

# Chapter 18

vv.1-5 “Jonathan ratifies the covenant in an act that symbolizes giving himself to David.” (NIV). “The details about the gift of Jonathan’s clothes seem to have royal overtones.... Seen in light of the fact that the word meil can denote a royal robe, Jonathan’s robe is part of this princely apparel. When he hands it over to David he at the same time gives up and transfers his particular position as heir apparent. There is thus a legal symbolism in the act.” (McCarter)

## Covenants in the Bible initiated by God:

- |                      |          |  |
|----------------------|----------|--|
| 1. <b>Edenic:</b>    | Humanity | Genesis 1.26-30; 2.16-17   |
| 2. <b>Adamic:</b>    | Humanity | Genesis 3.16-19  |
| 3. <b>Noahic:</b>    | Humanity | Genesis 9.11-17 ( <i>Rainbow</i> )                                     |
| 4. <b>Abrahamic:</b> | Family   | Genesis 12.1-7; 13.14-17; 15; 17.1-14; 22.15-18                        |
| 5. <b>Mosaic:</b>    | Nation   | Exodus 19-24; Deut 11 ( <i>Ten Commandments</i> )                      |
| 6. <b>Davidic:</b>   | Family   | 2 Samuel 7.8-16  |
| 7. <b>New:</b>       | Humanity | Jeremiah 31.31-34; 1 Corinthians 11.23-26; Luke 22.19-20; <i>et al</i> |

## Traditional Steps in the Covenant-Making Ceremony:

1. Exchange outer coats
2. Exchange belts
3. Offer sacrifice
4. Make a mark on one’s body
5. Make certain the scar does not go away
6. Exchange names
7. Read the terms of the covenant
8. Set up an ebezer (memorial)—constant reminder
9. Share a covenant meal
10. All descendants fall under the covenant made by their fathers

v.7 “In accordance with the normal conventions of Hebrew poetry, this was the women’s way of saying ‘Saul and David have slain thousands’ (10,000) was normally used as the parallel of 1,000.” *cf.* Psalms 91.7; 144.13 and Deut 32.20)

v.10 “Saul, it seems, held the javelin in his hand as a scepter, according to an ancient custom.” (Missler)

v.16 “The love that the people have for David goes beyond an affectionate response to his personal charisma. Aheb, ‘love’ seems to have a political connotation here.” (McCarter)

v.17 “David was entitled to have Saul’s daughter as his wife because of his victory over Goliath. This promise had not been kept and is now made conditional on further military service, in which Saul hoped David would be killed.” (NIV)

v.27 “two hundred” may be “scribal exaggeration.” Some manuscripts as well as David’s own words in 2 Sam 3.14 have “one hundred.” “Marriage to the king’s daughter gives David a certain claim to membership in the royal house of Israel.” (McCarter). So when the King and his sons are killed, the king’s son-in-law is a natural contender for the throne.

v.28 “God’s favor on David is revealed not only in his military accomplishments, but also in Michal’s love for him—now added to that of Jonathan.” (NIV)

“Every action Saul takes relative to David—whether motivated by goodwill, or fear and suspicion, or downright malice—contributes to David’s success.” (McCarter)