

(2 Samuel 9:1-3) - Saul, the people's king, had been rejected by God for disobedience and rebellion (*1 Sam. 15:26*); and David, a man after God's own heart (*1 Sam. 13:14*), now reigned over all Israel. One of David's first acts as king was to ask, "*Is there yet any left of the house of Saul, that I might show him kindness FOR JONATHAN'S SAKE?*" Where the word of the king is, there is power, authority, and total sovereignty. There is no council, no conference, and no bargaining here. The king speaks from his sovereign throne, and what he decrees shall be done. Our God is infinitely sovereign over all His creation. He reigns in total authority in heaven and earth (*Psalms 115:1-3; Dan. 4:34-35*). Our God is sovereign in providence (*1 Sam. 2:6-8; Isa. 45:5-7; Isa. 46:9-11*). God is the first cause of all things (*Rom. 8:28; Eph. 1:1-11*). Our God is sovereign in salvation (*Exo. 33:18-19; Rom. 9:15-18; Jonah 2:9*).

David's thoughts and purpose here were the result of a covenant David and Jonathan, Saul's son, made years before as recorded in *1 Samuel 18:1-4*. Jonathan loved David and recognized him as the Lord's anointed and not himself. We read in *2 Samuel 1:26* of David's lament after Jonathan's death, in which he said that his love for Jonathan was more wonderful than the love of a woman. It is sad and wicked that some use these two passages to suggest a homosexual relationship between David and Jonathan, but that was not the case. What we have here is a picture of God the Father's love for God the Son, and the covenant of grace made between them in eternity past. Just as David's love for Jonathan and the covenant made between them included a particular future generation, the love of God the Father for His Son, and the Son for the Father, included a particular future generation, God's elect, for whom Christ was made Surety and for whom He would be Substitute and Redeemer.

David's purpose here was that he "*might show the kindness of God to him for Jonathon's sake*" - The word kindness is mercy. David, the king, was a man of mercy. The house of Saul was David's enemy and deserved no mercy or pity, but David found it in his heart to show mercy to some. Our God is holy, righteous, and just; and He is also merciful. He delights to show mercy (*Psalms 130:3-7*). Adam's race is a fallen, rebellious race and deserves no mercy FOR CHRIST'S SAKE. God is not indebted to sinners, but He has determined to show mercy to some (*Exo. 33:18-19*). The language of false religion is merit, rewards for service. The language of true redemption is mercy and grace in Christ (*1 Tim. 1:13-16; Luke 18:13*).

David learned that there was one from the house of Saul who yet lived. It was Mephibosheth. Before Mephibosheth was born, David and Jonathan made that covenant mentioned above to insure provision and protection for Jonathan's descendants. Jonathan, in essence, was surety for all his descendants. This is a picture of Christ as Surety for all of God's elect. Before any of them were born, the Father, Son, and Spirit, covenanted to insure the provision of salvation and glory for all of the elect based on the merit of Christ's obedience unto death. Mephibosheth was "*lame on his feet*" because of a fall when he was young (*2 Sam. 4:4*). This pictures our fall in and by our father, Adam (*Rom. 5:12, 17-19; 1 Cor. 15:21-22; Eph. 2:1-3*). As we are born in sin, we cannot walk to God or even with God. All of our faculties were affected by this fall, and in our flesh dwells no good (*Rom. 3:9-19*).

(2 Samuel 9:4-6) - David sent for Mephibosheth and brought him out of his current state to bring him into his own house and to his own table. Notice that David did not tell his servant to go and plead with Mephibosheth to see if he will decide to come to David. "*King David sent, and FETCHED him out of the house of Machir, the son of Ammiel, from Lodebar.*" This means to bring, draw, and carry him to David. King David purposed to show mercy to someone of Saul's house. When he heard that Jonathan had a crippled son in Lodebar, David sent his servant to where Mephibosheth was and fetched him; that is, the servant called and brought him to David. The Lord of glory is love, and love must be expressed. The Lord of

