

# A Gracious Gesture

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[ 0 : 00 ] Now, as the Lord enables us, let us turn to consider words we have in this portion of scripture we've read together. The second book of Samuel on chapter 9.

And again reading at the beginning. And David said, Is there still anyone left of the house of Saul that I may show him kindness for Jonathan's sake?

Now there was a servant of the house of Saul whose name was Ziba. And they called him to David and the king said to him, Are you Ziba? And he said, I am your servant.

And the king said, Is there not still someone of the house of Saul that I may show the kindness of God to him? Ziba said to the king, There is still a son of Jonathan.

He is crippled in his feet. And so on. In 2 Samuel chapter 7, at the beginning, We read there that the Lord had given David rest from all his surrounding enemies.

[ 1 : 29 ] And coming up to chapter 9. Obviously the kingdom is settled.

And David is in control of the kingdom. And now he asks this question. Is there still anyone left of the house of Saul that I may show him kindness for Jonathan's sake?

Quite a number of years had passed since Saul and Jonathan were put to death on Mount Gilboa. But David now, in this gracious gesture regarding the son of Jonathan, grandson of his archenemy King Saul, if I may use these words.

David now is moved to show compassion to Saul's grandson, Mephibosheth.

When you think of the way King Saul treated David over the years. You think of one who sought to kill David repeatedly.

[ 2 : 54 ] And he chased him here and there and sought one way or another to bring him to death. But David was God's man.

And David is now enthroned. And he has this thought. I want to show kindness to the son of Jonathan.

I'd like just to focus on two or three things in relation to this marvelous and magnanimous act of David.

When he showed kindness to this man, Mephibosheth. First of all, what lay behind this?

Well, it seems that it was the love of God that lay behind it. Because he wanted to show the love of God to this man, Mephibosheth.

[ 3 : 58 ] But what really lay behind all of this commitment that David was now wanting to make?

Well, I want to say two or three things. First of all, it was an expression of covenant love and covenant commitment.

We'll come to that in a moment. It is covenant love that David is expressing here. And then, verses 5 to 6, we see that covenant love in action.

And then, later on in verses 6 and 7, we see that covenant love prevailing in the experience of Mephibosheth.

And verses 9 to 13, we see this covenant love making provision for Mephibosheth all the days of his life.

Because he is to sit at the king's table, receiving love and fellowship and friendship from David.

[ 5 : 07 ] Well, one or two words, first of all, then, on this covenant love and covenant commitment that David is acting on.

If you want to turn to chapter 18, first of all, at verse 3, you find there this first commitment of covenant love that David made to Jonathan.

18.3, 1 Samuel 8. Jonathan made a covenant with David because he loved him as his own soul. Jonathan stripped himself of the robe that was on him, gave it to David and his armor, even his sword and his bow and his belt.

And David went out and was successful wherever Saul sent him. And Saul sent him over his men of war. There was this holy love and friendship existing between David and the king's son, Jonathan. But then if you turn to chapter 20 of 1 Samuel, you see this whole thing developing. At verse 14, when you see this love coming again to light.

[ 6 : 28 ] I am still alive. If I am still alive, show me the steadfast love of the Lord that I may not die. Do not cut off your steadfast love from my house forever.

When the Lord cuts off every one of the enemies of David from the face of the earth. Verse 16. And Jonathan made a covenant with the house of David saying, may the Lord take vengeance on David's enemies.

And Jonathan made David swear again by his love for him. For he loved him as he loved his own soul. We see this strong, holy love and commitment between these two men.

And then turning to chapter 23 and verses 16 to 18. Because I think it is important to get these things in perspective.

Chapter 23 verse 16. Jonathan, Saul's son rose and went to David at Horesh.

[ 7 : 38 ] And strengthened his hand in God. And he said to him, do not fear. For the hand of Saul, my father, shall not find you. You shall be king over Israel.

And I shall be next to you. Saul, my father, also knows this. And the two of them made a covenant before the Lord. And David remained at Horesh.

And Jonathan went home. There was this commitment between the two of them. And our Lord, I haven't brought it before you here that there was this commitment from David to Jonathan.

That he would look after those, his family who would survive himself. That David would look after and look out for the family of Jonathan.

