

“Grace for the Sake of Another”
2 Samuel 9
(Preached at Trinity, May 12, 2019)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. It is interesting to find an entire chapter devoted to David's kindness to Mephibosheth. It almost seems out of place, sandwiched between two chapters of warfare. Nothing in Scripture is out of place. Scripture is a mosaic of God's redeeming grace. It is a progressive revelation of God's dealings with man by His grace. Scripture has is like a telescope that brings a distant object into perfect clarity. That object is of course Jesus Christ. Scripture has brought Him progressively into focus Everything points to Him. He is the fulfillment of God's eternal purpose.
2. The Old Testament is full of types and shadows that point to the fulfillment of God's grace in Christ. This episode of David dealing with Mephibosheth, the son of Jonathan displays God's grace in our own lives.
3. Mephibosheth was the son of Jonathan, Saul's son. We were introduced to him in **Chapter 4**.
2 Samuel 4:4 NAU - "Now Jonathan, Saul's son, had a son crippled in his feet. He was five years old when the report of Saul and Jonathan came from Jezreel, and his nurse took him up and fled. And it happened that in her hurry to flee, he fell and became lame. And his name was Mephibosheth."
4. Now, as we enter **Chapter 9** Mephibosheth is again the focus. The entire chapter is devoted to David's kindness towards this heir of Jonathan. We have to view the chapter in the context of David's covenant that he made with Jonathan.
1 Samuel 20:15-16 NAU - "You shall not cut off your lovingkindness from my house forever, not even when the LORD cuts off every one of the enemies of David from the face of the earth." ¹⁶ So Jonathan made a *covenant* with the house of David, *saying*, "May the LORD require *it* at the hands of David's enemies."
It had been 10-15 years since Jonathan had died and much longer since this covenant had been made. The text doesn't give any hints as to the delay. Perhaps David presumed that with the death of Saul and all his sons there was no one surviving of the house of Jonathan. But David did not forget his promise to Jonathan. He began to inquire.
5. Covenant promises do not have an expiration date.
Verse 7 - "I will surely show kindness to you for the sake of your father Jonathan" We are reminded that God doesn't forget covenant.
Deuteronomy 7:9 NAU - "Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;"
6. We need to see that David's grace towards Mephibosheth was based upon his covenant made with another.
This is a beautiful picture of the nature of God's grace towards us. It wasn't because of anything good in us. It was because of a covenant that was made before the world began.

- I. David's kindness towards Mephibosheth was because of his covenant with Jonathan
2 Samuel 9:7 NAU - "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan"

- A. It wasn't because of Mephibosheth that David came showing mercy
 - 1. It wasn't because of any good in Mephibosheth. Not because of any worthiness in himself, not because of any debt David owed to Mephibosheth. It wasn't because of a covenant that David made with Mephibosheth. It wasn't because of Mephibosheth
 - 2. Mephibosheth had nothing to offer David. In fact, he was a liability
 - a. His relationship with Saul made him a potential threat to the throne. We saw this with Ishbosheth
 - b. We can't forget that Mephibosheth was the grandson of David's enemy who had relentlessly sought David's death.
 - c. According to the custom of the day, most kings would have considered it best if Mephibosheth was removed from the earth. Kings did not deal kindly with the heirs of the previous king.
 - 3. Mephibosheth's disability made his care a possible liability
 David was told:
"There is still a son of Jonathan who is crippled in both feet."
 Notice David didn't ask, how crippled is he? Will he need special care? David's words were simple: "**Where is he?**"
- B. Mephibosheth wasn't a part of the equation.
 David's mercy was because of his promise to Jonathan
 - 1. It was for the sake of his covenant with Jonathan that David was showing mercy.
2 Samuel 9:1 NAU - "Is there yet anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?"
 - 2. David was acting because of his love for Jonathan and because of his covenant promise to Jonathan. David knew he was reflecting God's covenant love.
2 Samuel 9:3 NAU - "Is there not yet anyone of the house of Saul to whom I may show the kindness of God?" - **תְּבָנָה**
 He uses the word three times in this chapter – 1,3,7.
 - 3. We should notice that David came seeking Mephibosheth particularly. He invited Mephibosheth particularly. But he invited him for the sake of Jonathan.
 - 4. Sinners are invited for the sake of Christ alone.
Acts 4:12 NAU - "And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved."

