

2 Samuel 9

- And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?
- And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.
- And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.
- And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar
- Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

- The story of David's kindness to Mephibosheth in 2 Samuel 9 is **one of the greatest illustrations of grace in all the Old Testament**. His goodness to Mephibosheth was pure grace, entirely unearned by Saul's grandson.
-
- **2 Samuel 9 is also a wonderful picture of the relationship of Christ the King as he relates to his own.**
-
- We will recall that David had experienced great hostility at the hands of King Saul even though it had been predicted that he would be king eventually. King Saul sought to kill him, but failed in all of his attempts to do so. **Now Saul is dead and David is king**
-
- Jesus similarly went through great hostility at the hands of his people as indicated in the book of John especially.
- We can trace this hostility best throughout the book of John, beginning with the first cleansing of the temple in chapter 2, until its culmination at the cross in chapter 19.
- **Then he died and rose again and became King of Kings.**
- **Hostility followed by coronation is the first obvious comparison from this passage.**
- c.f Isaiah 53 Philippians 2

- **The sensitive reader will observe in 2 Samuel 9 many parallels between himself or herself and Mephibosheth and between David and the Savior.**
- **We wish to deal with these comparisons in some detail today.**

- **MEPHIBOSHETH is a good picture of the unregenerate sinner. He is described as lame on his feet.**
- **The fact that Mephibosheth had fallen and was lame and deformed as a result of his fall (vv. 3, 13) reminds us of the sad fate of the sinner.**
-
- **Titus 3:3 tells us how deformed we became as a result of our fall. =>**
- **There we are told (my summary) that we were DUNCY, DISOBEDIENT, DECIEVED, DEVIANT & DIVERSE IN OUR LUSTS AND PLEASURES & DEVISIVE**
- **That's an accurate picture of the world today.**
- **As believers, we are lucky to have escaped some of this because of having the divine nature as is taught in 2 Peter 1:4**

- **Mephibosheth is a picture of fallen man who has trouble standing before God**
- **As a sinner, man has no standing or status before God.**
- **All men are cripples in God's sight..... all of us are actually cripples before God.**
-
- **Our feet lead us astray.** "All we like sheep have gone astray; we have turned every one to his own way; (Isa. 53:6).
-
- **Our feet get us into trouble.** The way that the soul and the sole of the foot are so closely connected in Scripture is quite interesting. One example is.....
-
- "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25).
-
- **Mephibosheth like us was lame on his feet and helpless, impotent unable to help or save himself the perfect picture of the unregenerate sinner.**
-

- Next ,we see too that just as Adam hid from the face of the Lord that Mephibosheth was hiding in a place of barrenness, in fear of the king. As a prince he belonged at the court, but he knew that the hostility of his family to David made him unworthy.
-
- *But David took the initiative to seek out Mephibosheth in spite of his unloveliness, and bring him into his house and presence, with the intention of bestowing the kindness of God on Him.*
- *David intended to adopt him as his own son and to share his bounty and fellowship with this undeserving one for the rest of his life because of Jonathan, as God has done with us for the sake of Christ (cf. Ps. 23:6).*
-
- **Similarly, as unregenerate sinners, man was banished from God in the garden of Eden and deservingly so..... and it was decreed that the soul that sinneth it shall die.**
-
- **However, we read in Romans 5:20 that where sin did abound, grace did much more abound.**
-
- **And we read in 2 Samuel 14:14 b that God.....devises means, so that his banished ones are not expelled from him. C.f John 6: 36-37.**
-

- That is why Jesus became sin for us and was judged on the cross for our sins in our stead.
- In 2 Cor 5:21 we are told that “he made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.
- That’s an amazing substitution! And it has resulted in our worship and willing servitude.
- *Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant! [2 Samuel 9:5–6].*

- Note that like contemporary men, Mephiboheth ought to have been seeking reconciliation and redemption and restoration.but he was not.
- Instead he was mirroring the truth of Romans 3:11 **there is none that seeketh after GOD**
-
- **David had to take the initiative to seek out Mephibosheth in spite of his unloveliness as a member of the house of Saul – and an enemy of the King**
-
- We are told likewise in **Romans 5:6 that while we were still without strength, in due time Christ died for the ungodly.**and in **Romans 5:8 that god commended his love toward us that while we were still sinners Christ died for us. Romans 5:10**
- **We see here as is the case with Mephibosheth that all the interest begun with God see John 4 as well as 1 John 4.**