The family of Saul. After and in the event of the not surviving. And that's what happened. Saul and Jonathan were slain on Mount Gilboa.

[ 8 : 46 ] And now the house of Saul was, as it were, dead. And David was established on the throne. But after David was enthroned and all his enemies round about him.

The Lord had muted them and conquered them for him. He now rises up and he remembers this covenant. This commitment that he had made to Jonathan years and years before.

Possibly 16, maybe more than that. Years before this. And now this covenant commitment. This covenant love. Rises again in David's heart.

And he acts upon it. Is there anyone left of the house of Saul? That I may show him kindness for Jonathan's sake.

And then Ziba, the servant of Saul, is called in. Is there still someone of the house of Saul that I may show him kindness for Jonathan's son?

[ 9 : 56 ] For Jonathan's sake. Ziba said, there is a son of Jonathan crippled in his feet. And this is covenant love in action now.

David says, verse 4, where is he? I want to get in touch with him. I want to do for him according to my commitment to his father long ago.

You know, there is a picture here, isn't there? Of something much more wonderful than the covenant between David and Jonathan.

There is a picture here of the covenant of redemption. Between the passions of the Godhead. The passions of the divine trinity.

The father, the son, and the Holy Spirit. In eternity. Before the world wars. God the father representing the trinity.

[ 10 : 57 ] And God the son representing his elect people. And Christ undertook to come into this world in the fullness of time.

And to deal with the problem of sin that was true of them. He received them as a flock to be redeemed. He received them as those who were beloved of God from all eternity.

But who needed to be redeemed. And to be shown that love. And to be given that love in their experience. Is there anyone, he says, of the house of Saul?

The house of my enemy? Still living that I may show the kindness of God to him? David said. And when Jesus came into the world. He is going to show the kindness of God.

And the love of God. To those who are in covenant with him. From all eternity. Christ came as the surety of God's people.

[12:03] To bring them into a state of salvation. He loved them from all eternity. And he gave himself for them. Now, we come back to David.

In a situation here. He makes inquiries. Regarding any of the house of Saul. And he's told about Mephibosheth.

And he says, where is he? He immediately wants to find out where this man is. And he's told where he is. He's in the house of Machir.

Son of Amiel. In Lodibar. He is east of the river Jordan. As it were. Distance himself from the center of things.

From Jerusalem. And he probably was in a backwater of a place. Holding a low profile. In case David would rise up and seek to destroy him.

[13:09] Being a remnant of the house of Saul. But that's not the mind David was of. David was constrained by covenant commitment.

By covenant love. And he says, where is this man? I want to find him. And this is where he is. In the house of Machir.

If you're going to take these words. Literally from the original language. The house of Machir means. The house of perishing. The house of decay.

The house where things have been brought low. That's what the word Machir means. In the original. The house of Machir. The son of Amiel.

Amiel meaning without pasture. Without anything to sustain. The house of Amiel. And the word low debar.

[14:11] Meaning no word. Or no thing. It was. A dump of a place. A horrible place. According to the meaning of these words.

A perishing place. A decaying place. A place with no fruit. With no sustenance at all. That's where this man was. And this is not a.

Reflection of the way we are. As we are by nature. We are in the house of Machir. We are perishing. Because sin has rendered us.

Mortal. And sin has rendered us. The object of God's displeasure. Sin has rendered us. Totally. Spiritually bankrupt.

We have nothing going for us. And we are lame in both of our feet. We are useless in ourselves. As we are by nature. But David's not put off.

[15:18] By where this man is staying. He is not put off by the description given to him. Of this man's whereabouts. His condition.

No. David then says. Send for him. Send for him. To be brought out from that particular place. The king sent. And brought him out of this place. Just like God's effectual. Loving call. In the gospel. To his people. God calls effectually. Into your darkness. Into your lostness. Into your bankruptcy. Into the situation.

To which sin has brought you. Into a calamitous. Lost condition. And God in love. Through Jesus Christ. Sends a word of power.

[16:16] A word of authority. Towards you. Have you ever felt that from the pulpit. Have you ever felt that power. As you read God's word.

