

10/11/09

David's Grace On Mephibosheth
2Sam. 9:1-13

We want to look once again and see how David proves to be a man after God's own heart, as he fulfills the covenant he made with Jonathan, when he was being pursued by Saul.

Remember David is now king over Judah and Israel.

1. David has seen the promise of God fulfilled, he was king of Israel, his son would be heir and the throne and the Messiah would come through his line. 2Sam. 7
2. David has conquered all his enemies from the river of Egypt to the Gulf of Aqaba, to the river Euphrates and from the Mediterranean to the Moab Mountain on the other side of Jordan. 2Sam. 8, 10
3. David has been reigning about 20 years since the death of Saul and Jonathan.

It is at this particular point in time, when David had everything he ever desired, all power and supreme ruler-ship, that he chose to seek out the remaining descendants of Saul and graciously bless one who personally did not deserve it, the son of Jonathan, Mephibosheth.

We want to look at the fulfillment of the word of David to Jonathan, regarding the covenant they pledged to each other by seeing how it parallels two other groups. 2Sam. 9:1-13

- I. The grace of David towards Mephibosheth: The expositional.
- II. The grace of God towards Israel: The prophetic.
- III. The grace of God towards the sinner: The redemptional.

**I. The grace of David towards Mephibosheth:
The expositional. vs. 1-13**

- A. David remembered the covenant he had made with Jonathan. vs. 1
 1. The inquiry of David was made. vs. 1a-b
 - a. The very words of David are recorded for us, "Now David said, "Is there still anyone who is left of the house of Saul."
 - 1) David had sworn to Jonathan to protect his heirs and not kill them and Jonathan swore to David. 1Sam. 20:42, 23:18
 - 2) David had also sworn to Saul. 1Sam. 24:21
 - 3) David has seen about 20 year pass, since the death of Jonathan.
 - b. The man David, the king of Israel was a man of his word.

- 1) The phrase “anyone who is left”, “yathar” means to be left over or remain.
- 2) No stipulation is made, as to conditions or qualifications.
2. The purpose of David was for blessing. vs. 1c
 - a. The personal desire of David is expressed, “that I may show him kindness”
 - 1) The word kindness “hesed”, means lovingkindness and David is using it in relation to the covenant he made with Jonathan.
 - 2) The word is used for the covenant of God with the people of God. Ex. 34:6-7
 - 3) The word is key to the text, mentioned three times. vs. 1, 3, 7
 - b. The personal benevolence was for Jonathan’s sake?”
 - 1) Many times people forget through time, what they have promised.
 - 2) At other times, people just ignore what they have promised, due to success or thinking they are better.
 - * Jesus said, “Let your Yes be Yes; and No, No: For whatsoever is more than these is from the evil one.” Matt. 5:37

- B. David was presented with an informant regarding any relatives of Saul that were still alive. vs. 2-3
 1. The informant was summoned to appear before King David. vs. 2
 - a. The identity of the man is stated, “And there was a servant of the house of Saul whose name was Ziba.” vs. 2a
 - 1) Ziba was a servant in the house of Saul and was probably living on the land and inheritance of Saul, for these 20 years.
 - 2) Ziba had said nothing about the living heir, until now.
 - 3) Ziba will enter the picture again but in a bad light, as he will accuse Mephibosheth falsely, slandered him, when David fled from Absalom. 2Sam. 19:26
 - b. The initial meeting is indicated to have been, formal and cordial. vs. 2b-f
 - 1) David initiated, “So when they had called him to David, the king said to him, “Are you Ziba?” vs. 2b-d
 - * We are not told, how long it took, without any doubt, David was probably anxious to hear the information.
 - 2) Ziba responded humbly, “And he said, “At your service!” vs. 2e-f

- a) First appearance are deceiving, as well as many public meeting and introductions.
 - b) For every person is on the best behavior at first, only time will reveal if the initial perception was genuine or not!
2. The informant, Ziba was asked about any living relatives of Saul. vs. 3
- a. The anxious words of David came forth, “Then the king said, “Is there not still someone of the house of Saul.” vs. 3a-b
 - b. The purpose is repeated, “to whom I may show the kindness of God?” vs. 3c
 - c. The response was stated, “And Ziba said to the king, “There is still a son of Jonathan who is lame in his feet.” vs. 3d-f
 - 1) Ziba knew all would change and he would have a master once again.
 - 2) Mephibosheth had become crippled, when he was five years old, as his nurse-maid dropped him, as she heard the news of Saul and Jonathan’s death. 2Sam. 4:4
* He had to be in his mid twenties.
 - 3) The word lame “nakeh” means stricken, probably walking with great difficulty, dragging his feet!

