

Jonathan—the faithful disciple (3)

Russell Ebbs

In the previous two articles we sought to show that Jonathan is a type of the disciple of Christ. Not only was he submissive to God's judgement that the kingdom would be taken away from the house of his father, but also, immediately upon David slaying the Philistine, he recognised that David was the anointed future king of Israel. Thereafter, he displayed the features of faithful discipleship, as later taught by Jesus himself.

THE THIRD covenant between Jonathan and David (the first two were considered in the previous article) is recorded in 1 Samuel 23:18: "And they two made a covenant before the LORD [Yahweh]: and David abode in the wood, and Jonathan went to his house". The circumstances are described in the previous two verses: "And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. 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".

These verses are remarkable for many reasons. Firstly, Saul was regularly frustrated in his attempts to hunt down David, but Jonathan located David without any problem. Secondly, Jonathan strengthened David's hand in God. Although it is likely that the home of Lazarus, Mary and Martha was an oasis to the Lord during his ministry, no man strengthened Jesus's hand in God. Even his closest disciples needed reprimanding as they squabbled over their personal status, both in this life and in the Kingdom. Not only does this magnify the victory of Jesus over the devil, but it also tells us much about the character of Jonathan.

Furthermore, a key feature concerning this third covenant is that it was necessary for Jonathan to "go forth . . . without the camp, bearing his reproach" (Heb. 13:13) to associate himself with the suffering anointed before the latter became king. In faith, Jonathan accepted that God's promise concerning the man after His own heart would be fulfilled (1 Sam. 13:14). In faith, Jonathan was able to identify the future king of Israel

from the latter's bruising of the head of sinful flesh (17:49-51); he was able to identify God's chosen servant from David's words (vv. 45-47; 18:1; cf. Jno. 8:30). The matter of separation, which identifies us as standing with Jesus and his apostles, is one to which we must give heed (Acts 4:13).

Further, he comprehended the principle of Luke 14:11: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted". So it will be when Christ returns, and Jonathan looked forward in faith to working in a subordinate position to Yahweh's anointed in the Kingdom of God. This did not happen when David came to the throne, but it is a reasonable assumption that it will take place when Christ returns.

We live in a world where some pursue a career path to the heights of a chosen profession, with the financial rewards that it may bring. Often such things can be styled "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 Jno. 2:16), and in this pursuit some "[pierce] themselves through with many sorrows" (1 Tim. 6:10). Although Jonathan the faithful disciple found himself in an advantaged position as the son of the king, yet he is an example to us to eschew exaltation in this world in hope of being given authority over a number of cities when the "certain nobleman" returns having received the kingdom (Lk. 19:12,17).

The apostle wrote: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming" (1 Cor. 15:22,23). Thus Jonathan died as he fought against Israel's enemy, yet in hope of resurrection. In his eulogy, David lamented: "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).

David was not ashamed to call his faithful disciple his brother (Heb. 2:11), remembering Jonathan's love, which exceeded the normal love of a woman for her husband. Further, Jesus' words, "For whosoever shall do the will of my Father Which is in heaven, the same is my brother, and sister, and mother" (Mt. 12:50), re-

mind us that to be like Jonathan we need to be in covenant relationship with the anointed, and actively to obey the commandment of God.

As mentioned in the first article, it is recorded five times that Jonathan loved David, and, whilst a profound love for Christ enables us to love others unselfishly, yet the words of our Lord are

pertinent: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Lk. 14:26,27).

(Concluded)



Exposition

EDITOR: Eric Marshall, The White House, Lynn Road, Castle Rising, King's Lynn, Norfolk, PE31 6AA. Tel./Fax 01553 631279; email: testimony@marshalle.co.uk

The Exodus

A commentary on Exodus 1–15

G. The final plague and the Passover (Exodus 11–13)

Part 2: Passover legislation—Exodus 12:1-28 (ii)

Mark Vincent

The format of the commentary

The narrative has been broken down into several **major sections**, of a chapter or two each; some of these will be covered in one month, others will take longer. An **Introduction** is provided for each of these major sections, which sets out the major events and themes dealt with in those chapters.

Each major section is broken into **sub-sections** or **episodes** (these are typically between five and twenty verses each). For each the **AV text** is followed by a **Comment**, which draws out the major lessons and items of interest from the text. The AV text also contains **Footnotes**, in which additional 'one-off' points are made for those wanting to work through Exodus more slowly.

GOD'S INSTRUCTIONS as to what Moses is to tell Israel concerning the Passover, consideration of which began last month, now move from the Passover meal itself to the Feast of Unleavened Bread. The account of Moses passing this information on to the elders of Israel (12:21-28) then provides further details not given before concerning Passover night itself.

Unleavened bread

- 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
- 12:16 And in the first day there shall be an holy convocation,¹ and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.
- 12:17 And ye shall observe the feast of unleavened bread;² for in this selfsame day³ have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.
- 12:18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.
- 12:19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be