As you heard the word of God expounded. Have you ever felt that power of God. Drawing you. Out of where you are. And giving you.

To know something. Of the love of God. In your own heart. And in your life. I have loved you. He says. Through Jeremiah.

I have loved you. With an everlasting love. And with loving kindness. Have I drawn you. And this is what we see here. Happening. David in loving kindness.

In covenant commitment. Sends word. To this poor man. In that sad situation. Reminds us of the effectual calling of God.

[17:13] Of his people. By his word and spirit. Convincing us of our sin and misery. Enlightening your minds in the knowledge of Christ.

Renewing your wills. Persuading and enabling us. To embrace Jesus Christ. As he's freely offered to us. In the gospel. When you think of.

The Lord standing at the grave of Lazarus. He was already four days dead. And started to decompose. Martha said.

By this time he stinketh. This is the fourth day. Jesus spoke a word. Lazarus come forth. And along with that. Marvelous word.

Went the power of divinity. Divine power. Bringing life. And giving. Lazarus.

[18:15] Not only to hear. But to respond. Isn't it amazing? That's what God still does. To people sitting in pews. Like you're sitting here this morning.

People hearing the gospel. The word of God comes with. Reviving. Life giving power. And he enables you.

To hear it. And to respond in faith. And in obedience. That's what Lazarus did. He responded in faith.

And obedience. And he came out of his grave. So we see here. This man Mephibosheth. He came to David. In verse 6.

All the way from. That poor place. Where he had been staying. The house of. The house of Macher. The son of Amiel. At Lodiba.

[19:11] And it says here. He came to David. And fell on his face. And paid homage. That's what we do. Isn't it?

When we come into the presence of the Lord. We know something of. Who we are. Where we've come from. What we're like. And we come into the presence of.

The Lord himself. And we pay homage. Because we know. Who's the boss. We know who he is. And we know who we are. And there's such a distance.

Between us. He bowed before him. And David said. Mephibosheth. What an amazing.

Word that was. Personal. Dealing. This man has. Personal. Commitment.

[20:09] To this man. Mephibosheth. David. And he knows him by name. And he calls him by name. And Mephibosheth knows.

That he knows. Who he is. And when the Lord speaks to us personally. We have that kind of. Awareness also.

He knows me. He knows who I am. He knows what I'm like. He knows my needs. And he's able to supply all my needs.

According to his riches in glory. When Mephibosheth hears his own word. His own name. He said. I am your servant.

Verse 7. David said to him. Do not fear. For I will show you kindness. For the sake of your father Jonathan. Obviously. Mephibosheth.

[21:06] Is afraid. What is David going to do? Is he going to remember all that my grandfather did to him? The way he was chasing him.

On the mountains. As it says elsewhere in the scripture. Like a flea. And chasing him like a partridge on the mountains. Trying to shoot him down. Is he going to remember these things? Is he going to remember. That I belong to that lineage? Is he going to look at my feet. And say. This man is no use to me in my army.

He's not going to say that at all. Because this man Mephibosheth. Is beloved. Because of another. He's beloved because of Jonathan.

And David. And Jonathan. When they loved each other. They loved them as. Each other's soul. It's as if they were one. They were one.

[22:08] And they loved each other. And for the sake of that. Covenant love. And covenant undertaking. Years before. This poor man now.

Mephibosheth comes in. And he receives. Mercy. And kindness. And kindness. Not really for his own sake. First and foremost.

But for the sake of someone else. And that's an amazing gospel picture. Isn't it? That when we come to God. We will respond to the gospel.

By faith. We know the love of God. In our hearts. It is not because really. Of anything in ourselves. First and foremost. It is because of Jesus Christ.

Because of the covenant love. And commitment that he made. In eternity. Before the world was. And now that love.

[23:07] Is channeled to us. Through Jesus. Through the mediator. Through the God man. Who loved his people. And gave himself.

For them. Don't be afraid. He said. I will show you kindness. For the sake of your father.

Jonathan. What kindness. Kindness is. God going to show his people. Well there are many aspects of that. But he is going to show them.

This kindness. That he is going to bring them. Into the family. Of God. He is going to adopt them. Jesus Christ.