- 3) The word “the king” is key, David is acting on his own, with full authority, benevolently, as king.
 - 4) “The king” appears 9 times, “David” 6 times and “King David” 1 time.
- d. Now, at this point it would be very tempting for most men to excuse or justify why they were not going to keep their word.
- 1) He might have said, “Well, I thought he would be like his father, strong and courageous.”
 - 2) “How can I, as King have this cripple in my court of mighty men?”
 - 3) “What will people say?”
 - 4) “When I made the covenant, I didn't know I was going to feel different now!”
* “Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.” Rom. 12:16
- C. David sent for Mephibosheth, despite his condition. vs. 4-5
- 1. David inquired about his location, “So the king said to him, “Where is he?” vs. 4a-b

- a. For 20 years David had fought and traveled the land and he had not know of Mephibosheth.
 - b. David was inquisitive, as to where he might be.
2. Ziba responded, “And Ziba said to the king, “Indeed he is in the house of Machir the son of Ammiel, in Lo Debar.” vs. 4c-e
- a. The house of Machir, the son of Ammiel, is believed to be son of Manasseh, the father of Gilead. Num. 26:29, 1Chron. 2:21, 23: 27:1
 - b. The location was in Lo Debar “Lo’ D@bar”, meaning not a pasture, a barren land, so descriptive of the life of Mephibosheth.
 - c. A town in Manasseh, in Gilead, east of the Jordan, related with Mahanaim, the former headquarters of Saul.
 - d. Mephibosheth knowing the customs of the day, that all descendants of the previous King were executed, lived in isolation, hiding, east of the Jordan.
3. David sent someone, that Mephibosheth be brought to him, from the house of Michir, from Lo Dabar. vs. 5
- a. It is good to have the readiness to will, but there must be the performance also, even as Paul told

the Corinthians about the giving to the poor saint in Jerusalem. 2Cor. 9:2-3
 * David was not only going to bless Mephibosheth, but would spare him, when the Gibeonites asked for seven descendants of Saul, as revenge for Saul’s killing the Gibeonites. 2Sam. 21:3-4, 7

- b. When word and deed become one, that is truth. 1Jn. 3:18
 * David as the parable of the good Samaritan, was going to meet his every need. Lk. 10

D. David and Mephibosheth met face to face. vs. 6-8

- 1. The entrance of Mephibosheth, before David is described. vs. 6
 * David and everyone else probably could hear Mephibosheth from the distance dragging his feet to get to David!
- a. His entrance was marked by reverence, “Now when Mephibosheth the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself.” vs. 6a-d
 - 1) He is identified by name for the first time, He is also called Merib-Baal. 1Chron. 8:34, 9:40

- 2) He is identified by family, as the son of Jonathan, perhaps reminding David of Jonathan, as he looked on him, if he look like his dad.
 - 3) He is identified as the son of Saul, his grandfather, David's enemy.
 - 4) He prostrated himself, bowing down to the ground, in reverence, showing his unworthiness to come before David.
- b. His attitude was one of humility, declared, "Here is your servant", vs. 6-i
- 1) He was presenting himself, as the slave of David.
 - 2) He acknowledging his inferior position, before his superior, deserving only death.
2. The words of David had to be a shocked to Mephibosheth, absolute grace. vs. 7
- a. The relief, "So David said to him, "Do not fear". vs. 7a-b
- * Why? Because of the custom of exterminating all descendents.
- b. The good news, "For I will surely show you kindness." vs. 7c
- 1) The word is kindness is again "hesed", lovingkindness, covenant love!

- 2) The idea behind it is faithful and loyal love, full of natural affection.
 - 3) The corresponding word in Arabic is used of the flowing of the mother's milk to the breasts.
 - 4) The word is used of the goodness and abundant grace of God to his own people.
 - 5) This lovingkindness was undeserved.
- c. The reason, "For Jonathan thy Father's sake". vs. 7c
- * The blessing was on the basis of a covenant David had made with Jonathan and his faithfulness, not Mephibosheth.
- d. The extent, "For I will restore all the land of Saul your grandfather". vs. 7d
- * Rather than put him to death, he is granted an abundance of wealth.
- e. The high privilege, "And you shall eat bread at my table continually. vs. 7e
- 1) David was honoring Mephibosheth, adopting him, making him part of his family.
 - 2) David was promising him personal provisions, protection.
3. The response of Mephibosheth was admiration of David. vs. 8

