who was loved of David, and who loved David.

Let's just have a look at a few details of chapter 18. We're told there in chapter 18 verse 1, 'And it came to pass, when he had made an end of speaking with Saul, that the soul of Jonathan was knit with the soul of David', there's that little word 'knit' which attracts our attention at this particular juncture. It's the Hebrew word 'qashar' (7194), it means 'to tie physically or mentally', it's used of Jacob and Joseph in Genesis chapter 44 and verse 30, 'And therefore, when I come to thy servant, my father, and the lad be not with us, seeing his life is bound up in the lad's life', that's the word 'to be knit' to be bound up together. It's the same idea that's conveyed in Deuteronomy chapter 6 and verse 8, where talking of the Word of God, God through Moses says to Israel, 'bind them upon thy neck', so the Word of God had to be bound upon the neck, it had to become part of our very being. That's the way in which this word is used; the walls of Jerusalem in Nehemiah chapter 4 and verse 6, they are described as being 'joined together' or knit together, as they were building up the walls of Jerusalem. And that's precisely the kind of picture that we have of David and Jonathan; two men which were bound together in the building of Israel. But there's an interesting twist to this word 'knit' because out of the 43 occasions that it's translated, there are 24 occasions when the word is translated 'to conspire' a conspiracy; I'll just give you a couple of references. In 1 Samuel chapter 22, it's the occasion when Saul remonstrated with the people of Benjamin, his own tribe, because they didn't seem to be assisting him in the way he thought they ought to, and he had a little temper-tantrum, and he says in verse 8, 'That all of you have conspired against me'. And then in verse 13 he says, 'Saul said unto them, why have ye conspired against me, thou and the son of Jesse; and we've got to ask ourselves, well, in what sense would this 'knit together' referenced to David and Jonathan have this application of 'conspiring'? When we think about it, it becomes very evident, doesn't it? The joining together of David and Jonathan in effect, was a conspiracy against the father, Saul. Jonathan accepted God's choice of king! we know that from chapter 20 and verse 13, he says there, Jonathan talking to David, 'The LORD do so and much more to Jonathan; but if it please my father to do the evil, then I will show it thee and send thee away, that thou mayest go in peace; and Yahweh be with thee, as he hath been with my father'. So Jonathan accepted the decision of God with regards to the throne.

In chapter 23 and verse 17, which I've got no doubt you've already covered, he says there, 'Fear not for the hand of Saul my father shall not find thee, and thou shall be king over Israel', and so in effect this 'joining together' of these two men, was a conspiracy against Saul. And by recognizing David, as the rightful heir to the throne, of accepting the fact that God had made this decision, Jonathan was abdicating his right to the throne of Israel. And this in itself, b&s, created a division between himself and his father. Just look at chapter 20 and verse 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. As long as the son of Jesse liveth upon the ground, thou shalt not be established nor thy kingdom. Wherefore, fetch and send him unto me for he shall surely die'. And so the knitting together of these two men, in effect, formed an opposition to Saul and his desire to maintain the throne of Israel.

The next little detail is in verse 1 and 3, there we read, 'Then Jonathan and David made a covenant because he loved him as his own soul', now that phrase is said of Jonathan 3 times; you've got it in verse 1, you've got it in verse 3, and you've got it in chapter 20 and verse 17, where there we read, 'That Jonathan caused David to swear again, because he loved him; for he loved him as he loved his own soul'. Three times we read this particular reference, what does that mean? what is it trying to tell us, b&s? Well, we have a reference in Deuteronomy chapter 13 which begins to open up this idea of what it means to love him 'as his own soul'; in verse 6, 'If thy brother, the son of thy mother or thy son, or thy daughter or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly saying, let us go and serve other gods which thou hast not known, thou nor thy fathers', and so a friend who loves someone as his own soul, he is part of the family, he is linked with a family member; he's the same as the brother or a mother or a son, or a daughter or a wife, and that's the association with this term; he is at one, he is flesh and blood, and it's a term which is picked up in the letter to the Ephesians chapter 5, its relationship to Jesus and His bride, and the family unit. Ephesians chapter 5 and verse 25, let's just read a few verses together, 'Husbands, love your wives even as Christ so loved the ecclesia and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself, a glorious ecclesia not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself'. Did you notice the connection of phrases? 'For no man ever yet hated his own flesh, but nourisheth it, cherisheth it, even as the Lord the ecclesia; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave father and mother and be joined unto his wife, and they shall be one flesh. This is a great mystery but I speak concerning Christ and the ecclesia; nevertheless, let everyone of you in particular so love his wife even as himself, and the wife see that she reverence her husband'.

So you see, b&s, how this little phrase 'he loved him as his own soul' is being picked up in the letter to the Ephesians, in the relationship of the husband and wife, but more particularly in the relationship of Christ and His bride; and in effect, b&s, what we have is a term which identifies with sacrifice. For Jonathan to love David as his own soul meant that Jonathan had to make a sacrifice! Jesus loved the ecclesia and He demonstrated that love by the sacrifice that He made, in verse 25 it tells us that. This is the basis for men loving their wives, so that he that loveth himself has got to make the ultimate sacrifice for his family. Nobody hates their own flesh, but by doing so, by making that ultimate sacrifice, they become one flesh, united physically, one with the other. And so it's a reference to sacrifice, in other words, the ultimate show of love is when we sacrifice self for the benefit of another who we consider more important than

ourselves, we care for them as we would care for our own self, at the expense of our self. And that's what it means, b&s, when it says, 'Jonathan loved David as his own soul'; he was about to make the ultimate sacrifice at the expense not only of his father's kingdom, but of his own personal future within the span of his own life. He was prepared to give up the kingdom that he might be at one with his brother David, and build up the house of Israel, God's house, to establish the kingdom of God in righteousness and faithfulness.

