

Message Ten

David, Mephibosheth, and the Kindness of God

Scripture Reading: 2 Sam. 9:1-13; Rom. 2:4;
Eph. 2:7; 4:32; Titus 3:4-5; Col. 3:12

I. Second Samuel 9:1-13 is a record of David's showing kindness to Mephibosheth, the son of Jonathan:

- A. David felt obliged to show kindness, for the sake of Jonathan, to any remaining descendant of the house of Saul and asked a servant of the house of Saul, saying, "Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?"—v. 3a.
- B. The servant told David that there was still a son of Jonathan, Mephibosheth, who was crippled in his feet—v. 3b.
- C. David told Mephibosheth that he would show kindness to him for the sake of Jonathan his father and promised Mephibosheth that he would restore to him all the land of his grandfather and that he would eat at the king's table continually—vv. 7, 13.
- D. King David preserved his life, restored to him all his inheritance, and invited him to feast with him at the same table—vv. 7, 9.
- E. David gave to Mephibosheth all that belonged to Saul and to all his house; Mephibosheth ate at the king's table continually, and "he was crippled in both his feet"—vv. 9, 13.

II. Mephibosheth had no ground to receive grace, yet he received it; the same is true with regard to us and God:

- A. Mephibosheth had no position at all before David—vv. 1-6:
 - 1. He received kindness not because of himself but because of another person—v. 7.
 - 2. This is true for a sinner before God—Rom. 2:4.
- B. *Lo-debar*, the place where Mephibosheth lived, is a Hebrew word that means "a place without grass, without pasture"; the world today is a "Lo-debar"—2 Sam. 9:4:
 - 1. Mephibosheth, who ran away from David, was living in a place without grass, without any life supply—v. 4.
 - 2. A sinner far away from God is also living in a place without grass.
- C. Mephibosheth did not seek after David, but David sent men to fetch Mephibosheth—vv. 4-5.
- D. When David said, "Mephibosheth," there was a compassionate feeling in his heart, and there was a pleasant tone in his voice—vv. 6-7:

FIRST AND SECOND SAMUEL

Message Ten (continuation)

1. Underneath this word was a heart that expressed God's heart—1 Sam. 16:7.
2. David's heart was full of kindness and compassion—20:14-15.

III. Spiritually speaking, we all are like Mephibosheth, the grandson of King Saul (2 Sam. 4:4), who was crippled in his feet:

- A. Although Mephibosheth dined with the king often, his two feet still remained lame—9:7.
- B. After Mephibosheth received grace from David, he looked only at the riches on David's table; he did not look at his crippled feet underneath the table.
- C. Like Mephibosheth, we can dine at the King's table even though we are still crippled—v. 13:
 1. Our two feet are lame, but they are *under the table*.
 2. After we have been saved, we should forget about our "crippled feet" and sit at the table of our King, Jesus Christ, to enjoy Him—v. 7; Rom. 14:17; Neh. 8:10:
 - a. Whenever we look at ourselves, we discover that we are lame, and we become discouraged—cf. S. S. 2:8—3:5.
 - b. We should look only at the riches on the Lord's table and enjoy them—Eph. 3:8.
 3. What God has spread out for us is wonderful, rich, and sweet; we simply need to eat—John 6:50-51, 53-57; Matt. 8:11; 22:2; Rev. 19:9.
- D. We need to turn away from self-introspection and look away unto the Lord—Heb. 12:2; 2:9.
- E. When we look only at the riches and the grace that God has spread before us, we will be peaceful, and our hearts will be satisfied—Matt. 5:6; 14:20.

IV. David's kindness to Mephibosheth signifies the kindness of God—2 Sam. 9:3; Rom. 2:4; Eph. 2:7; Titus 3:4-5:

- A. Kindness is a benevolent goodness that issues out of the mercy and love of God—Eph. 2:4, 7.
- B. It is the kindness and the love of our Savior God that saved us and made us different from others—Titus 3:4:
 1. The grace of God brings salvation to man; we have been saved by the grace of the Lord—2:11; 3:7.
 2. Titus 3:5 says that according to His mercy God saved us:
 - a. God's mercy reaches farther than His grace—Rom. 9:15-16, 18, 23; Heb. 4:16.

CRYSTALLIZATION-STUDY OUTLINES

Message Ten (continuation)

- b. Our pitiful condition created a wide gap between us and God's grace.
- c. It was God's mercy that bridged this gap and brought us to His salvation of grace—Rom. 2:4; 9:23.
- 3. In Titus 3:4 and 5 Paul speaks not of grace but of kindness, love, and mercy:
 - a. Love is the source of grace; in 1 John we touch the love of God the Father as the source of grace—3:1; 4:9-10.
 - b. In the heart of God the Father there is love; when this love is expressed through the Son, it becomes grace—John 1:14, 16-17.
 - c. Kindness is God's attitude in giving us grace—Eph. 2:7.
 - d. When we have mercy, love, and kindness, we automatically have grace—Titus 3:4-5, 7.
 - e. Our God and Father has shown us love, mercy, and kindness; it is by this that He saves us—vv. 4-5.
- C. In the ages to come—the ages of the millennium and eternity future—God will display “the surpassing riches of His grace in kindness toward us in Christ Jesus”—Eph. 2:7:
 - 1. It is in God's kindness that the grace of God is given to us—v. 8.
 - 2. The riches of God's grace in His kindness surpass every limit—v. 7:
 - a. These are the riches of God Himself for our enjoyment—3:8.
 - b. The riches of God's grace in kindness will be publicly displayed for eternity—2:7.
- D. One item of the fruit of the Spirit is kindness—Gal. 5:22:
 - 1. Having put on the new man (Col. 3:10), as God's chosen ones, holy and beloved, we need to put on inward parts of compassion and kindness (v. 12).
 - 2. The apostle Paul was a minister of God in kindness, and he charged us to continue in the kindness of God—2 Cor. 6:4, 6; Rom. 11:22.
 - 3. Love is kind (1 Cor. 13:4), and we need to be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave us (Eph. 4:32).