1. He once again bow in respect and reverence before a superior. vs. 8a
* Just as he did initially. vs. 6
2. He declared his own unworthiness of such mercy and grace. vs. 8b-d
 - a. He expressed his humility, “What is your servant.” vs. 8b-c
 - b. He expressed his self-abasement, “that you should look upon such a dead dog as I.” vs. 8d
 - 1) Goliath used the phrase towards David. 1Sam. 17:43
 - 2) David had used that very expression, about himself, when he spared the life of Saul. 1Sam. 24:14
* Blessed are the poor in spirit: for theirs is the kingdom of heaven. Matt. 5:3
4. The decree and command to Ziba to perform the desired blessing of David. vs. 9-13
 - a. The servant of Mephibosheth, Ziba, was commanded to work the land with his sons and servants, to provide for Mephibosheth and his son. vs. 9-10
 - 1) The restoration of all to Mephibosheth is declared, “And the king called to Ziba, Saul’s servant, and said to him, “I have

- given to your master’s son all that belonged to Saul and to all his house. vs. 9
- 2) The exaltation, “You therefore, and your sons and your servants, shall work the land for him, and you shall bring in the harvest, that your master’s son may have food to eat. But Mephibosheth your master’s son shall eat bread at my table always.” Now Ziba had fifteen sons and twenty servants.” vs. 10
 - b. The servant of Mephibosheth, Ziba, carried out the command. vs. 11-13
 - 1) The compliance is expressed, “Then Ziba said to the king, “According to all that my lord the king has commanded his servant, so will your servant do.” vs. 11a-b
* He is fuming, at this point, but we won’t see it till David flees from Absalom.
 - 2) The exaltation is repeated, “As for Mephibosheth,” said the king, “he shall eat at my table like one of the king’s sons.” vs. 11c-e
 - 3) The married state of Mephibosheth is indicated, “Mephibosheth had a young son whose name was Micha.” vs. 12a

- 4) The authority of Mephebosheth is declared, “And all who dwelt in the house of Ziba were servants of Mephibosheth.” vs. 12b
- 5) The residence of Mephibosheth is indicated, “So Mephibosheth dwelt in Jerusalem”, vs. 13a
* Taken for Lo Debar, no pasture, to the capital of the king and abundance!
- 6) The exaltation is repeated for the fourth time, “for he ate continually at the king’s table.” vs. 13b
* vs. 7, 10, 11, 13
- 7) The acceptance of Mephibosheth, despite his condition, “And he was lame in both his feet.” vs. 13c

Illustration

John Newton said, “When I get to heaven I shall see three wonders there. The first wonder will be, to see many people there whom I did not expect to see - the second wonder will be, to miss many people whom I did expect to see; and the third and greatest wonder of all, will be to find myself there.”

Application

1. Jesus told Simon the Pharisee, that those who have been forgiven much love much, as He forgave the harlot. Lk. 7:39-50

- * Jesus said to His disciples, “For this is My blood of the **new covenant**, which is shed for many for the remission of sins.” Matt. 26:28
2. The believer understanding the horror the lost in eternity are to have compassion. 2Cor. 5:11
* “Knowing, therefore, the **terror** of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.”
3. The grace of God is joyfully imparted as evidence of a child of God. Jn. 13:35
4. The Bible says that we are to be men of our word and let our yes be yes and our no be no, lest we fall into judgment. Ja. 5:18

This was the grace of David towards Mephibosheth, the expositional!

II. The grace of God towards Israel: The prophetic.

- * There is a beautiful type of God’s grace towards Israel in this passage to be fulfilled during the Millennium.
- A. God will remember his covenant, which he made with Abraham, that he would preserve his seed and not totally destroy it.
1. God has done this throughout history regarding Israel.
 - a. God sent them to Egypt and delivered them from Egypt.

- b. God sent them into captivity at Babylon and brought them back to Jerusalem by the command of Cyrus.
 - c. Jesus gave the up and the city of Jerusalem for rejecting their Messiah in A.D. 70, declaring He would bring them back, as nation and He did it in May 14, 1948
2. God will do it in the last days of Tribulation and the Great Tribulation, as He preserves the remnant in Petra.
- a. The first 3 1/2 years will be false peace, as the Anti-christ is expected by the Jews, as Messiah, Great-Tribulation. Dan. 9:27
 - b. The remnant of Israel will be protected by God, at the middle of the Tribulation. Is. 16, Rev. 12
 - c. The last 3 1/2 years will be no peace, as the Anti-christ, rules supreme, the Great-Tribulation.
- B. God reveals to us the condition of Israel by the impotent man at the pool of Bethesda for 38 years, a type of wilderness and barrenness. Jn. 5
- 1. Christ wept over Jerusalem, He said, “Behold, your house is left unto your desolate.” Matt. 23:38
 - a. For rejecting Jesus as the Messiah.
 - b. For rejecting salvation in His name.