- According to oriental custom of that day, a new king would naturally put to death all contenders to the throne of a former dynasty in order to protect himself from any threat. According to the code of that day, David would have been justified in putting to death any of the offspring of Saul.
- Had there been another king on the throne, we would have here an entirely different story. But David is different to other kings. Instead of slaying his enemies wholesale, he sought to do them good. He is thus a good picture of the King of Kings, of whom the hymn writer says
 - *Conquering kings their titles take*
 - *from the foes they captive make*
 - *Jesus by a nobler deed*
 - *from the thousands he has freed SEE COLOSSIANS 2:14-15*

- **In verse 7 we see that David said that Mephiboheth “shall eat at my table continually.” David is going to adopt him.**
- **The phrase “eat at my table” reminds us of the several invitations to salvation given throughout the Bible from the King of Kings.**
- **We love to sing COME AND DINE**
- **This invitation is still going out today** into the highways and byways and out into the streets of our town.
- **He is saying, “Come to my table of salvation just as you are, crippled, and I will feed you.”**
- **He says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28).**
- **He also says, “... If any man thirst, let him come unto me, and drink” (John 7:37).**
-
- **What a wonderful picture of God’s love and forgiveness is presented in this chapter!**

- **All those who accept this invitation, as said to have passed from death unto life, and we shall eat at His table continually.**
- **Thus we sing Come and Dine, the Master calleth come and dine- we can feast at Jesus' table all the time- he who fed the multitudes changed the water into wine to the sinner calleth now COME AND DINE.**
- **When we accept Jesus Christ as Savior, Ephesians 1:6 tells us that we are "accepted in the beloved." When God sees you and me in Christ, He accepts us and saves us.**
-

- When Mephibosheth is brought before David, he falls on his face before him, in worship because he was told of the king's good intentions towards him
- Instead, David speaks kindly to him, David quickly puts him at ease and explains the reason he has sent for him.
- ***And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am? [2 Sam. 9:8].***
- Remembering that David for the rest of his life had a crippled boy who ate at his table, listen to the words of **Psalm 56:13**, **“For thou hast delivered my soul from death: wilt not thou deliver my feet from failing, that I may walk before God in the light of the living?”**
- Psalm 73:2 says, “But as for me, my feet were almost gone; my steps had well nigh slipped” David knew what it was to have lame feet!
-
- In Psalm 116:8 he says, “For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.”
-
- ***And David said unto him, Fear not: for I surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually [2 Sam. 9:7].***
- He fell on his face, he worshipped, he found his place c.f Phil 2 11-13
- ***“Eat bread at my table continually” speaks of justification.***

- In verse 7 we see
- **KINDNESS**
- **RESTORATION**
- **FELLOWSHIP**
-
- David's kindness in verse 7 reminds of the text in Titus 3:4&5
- **KINDNESS**
- **But after that the kindness and love of God our Saviour appeared Not of works of righteousness which we have done but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit.**

- David extended kindness to Mephibosheth for the sake of Jonathan whom he loved.
- This is another facet of this amazing incident. When David looked upon this boy, he did not see a cripple; he saw Jonathan. He had made a covenant with Jonathan.
- The kindness, mercy, and grace extended to a helpless person were for the sake of another.
- **God has saved you and me because of Another—the Lord Jesus Christ**
- **When he sees us he does so through Christ.**
-
- **WHEN WE ARE SEATED AT GOD'S TABLE HE DOES NOT SEE OUR FEET**

- David's kindness to Jonathan's son, was expressed concretely by allowing him to eat at his table (vv. 7, 10-11, 13), **EATING TOGETHER IS A SIGN & A PICTURE OF FELLOWSHIP!**
- This shows that David was, at the beginning of his reign, a covenant-keeping king (**cf. 1 Sam. 20:14-17, 42**).
- This was one of David's strengths- he kept his promises .
- **The Lord Jesus Christ also keeps his promises.**