Is to be our elder brother. And we are going to be. His brothers and sisters. In the family of God. What a kindness that is. To experience the blessings.

[ 24 : 05 ] And the privileges. Of being cared for by God. Being provided for by God. Being rich. Enriched. Enriched. By his blessing.

His fellowship. Not only in time. But also throughout eternity. And it says.

I will restore to you. All the land of Saul. Your father. And you shall eat at my table. Always. I wondered if that had.

A pointer. To the. To the status. Of believers in Christ.

Christ. I mean. If God were to give us. The status we had in Adam. Before. Adam sinned.

[ 25 : 00 ] That would be a holy. And a happy condition. God. But God gives us. More than that. When we are in Christ. Adam had.

The righteousness. Of a holy man. But those who are believers in Christ. They have.

The righteousness of Christ. Imputed to him. And he is more than just a holy man. He is the God man. And he is the one who.

Works out. Worked out righteousness. For his people. And he imputes that righteousness. To them. So that now. There is no. No condemnation. To those who are in Christ Jesus.

Who walk not after the flesh. But after the spirit. The point I have is. That the Lord does more. Than what.

[ 25 : 57 ] David did for Mephibosheth. He gave him. All of the land. That belonged. To Saul his father. God gives his people.

In Christ. More than what they lost in Adam. He will give them eternal life. Based upon all that Christ. Has done for them.

As their Lord. As their mediator. As their surety. And you shall eat at my table always.

What an amazing. What an amazing. Turn of events. In this man's life. Remember sometimes when. Joseph was in the prison.

And he had been there for many a long day. And Pharaoh sends for him. How rapid. A promotion can a man have.

[ 27 : 03 ] One moment he is. Languishing in the prison. Then we see him. Shaving his beard off. And presenting himself to the king. And then the king listens to him.

And he is immediately. Given a high position in the kingdom. Well that is one. Promotion. But the promotion that the people of God have.

Is even greater than that. They are made sons of the king. And daughters of the king. And they have the privilege of. Fellowship with the king.

At the king's table. You say I don't know how that can be with us. Well it is. A fact with us here in this world. Because we have the gospel table.

And the gospel table. Is furnished. With the good things of God. The blessings of the gospel. Are made available to those who come.

[ 28 : 02 ] And those who have faith. And a mouth of faith. To receive. The good food of the gospel. They know what it is. To be fed.

From the king's table. Maybe you came here this morning. Hungering. Hungering and thirsting for something. For your soul. And if the Lord sees fit.

He can fill your hungry soul. He can fill your mouth. With good things. He can give you. To know. That you are fed inwardly.

Because the king is at the gospel table. Not just David. He was a man of distinction in his own right. But the king. Jesus Christ.

In the person of his spirit. Is among his people. As they sit at the gospel table. And he goes from one to one. Feeding. Encouraging.

[ 29 : 00 ] Strengthening. Correcting. Chastening. But all the time. Dealing with them. As his own children. Because he loved them. With an everlasting love.

You shall eat at my table always. And then when. Mephibosheth hears always.

In verse 8. What is your servant. That you should show regard for a dead dog. Such as I. Well a living dog.

In these. Middle Eastern countries. Very often was. Full of fleas. And. Various diseases. And people didn't want anything to do with a living dog.

Ordinarily speaking. But Mephibosheth sees himself even worse than. A flea ridden. Infected dog. He sees himself as a dead dog.

[ 30 : 04 ] Utterly revolting. In his own sight. I'm a dead dog. I don't deserve this. You have done such great things for me.

And I'm worthless. I'm useless. But then he hears some more. In verse 9. The king called Ziba. Saul's servant.

And said to him. All that belong to Saul. And all his house. I have given to you master son. You and your sons. And your servants. Shall till the land for him. Bring in the produce. That your master's grandson.

May have bread to eat. But Mephibosheth. Your master's grandson. Shall always eat. At my table. Now Ziba had 15 sons. And 20 servants. So they were able.

To cultivate a large piece of land. Certainly enough. To sustain Mephibosheth. And you see the commitment. That David now has.

[ 30 : 59 ] To this man. His long term. View. Of things. He wants this man. To be provided for. All of his days.

