

Grace Abounding
2 Samuel 9 :1-13

Intro: The story of Mephibosheth is the story of a king who keeps his covenant agreement. It is the story of friendship, "a friend that sticketh closer than a brother" (Prov. 18:24). This is the story of a cripple, one who was crippled by the fall of another.

In this story we have two main subjects:

1. The sovereign king David representing our Sovereign God who sits upon His throne dispensing His Sovereign Grace according to His own purpose and will, which was formed in a covenant of Grace before the world began.
2. Mephibosheth who represents the total depravity of man. Mephibosheth the one crippled by the fall of another.
 - a. Mephibosheth was from a rejected family. He was a son of a prince, but was living in poverty, depending on others. King David sought him out and restored him.
 - b. Adam was run out of the Garden. We fell in Adam; thus, we must be sought out to enjoy the blessings of God.

I. VSS. 1-3 & 7 THE COVENANT OF THE KING

- A. The covenant between David and Jonathon is recorded in I Samuel 20:14-16 and I Samuel 20:42.
 1. As we read these verses we can easily see that the parties involved in this covenant relationship were bound together in love and fellowship.
 2. Those who are under the covenant of grace are bound together in love and fellowship.
- B. The covenant between David and Jonathon was formed before Mephibosheth was born and before he fell. "Oh, the love that drew salvations plan, oh the grace that brought it down to man! Oh, the mighty gulf that God did span, At Calvary...."
 1. Before the world was created, God chose a people and promised to show loving kindness toward them in Christ.
 2. Before the world began, before there was a man, there was a covenant of grace(Eph. 1:4; 2 Tim. 1:9).

II. VS. 3, THE COMPASSION OF THE KING

- A. “Is there not yet any of the house of Saul, that I may show the kindness of God unto him?”
 - 1. This verse reveals the deep longings of David’s heart .
 - 2. The life sufferings, and death of Jesus shows His compassion for the fallen. “At Calvary– Mercy there was great, and grace was free: Pardon there was multiplied to me.”
- B. In compassion the king takes the initiative.
 - 1. Mephibosheth did not come seeking after the king and laying claim to the covenant- he did not know about the covenant.
 - 2. The king sought the cripple. We do not find Jesus. He finds us. “The son of man is come to seek and to save that which was lost.” “There is none that seeketh after God” (Rm 3:11).
- C. The object of the kings compassion and kindness was a man of the house of Saul, a bitter enemy of the king.
 - 1. Before salvation, we were the enemies of God (Col. 1:21).
 - 2. The object of the kings compassion and kindness was a man who had absolutely nothing to offer the king. “In my hand no price I bring, Simply to thy cross I cling.”
 - a. He was lame.
 - b. He was a fugitive.
 - c. He was poor for he had lost his inheritance.
 - 3. Mephibosheth is a picture of every lost sinner.
 - a. We have nothing to offer God, nothing to merit His kindness (I Cor. 1:26-30)
 - b. Rm 5:6 “For when we were yet without strength, in due time Christ died for the ungodly.”
 - 4. The riches of God’s grace are for worth less sinners, wretched and undone, spiritual paupers. Their riches are freely given through Christ (Eph 1:7; 2:8-9).

III. THE CONDITION OF MEPHIBOSHETH

- A. Mephibosheth became lame through the fall of another (2 Sam. 4:4).
 - 1. This is true of all of us every man . We became spiritually dead crippled , lame , by the fall of our father Adam (Rom. 5:12).
 - 2. All of mankind inherited Adam’s nature in the fall (Rom.

- 3:23). This is total depravity.
- B. Mephibosheth's lameness speaks of man's inability to come to Christ on his own.
 - 1. He was lame on his feet. They, his feet, could not carry him anywhere.
 - 2. Mephibosheth's lameness speaks of man's inability to come to Christ on his own.
 - a. Man is dead spiritually (Eph. 2:1).
 - b. Man cannot come to Christ apart from the work of God (John 6:44 "No man can come to me, except the Father which hath sent me draw him").
 - C. Mephibosheth means a shameful thing. We are unworthy, shameful sinner; we are Mephibosheth.
 - 1. His name describes man in his fallen condition - we are all as an unclean thing. All of our righteousness are as filthy rags (Isa. 64:6).
 - 2. We are so wicked that we cannot and do not seek after God (Rom. 3:11).
 - D. Mephibosheth was a fugitive and an exile.
 - 1. His nurse was fleeing in terror after hearing that David had ascended the throne.
 - 2. The desire was to stay out of the king's way.
 - 3. The natural man seeks to banish God from his thoughts and life. I Cor 2:14– Adam hid behind the trees from God.

IV. VS. 4, THE COUNTRY of MEPHIBOSHETH

- A. He was living in Lo-debar which means a place of no pasture, a barren land, the place of no bread.
- B. Lo-debar describes the world of the lost, the world of those who do not know God, those who are away from God.
 - 1. John says that it is a world that is cradled by the wicked one (I John 5:19).
 - 2. This world is a land of unhappiness, emptiness, hopelessness, lust, and sin (Eph. 2:12).
 - 3. This world is a land of no pasture, a land where carnal pleasure never satisfies. Nehi
 - 4. Only Christ can give to us contentment, satisfaction, green pastures (Jn 10:10).

V. VSS. 5,6, THE CALL OF THE KING

- A. The word of the king is sent by the hand of a faithful messenger.
 - 1. This is how it is with the Gospel. The Gospel must be preached for sinners to be saved (Rom. 10:17 "Faith cometh by hearing. . ."; 2Thess. 2:13-14).
 - 2. The messenger was an ambassador for the king. He had a special message.
- B. In verse 5, we read that David fetched him.
 - 1. Mephibosheth could not come on his own, so the king sought him and brought him to himself.
 - 2. God sends His Holy Spirit to fetch us out of our state of spiritual death. Were it not for God's effectual call, we could not come.
- C. VS. 6, The king called him by name. It is a personal call. Salvation is a personal call. He calls His sheep by name (Jn 10:14, 27-28).
- D. VS. 7, The first words the king spoke to Mephibosheth after calling him are words of peace, "fear not."
 - 1. Note that Mephibosheth bowed before the king in humility and submission.
 - 2. Every sinner bows when called by the Sovereign king.
 - 3. Note the king's kindness to this cripple.
 - a. He could have had him executed, yet there was a covenant.
 - b. Thank God for the New Covenant in blood- the blood of Jesus that saves us.

VI. VS. 8, THE CONFESSION of MEPHIBOSHETH

- A. He was saying "Who am I that a king would show such favor.
- B. All of those who are saved by grace have the same confession. "Who am I that king should bleed and die for?"

VII. VSS. 9-13, THE COMMITMENT of the KING

- A. VSS. 9-10, Feasting and fellowship at the king's table.
 - 1. VS. 9, An inheritance.
 - 2. His needs provided. My God shall supply all.
- B. Vss. 11-13, The outcast of Lo-debar is now seated at the king's table as one of the king's sons.

CONCLUSION: God can take the outcast, the spiritual cripple and bring him into the king's house. "We would never have heard of Mephibosheth were it not for the gracious steps took to save him. His name was written down in God's Word because David reached him and helped him. The lost sinner is in a tragic situation. He has fallen; he cannot walk to please God; he is separated from home; he is under condemnation; he cannot help himself" (Wiersbe 290).

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