- 2. Jerusalem will be made a source of trouble to the world in the last days. They will be gathered from the four corners of the earth, at the end of the Tribulation.
 - * “And it shall happen in that day that I will make Jerusalem a very heavy **stone** for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.” Zech. 12:3
- C. God will seek Israel out for Himself.
- 1. The true descendants of the seed of Abraham, for not all that say they are Israel are true Israel. Rom. 2:28-29
 - a. Physical circumcision does not guarantee one is a Jew.
 - b. Spiritual circumcision of the heart is the mark of a true Israelite.
 - 2. God has already begun to search the Jews out by bringing them to the land, but it is only the beginning.
 - a. Jews began through the Zionist Movement of Theodor Hetzl to establish the Jewish State of Israel, bringing about their independence for the third time in 1948.
 - b. Jews have been flowing into Israel ever since and are continuing to the present day.

- c. The Jews will have to go through tribulation once again, known as “Jacob’s trouble”, the worst they have ever known. Jer. 30:7

D. God in that day will write His laws in their hearts, and in their minds.

1. During the Millennium, God will say, Fear not, enter into the kingdom and show them kindness.
2. God will restore all the land to Israel under the covenant to Abraham.
3. And God will have her to eat of the abundant provisions everyday.
4. The gentiles will serve the Jews..
5. All of this will be on the basis of the covenant with Abraham. Gen. 12:1-3
6. And it is all based on the grace of God!

Illustration

During his last hours, John Knox woke from a slumber sighing, and told his friends that he had just been tempted to believe that he had “merited Heaven and eternal blessedness, by the faithful discharge of my ministry. But blessed be God who has enabled me to beat down and quench the fiery dart, by suggesting to me such passages of Scripture as these: “What hast thou that thou didst not receive?” “By the grace of God I am what I am”. “Not I, but the grace of God which was with me.” Christian World Pulpit #2094

Application

1. The seventieth week of Daniel is yet to be fulfilled. Dan. 9:27
 - a. The first 69 were fulfilled completely, to the day, when Jesus rode in to Jerusalem, on a donkey. Matt. 21
 - b. The one world global community, one world bank and a one world courts are the talk and agenda of all nations, today.
 - c. The present administration is bankrupting our nation, increasing our debt to 4 trillion dollars, we can not even pay the interest on the debt.
 - d. The next event that needs to take place is for Russia to attack Israel, which God will destroy, along with her confederacy of Muslim nations. Ezk. 38-39
2. Jesus said that He came in the name of His Father and they rejected Him, but there will come one in his own name, they would receive him, the Anti-christ. Jn. 5:43
 - a. The man of sin.
 - b. The Son of perdition.
 - c. The lawless one.
 - d. The one who is coming, according to the working of Satan, with all power, signs and lying wonders and with all deception. 2Thess. 2:3-10

3. God's time is in His own hands, a day is like a thousand years and a thousand years as a day. 2Pet. 3:8
- a. Paul said, "And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is **nearer** than when we first believed." Rom. 13:11
 - b. Paul tells us the blindness in part has happened to Israel, until the fullness of the gentiles is come in. Rom. 11:25
 - 1) The blindness is the result of rejecting the word of God.
 - 2) The fullness of the Gentile, is the complete number of people to be saved for the Rapture to remove the church. 1Thess. 4:16-18
 - c. God through Jeremiah says, "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah." Jer. 31:31
 - d. God will return to destroy the nations of the world, in the battle of Armageddon and give the Kingdom to Israel. Is. 2, 11

This is the grace of God towards Israel, the prophetic!