And that's what's true. Regarding all of God's people. The Lord knows their need. And he says about them. That his grace. Is sufficient for them.

And his strength. Is made perfect. In their weakness. And he's able to do for them. Exceedingly abundantly. Above. Above. What they're able to ask. Or think. The provision is there.

The commitment. Has been made. The promise. Has been given. The Lord's provision. Is there. For his people. For as long as they live.

In this life. And he says. I will never leave you. And I will never ever forsake you. As long as they live.

[ 31 : 59 ] In this life. That is true. But regarding God's people. Their existence. Goes beyond this life. So many people.

Nowadays. They don't believe. That there's anything. Beyond death at all. But we have to come. To the scripture. Which is our benchmark. For all of these things. And the scripture says.

That there is something. Beyond. Death. Beyond death. Is eternity. We know so little. About it.

But the Bible. Says it's true. There's an eternity. To be spent. Either in heaven. Or in hell. But we see here.

That David says. Of this man. He's going to sit. At my table. Always. The people of God. Sit at the gospel table. In this world.

[ 32 : 58 ] But there is a table. In heaven. Prepared for them. Even the marriage supper. Of the lamb. Provision.

That is eternal. In its very nature. It says. In the book of Revelation. They shall hunger. No more. Nor thirst.

Any more. The sun shall not light on them. Nor any heat. For the lamb. Who is in the midst of the throne. Shall lead them. Feed them.

And lead them. Unto living fountains of waters. And God. Shall wipe away. All tears. From their eyes. Can you picture that?

The lamb. The lamb. Who is in the midst of the throne. Shall feed them. What does it mean? I don't know what it means.

[ 33 : 53 ] John also said that. Regarding. The. Glory. Glorified state. Of the people of God. We know. We know not yet. What we shall be. We know that when he appears.

We shall be like him. For we shall see him as he is. We see him now with the eye of faith. As he visits us. In our meetings. And at the gospel table.

We see glimpses of him. But there we shall see him. As he is. See him face to face. He will feed us. Tell us more about himself.

Show us more of himself. Give us to know more and more of his own love. And you know. We need to be sustained by his.

Almighty care. Because we cannot. Receive. An awful lot. Of. The glory of God.

[ 34 : 52 ] He has to sustain us. And uphold us. As he reveals himself to us. Throughout the ages. Of eternity. We shall hunger no more.

No more thirsty. He will lead us. To living fountains of waters. And God shall wipe away. All tears. All tears. From our eyes.

What an amazing promise that is. While David says. That he will eat. At my table. Continually. You know. There's no mention. Of what the talk was at the table. But I don't think.

There will be any mention made of. There will be any mention made of. Mephibosheth's lameness. Mephibosheth. It wouldn't have been discussed. It wouldn't have been discussed. But there will be a lot of talk about Jonathan.

[ 35 : 55 ] Because it was for Jonathan's sake. That Mephibosheth was sitting there. And David would look at him. And he would see. The likeness of Jonathan.

In the face of this man. Mephibosheth. And so it will be also with you. And with me. If we are blessed.

With these heavenly blessings. The image of Christ will be seen on us. And we'll want to talk about him. We won't really talk about our own failures.

We're fed up of them. We can talk about the one. Who has brought us here. And rejoice. That he has loved us. With an everlasting love.

Rejoice that his love will never end. It will never get cold. His covenant commitment. Will never be broken. Isn't that an amazing thing?

[ 36 : 56 ] Have you heard his voice? Have you felt his drawing upon you? Do you know anything of this wonderful. Love of his. That warms your heart.

And gives you the desire to live. A holy life. Not a life of sin. Did not our heart burn within us. As he spoke to us by the way.

And as he opened unto us the scripture. These two on the road to Emmaus. They had a moment. With the Lord Jesus. They knew his love. The fragrance of his presence.

The heavenliness of his talk. They were strengthened to go on. And they prayed. Please stay with us. It's toward evening.

And the day is far spent. Please come in with us. And that's what the blessing of God does. It gives you a desire to be with Christ. To be in his fellowship.

[ 37 : 56 ] To hear more from his lips. To experience more of his love. May it be true. With all of us. Let us pray. Let us pray.

Let us pray. Thank you.