

A Promised Benefit Delivered

2 Samuel 9:1 - 13

Nutshell: **David** made an oath to Jonathan for love's sake. He found a recipient for that oath. Will **Christ** fail to find His people at the other end of the benefits His Cross has secured for them?

I. Context: David's just administration installed.

II. Text

2 Sam 9:1 And David said, "Is there yet *any* who's left to the house of Saul, that I may deal with him *in* compassion because of Jonathan?"

Literal Standard Version with modifications

The next four outline items, III. - VI., are based on the 4 uses of Scripture listed in 2 Tim 3:16 AND the 3 depictions of preaching in 2 Tim 4:2.

III. Teaching

- A. The Book of Kingdoms, our 1 & 2 Sam + 1 & 2 Kings, is the story of Israel's kings, beginning with the prophet Samuel, who anointed both of the first two kings, Saul and David
 1. Samuel warned Israel vs. having a king, 1 Sam 10:19, Hos 13:11
 2. **Saul** was apostate *man's* version of king. God previewed *His* version via **David**, 1 Sam 13:14
- ✿ B. 1 Kings 15:5 tells us that David kept God's commands *except* in the Bathsheba incident. This dramatically shapes our approach to each incident in David's life.
- C. The chronicler presents David as God's chosen king, a *picture* of Messiah, but *not* the Messiah; a *reference point* for all subsequent kings of Judah, e.g., 2 Kings 14:3
- D. David as king
 1. David was anointed king over **Judah**, 2 Sam 2. 2 Sam 2:12-32: trouble between Judah and Israel (the 9 northern tribes) begins.
 2. After Ishbosheth's assassination, **Israel's** elders anointed David KING, 2 Sam 5:1-5
 3. David finally vanquished Jebus (Jerusalem), 2 Sam 5:6-10, where he had taken Goliath's head, 1 Sam 17:54

- a. David rebuffed 2 Philistine invasions, 5:17-25
- b. David retrieved the Ark from its ‘wanderings’, 6:1-19; first, ignoring God’s instructions, leading to a death, then properly, with great joy
- 4. Now David wants to build a **permanent** form for the Tabernacle. This will be the Temple, 7:1-3
 - a. God corrected David: “I’m building *you* a house, 7:4-11
 - b. Then, “Your son will build the Temple,” 7:12-13
- ★ 5. God had chosen **Abraham** to make a nation from which Redemption would come.
 - a. Now God says the Redeemer will be a king who comes through **David’s** permanent kingdom, 7:14-17
 - b. 7:18-29, David’s deep, beautiful prayer: God, You are doing this. Indeed, be resolved to do it!
- 6. In chap 8, David battled aggressive neighbors, east, west, north, and south, dedicating the captured brass, gold, and silver to the Temple, 8:7-12. His massive victory over Edom + the Syrians gained him a name, 8:13-14
- 7. 8:15-18 describe offices David likely originated, extensions of his “just and moral” regime (words used of Abraham before him and Messiah to come)

Kid-speak: Who was the second king of Israel, the one whom Jesus would come from?

- E. At each new plateau of David’s accomplishments, he saw the next proper objective ahead of him
 - 1. 2:4-5, when he became king of Judah, he immediately sought to honor those who had rescued Saul’s body and buried it
 - 2. 5:4-6, when made king of Israel, David immediately set about to capture Jebus
 - 3. 7:1-2, when David was settled in his house, he wanted to build the Temple
 - 4. 8:13-18, when he secured his borders, he established a just, efficient bureaucracy
 - 5. 9:1, with his cabinet in place and his just administration underway, he *now seeks to fulfill his vow to Jonathan*
 - 6. It is very instructive that the first time David takes a break after a plateau, he gets in trouble, 2 Sam 11
- F. 9:1, The fact that David asks this question tells us that he

didn't know that Mephibosheth was alive

1. David isn't looking for Jonathan's household, assuming they were all dead
 2. For his oath to Jonathan, he now wishes to show kindness to *any* of Saul's heirs
- G. It may also be that his newly appointed archivist, Jehoshaphat, 8:16, had read the records, reminding David of his vow
1. Again, not that David had forgotten. He just assumed that none remained to Jonathan's house.
 2. Or maybe dictating the chronicles sparked David's mind with this way to bring some good out of his oath to Jonathan
- H. David said he wanted to "deal *in* compassion with" any in Saul's house. This he desired for Jonathan's sake.
1. "Compassion" was the express desire in the oath Jonathan proposed to David, 1 Sam 20:14
 2. Not only to himself, but to his descendants, 1 Sam 20:15
 3. But David is searching even more broadly than Jonathan's descendants. Assuming he couldn't do a kindness for Jonathan's family, he is determined to get as close to it as he can.

