

THE BLOOD COVENANT

BONDED FOR LIFE

1 Samuel 18:1-4; 2 Samuel 9:1-10

Jesus is the covenant representative head of the entire human race.

David & Jonathan

The exchange of outer garments speaks of a shared identity.

The exchange of weapons speaks of protecting one another.

To live in covenant with someone means dying to your rights to independent living.

KJV: “The soul of David was knit to the soul of Jonathan” (1 Samuel 18:1).

How could David ever enter into covenant with somebody from the house of Saul?

There is one person in the family of Saul who is different. His name is Jonathan.

Jonathan had a baby boy named Mephibosheth.

Mephibosheth’s mangled body is carried out to a shack in the wilderness, called Lo Debar.

Mephibosheth doesn’t know that he is in covenant with David through his father Jonathan.

David: “Is there anyone still left of the house of Saul to whom I can show kindness [*hesed*] for Jonathan’s sake?”

Ziba (David’s Servant): “Yes...one is left...Mephibosheth.”

2 Samuel 9:7: “Don’t be afraid...for I will surely show you kindness [*hesed*] 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.”

David is saying here: “I’m going to treat you on the basis of a covenant made a long time ago. Now get up and start acting like the prince I’ve just made you.”

Mephibosheth becomes a new person by covenant. He can never go back to Lo Debar and all it represents.

The court jester: “Mephibosheth, you really don’t belong here.”

“You’ll have to go take that up with David himself.”

Mephibosheth & Me

It’s absurd to think that God could enter into covenant with us—sons and daughters of Adam.

But there is one person in the human family who is different. His name is Jesus.

Jesus: “I and the Father are one.” (John 10:30; cf. Hebrews 10:5-7)

Hebrews 9:15: “For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance, now that he has died as a ransom to set them free from sin.”

Like Mephibosheth, we’re mangled in spirit, and we hobble through life on our crutches.

Like David looking for Mephibosheth, God is searching for us, wanting to lavish upon us all the riches and blessings that come from being in covenant with him.

The great exchanges of the New Covenant take place for believers.

As soon as we lay hold of the new covenant, it “kills us dead”—no more rights to independent living.

We also have to get used to “the court jester” —that satanic joker.

The proposition “in” (e.g., Galatians 2:20; Colossians 3:3; 2 Corinthians 5:17).

But how can the old me really be gone if I still feel it? (Cf. the amputee; the dead leaves.)

Is there anyone still left in the human family to whom God can show kindness for Jesus’ sake?