- **RESTORATION** Psalm 23 vs 3
- David restored Mephibosheth 's inheritance to him and gives him a permanent place at the king's table—honoring him as one of his own sons!
- When we sit at the kings memorial table TODAY, we come again as we regularly do to give thanks for the fact that whereas we had a CURSED PASS and though we may have sometimes a CRUSHED PRESENT we know that we will have a CERTAIN FUTURE, because Jesus also keeps his promises
-
- we are sure of our inheritance | Peter 1:3
- we are sure of our heirship Romans 8:18
- we are sure of our fellowship with the trinity and all other believers 1 John 1:3
- we are sure of our adoption reconciliation redemption

- **FELLOWSHIP 1 John 1:3**
-
- **Eat at my table continually** this was the king's desire.... Likewise to have fellowship is God's greatest longest and dearest desire.
- The desire to dwell and share an intimate and close and special fellowship with mankind [1Jn 1:3]. is no secret, and one can easily be traced.
- In Genesis we see that God came daily to interact with Adam.
- God maintained a close relationship with the Patriarchs and even in his deepest and darkest days we read [in Genesis 39:21&23] about Jacob's imprisoned son in Egypt for 13 years that **THE LORD WAS WITH JOSEPH.**
-

- **v 10 he shall eat always at my table**
- David brought Mephibosheth into his house and presence, and shared his bounty and fellowship with this undeserving one for the rest of his life because of Jonathan,
-
- Similarly God has accepted us in the beloved He has done this to us for the sake of Christ. That's why we can say Surely GOODNESS and MERCY shall follow me all the days of my life that is ALWAYS and I shall dwell in the house of the Lord for ever ALWAYS. (cf. Ps. 23:6).
-
- Always remember when you say that verse that the only place where GOODNESS and MERCY ever meet is at the CROSS
-
- Now in verse 11 we see that the phrase “**as one of the king's sons**” is added to that of eating at the king's table.

- **v 11 he shall eat at my table, as one of the king's sons.**
- In this verse it was promised that Mephiboseth would eat at the king's table as one of the king's sons.
- Note he is there not as a visitor, but as one of the king's sons. There is a great change in his STATUS.
- This verse reminds us of the doctrine of **THE ADOPTION OF SONS**, and the fact that we have been declared in Romans 8:18 as joint heirs of Christ. Again not because of our own merit, but because the exalted Christ has exalted us to this position.
-
- The word adoption in the New Testament is translated from the Greek word (huiothesia) which means **"the placing of an adult son"** and refers to the **formal act of recognizing the maturity of an adult son.**
- The word is found in five New Testament passages: Rom. 8:15,23: 9:4; Gal. 4:5; Eph. 1:5.

The believer is also called (teknon), a child which is growing up but which is still under parental care. Hence John 1:12, "...to them gave He power to become the sons (teknoi) of God."—should strictly be children.

- But a Christian is also in union with Jesus Christ. Jesus Christ is called (huios), "an adult son". So, in union with Him, **we are said to be adult sons also, although we may be babies (brephos) or (teknon) by experience.**

To the people living in the predominantly Greek and Roman culture of the 1st Century A.D., the word (huiiothesia) would bring to mind the ceremony of toga virilis, in which a 14-year-old boy went through an investiture ceremony with the adult male members of his family. At this ceremony, speeches of challenge to the youth would be made, and offerings would be made to the gods. Then, the boy would stand in the center of the group and take off the child's garment that he wore. A new adult man's robe, or toga, would be placed on him. This was the toga virilis, the "robe of a man".

At this time, the 14-year-old was given adult privileges and responsibilities. He could conduct business in his own name, could buy and sell property, could marry, could vote in the Assembly, and in many other ways could carry on as an adult citizen. Of course, he was not mature enough or wise enough to exercise all of the privileges he had; and he was not experienced enough to live up to all of the responsibilities. But the seriousness of his position as a citizen was impressed on him; and if he was intelligent and hard working, he would grow up to be an adult having integrity and character.