glory in His sovereign mercy determined to show mercy to a fallen race. He set His love and affection on lame sinners and sent His only begotten Son into the world to be our Savior (*John 3:16-17; Gal. 4:4-5; Rom. 5:6-10*). Christ came where we were, was made like us but without sin, and by His obedience and death honored the law, satisfied justice, and enabled God to be just and justifier of all who believe (*Rom. 3:19-26; 1 Peter 3:18*). He then sent His Holy Spirit to fetch us, call us, and make us willing to come to Him (*Gal. 1:15; Eph. 1:13-14; Psalm 110:3*). This is a great picture of how the Lord sends the Holy Spirit to empower the Gospel to bring, draw, and carry His chosen, adopted, justified, and redeemed people to Himself. The Spirit gives them spiritual life and draws them to Christ (*John 6:37,44-45; 12:31-32; 2 Thess. 2:13-14*). When David called his name, Mephibosheth answered, “*Behold thy servant.*” Mephibosheth knew exactly who the king was. When God reveals Himself to us, we are brought to know and understand His glory in Christ and salvation by His grace through the righteousness of Christ freely imputed and received by God-given faith (*John 6:44-45; 17:3; Rom. 10:4; 1 John 5:20*).

(2 Samuel 9:7-9) - Mephibosheth was afraid of the king. He fell on his face, but David spoke peace to Mephibosheth for Jonathan’s sake. David’s kindness to Mephibosheth included the restoration of all the land of Saul and the privilege of feasting at the king’s table continually. Mephibosheth said, “*What is thy servant, that thou shouldest look upon such a dead dog as I am?*” This is a picture of how the Lord brings His people to Himself. He sends the Spirit to humble them by convicting them of sin, righteousness, and judgment as these pertain to Christ their Surety. In light of their sin, spiritual death, and depravity, He reveals Christ as the only Savior from sin and the only way of righteousness and eternal life and glory. He speaks words of peace, mercy, love, and grace FOR CHRIST’S SAKE.

Remember that before Mephibosheth was born, David made a covenant with Jonathan where he promised to show mercy to Jonathan’s sons because of his love for him (*1 Sam. 20:11-17*). Before the foundation of the world, God the Father entered into an everlasting covenant of mercy with the Lord Jesus Christ, giving Him a people of Adam’s race and making Christ the Surety and Redeemer of those people (*John 6: 37-45; John 10:24-30; John 17:1-3, 9; Eph. 1:3-14; 2 Thess. 2-13; Heb. 13:20-21*). IT IS ALL FOR CHRIST’S SAKE (*Col. 1:14-18*). This is God’s love and mercy, and it is peace with God based on the merits of Christ’s obedience unto death as our Surety, Substitute, and Redeemer according to the terms of the everlasting covenant of grace fulfilled by Christ for us.

(2 Samuel 9:10-13) - David instructed Ziba, the servant of Jonathan, to till the land and take care of the remaining family of Saul and Jonathan, but he emphasized that Mephibosheth “*thy master’s son shall eat bread alway at my table,*” and that Mephibosheth “*shall eat at my table, as one of the king’s sons.*” It is said of Mephibosheth that he “*dwelt in Jerusalem: for he did eat continually at the king’s table; and was lame on both his feet.*” David fulfilled every promise to Jonathan in the case of Mephibosheth, as God will fulfill every promise to His elect in Christ; for none shall ever perish, but shall all be made like Christ and enjoy His presence and His blessings forever (*Rom. 8:33-39*). It is stressed here that Mephibosheth was still “*lame on his feet.*” God’s elect are sinners saved by His grace, and while in this world, they remain sinners. But they feast at the King’s table continually as they enjoy all the blessings of His grace in Christ (*Eph. 1:3*). This includes the non-imputation of sins to their account and the imputation of Christ’s righteousness to their account (*Rom. 4:6-8; 8:33-34; Heb. 10:19-22*). They have been given spiritual life to walk with Christ and follow Him as they feast on the spiritual meal that Christ has prepared for them at His table (*Matt. 5:6; John 6:48-58*).