III. The grace of God towards the sinner: The redemptional.

- * Last of all, a beautiful type of God's grace towards the sinner.
- A. God made a covenant with Adam. Gen. 3:15
 - 1. As Mephibosheth was guilty by the descendant of his father, so we through Adam, have the sentence of death. Rom. 5:12
 - 2. As Mephibosheth was given grace, so we have been given grace by Jesus Christ. Eph. 2:8-9
 - B. God's understanding of our condition as sinners was much like Mephibosheth.
 - 1. We were dead in trespasses and sins. Eph. 2:1
 - 2. We were by nature children of wrath. Eph. 2:3
 - 3. We were, as lost sinners, without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Eph. 2:12
 - 4. Every person that is not saved is living in "Lo-debar", no pasture or barren land.
 - C. God seeks the sinner and draws them by His Holy Spirit.
 - 1. Jesus came to call sinners to repentance. Lk. 5:33

2. Jesus was called a friend of sinners. Lk. 7:34
3. Jesus received, ate and drank with sinners. Lk. 15:1-2
* God is Spirit and those that worship Him must worship Him in Spirit and in truth. Jn. 4:24
4. Yet you may be ignorant of the provisions God has made, being blinded by the god of this world, Satan, who holds men captive at his will. 2Cor. 4:4, 2Tim. 2:26
* And you are wasting good years in Lo-debar, a barren land.

D. God has proclaimed five things to the sinner.

1. God says, “Fear not”, Why? Because God does not want to destroy us but to bless us, the fall of Adam has been made right.
* Being Justified by faith, we have peace with God. Rom. 5:1
2. God will show kindness and grace, unmerited favor to all sinners, who agree with God, that they are under His wrath, in need of salvation.
 - a. Forgiving their sins and making them, new creatures.
 - b. Giving them, eternal life.
 - c. Giving them, His mind.
 - d. Giving them, His Spirit.

- e. Giving them, a new divine nature.
- f. Giving them, a new heart.
* Strengthening them through the Holy Spirit.
3. God does all of this, on the basis of Jesus Christ, not anything I have done.
 - a. His motive is love. Jn. 3:16
 - b. His basis is substitution. Jn. 1:29
 - c. His invitation is to all. 1Jn. 2:2
4. God will restore to me all that God intended for me.
* Joel is calling the people of God to repentance and gives promise of restoration, the years the swarming, crawling and consuming locust, have eaten. Joel. 2:25
5. Like David told Mephibosheth, he would eat at his table, four times, so God says we shall eat bread at His table continually, this is the proclamation of God to the sinner, if they repent.
 - a. Jesus gave the new meaning of the Passover, the braking of His body and the shedding of His blood, the Lord’s table, communion. Jn. 13, 1Cor. 11
 - b. God says we are His adopted children, just as we are. Gal. 4:5, Eph. 1:5
 - b. God will supply our provisions, as we put the kingdom of God first. Matt. 6:33

- c. God will protect us, “If God be for us, who can be against us.” Rom. 8:31
- d. God desires to honor us and present us without fault, before the presence of His glory with exceeding joy. Jude 24
- e. This is the New Covenant. 2Cor. 3:6, Heb. 8:13, 9:15, 12:24

Illustrations

There is a tradition that Jonathan Edwards, third president of Princeton and America's greatest thinker, had a daughter with an ungovernable temper. But, as is so often the case, this infirmity was not known to the outside world.

A worthy young man fell in love with this daughter and sought her hand in marriage. “You can't have her,” was the abrupt answer of Jonathan Edwards. “But I love her,” the young man replied. “You can't have her,” said Edwards. “But she loves me,” replied the young man.

Again Edwards said, “You can't have her.” “Why?” said the young man. “Because she is not worthy of you.” “But,” he asked, “she is a Christian, is she not?” “Yes, she is a Christian, but the grace of God can live with some people with whom no one else could ever live.”

Application

What should our attitude be, to such an offer of salvation?

1. We should fall on our faces and do reverence and say, “Behold your servant”. 2Sam. 9:6
* The first words of Paul, as Jesus appeared to him were, “Lord, what do You want me to do?” Acts 9:6d-e
2. And after we hear the proclamation of the gospel, convicted of sin and drawn by the Holy Spirit to receive, we should bow ourselves and say, “What is your servant, that you should look upon such a dead dog as I am?” 2Sam. 9:8
* “For when we were still without strength, in due time Christ died for the **ungodly**.” Rom. 5:6
3. And when some would try and discredit your adoption, as a child of God and point out your unworthy condition, “he is lame in his feet”, as Ziba did about Mephibosheth: 2Sam. 9:3
 - a. You plead your cause before the King!
 - b. Remind them, “I am saved by grace through faith and that not of myself, it is a gift of God.” Eph. 2:8-9
* When David had everything he ever desired, all power, was supreme ruler, he chose to seek out to graciously bless one who personally did not deserve it, the son of Jonathan, Mephibosheth!

This is the grace of God towards the sinner, the redemptional!

Conclusion

We have looked at the fulfillment of the word of David to Jonathan, regarding the covenant they pledged to each other by seeing how it parallels two other groups.

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