- The spiritual use of the word "adoption" signifies the placing of a newborn child, in the spiritual sense, into the position of privilege and responsibility attached to an adult son.
- The question arises as to why a naturally born child needs to be adopted. Are we not, after all, "born again"?
- It is here that the true meaning of "adoption" comes in; because in the New Testament, "adoption" refers to a positional advance. The new believer is advanced positionally to his majority, even though at the time of salvation he is spiritually immature, a "babe in Christ".

Because spiritual adoption takes place at the moment of salvation, there is really no period of childhood experience recognized for believers. The Christian has been placed into the privilege, liberty, and duty of a full-grown adult.

- Spiritual adoption imposes the same way of life on all children of God. This requirement is reasonable because the Christian life is to be lived in the sustaining and upholding power of the Holy Spirit.
- And this provision is available as much for one person as for another.

- **Therefore, the word "adoption" means that from the very first of our Christian lives we have full provision, the freedom to have a relationship with God on an adult basis, the freedom to serve Him.**
- **Full-time Christian service is nothing more than the freedom to have a relationship with God.**

There is also a future aspect to "adoption", that of our ultimate placing as adults in eternity, as shown in Romans 8:23.

- **There we will have the resurrection body, we will see Christ face to face, and we will have no Sin Nature or human good. So we will be able to function perfectly in Christ, as adults in maturity.**

- vs 13
- In vvs 7 10 and 11 it was promised that Mephiboseth would eat at the kings table, but vs 13 declares the fact that he indeed did eat at the kings table and that he did so regularly, even though he was lame on his feet .
-
- I John 1:8-10 makes it very clear that though saved my grace we still sin- we still have lame feet , but we can regularize our standing by confession of sin 1 John 1:9 and depend on the advocacy of our savior.
-
- In John 13:8, Jesus taught Peter that he only needed his feet washed since he had already had the full bath of salvation
-
- So this verse 13 reminds me of the doctrine of THE ETERNAL SECURITY OF THE BELIEVER as taught in John 6:37, 10:27-30 etc
-
- We have been justified- also called POSITIONAL SANCTIFICATION. But we are still in the situation where we are undergoing PRACTICAL SANCTIFICATION (we are working out our salvation as noted in **Philippians 2: 13** until the time when Christ returns when we will be PERFECTLY SANCTIFIED. C.f. 2 Corinthians 1:11
-
- Until such time, no one can speak about our feet. Romans 8:31!

- **When Mephiboseth sat at the kings table no one could see his feet- his feet were below the table. They were covered by the table cloth so his deformity could not be seen and no man could bring up the issue.**
-
- **There is no record in this passage that David or anyone else said anything about the lame feet of Mephibosheth. There is no record that David ever mentioned it or made an allusion to it. He never said to him, “It is too bad that you are crippled.” He treated him like a prince. He sat at the king’s table, and his feet were covered by the table cloth.**
-
- **When we shall sit at the kings table in his eternal kingdom there will be no discussion of our enmity with God and our sin. Because our sins have been taken away and pardoned by an act of great sacrifice by the king himself**
-
- **Because of his death on the cross our sins have been placed as far as the east is from the west (Psalm 103:12)**
- **God has forgotten our sin because it is blotted out by the blood of the Lord Jesus Christ. The writer of Hebrews put it this way: “And their sins and iniquities will I remember no more” (Heb. 10:17).**
- **In Collosians 2:14 we read that the handwriting has been removed**

- “In the Beloved” accepted am I,
Risen, ascended, and seated on high;
Saved from all sin thro’ His infinite grace,
With the redeemed ones accorded a place.
- *Refrain*
- “In the Beloved,” God’s marvelous grace
Calls me to dwell in this wonderful place;
God sees my Savior, and then He sees me,
“In the Beloved,” accepted and free.
- “In the Beloved” — how safe my retreat,
In the Beloved accounted complete;
“Who can condemn me?” In Him I am free,
Savior and Keeper forever is He.
- *Refrain*
- “In the Beloved” I went to the tree,
There, in His Person, by faith I may see
Infinite wrath rolling over His head,
Infinite grace, for He died in my stead.
- *Refrain*