II. God grace comes only through Jesus Christ – “by Jesus Christ our Lord”

A. This takes us back into eternity

1. In the everlasting reaches of eternity there was a council held. It was a private council and the only the Godhead was present.
 - a. The Father looked upon fallen humanity not yet created and chose to love and adopt a multitude as His elect people. By solemn oath He gave them to His Son and determined to send Him as their Redeemer.
 - b. The Son received the elect as His precious bride and agreed to enter into their condition to save His people from their sins
 - c. The Holy Spirit in covenant vow agreed to irresistibly call them so that they would be safely brought home.
2. This covenant wasn’t made with us.
God has shown mercy upon us for the sake of Jesus Christ
Isaiah 53:10 NAU - "But the LORD was pleased To crush Him, putting *Him* to grief; If He would render Himself as a guilt offering, He will see *His* offspring, He will prolong *His* days, And the good pleasure of the LORD will prosper in His hand."
3. In fidelity to his covenant with Jesus God delights to save those who repent and believe the Gospel.¹
John 6:40 NAU - "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."
Hebrews 13:20 NAU - "Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord,"
4. By His death Jesus Christ has purchased our pardon and the Father has pledged to save us.
Romans 5:8-9 NAU - "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him."

B. There are no blessings upon this earth that are not by grace and none come apart from Christ.

1. This includes God’s general or common grace upon all men
 - a. All enjoy life and the sunshine and the food of life
Acts 17:25 NAU - "He Himself gives to all *people* life and breath and all things;"
Matthew 5:45 NAU - "He causes His sun to rise on *the* evil and *the* good, and sends rain on *the* righteous and *the* unrighteous."
 - b. These blessings come through Christ. If it were not for God’s eternal redemptive plan this earth would be destroyed. History is a display of God’s redeeming grace.

¹ Philips, Richard. *2 Samuel, Reformed Expository Commentary*. Phillipsburg: P&R, 2018, Page 181.

- c. Jesus Christ purchased ownership over all things at the cross.
Philippians 2:9-11 NAU - "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, ¹⁰ so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, ¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."
John 3:35 NAU - "The Father loves the Son and has given all things into His hand."
2 Peter 2:1 NAU - "But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves."
- 2. Jesus is the Sovereign Lord – all things come through Him
Colossians 1:16-17 NAU - "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him. ¹⁷ He is before all things, and in Him all things hold together."
- C. How much more has God showered His grace upon the elect for the sake of Christ – those He has chosen from before the world began.
Ephesians 1:3-4 NAU - "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, ⁴ just as He chose us in Him before the foundation of the world"
 - 1. God has provided a Mediator
 Herman Witsius – "In the covenant of works there was no mediator: in that of grace, there is the mediator Christ Jesus.... In the covenant of works, the condition of perfect obedience was required, to be performed by man himself, who had consented to it. In that of grace, the same condition is proposed, as to be, or as already performed, by a mediator. And this substitution of the person, consists the principal and essential difference of the covenants."²
 - 2. Jesus Christ laid His own life down on our behalf – for us. We are His people.
John 10:15-16 NAU - "even as the Father knows Me and I know the Father; and I lay down My life for the sheep. ¹⁶ "I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd."

² Herman Witsius, *The Economy of the Covenants Between God and Man: Comprehending a Complete Body of Divinity*, trans. William Crookshank, vol. 1 (London: T. Tegg & Son, 1837), 26–27.

3. We have been chosen “in Christ.” Grace has been rendered to us “in Christ”

1 Corinthians 1:4 NAU - "I thank my God always concerning you for the grace of God which was given you in Christ Jesus"

4. This is covenant forgiveness bought through the blood of Christ. It is forgiveness for the sake of another.

Jeremiah 31:33-34 NAU - "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. ³⁴ "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive

Conclusion:

1. This chapter is a beautiful display of God’s grace. Mephibosheth was blessed for the sake of Jonathan.
2. We have been blessed for Christ’s sake. That is the riches of God’s grace.

Ephesians 1:6-8 NAU - "to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. ⁷ In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace ⁸ which He lavished on us."

3. It is hard for us to accept such grace. It seems too amazing. We want to add to it. But adding to God’s grace destroys it.
Mephibosheth didn’t offer to work in the kitchen to earn his place at the table. It was given to him, in spite of who he was.

2 Samuel 9:13 NAU - "So Mephibosheth lived in Jerusalem, for he ate at the king's table regularly. Now he was lame in both feet."

4. One more thing we should glean from David’s vow in this passage.
David’s actions should remind us of our own covenant vows. David had made a vow, an oath bound commitment. He was faithful to his vow.
Our profession of faith in Christ and of repentance is a vow of faithfulness to Him.
Too often we allow our idols to interfere with our covenant faithfulness.
Our church membership involves covenant vows of commitment to the church.
Few actually maintain covenant faithfulness in labors for their local church.
Our marriage is a covenant commitment of love.
Marital faithfulness must be maintained during good times and difficult times
5. Covenants bind us to faithfulness.
Dale Ralph Davis reminds us: “Sometimes you do not keep your covenants because you feel like it but simply because you promised.”³

³ Dale Ralph Davis, *2 Samuel: Out of Every Adversity*, Focus on the Bible Commentary, (Great Britain: Christian Focus Publications, 2002), 122.