Kid-speak: David had made a promise to Jonathan's children, but David didn't think any of Jonathan's children were alive. So David wanted to do something good for anyone left who was a relative of King Saul.

2 Sam 9:2 And the house of Saul had a servant, and his name *was* Ziva. And they called him to David, and the king said to him, "Are you Ziva?" And he said, "Your servant!"

I. Knowledge of Saul's house was shrouded in concealment.

Let's review.

1. Mephibosheth was first mentioned in 4:4. It was a footnote to his uncle Ishbosheth's murder.
2. Why was it included there?
 - a. Perhaps to show that Ishbosheth's assassins saw no threat in him, since he was young and disabled; therefore, they left him alone.
 - b. More likely though, the account is inserted to let the

reader know that this other heir to Saul's throne had gone *into hiding*.

- i. His nurse had fled into anonymity with him the day Saul and Jonathan died, for his safety
 - ii. Where he would remain, known only to others of Saul's household
 - iii. Ziva was wise to keep his head down as well
3. But now Saul's household was specifically sought out
- a. Ziva was the 'front man' for Saul's house, to sniff out any potential threats
 - b. But David's messengers had doubtless conveyed David's good intentions convincingly

J. "Are you Ziva?"

1. His name meant "stationed," so David's question served double duty. 'Are you the one stationed to protect Saul's heirs?'
2. Ziva acknowledged his submission to the king's authority by simply answering, "Your servant"

2 Sam 9:3 And the king said, "*Is there* not yet a man belonging to Saul's house, that I may perform God's compassion toward [lit. "with"] him?" And Ziva said to the king, "*There is* yet a son to Jonathan, stricken in both feet."

K. David's representatives found Ziva. Now Ziva is asked the question. To David's surprise, not only was there an heir to Saul, it was a son of his beloved friend!

Kid-speak: David found out that Jonathan *did* have a child! They had kept him in secret, because they were afraid that somebody might try to kill him, like they did to his uncle Ishbosheth.

2 Sam 9:4 And the king said to him, "Where *is* he?" And Ziva said to the king, "See- he is in the house of Machir, the son of Ammiel in Lo-debar [lit, "No Word," or "Not a Thing/Matter"]."

L. In a town called Without-a-Thing, it sounds like Mephibosheth's handlers went looking for Boondocks, Israel.

2 Sam 9:5 And King David sent and took him out of the

house of Machir the son of Ammiel, of Lo-debar. 6 And Mephibosheth, the son of Jonathan, the son of Saul came to David and fell on his face, and bowed. And David said, "Mephibosheth!" And he said, "See- your servant."

- M. Mephibosheth's caretakers would have told him the true history of the *love* between his father Jonathan and David
 1. David was overcome to see Jonathan's son
 2. Mephibosheth was respectful before the David. He must have also known of Jonathan's *loyalty* to David.
- N. Mephibosheth's original name was Meribbaal. Baal means "lord." Mephibosheth had an uncle named Eshbaal and a great granduncle (?) named Baal, 1 Chron 8:30.

Kid-speak: Jonathan's son that David found was called Mephibosheth. Can you say that? Five times fast?

2 Sam 9:7 And David said to him, "Do not be afraid, for I will doubly perform compassion with you because of your father Jonathan. And I will return to you every field of your father Saul. And you- you will eat bread at my table continually."

- O. The command "Do not be afraid" does not imply that Mephibosheth either was or looked fearful. It was simply the command needed to allay any natural, human misgivings Mephibosheth would have had.
- P. "I will doubly perform" is literally, "To perform/do, I will perform/do..." It is emphatic. 'I have made a firm decision to do you good; therefore, don't fear!'
 1. Our natural fearfulness causes God to be emphatic when He comforts us, Heb 6:17
 2. Couldn't be much more emphatic than He's been, 1 Jn 4:9
 - a. Verbally
 - b. Historically/ redemptively
- Q. "Compassion," or "kindness." The noun is from a verb meaning to bend low, as in reaching down to help.
 1. The word is used quite often of God's compassions on men
 2. Those for whom God has showed compassion should become showers of compassion
- R. "Because of your father Jonathan": compassion on one because of another

1. Similar to God's compassion on us because of Christ
 2. And yet a full-bodied compassion, as though shown to the originally-intended recipient
 3. That's how we should receive one another in Christ
- S. Some of Saul's properties had been repurposed, probably to next-in-line of his kin. Now it would be returned to a closer heir of Saul.
1. All things were *taken from* Christ on the cross
 2. All things were *deeded to* Him after the cross
- T. Mephibosheth was to be the king's table guest
1. An amazing elevation of station
 2. We were spiritual paupers who now sit at a King's table

Kid-speak: King David said that Mephibosheth would get to have dinner with the king from now on! Wow! That's kind of like Jesus finding us and sharing all His good things with us, huh!