And look what Jonathan does, b&s, in order to demonstrate his willingness to sacrifice. 1 Samuel 18 and verse 4, it says, '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'. And in that very term 'giving his sword' there's a significant wealth of information, because there were only two people in Israel who had swords; we're told at the end of chapter 13, 'Jonathan and Saul were the only ones who had weapons', the Philistines had rendered the nation impotent by controlling the blacksmiths. And Jonathan took one of two weapons and he gave it to David; but notice what he says, 'he stripped himself of his robe', and that's an interesting word also, isn't it? It means 'to flay' (6584) it's used of the burnt offering in Leviticus chapter 1 and verse 6, and you remember what they did with the burnt offering? before it first of all could be accepted on the altar, they had to strip off the externals, the skin of the burnt offering had to be stripped off, and then it was cut apart into three divisions and it was examined internally. And that's the idea behind the stripping off of his robe; Jonathan was about to be inspected, he removed the outer skin and he revealed what was beneath him, a man like David, after God's own heart. And he demonstrated that God places more value on what's inside of us, than what's on the outside! And the skin of the burnt offering was given to the priests for clothing; and as we saw in bro. John's studies, David performed the work of a king-priest. Jonathan recognized that here was Melchizedek in type, he stripped himself of his outer garments and he gave it to the priest, the king-priest. The word is also used of Aaron when he was on the mountain and he stripped off his robes and he passed them on to the high priest elect, Eleazar. In Numbers chapter 20 verses 26 and 28, it was the signifying of the replacing the office of the high priest with a new high priest, it was the end of an era and the bringing in of a new era in the life of the priesthood. And that's what Jonathan is doing here! it was the end of a system which was not acceptable with God, which had thrown its lot in with Amalek and refused the commandments of God. And Jonathan wanted to be allied with a man after God's own heart, and so he gave David his robe, God's choice.

It's a beautiful parallel, you know, between David with Jonathan and John the Baptist, because what we find in what Jonathan did, is precisely what John the Baptist did with the Lord Jesus Christ. Just look down the chart and we'll go through the passages one by one. Jonathan was of the royal line, whereas John the Baptist was of the priestly line. In the case of Jonathan, because of the edict of God against the kingdom of Saul, the king upon the throne had been appointed for a limited period of time; and that was the same with the priesthood which John the Baptist belonged to. It had been appointed for a period of time until Christ came. Jonathan recognized the superiority of David in

chapter 23 verse 17, and this of course, was true of John the Baptist, he recognized the superiority of Jesus, he wasn't worthy to unloose the shoes of the Saviour of the world. And Jonathan was there standing in the sidelines, all through that 40 day period, cringing at the defiance of Goliath but he was waiting for the manifestation of the Beloved; and that was the way in which John the Baptist was, he waited for Jesus to be manifested to all Israel, as it tells us in John chapter 1 verse 31. And just as Jonathan divested his garments in deference for the beloved David, so John the Baptist removed his priestly robe and he went bound in a girdle of camel's hair, he divested his priestly garments to become the messenger of the covenant. He forfeited his right to the throne, did Jonathan, and so did John, he forfeited his right to the priesthood. And both passed on a role which was rightfully theirs, to a man who was God's choice, God's work of salvation. Isn't that a lovely parallel between the two individuals?

But what's the lesson for us, b&s? Where can we derive the lesson from the love which Jonathan had for David and which was reciprocated in the way in which David expressed his love for Jonathan? Where does that leave us in our relationship to the Lord Jesus Christ? The answer is found in the letter to the Colossians; in the letter to the Colossians we have a summing up of the destruction of Goliath right through to the time when Jonathan passed on his robes to the man, David. You remember in chapter 1 of Colossians, the head of the flesh has been removed; it tells us there at verse 16, talking about Jesus, 'For by Him where all things created that are in heaven and that are in earth; visible or invisible whether they be thrones or dominions, principalities or powers, all things were created by Him and for Him' (there's a reference to Psalm 8, isn't it?) 'He is the head of the body, the ecclesia: who is the beginning, the firstborn from the dead, that in all things He might have the pre-eminence'. And so the head of Goliath hath been removed, the mind of the flesh has been taken away, and you and I have been given a new head; the mind of Christ is the guiding influence in our lives, the means whereby all our actions and our thoughts are governed, in our walk before God, and He has the pre-eminence, the one body, guided by a new head! And the righteousness of God, b&s, has been manifested in the sacrifice of Jesus Christ, verse 21, 'You who were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled. In the body of His flesh through death, to present you holy and unblamable and unreprovable in His sight'. God's righteousness has been upheld, sin has been condemned and the effect of that righteous judgment is told to us in verse 20. 'That having been made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven', there's the message of Genesis 14. The Redeemer of heaven and earth, the destruction of the enemy and peace being brought about by righteousness being upheld. And you and I, b&s, in order to participate in this great work, in order to share in the glory of the Lord Jesus Christ, we've got to share in the same kind of humility that was manifested by Jonathan before David.

Look at Colossians chapter 3 and verse 8, 'But now ye also put off all these things'; we've got to strip ourselves from anything that hinders us in our walk before God; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to

another, seeing that ye have put off the old man' (we've got to strip ourselves, b&s, of the externals, the ways of the flesh, which separate us from God. And we've got to put on the humility of mind, verse 12, 'Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness and long-suffering', these are the values of the divine Name; merciful and gracious, long-suffering and abundant in goodness and truth of Exodus 34, this is God-manifestation! These values are the values which make us one flesh with the Lord Jesus Christ. Verse 14, 'Above all things put on charity which is the bond of perfectness, and let the peace of God rule in your hearts to the which also ye are called in one body; and be ye thankful'.