

Typology

A Jewish Midrashic method of interpretation.

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In this lesson, we close the series on Typology / Bible Symbols and Types. We hope that the series has provided greater insight into the value of the Old Testament narratives that contain such profound lessons made clearer through the New Testament's fulfilment.

The great and beautiful lesson of **GRACE** is unveiled in the touching story of David & Jonathan.

Understanding Covenants.

A more exhaustive seminar on the Covenants of God is reserved for a future occasion. It may suffice to emphasise that the diverse Covenants of the Old Testament served as an example or forerunner of the ultimate Covenant contained in the New Testament. (**Heb 8:10-13**).

Covenants always included a blood sacrifice or the evidence of blood. When the covenant of Promise was confirmed with Abraham and his son, Isaac, (**Gen 17:19-27**) the circumcision blood was shed. When the Law was given, again blood was necessary. (**Heb 9:18**). The New Testament was sanctioned through blood, the blood of Christ Jesus our Lord. (**Heb 9:13-14**).

Edenic GE 2:16	Adamic GE 3:15	Noahic GE 8:15	Abrahamic GE 12:2	Mosaic EX 19:5	Palestinian DT 30:3	Davidic 2 SA 7:16	New Covenant HEB 8:8
1	2	3	4	5	6	7	8
Creation	The fall of Adam	After flood, government begins	Promise of land to Israel	The law given	God gives conditions to enter Promised Land	Promise David's throne forever	God Promised Final Redemption A new heart to be given to Israel

DAVID, JONATHAN & MEPHIBOSHETH: PURE GRACE

In **1 Samuel 18:3** we are told that David and Jonathan entered into a covenant. It should not be surprising to believe that this covenant included some blood sacrifice. Jonathan's act of stripping off his regal garments and giving it to David was an act of total surrender.

1 Samuel 18:14. The act was a symbol of an exchanged identity. David took on Jonathan's characteristics and was emersed into his identity. Most likely, Jonathan put on David's garments in exchange. The cutting and clasping of each others hands caused their blood to mingle and is believed to be the possible "blood covenant" and sign of their union as brothers. Everything Jonathan owned now became David's.

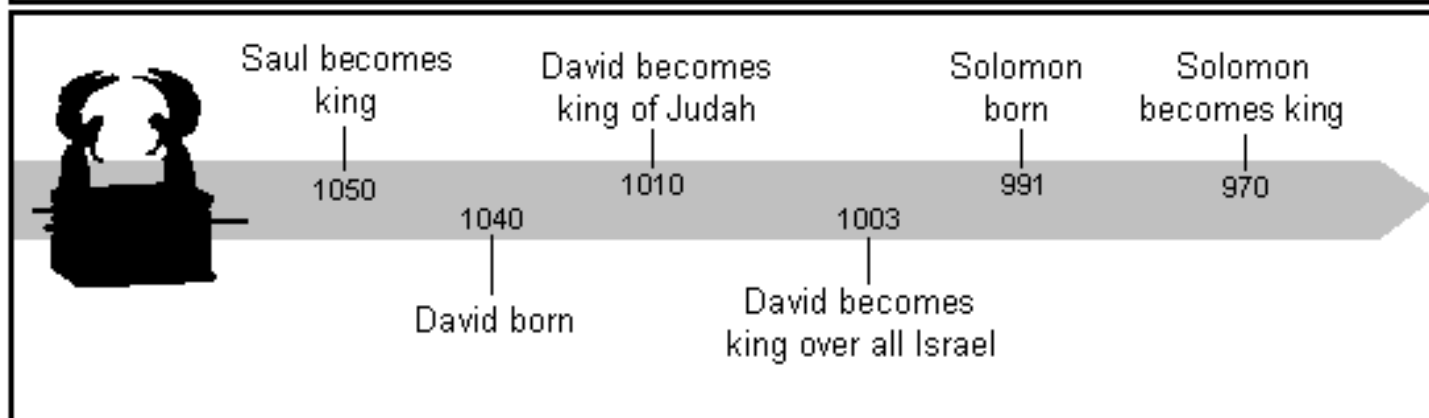
This background should help us to see the clear typology of Mephibosheth.

1 SAMUEL 18:14
*"IN EVERYTHING HE DID
 HE HAD GREAT SUCCESS,
 BECAUSE THE LORD
 WAS WITH HIM."*

THEN DAVID ASKED, "IS THERE
 ANYONE LEFT FROM THE HOUSE OF
 SAUL TO WHOM I CAN SHOW
 KINDNESS FOR THE SAKE OF
 JONATHAN?"
 - 2 SAMUEL 9:1

David as King and covenant maker started to search for Jonathan's offspring. **2 Sam 9:1.** When David hears of Mephibosheth living in exile and fear in the place called Lo Debar, he sends his servants to bring Mephibosheth to him. So God, through the Lord Jesus' sacrifice, reaches out to sinners living in rebellion to God, calling them to Himself.