2 Sam 9:8 And he bowed and said, "What *is* your servant, that you should turn *your attention* to a dead dog, such as I am?"

- U. Mephibosheth bows again. He describes his status before David. Not just subservient, as a dog, but *uselessly* subservient, as a dead dog.
1. Self-esteem advocates would be giving him a stern talking to
 2. Interestingly, David had called himself a dead dog to Saul, 1 Sam 24:14

Kid-speak: Mephibosheth didn't think he deserved the nice way David was treating him. Hey! Do we deserve the nice way Jesus treats us? No! Jesus decided to be good to us even though we were bad. But what's Jesus' best gift? He washes away our bad and makes it where we can be good!

2 Sam 9:9 And the king called to Ziba the servant of Saul, and said to him, "All that *belonged* to Saul and to all his house, I have given to the son of your lord.

2 Sam 9:10 And you shall till the land for him, you and your sons and your servants. And you shall bring in *the produce*, so that your master's son may have bread to eat. But Mephibosheth your master's son shall eat bread continually at my table." And Ziba had fifteen sons and twenty servants.

V. “Son of your lord,” meaning descendant of Saul

1. Mephibosheth’s status has thus risen greatly
2. Ziva’s status has risen greatly as well. He is guardian of a former king’s restored estate. His 15 sons and 20 servants would have served as a good nucleus for cultivating the land.

2 Sam 9:11 And Ziva said to the king, “According to all that my lord the king commands his servant, so your servant will do.”

“And Mephibosheth *is one who’ll be eating at my table as another of the king’s sons.*”

W. We must assume that Ziva’s intent is true at this point. Later, we’ll have reason to question his character and motives, 2 Sam 16:1-5; 19:24-31.

2 Sam 9:12 And Mephibosheth had a young son, and his name *was* Micha. And everyone living in Ziva’s house were servants to Mephibosheth.

13 And Mephibosheth lived in Jerusalem, for he *was one* eating continually at the table of the king. And he *was* lame in both his feet.

X. Again, it appears that later, Ziva will grow to dislike his servant status

Y. Ziva described Mephibosheth as “stricken” in his feet, v 3, as was the chronicler’s original description, 4:4. Here the more usual word is used: “lame.”

1. Lame priests were disqualified from service within the Tabernacle/Tent, Lev 21:18. They did not fit the *symbolic* profile of the perfect making offerings on behalf of the imperfect.
2. We just read that David’s sons were *kohan*, priests, or servants to them, 8:18. Mephibosheth is described “as another of the king’s sons.”
3. The chronicler is aware of what he’s insinuating. This may be the very reason he chose the word *kohan*. In a prophecy of Messiah, Isa 35:6 speaks of the lame leaping.
4. David would *host* the lame until his son Jesus could *heal* the lame.
5. But even Messiah leaves us lame in many ways until He comes in His kingdom

Kid-speak: Mephibosheth was crippled in both of his feet. He couldn't walk. Will Mephibosheth's feet be good again in Heaven? Yes! How are *we* crippled? In our spirits! Who can heal our crippled spirits? God!

Y. David considered what kindness he could do in light of his oath. What kindness will God withhold in light of the oath of the Cross? Rom 8:32; 1 Cor 2:12.

IV. For the Walking Wounded (1 Thess 5:14, "Uphold the strengthless")
God has an eye to the afflicted, and of repossessing the dispossessed.

V. Conviction (2 Tim 4:2, "Convince, rebuke"): **What have I done wrong?
How have I lost righteousness?**
When will I count myself blessed simply for the promise of blessing in the Cross?

VI. Correction/ Realignment (2 Tim 4:2, "Exhort/encourage"):
How will I correct my error? How will I regain uprightness?
Each day, I will claim God's blessing as my birthright in Christ, to walk in each day.

VII. Schooling in Righteousness: **How will I avoid the error and follow Christ?**
O God, how can You fail to do me good? What more proof do I need?

Wrap-up: We asked at the outset: Will **Christ** fail to find His people at the other end of the benefits His Cross has secured for them?

In the long term, absolutely not. In the short term, only where we lack faith. (Uh-oh.) Rom 6:2-8 have our death with Christ in every verse. 6:9-10 has Christ's victory over death. 6:11 has our victory in Christ's victory **TO THE EXTENT** that we "reckon" or "count" it to be true. We must mentally remember and connect to it. Continually.