TIMELINE OF 2 SAMUEL



Mephibosheth was crippled by a fall, likewise mankind was crippled spiritually by the fall of Adam & Eve in the garden of Eden.

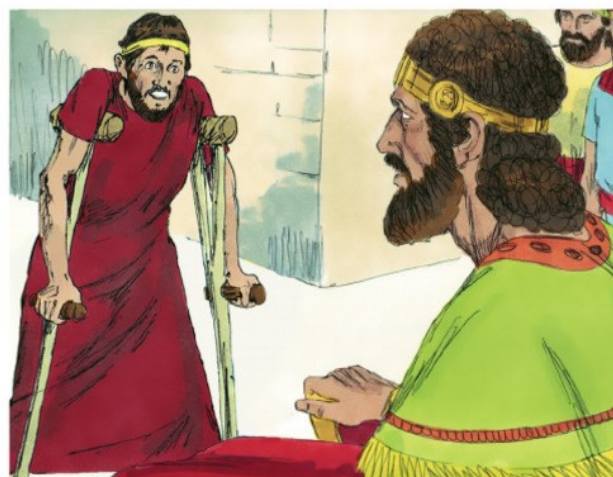
Like Mephibosheth, Jonathan's son, we were born to be sons and daughters of the King, but our crippled lives and distorted view of God has kept us living outside of God's Will.

When Mephibosheth is confronted with King David, a face to face encounter changed His life. David makes Mephibosheth a prince again. **2 Sam 9:11. Psalm 23:25-26.** So we are made the children of God again through Christ. **John 1:12.**

Read **2 Samuel 9:1-13** and discuss and identify further gems of this typology of David and Mephibosheth, because of Jonathan.

David and Jonathan had a very special friendship and love for one another, such as brothers would have. They respected the Lord and each other. We too should truly love one another as brothers and sisters in Christ.

THE LIFE OF MEPHIBOSHETH



Mephibosheth was five years old when both his father and grandfather died at the Battle of Mount Gilboa. After the deaths of Saul and Jonathan.

Mephibosheth's nurse took him and fled in panic. In her haste, the child fell or was dropped while fleeing. After that, he was unable to walk.

David gave Mephibosheth all the lands that had belonged to Saul. This ensured that Mephibosheth and his descendants would always be provided for.

In addition, David bestowed a tremendous honour on Mephibosheth. He was to take his meals at the king's table.

2 Samuel 9:1-13

1 David asked, "Is there anyone still left of the house of Saul to whom I can show kindness for Jonathan's sake?" **2** Now there was a servant of Saul's household named Ziba. They summoned him to appear before David, and the king said to him, "Are you Ziba?" "At your service," he replied.

3 The king asked, "Is there no one still alive from the house of Saul to whom I can show God's kindness?" Ziba answered the king, "There is still a son of Jonathan; he is lame in both feet." **4** "Where is he?" the king asked. Ziba answered, "He is at the house of Makir son of Ammiel in Lo Debar." **5** So King David had him brought from Lo Debar, from the house of Makir son of Ammiel. **6** When Mephibosheth son of Jonathan, the son of Saul, came to David, he bowed down to pay him honor. David said, "Mephibosheth!" "At your service," he replied. **7** "Don't be afraid," David said to him, "for I will surely show you kindness for the sake of your father Jonathan. I will restore to you all the land that belonged to your grandfather Saul, and you will always eat at my table." **8** Mephibosheth bowed down and said, "What is your servant, that you should notice a dead dog like me?" **9** Then the king summoned Ziba, Saul's steward, and said to him, "I have given your master's grandson everything that belonged to Saul and his family. **10** You and your sons and your servants are to farm the land for him and bring in the crops, so that your master's grandson may be provided for. And Mephibosheth, grandson of your master, will always eat at my table." (Now Ziba had fifteen sons and twenty servants.)

11 Then Ziba said to the king, "Your servant will do whatever my lord the king commands his servant to do." So Mephibosheth ate at David's table like one of the king's sons. **12** Mephibosheth had a young son named Mika, and all the members of Ziba's household were servants of Mephibosheth. **13** And Mephibosheth lived in Jerusalem, because he always ate at the king's table; he was lame in both feet.

The word "kindness" is used by David 3 times in this passage. It is the Hebrew word "chesed", which is also translated as "loving-kindness", (mercy, pity, grace) and used often to describe the love that God has.

Consider Mephibosheth's response to David's kindness and grace. He humbly acknowledged his position and need, gratefully accepting and honouring this gift of grace.

Another interesting fact of this story is that in **2 Samuel 16:1-4** it mentions that Ziba lied to King David about Mephibosheth, with the result that the King declares "all that belongs to Mephibosheth is yours". Later in **2 Samuel 19:24-30**, Mephibosheth tells David the truth about what happened, and David authorises that the land is to be divided between the two men. Mephibosheth responds to David by saying that Ziba may take it all, for he is so appreciative of the King's grace and kindness that material belongings and land cannot compare with the glory of being part of the Kings family and eating from his table.

Paul the Apostle writes similar words in **Phil 3:8** when he says: *"What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ."*